

produce. Its climate is cold and bleak in the extreme, from the severe effects of which, the inhabitants are obliged to seek refuge in sheltered valleys, and hollows, or amidst the warmest aspects of the rocks. Yet perhaps Providence, in its impartial distribution of blessings, has bestowed on each country a tolerably equal share. The advantages that one possesses in fertility, and in the richness of its forests and its fruits, are amply counterbalanced in the other by its multitudinous flocks, and invaluable mines. As one seems to possess the pabulum of vegetable, in the other we find a superabundance of animal, life. The variety and quantity of wild-fowl, game, and beasts of prey, flocks, droves and herds, in Tibet, are astonishing. In Bootan, except domestic creatures, nothing of the sort is to be seen. I recollect meeting with no wild animal except the monkey, in all my travels, and of game, I saw only a few pheasants, once near Chuka.

CHAPTER III.

Deserted Villages—fatal Effects of the Small-pox—Ignorance of its Treatment—a serious Calamity—Occasion of the Removal of the Seat of Government and Monastery from Teshoo Lombo to Chamnamning.—Gangamaar—hot Bath—Surface of the ground adjacent—Labourers in the Fields—rude Expression of Surprise.—Place of Fragments—huge Idol—Mahamoonie—a religious Rite.—Shoohoo.—Nainee—improving Appearance of the Country.—Tehukku.—Jhansu-jeung.—Valley of Jhansu.—Woollen Manufactory—Economy in Dress.—Monastery of Jhansu.—Beggars.—Dukque.—Corricle.—Castle of Painom—Bridge—Town.—Keesoo.—Tsondue.—Distant View of Teshoo Lomboo—Enter the Monastery.

AT sunrise on Thursday, the 18th of September, we advanced, still pursuing the course of the river, through a narrow valley. We passed by much cultivated ground, planted chiefly with wheat and pease: as a vegetable, the latter were acceptable to us, though our friends thought they favoured us, by gathering the oldest they could find.

Near the road were seen the ruins of many villages, deserted, I conjecture, during the prevalence of the small-pox, which is a disorder not less dreaded by the inhabitants of Tibet, than the plague. Indeed,

where it rages, it is hardly less fatal, for they neither know, nor use any remedies to obviate its effects; but as soon as the first appearance of it is publickly known in any village, the healthy hasten to desert it, and leave the infected abandoned to chance, and to the natural course of the distemper. At the same time, every avenue to the place is equally barred against the admission of strangers, and the flight of those who are confined. Under such circumstances, it is no wonder that instances of recovery are rare. The late Teshoo Lama, when the small-pox had broken out among the Gylongs, once moved his court altogether to Chamnamning; and the capital, Teshoo Loomboo, remained for three years without inhabitants, until it was supposed to be completely purged of the pestilential infection. The Lama himself had never had the disorder, and it was the cause of his death, at the early period of forty-six years of age, while on a visit to the Emperor, at the court of China.

We crossed the river at a small village belonging to the government of Teshoo Loomboo, and dismounted upon the opposite bank, to partake of some warm tea, prepared by the principal person in this neighbourhood, who was waiting by the road side, expecting our approach.

After a short halt, we pursued our journey, and came to Gangamaar, situated upon an eminence. Here a complete relay of horses, and cattle for our baggage, was ready for our accommodation.

During the arrangement of this exchange, we joined our friends at Gangamaar, and partook with them, of a very hearty meal, which afforded both them and ourselves, an ample occasion to wonder at the

force of prejudice. The table was spread with raw joints of fresh mutton, and some of the same boiled. We certainly preferred the boiled mutton, which was cold, and exquisitely tender and sweet; but the Tibetians shewed a different taste; and though both of us were equally pleased, neither envied the opposite propensity of the other; but we were all afterwards equally disposed to join in deep draughts of chong and a social pipe, in the use of which, practice had now rendered me tolerably expert.

A road to Lassa branches off between these hills, east by south from Gangamaar, which village is subject to that government. We continued our journey nearly north, and about a mile and a half farther on, met with a hot well, which was surrounded with a stone wall, and covered with canvass. Within the inclosure, a tent was pitched, which seemed crowded with people. I soon learned, that the virtues attributed to this spring, were various and powerful, not being confined to invalids of any particular description, but extending to all the sick and aged, whether they seek a cure from infirmity or from disease. The mode of treatment, is to continue immersed in the water, for some minutes, up to the chest, and on coming out to be covered with warm clothing: this is repeated five or six times a day. The mercury of the thermometer stood in the open air at 44°; when plunged into the water it rose to 88°. The vapour arising from the surface had a sulphureous smell; and on all sides, to the extent of two hundred yards, was seen much white incrustation.

The surface of the ground on which we travelled, was a mass of hard matter, like scoria; it sounded hollow, as the horses trod upon

it ; and some detached pieces that were picked up, were as porous as a honeycomb.

We still followed the course of the river ; it was every where harvest time, and numbers of people were busied in the fields. They were not reaping, as we had seen in other places, with the sickle, but they plucked up the corn by the roots, and afterwards placed it, upright, bound in small bundles, to dry. I know not whether the sight of so many horsemen in these solitary ways, or our exotic appearance, principally attracted their notice ; but the people were struck with wonder. They desisted from their labour, and looking with amazement, as they grasped the grain, which happened to be in their hands, at the moment of our approach, stood still with wide extended arms, till they had gazed us out of sight.

Having turned round the point of a rocky hill, we came at length to a road, much encumbered with huge blocks of broken rock. The river had a considerable fall, and hurried with rapid violence over its uneven bed. On either side, rose high rocks, perpendicular and bare, exhibiting an infinite variety of forms, being split by the shivering frost, and shaped into many tall pyramids, and vast impending crags, whose slight support seemed to threaten the beholder with instantaneous ruin, and made their aspect truly tremendous. On the largest of those that were tumbled in the way, were piled quantities of white flint, to which it is the custom here, for every passenger to make some addition, from a motive of humanity, similar to that of the professors of both religions in India, which induces them to cover the bodies of men, found dead in the fields, with clods of earth, which the rains

gradually dissolve and incorporate, forming the loose mass into a compact hillock. This always attracts the same respect, and passengers continue to add to the heap, long after all traces of the body are lost, and its existence forgotten. Thus also the piety of the Tibetians, offers a similar rite, to the bodies of those whom chance may have led to the spot, where the fragment lay at the instant of its fall, though the fatal effects of it may not have been certainly known.

While labouring through this heap of fragments, the traveller is suddenly surprised by a most gigantic figure of the chief idol in their temples, Mahamoonie, carved upon an immense stone in relief, and imaged in the usual attitude, sitting cross-legged. I cannot praise the sculptor for his execution; yet ugly and mishapen as the thing is which he has produced, something at least must be said in praise of his laborious and persevering industry.

Proceeding onwards, we passed a pretty cluster of small houses, situated on a high bank on the other side of the river, which ran below it. A little farther on, we crossed a very rude bridge, composed of large flat stones as a platform, laid upon pieces of workmanship equally rude, which rattled when trod upon, so that the passenger could not help thinking them extremely insecure.

Our quarters were next at Shooohoo, famous for exhibiting a few willow trees, in the midst of which our tents were pitched; and here we were happy to alight, after a toilsome stage of upwards of twenty-six miles.

We advanced early in the morning of Friday, the 19th of September, at first along the same sort of narrow valley through which our

journey had lately lain, till turning to the left, it opened at once into a spacious amphitheatre, formed by the receding hills: in the centre of the arch, was seen a very handsome village, situated at the foot of a rock, called Nainee, belonging to Teshoo Loomboo. The buildings were regular and clean, some of them bordered, others striped with red, and being partly hid by branches of willows, had to us a new and extremely neat appearance.

The country now opened and improved, beginning to appear better peopled; and the view of trees and houses, afforded a very grateful change from the dreariness of our late prospects, which I have not seen equalled, in any tract of country through which I ever travelled before.

The greatest part of the space from Phari to this spot, upwards of fifty miles, is certainly very little removed, either in aspect, population, or culture, from a perfect desert. The hills were still bare, of a stiff, dry, unkindly composition: some of them were crowned with high perpendicular steeps like ramparts: whence the mouldering rock, split and detached, had sloped their sides with a loose gravelly soil, down to the plain. Observing the manner in which many of them seem shivered by the frost, one would conclude, that not many ages are necessary to reduce them to a level with the ground below.

On passing round a projecting point, the castle of Jhansu-jeung came in view, at the distance of five or six miles, standing upon a rock, which from its perpendicular height, and the irregularity of its cliffs, if not impregnable, must at least be extremely difficult to be subdued by the assaults of any Tartar enemy.

The valley of Jhansu, which is very extensive, has greatly the appearance of having been once the bed of a lake. We descended a high bank, and found the level surface covered with coarse greyish sand and round stones, and intersected by the channels of many water-courses. This conjecture therefore instantly occurred; and the testimony of all whom I afterwards conversed with tended to give weight to it. But they could by no means fix the period of its being drained: the change was too remote to remain impressed upon the minds of those who now inhabit the neighbourhood; and I could obtain no determinate information, whether the discharge of the water was owing to art or nature.

The Tibetians, like their neighbours, possessed of an ardent spirit of devotion, do not hesitate to attribute the merit of every thing great, or singularly beneficial, to the agency of some supernatural being. As no records exist, to immortalize the author of a work eminently ingenious and useful, the lapse of many years is not necessary to involve the memory in complete oblivion; and the credit of it soon helps to aggrandise the importance of some fictitious deity.

It is asserted that Tibet, in remote times, was almost totally inundated; and the removal of the waters that covered its surface is imputed to the miraculous interposition of some object of their worship, whose chief temple is reported to be at Durgéedin, Gya. He, it is said, in compassion to the few inhabitants which Tibet contained, who in that age were little better than monkeys, drew off the waters through Bengal, and, by sending teachers among them, humanized the wretched race, who were subsequently to people it. In this belief of the Tibetians,

which is too general to be totally rejected, it is not difficult to discover strong traces of the universal deluge, though the tradition, as might naturally be expected, is obscured by fable, and disfigured by a mixture of absurdity.

Having forded the river, and ascended the opposite bank, we alighted at Tehukku, a dependency of Teshoo Loomboo, about two miles short of the castle of Jhansu, and twelve from Shooahoo. We were hospitably received by the officer who commanded here, and commodiously lodged in his tents, which were pitched within a small inclosure, formed by a double row of willows. This spot, because it was green, and had trees upon it, they called a garden. Our host was not deficient in providing tea, mattresses, and cushions to repose on, as well as liquors, and plenty of provisions, all in the Tartar style. He was very conversable and communicative, and, like most great talkers, was at no loss for subjects of complaint. He brought me a specimen of rock crystal, taken from a solid rock of the same, about a day's journey hence. It was impure, and full of flaws; the largest piece might weigh about ten pounds: one corner of the mass had enveloped within it an infinite number of black hairs crossing each other in all directions. I do not believe that they knew this to be, what it really was, a crystallization of silver.

The valley of Jhansu I understood to be particularly famous for the manufacture of woollen cloth, for which there is a very great demand. These cloths, which are confined to two colours, garnet and white, seldom exceed half a yard in breadth: they are woven very thick and close, like our frieze: they are very soft to the touch, for the fleece of their sheep appears to be remarkably fine, and supplies an excellent material.

Its superior pliability and warmth induce almost all the priests, both here and in Bootan, to use it for the short vest which they wear next the skin; and those who can afford it, have also their winter mantle of the same. There may perhaps be something of economy in the preference; for I recollect that my Tibet guide rallied my Bootan attendant, with all the pride of nationality, on the superior excellence of his cloth, protesting that it would wear three times as long as the manufacture of Bootan; and telling us how long it had been made, he opened, at the same time, his vest to shew it. I was not disposed to dispute his assertion, for it bore many visible marks of age. But the Tibetians are great economists in their dress, which they always choose to make of the most durable materials: the weight and thickness is never an objection. They are indeed accustomed to wear warm clothing; their summer dress being composed of woollen cloth, and their winter dress of sheep or fox skins, cured with the hair on. I speak of the common people; those who have the means, are dressed in silks and furs. But for this manufacture, the valley of Jhansu, from its central position, is very conveniently situated, both as to receiving the material, and conveying the cloth, when manufactured, to Teshoo Loomboo, Lassa, and Bootan. It has, in consequence, become the principal settlement of manufacturers; and it certainly possesses every natural and essential advantage of space, climate, and fertility.

We proceeded early the following morning, September the 20th, through fields of Lammas wheat, and passed close to the foot of the rock, on which Jhansu-jeung is built. The road, inclining round it, opened suddenly upon a monastery, situated on the concave side of a

steep rock : it consisted of about one hundred and fifty houses, which rose in rows, one behind the other. They were square, pretty regular in their form, and the whitened walls had a band about their tops, two or three feet broad, of a deep garnet colour, which with the addition of temples, gilded ornaments, and the decorated dwellings of their superior priests, made a very handsome and brilliant spectacle. The whole building was surrounded by high walls, which were continued along the ridge of the rock, and crossed by many intermediate gateways or lodgments, so as command the monastery, which fronted towards the castle, as well as to overlook the other side of the rock, which was extremely rugged, and almost perpendicular.

In this neighbourhood we were pestered by a multitude of beggars, of all ages, and of both sexes : among them were some boys, who put on masks, and played a variety of antic tricks ; and we came suddenly upon two old women in rags, at the corner of a street, strumming the cittauro, a rude kind of stringed instrument, and capering clumsily to their own miserable music.

The profession of the mendicant tribe is not unknown, as I perceived, in Tibet, but it is conducted with a better policy than in Europe ; as they practise, and perhaps with more success, tricks of merriment, never shocking human nature with the cant of fictitious misery, or with assumed deformity. A few bits of silver, which I threw upon the ground, presently employed them all in a scramble, and gave me time to make my escape.

About a mile farther, crossing the river, we kept by the course of it, through the valley of Jhansu, which was extremely rich with

abundant crops of ripe corn, and exceedingly populous. The numerous clustering villages, consisting of from four to ten neat square houses, their whitened walls, interspersed here and there with willows, and the river winding amongst them, were all together happily contrasted with the stiff sterility of the adjacent hills. The weather was clear and serene; and, although the sun shone with its brightest lustre, its warmth, even at noon, was not uncomfortable.

About this time we had arrived at Dongzee, a large village, under the jurisdiction of an officer from Lassa; and we halted in an extensive grove upon its borders, where we found some tents already pitched. While we waited here to refresh our cattle, we made an ample repast, that gave us fresh spirits to pursue our journey, which we continued, without any remarkable occurrence, until near sunset, when we arrived at Dukque, sixteen miles from Tehukku, and pitched our tents for the night.

Our next day's journey lay within sight of the river all the way, which ran in a smooth stream, sometimes round the foot of the hills, and sometimes through the centre of the valley*, but it was now no longer fordable. I saw a boat, placed on its end, in one of the villages, for occasional use, which might easily be carried on the back of the passenger. It was composed chiefly of leather, and consisted of a rude skeleton of wood, with thwarts and ribs, over which a bull's hide, was stretched. It appeared to be exactly similar to that kind of boat, which, under the name of coricle*, still continues in use on the Wye, and perhaps on some other of our English rivers; and it brought forcibly to

my recollection, the important use to which Cæsar^b once applied this rude and simple invention of our British ancestors.

Having travelled about ten miles, we came in view of Painom castle, with its square and round towers, loftily situated upon a perpendicular rock, washed by the river, which flows at its foot. The Tibetians invariably place their strong buildings upon rocks: these constitute the base of every fortress, and most of the monasteries rest upon the same foundation. I do not remember to have seen a single edifice of strength or importance, that was not situated upon a rock.

At the foot of Painom, over the broadest part of the river, was constructed a long bridge, upon nine piers of very rude structure. The piers were composed of rough stones, without cement, but, to hold them together, large trees, with their roots and branches, had been inserted; and some of them were vegetating. Slight beams of timber were laid from pier to pier: and upon them large flat stones were loosely placed, that tilted and rattled when trod upon: and this, I fear, is a specimen of their best bridges in Tibet. Many of them were extremely dangerous to pass over. The town lay to the south-east of the castle, at the base of the rock, and some of the houses extended even to the foot of the bridge.

As we turned short to the left, travelling due west, upon our right was seen, under a range of rocks, a very considerable monastery, endowed by Dalai Lama; and, about two miles farther on, was just visible, peeping through the midst of some tall trees, a large white

^b De Bello civili, i. liv.

house, memorable for the birth of the present Teshoo Lama ; it was named Keesoo. His father, an uncle of Dalai Lama's, his mother, and also the infant Lama, I was informed, were then residing there.

We halted this evening at Tsondue, three-and-twenty miles from Dukque, and within an easy day's journey of Teshoo Loomboo. The glitter of the gilding betrayed the tops of some of the edifices, as the sun shone obliquely upon them ; but we could not, even with our glasses, distinguish much more.

The following morning, however, our guides were determined we should be there early. We were disturbed long before the dawn, though we had to travel only a distance of about ten miles, and by torch-light mounted our horses, so as to arrive at Teeshoo Loomboo just as the sun was rising. If the magnificence of the place was to be increased by any external cause, none could more superbly have adorned its numerous gilded canopies, and turrets, than the sun rising in full splendour directly opposite. It presented a view wonderfully beautiful and brilliant ; the effect was little short of magic, and it made an impression, which no time will ever efface from my mind.

We ascended by a narrow street through the middle of the monastery, and were conducted to very splendid apartments, bright with gay colours, and situated in the centre of the palace, amidst a profusion of gorgeous finery. At the instant of our entrance, we heard the deep tone of many sonorous instruments, which were summoning the religious to their morning orisons.

CHAPTER IV.

Messages of Compliment and Congratulation from the Regent and Soopoon Choomboo—Custom of presenting a white Scarf—favourable Tokens of a friendly Disposition.—Preparations for our Reception—Hall of Audience—Lama's Throne—Introduction to the Regent—The Regent's Assurance of the Identity of the Lama—his Friendship for the Governor General in his pre-existent State—Attention and Respect paid him at the Court of China—his Regeneration acknowledged by the Emperor—Satisfaction derived from the Receipt of the Governor General's Dispatches.—Projected Removal of the Lama to Terpalang—the Monastery prepared for his Reception—Tea—Dismission.—Sketch of the Person—Manner—Dress of the Regent.—Bells, a Summons to devotion.—Visit to Soopoon Choomboo.—Emperor of China—Influence—a Volary of the Tibet Faith.—Umbas—Jasoos—Gesub Rimbochay—Dalai Lama—Soopoon Choomboo, Sadeek—honoured by the distinguished Attention and Favour of the late Lama—promoted by the Emperor—his Character held in high Estimation—important period in the Annals of Tibet.—First public Tribute of Acknowledgment and Allegiance to the regenerated Lama—Preparations for his Removal from Kylee to Terpalang—Offer to attend the Ceremony.—Party proceeds to escort the Lama—Homage paid by his Volaries on the Way—

Entry into Terpaling—Return of the Regent—Cavalcade—Bonfires—Chinese.—Correspondence with Dalai Lama.—Hostile Disposition of Gesub Rimbochay.—Powerful Influence of the Court of China.

WE had no sooner entered the apartments allotted for our accommodation, than messages of compliment and congratulation were received, both from the Regent, Chanjoo Cooshoo, brother of the late Lama, and Soopoon Choomboo, his cup-bearer, accompanied by a white silk scarf from each. These attentions were quickly followed by a most ample supply of refreshments; large vessels of warm tea, parched grain, dried fruits, and various articles of provision. Such are the forms observed, both here and in Bootan, towards a visitor, upon his first arrival: and perhaps a weary traveller would agree with me, in thinking it a most rational mode of reception, which thus bounteously places at his feet, after the toil of a long journey, every thing that hunger and fatigue render necessary to his relief. Ceremonious visits, on the first day, are always dispensed with; and the stranger is left to seek refreshment and rest, without interruption.

I did not omit to return, by the messenger, who waited upon me, proper acknowledgments for the polite attentions of the Regent, and Soopoon Choomboo; I sent at the same time, a white silk scarf to each; for this is an offering invariably attendant on every intercourse of ceremony, as well in Tibet as in Bootan. A similar piece of silk is always transmitted under cover, with letters, even from the most distant places, whether they be merely complimentary, or relate to

public business of importance ; and indeed between people of every rank and station in life, the presenting a silk scarf, constantly forms an essential part of the ceremonial of salutation. If persons of equal rank meet, an exchange takes place : if a superior is approached, he holds out his hand to receive the scarf, and a similar one is thrown across the shoulders of the inferior by the hand of an attendant, at the moment of his dismissal. The colour that is employed on this occasion, is either white, or crimson ; but the latter is least frequently used, white appearing to have an universal preference. This manufacture is of a thin texture, resembling that sort of Chinese stuff called pelong, and is remarkable for the purity of its glossy whiteness. They are commonly damasked, and the sacred words, *Oom maunee paimee oom*, are usually interwoven near both ends, which terminate in a fringe. They differ materially in size and quality, and are commonly proportioned, by him who presents, to his own condition, and the degree of respect he means to pay his guest. Trivial and unmeaning as this custom may appear to Europeans, long and general practice has here attached to it the highest importance. I could obtain no determinate information as to its meaning or origin, but I find that it has indeed a most extensive prevalence. It is observed, as I have before noticed, in all the territory of the Daeb Raja ; it obtains throughout Tibet ; it extends from Turkistan to the confines of the Great Desert ; it is practised in China, and, I doubt not, reaches to the limits of Mantchieu Tartary. I view it merely in the light of an emblem of friendship, and a pledge of amity. In the course of my travels, every person who visited me, observed this mode of salutation ; and as we were among a people not

very conversant with the various customs of different nations, and who probably would have considered, any obvious deviation from their own, in no very favourable point of view, I never hesitated, when waiting upon the Chief, to salute him in his own way. The letters I received in Tibet and Bootan, were constantly accompanied by a pelong scarf, and, in conformity with the custom, I always sent one in return. Of so much moment indeed, in their estimation, is the observance of this formality, that Mr. Goodlad, the Resident at Rungpore, informed me, that the Raja of Bootan once returned to him a letter he had forwarded from the Governor General, merely because it came unattended with this bulky incumbrance, to testify its authenticity.

We passed this day with little or no interruption, in a high degree sensible of the superior comfort of a warm and solid habitation, over thin and airy tents. The season was already becoming, to the sensations of a people who had not long quitted the tropics, most keenly cold; and the quiet and retirement we now enjoyed, afforded us a comfortable relief from the fatigue and restlessness of mind, produced by the bustle of a long and rapid journey. Our habitation was found, upon examination, greatly to exceed our expectations. The rooms were commodious, and even elegant; and the arrangement of every thing was as convenient as could possibly be wished. We occupied a part of the palace of the latest structure, which had been built by the late Teshoo Lama, for his private residence.

We had already been abundantly supplied, with all that could satisfy the calls of our immediate wants. Servants belonging to the Regent's household were appointed to attend me, not only in the

capacity of messengers, to be sent on any service abroad, but also to assist in domestic business; and these friendly tokens of the good disposition entertained towards us, could not but fill our minds with satisfaction, and intimate the most auspicious presage respecting the event of my mission.

Towards the close of the evening, I received a visit from the person who had been sent to meet me by the Regent, while I resided in Bootan. His appearance and manners were extremely conciliating. The features of the Tibetan, which are in general high and harsh, were in him, softened by a cheerful, intelligent, and placid expression of countenance. I could not but conceive the strongest prepossessions in his favour: nor did any conduct of his, that I ever witnessed, cause me, in the slightest degree, to alter that good opinion. As long as he continued in the monastery, his attentions were unremitted, and few days passed, in which he did not spend some hours with me: He was my instructor in the language of Tibet; and when tired with the repetition of guttural and nasal sounds, of which I found this language in a great degree to consist, he would, with the utmost cheerfulness, accept my challenge to a trial of skill at chess; in which, though I sometimes came off victorious, I was rather disposed to attribute my success to his urbanity, than to my own superior play. The station and movement of every piece, I found to be the same; and the game was conducted by the same rules, which regulate our play in England. These visits continued regularly, until he was summoned to a distant part of Tibet on the public service. I felt in his departure, the loss of an agreeable companion and an useful instructor, and we really parted,

I believe, with mutual reluctance, which on his part only yielded to a sense of duty.

Early in the morning after our arrival, intimation was brought to me, that the Regent proposed, in the course of the morning, to admit us to an audience. Several messages passed between us, before the appointed time, for the purpose of arranging every thing completely in due form. At length, about noon, Mr. Saunders and myself, accompanied by Poorungheer, as interpreter, proceeded to a part of the palace, with which, though it was at a considerable distance from our rooms, there was a communication, without descending into the street. We were then ushered into the presence chamber, a large and lofty hall, of an oblong shape, surrounded with a colonnade, and enlightened by an opening, over the centre. This central part of the room contained an area, about twice as wide as the distance at which the pillars stood from the side walls. Light, air, and the grateful warmth of the sun, were occasionally admitted into the hall, by shifting the skreen, or rather moveable roof, which was placed immediately over the opening. The pillars that composed the colonnade were painted with vermilion, and richly ornamented with gold, as were also the edges of the scalloped arches, and the mouldings over them; various symbolical devices were also represented in the gilding above the arches. The walls were painted blue, skirted by two broad fillets of red, and an intermediate one of yellow. The floor was of a mottled composition, apparently of brown and white flint, intermixed with some strong compost which admitted a high polish. No window, or door, opened into this hall, except that by which we entered, at one end; at the

other, immediately opposite, stood the throne of the late Teshoo Lama, placed in a recess, elevated about five feet above the floor, surmounted with cushions of yellow satin, and decorated with hangings on each side, of various coloured silks, and rich brocades. At the foot of the throne were thin tapers, of the composition which they burn as incense in their temples, and vases filled with aromatic woods, which, consuming slowly, with their smoke powerfully perfumed the hall. From this seat, we were informed the Teshoo Lama was accustomed to distribute justice, and confer his solemn benediction upon the people.

Advancing to the upper end of the hall, we found the Regent, and Soopoon Choomboo, each of them habited in the religious dress, and seated under the colonnade, upon the left hand side of the throne, on elevated seats raised with satin cushions. White silk scarfs, according to the established custom of the country, were presented by us, which they received without quitting their seats. I then delivered the Governor General's dispatches into the Regent's hands, with a string of pearl and coral, whilst the rest of the presents were placed before him. Two raised seats of cushions had been prepared, towards which the Regent waving his hand, with a very significant look, directed us to be seated. I then thought it proper to address him nearly to the following effect.

“The few things I have the honour of offering to your acceptance, the Governor General, Mr. Hastings, has sent to you as tokens of his friendship and esteem, and with an earnest solicitude to preserve and cultivate the amicable intercourse, that had so happily commenced between you. This correspondence, in its earliest stages, had been

dictated by the purest motives of humanity, and has hitherto pointed with unexampled sincerity and steadiness towards one great object, which constituted the grand business of Maha Gooroo's^a life, peace and universal good. The Governor General, whose attention is always directed towards the same pursuits, was overwhelmed with anxiety, upon hearing the mournful news of the loss of his respected friend ; not only on account of his regret for the departure of so exalted a character, but from an apprehension, lest the friendship established between himself and you, might suffer interruption, and undergo a change. Yet, solicitous for its continuance, as soon as information was brought to him of your return from China, he determined that a person in his confidence should repair to your presence ; a measure, which the consoling character of a friend loudly demanded, and which was rendered still more necessary, by his desire to convey his earliest congratulations, upon the joyful tidings of the Lama's re-appearance in the world. In this great event, indeed, all his hopes are now revived ; and, persuaded that the present Lama possesses the spirit of his former friend, he has no doubt that, by your good offices, and the will of heaven, every thing that was expected, will at length be effectually accomplished."

The Regent replied, by assuring me that the present and the late Teshoo Lama, were one and the same, and that there was no manner of difference between them ; only as he was yet merely an infant, his spirit having but just returned again into the world,

^a One of the titles of Teshoo Lama. The title is Sanskrit, and signifies the *Great Spiritual Master*.

he was at present incapable of action, and unable to comfort them with his voice. Their thoughts and time, therefore, were solely employed in the care of his person (for this was their duty and delight), in the hope that he might be soon able to confer upon them his blessing. At the same time that he lamented the misfortune of the Lama's decease in Pekin, he assured me of the firm unshaken attachment which Teshoo Lama had entertained for Mr. Hastings, to his latest breath. He added that Maha Gooroo had even begun to open his mind to the Emperor of China upon this subject, confident of his sanction and encouragement of the connection, and trusting that the concord mutually established between them would extend its beneficial influence over all his votaries, and all the subjects of both empires. He then dwelt upon the great attention and respect paid to Teshoo Lama at the court of China; and told me that the Emperor, immediately on his receiving intelligence of the Lama's regeneration, had sent ambassadors with letters of congratulation, and a rosary of large unblemished pearls, enjoining them in the strongest terms to be careful of the Lama's person, to conduct his education in the strictest privacy, and not to suffer any strangers to be admitted to his presence.

But I must forbear entering into a minute detail of every particular that passed at our different interviews. It would be difficult, or rather perhaps impossible, to preserve the local idiom, and turn of expression, in a translation through two languages; and I am not certain even that my interpreter repeated them correctly in the Hindovi, which was the language that he used to me. Suffice it at present to say, that the Regent was most copious in his professions of attachment to the

Governor General, and loud in his encomiums on the occasion that gave birth to their present friendship, which originated entirely in his granting peace to the Booteas, who were engaged with us in a very unequal war, in compliance with the intercession of Teshoo Lama. This act he declared to be *bote durm*, or of the greatest virtue.

Soopoon Choomboo also occasionally spoke. Inquiries respecting Mr. Hastings, the satisfaction they derived from the receipt of his dispatches, my journey, the difficulties that had impeded it, and their solicitude to see me, were topics which occupied a considerable share of our time in this conference. Much was also said respecting the sad calamity they had suffered by the Lama's having withdrawn himself from the world, in consequence of their offences; nor did they omit strongly to express their sense of the blessing, that he had been pleased to appear again so early in the flesh.

I was informed, that the infant Lama still continued to reside in the dwelling, where he was first discovered, in the valley of Painom; but that it was proposed to convey him within a few days to Terpaling, a monastery prepared for his reception, near the summit of a mountain at the distance of two days journey from Teshoo Loomboo; and that all the court, were to attend his removal. All the time of the principal officers of state was nearly occupied in preparations for this event, and the Regent gaye me to understand, that he had, in consequence, but little leisure, and might possibly, not have it in his power to see me again more than once, before his departure. Near the close of the audience, tea was introduced, and served up in the same manner as in Bootan. We had small benches placed before us, and upon them

was set the same kind of cup, which I remember, the Daeb Raja told me, in his dominions, none but the Raja, or one of the three Lamas, could presume to use. This I notice, not only as being one among their sumptuary laws, but also as an evidence of their disposition to manifest very high respect, as well as civility, in their attentions to us. In shape and size this cup is somewhat similar to a China pint bason; but a round hollow pedestal proceeds from beneath, sufficiently long, to be grasped within the hand, and upon which it will stand upright without support. It is made of the finest porcelain, extremely thin, and purely white, and is stamped on both sides with the impression of the dragon, the imperial emblem, which is visible only, like the water mark in bank paper, on close inspection, at a small distance. Previously to our taking leave, trays of tea, sugar, skins of butter, and dried fruits, consisting of raisins, dates, apricots, and almonds, with some others that I had never before seen, the produce of China and eastern Tartary, were severally presented to us. The Regent gave me many injunctions to communicate all my wants to the person, whom he had directed to attend upon us. We each received a scarf from his own hands, and withdrew, having every reason to be gratified with our reception, which I considered as attentive, and flattering, in the highest degree.

I will now endeavour to give some idea of the Regent's person and manner. In stature he was of the middle size, rather of a broad make, but not inclined to corpulency. He had a short wide face, with the nose a little turned up, small black eyes, and high cheek bones. Though he was by no means handsome, yet there was an agreeable

symmetry in his features, and a sweetness of expression in his countenance, which was highly prepossessing. His language was plain and unaffected, neither inflated with the exuberancy of Asiatic diction, nor yet deficient in urbanity ; it was delivered with that mild unassuming manner, which strongly characterises Tibetians of good education. His action was void of gesticulation ; it consisted in a slight movement of the body forwards, and a bending of the neck, assisted by the variations of an expressive and enlightened countenance ; his arms were almost constantly folded beneath his mantle.

His voice appeared to be injured by the loss of his teeth, which occasioned, I thought, rather an indistinct articulation, or perhaps this effect might in some degree be produced by a defect in the roof of the mouth. My interpreter, however, had no difficulty in understanding him, as he spoke slowly, and commanded a ready choice of words ; his dress was that of the religious order, which seems to be the regular habit of every attendant on the court. This simply consists of a vest of woollen cloth, without sleeves, of a deep garnet colour, and a large mantle, either of the same, or of a thinner texture, somewhat resembling a shawl. A sort of philibeg, and huge boots of Bulgar hide, lined either with fur or cloth, and designed as well to promote warmth in travelling, as for substantial use within doors, complete the dress. But though it surprised me at first, to see my friends trudging about the house, in their massy boots, yet I soon became sensible of their utility, as a defence against the chill arising in this cold climate, from their marble floors. The great scarcity of timber in Tibet, not admitting them to board the floors of their rooms, hence possibly arise

those cramps and rheumatic pains, with which they are so frequently and so severely afflicted.

After taking leave of the Regent, it was my intention to have paid a visit to Soopoon Choomboo; but our audience had been protracted to a great length, and we had no sooner risen, than all the bells of the monastery struck up, as a summons to devotion. The present occasion, the removal of the Lama, called for an extraordinary attendance on the exercises of religion; and all the Gylongs, we were told, applied themselves at this time, with redoubled fervor to the duty of prayer. Not long after we had returned to our apartments, I was disturbed on a sudden, by so confused and tumultuous a noise, that I was utterly at a loss to what cause, to attribute this alarming uproar. At length, I was informed by my attendants, the Goseins, that it was only the Gylongs at their *pooja*, or religious exercises, and I could not possibly refuse, to give them ample credit for their zeal.

The following day I received an invitation from Soopoon Choomboo, and we immediately prepared to wait upon him in his apartments, which, though remote from ours, yet form a part of that large assemblage of rooms, which all together constitute the palace, and accommodate all the officers of the court. In going to them, it was unnecessary to pass along the open street; for, by descending some stairs, ascending others, and traversing several halls and passages, we came at length to the division of the palace, which he occupied. The room in which we found him, was rather narrow, being long and lofty, in comparison of its width; but the advantage of its situation, amply counterbalanced every defect in point of symmetry and proportion. It commanded an

extensive view of the valley, and was at once enlightened and warmed by a projecting balcony, which, from its position, admitted the rays of the sun nearly all the day, during the time he has southern declination, which, of course, is their coldest season. When we entered the room, the mohair curtains were partially drawn; but even in this state, we were sensible of a grateful warmth. Soopoon Choomboo was seated close by the balcony. We each of us presented, as usual, a silk scarf, and I delivered to him the letter and presents, with which I had been charged. We took our seats on piles of cushions that had been placed on the opposite side of the room, when Soopoon Choomboo, after a few personal compliments, instantly proposed various inquiries respecting the health and situation of Mr. Hastings. To his numberless questions I gave, as well as I was able, the most satisfactory answers; and I endeavoured to express, in the strongest terms, the great uneasiness to which I had been subject, in the noxious climate (as they esteem it) of the country of Dukba^b; contrasting my unpleasant situation, while my journey hither stood in suspense, and I dreaded the necessity of returning to Bengal without seeing him, or Maha Raja, with the singular satisfaction I now experienced, in having reached his court in safety. I concluded with assurances, how highly acceptable these tidings would prove to his friend the Governor. He was profuse in his acknowledgments, of the high gratification and honour he derived from the receipt of the Governor General's dispatches, and stated the great anxiety, under which the Regent and himself had laboured, as Poorung-heer well knew, in contriving to conduct me to Teshoo Loomboo.

Bootan.

In the recital of their embarrassments, though they are averse to own any immediate dependance upon the Chinese, I could plainly trace the greatest awe of the Emperor of China, of his officers stationed at the court of Lassa, styled Umbas^c, as well as of the Jasqos^d, and the Raja of that place, Gesub Rimbochiay, who had usurped even, from the hands of Dalai Lama, the greatest portion of his temporal power.

The rest of our conversation turned chiefly upon my journey, the remote distance, the difficulty of the way, and the difference of climate between Bengal, Bootan, and Tibet: these topics filled up the time till tea was introduced, of which we all partook; this was succeeded by the usual offering of trays of fruit, and we then received from his hands each of us a white silk scarf, and retired. While we were with Soopoon Choomboo, a messenger came in, apparently from a long journey, booted, and carrying a whip in his hand, with some important dispatches. He first pulled off his hat, holding it with his left hand down to his knee, then bowing his body, he drew a crimson scarf from his breast, which he presented, and afterwards delivered his dispatches. Having repeated a few words in a low voice, he bowed again, and was dismissed with a single word and a nod. This is one mode of salutation: another kind of homage, which appeared to be due only to the sovereign Lama, consists in an humble prostration of the body nine times to the earth.

Soopoon Choomboo, who was styled also Sadeek, held the second rank in the court of Teshoo Loomboo. He was by birth a Mantchieux Tartar, and was recommended to Teshoo Lama at an early age, by

Magistrates.

^d Communicators of intelligence.

Chanjea Lama, who is a native of the same region, and who constantly resided near the person of the Emperor of China. Under the immediate care of Teshoo Lama he received his education, and having proved himself a faithful, accomplished, and useful servant; he at length acquired the complete confidence of his master, and became, I was well assured, his particular favourite. As a public acknowledgment of his merit, he was appointed by Teshoo Lama, not long before his death, to the presidency of an important monastery styled Khonjin Shimboi, which had an establishment of three hundred Gylongs, and was endowed with an extensive territory upon the western border of Tibet, near Luddauk. The Emperor of China, during his attendance on the Lama at his court, conferred upon him the title of Mirkin Chassa Lama. As the office he filled at the time of the Lama's death was that of Sadeek, which is synonymous with that of Zempi in Bootan, that is, cupbearer, he became of course invested with the charge of all the Lama's effects, and was to continue in this high trust, until the regenerated Lama should be seated on the musnud^e.

The singular favour he enjoyed, seems to have been no more than was justly due to his integrity and talents; and in the event of the regency becoming vacant, from the general estimation in which he was held, I had no doubt of his advancement to that high honour. His influence indeed at that time, was scarcely less powerful, for he was treated by Chanjoo Cooshoo rather as a colleague, than as a subordinate officer, and his opinion was implicitly attended to on almost every occasion. A more harmonious agreement, or more perfect confidence, could not possibly subsist between them.

Throne.

The age of Soopoon Choomboo, at that time, did not exceed thirty. In stature he was rather low, but well proportioned, and not at all inclined to corpulency. His countenance was open and ingenuous, yet his features were unequivocally impressed with the Tartar character: small eyes, thin eyebrows, high cheek bones, and without even the rudiments of a beard. His complexion was not darker than that of an Arab, or a Spaniard.

Though possessing an acknowledged superiority of talent, information, and influence over his countrymen, he made no parade of these advantages, but conducted himself with singular humility, mildness, and modesty. He was not less communicative in his conversation, than conciliating in his manners, and, as our acquaintance improved, I found him cheerful, and occasionally jocose.

The public office Soopoon Choomboo bore, as I have already observed, was that of Sadeek to the late Teshoo Lama. Were I to seek for a title analogous to Sadeek, in our own language, by which I might render it intelligible to an English reader, I should be at a loss to find one of so comprehensive a signification. Though perhaps I might with some propriety style him, from his situation in the court of the Sovereign Pontiff, Prime Minister, or Cardinal, yet who would expect to find the domestic servant, in a person invested with so high a title? Nor yet does, Lord Chamberlain of the Household, Master of the Ceremonies, and Master of the Robes, convey a complete idea of his duties and his station.

The Sadeek receives and communicates the Lama's commands; he is the immediate channel of conveying all information to him; he makes

the arrangements necessary for the celebration of the great festivals of religion ; he is always personally attendant on the Lama ; he is his cup-bearer ; he has charge of the wardrobe ; and to his immediate care is intrusted all the wealth of the sovereign, whether derived from the religious offerings of his votaries, or from other and less sacred sources. He brings, and places before the Lama, all his food, and in particular pours out his tea, of which it is the custom first to taste himself, in the presence of his master. In fact, I have been led to understand that Teshoo Lama receives neither food nor raiment from any other hand ; yet still he is found to hold a very high rank in the religious order, which is implied by no less a title than that of Lama.

My arrival in Tibet happened at a period of high importance in the annals of the state, as well in a political as a religious point of view : for now they had to acknowledge, in the person of an infant, their future sovereign, to whom also, as to their sacred pontiff, they were about to pay the first public tribute of homage and allegiance, and thereby to give currency and authority to the belief, that he was the regenerated, immortal mediator with the supreme. On such an occasion, it will easily be conceived, that no mark of respect, no pomp or parade, was omitted, which, in their ideas, could possibly tend, to add dignity and splendour to the solemn ceremony.

The Emperor of China, a votary of the Tibet faith, had commanded a military officer of high rank, with a large detachment of troops, to attend and escort the infant Lama ; other Chinese attended, for the purpose of bearing his Tuckt rowân^f, or moving throne ; and the

^f A Persian term, whence probably the use of this stately accommodation is derived.

Regent himself, assisted by Soopoon Choomboo, was to conduct the cavalcade.

A curious desire, I must own, to be personally witness of so singular a ceremony, induced me to make some effort to be admitted of the party. I accordingly ordered Poorungheer to wait upon the Regent, and express my earnest wishes to testify, on all occasions, the respect I entertained for the character of the Lama; and to say, that I should be peculiarly happy to attend his suite, if he thought proper to allow me so great an honour: but however strongly my curiosity had been excited, I had formed no great expectation that my offer would be accepted; and I was therefore but little disappointed when Poorungheer returned to me with excuses from the Regent, declining to accept the offer of my company, on account of the Chinese, whose jealousy of strangers is too well known, and to whom he was particularly anxious of giving no occasion of offence: but at the same time he politely acknowledged my attention, and I had the satisfaction to hear, expressed himself greatly pleased with it.

The party proceeded from the monastery, on Saturday the 27th of September, before the dawn of day, towards Kylee, situated in the valley of Painom, where the infant Lama at this time resided with his parents. The grand ceremony of his removal commenced the next day.

The Lama was attended by a very numerous concourse of people, and followed with every possible display of enthusiastic homage. The place prepared for his reception was not more than sixteen miles from Kylee; yet so great was the retinue, and so frequently were

they impeded by successive crowds of votaries, who threw themselves before him in the way, in humble prostration, that it became absolutely necessary to form an intermediate camp, in which they halted for the night.

Moving again early in the following morning, in the course of that day, they made their entry into the monastery of Terpaling. Having then placed the young Lama in the new monastery, together with his father and mother, to whose care he was still very properly committed, after making every necessary arrangement, the Regent and his retinue returned to Teshoo Loomboo.

As the road lay in front of our apartments, I had an opportunity of observing the Regent's approach. He rode attended by two or three hundred horsemen, the greater part of whom preceded him, and he himself followed, surrounded by a select party, principally consisting of the officers of state. He was dressed in a garb very different from that, in which I had seen him before. It was a yellow satin robe, lined with sable fur, and fastened with a girdle round the waist. A garnet coloured shawl mantle, partially covering his satin robe, according to their fashion, passed round the body, and its end was gathered up to rest upon the left shoulder, leaving the right arm at liberty. He wore upon his head a round hat, covered with a yellow glossy lacker that glittered in the sun, and he had on red bulgar boots. From his girdle, hung pendant a small knife case, with its implements, and a large purse with a running string, in which he carried a tea cup, and several other small articles, the constant appendages of a Tartar dress. To this also are commonly added, a smaller purse for money, and

another filled with tobacco and a pipe, together with a little pouch for tinder, containing a piece of flint, and edged at the bottom with a bar of steel. The horse he rode, was decorated with large crimson tassels, and other splendid trappings, whilst a number of bells, suspended to a collar that hung round his neck, jingled as he moved along with slow and solemn pace. The body of the horse, from the multitude of *Chowrs*, or cow tails, that hung on both sides, could scarcely be seen.

The select attendants were equipped nearly after the same manner. The dress of those of more humble rank differed chiefly in the quality of the materials. They were clad, for the most part, in cloth, either yellow, or red, or striped with these colours, and they wore upon their heads round hats, having large flowing tassels of scarlet silk, upon the centre of the crown. Some had narrow braids a little turned up, and others were bordered by broad bands of fur. The most extraordinary in appearance were those worn by the *Kilmauks* (*Cal-mucs*), which were of vast dimensions, I suppose not less than two feet in diameter, with shallow crowns, but monstrous brims; the whole covered with long locks of wool matted together, of a gaudy yellow colour. Some *Goseins*, wearing turbans and the Indian habit, with *Moguls* from the borders of Persia, in their national dress, assisted also to compose this motley group. There were none in the whole cavalcade, as far I could perceive, who bore any kind of arms. Heaps of fire were distinguishable to a very remote distance, burning on either side of the road, and emitting columns of thick smoke. These bonfires, which I have already noticed, are a mark of respect shown

by the inhabitants of Tibet and Bootan to every great personage who travels through their neighbourhood ; and when their sovereign passes by, the custom is of course observed with extraordinary zeal and attention.

Many persons on both sides the road prostrated themselves upon the ground, as the Regent with his retinue advanced ; and when he drew near to Teshoo Loomboo, banners were hoisted upon the palace walls, and the nowbut^s, trumpets, gongs^a, and cymbals, conspired to announce his entry in their loudest tones.

The Chinese commander, with his detachment of troops, took this route in preference to that by Jhansu-jeung, on his return to Lassa. The ground marked out for their encampment was upon the edge of the plain, just without the limits of the monastery, under the fortress of Shigatzee-jeung, and close upon the banks of the Painom-tchieu. Here the troops halted two days, after which they struck their tents, and marched away.

I sought an early opportunity to congratulate the Regent upon his return, and the safe conveyance of the Lama to Terpalang. This gave occasion to some reflections from the Regent, full of reverence and affection for the late Lama, and tending to establish the identity of the

^a A sort of kettle drum.

^b A large circular metallic instrument formed by the hammer, from one and a half to two feet in diameter, with the edge turned up about two inches deep all round. When used, it is suspended by a cord passing through holes made for the purpose near the circumference. In order to excite an equal vibration, it is at first softly struck by the performer upon the external ring, with a ball encased in leather at the end of a long rod ; the blows are afterwards repeated with stronger force, and it is then capable of producing a surprising sound.

present, from the unerring signs of wisdom and greatness stamped upon his brow, and the early traits of his sublime character which had been already evidently displayed. Nor did he drop the subject, without enlarging on the partiality which the Lama had entertained for the English in his state of pre-existence, and regretting that his tender age rendered him at present unable to converse with me.

Much conversation afterwards followed, on the subject of my commission, in which he manifested great anxiety to remove any unfavourable idea I might have formed, respecting his friendly disposition, in consequence of the difficulties which had been thrown in the way of my proceeding to his court. He told me that many letters had passed upon the subject between him and Dalai Lama, who was always favourably inclined towards the English; but he principally attributed the discouragement and obstruction I had experienced to Gesub Rimbochay: in his apologies also he glanced strongly at the Chinese.

The Tibetians do not, it is true, bend under the immediate authority of that court; but its influence overawes them in all their proceedings, and produces a timidity and caution in their conduct, more suited to the character of subjects, than allies. The jealousy with which they regard this interference of the Chinese, and their uneasiness under the yoke, though it rests so lightly upon them, was manifest, from the distant reserve with which they treated those officers and troops, who came for no other purpose than to do honour to their high priest. They were not suffered to lodge within the confines of the monastery; this, I understood, would have been considered as a

kind of profanation, for they look upon the Chinese as a gross and impure race of men. They were evidently impatient during their stay, and assumed an unusual air of secrecy, to prevent their obtaining a knowledge of any thing relating to their affairs, until the day of their departure, which was announced to me, by many persons belonging to the monastery with much apparent satisfaction.

CHAPTER V.

Permission from the Regent to view the Interior of the Monastery.—Gorgeous Temples.—Solemn and mysterious Ceremonies.—Numerous Assembly of the Gylongs.—Periods for Devotion.—Loud Vociferation.—Clamorous Noise attending the Performance of their religious Rites.—Serious Attention to the Duties of their Faith.—Profound Respect for their sovereign Lama.—Visit the Mausoleum dedicated to the Memory of the late Teshoo Lama.—Cursory View of this highly venerated Structure.

HAVING previously obtained permission from the Regent, I found a convenient opportunity, before his return from Terpalang, to accomplish an object I had much at heart, and which will consequently claim from me, very minute and particular attention.

From the first day of my arrival at Teshoo Loomboo, I was extremely desirous of viewing the interior of some one of those magnificent edifices, in the midst of which I had taken up my abode, and which continually excited my curiosity by the profuse and costly ornaments bestowed upon their outside.

The frequent recurrence of solemn sounds from a variety of deep toned instruments, after short pauses of profound silence; the low hum of invocation, during both night and day; and occasionally the

more vociferous clamour of crowded congregations, joined with a full choral band; left me no room to doubt, that I was close to the scene of some of the most solemn and mysterious ceremonies of their religion.

I lost little time in endeavouring to ascertain the truth of my conjectures; but I trod upon tender ground. Any indication of extraordinary curiosity, even in the common affairs of life, was sufficient to raise in an instant, an host of suspicions, against which, I should have been compelled eternally to combat; and religion, especially among a people so bigotted to its forms, was a subject to which I adverted, with still more scrupulous caution.

From various inquiries, however, at length I collected, that the chapel in which the Gylongs met to offer up their daily prayers, was but a short distance from us. Their stated periods of devotion were the rising of the sun, noon, and sunset. Among two thousand five hundred Gylongs, appointed for the service of the monastery, the greater part were expected to be present on each occasion. On every third day, the morning was devoted to proclaiming aloud the attributes and praises of the Supreme Being; a service which was performed with a vehemence of vociferation perfectly astonishing, and as I thought, altogether inconsistent with the decorum of a well regulated assembly.

The object of this solemn meeting, as far as I could collect, was for every individual present to repeat, and enforce with all his powers of utterance, the praises of the Deity; and we need not wonder that from such a congregation, who had attained by long practice to a

Stentorian strength of lungs, there should arise the most surprising discord, the very counterpart of that which is produced by the vociferations of an enraged and hostile multitude. But all this was, in fact, nothing more than a pious token of the most ardent zeal, a sort of contest for the palm, a struggle, which should do the highest honour to his supreme and tutelary gods.

To the public exercises of their faith, must be added the private prayers in the apartments of the inferior Lamas, which are always accompanied by music, together with the solemn pageantry of processions moving almost every day around the environs of the monastery. All these, taken together, soon sufficiently convinced me, that I was in the midst of men, who made religion the sole business of their life.

With the errors of their opinions, or their practice, I had no concern. The immediate advantages resulting from them they themselves daily experience. Having voluntarily devoted themselves to the severities and the duties of their religion, they obtain a large portion of grateful respect from their countrymen, whose worldly avocations exempt them from the same particular services. Both, united in one common bond of union, the one part to labour, the other to pray, enjoy in peace and harmony, the fruits of their industry ; and find it unnecessary to support a single man in arms, either to defend their territory, or maintain their rights. Placing their sole reliance in the mediation of the sacred Lama, the immaculaté vicegerent of the Supreme, they imagine, that he covers them with the broadest shield, from the encroachments of others ; and the benign influence of his doctrines teaches them to be benevolent, merciful, and humane to all around them

The love, the veneration, the unanimity I saw expressed, effectually convinced me that they were happy. But to return to my narrative : the room in which I wrote, and the suite of apartments allotted to the accommodation of myself, and the companion of my travels, were erected by the late Teshoo Lama for his own private residence, whenever he chose to retire into uninterrupted solitude. In an adjacent building, upon the right hand, are lodged his mortal remains ; in another, upon the left, those of a former Lama, whose spirit exchanged its corporeal residence more than a century ago. The Teshoo Lama, I was told, had lavished upon this shrine of his predecessor, immense wealth ; yet his own, which was nearly completed before his visit to the Emperor of China, had been since greatly enriched by the tributary offerings made to him on that journey, and was now considered as the most splendid and magnificent of the two.

When I became acquainted with these particulars, situated as I was so near the mausoleum of our departed friend, I wanted not an excellent pretext for desiring to visit it ; and having waited for a favourable opportunity, I urged my plea with such success, that the Regent, Chanjoo Cooshoo, immediately signified his most willing acquiescence in my wishes.

Early in the morning, my faithful attendant Gooroobah, came to conduct me. Proceeding from my apartment, along the corridor, we descended two flights of stairs, and passing through some passages, without any communication with the street, came to a small gate, which we entered, and found ourselves in the inclosure immediately before the grand mausoleum. Three sides of this court yard, which

was paved, were surrounded with a colonnade, for the occasional accommodation of pilgrims, and other devotees. Upon the walls of this colonnade, were rudely painted many emblematical figures, of gigantic proportions, illustrative of various parts of their system of mythology. The two principal figures, of enormous size, depicted with hideous countenances, and coloured with blue and scarlet, represented incarnations of Cali. The pillars were painted with vermilion, and ornamented with gilding; and upon the pediment which they supported, was introduced the imperial figure of the Chinese dragon. In the centre of the colonnade was a large gate, which opened to a principal avenue of the monastery. Immediately opposite to this gate, stood the portico of the mausoleum, on the top of which, within a low railing, was placed the following device, resembling a coat of arms. The centre piece, which was of a spear-like form, resembling the leaf of the popul tree*, was placed upon a low pedestal. On each side, was the figure of an animal, not unlike a deer couchant, with the head elevated, the nose pointing upwards, and the throat resting upon the shoulder, or projecting part, of the hastated machine between them, which I conjectured to be about eight feet high. The whole extended from one side of the portico to the other, stood entirely clear of the body of the building, and was very richly gilt. It had all together, the appearance of a coat of arms with supporters, but upon a very large scale. The centre piece, I was informed, contained within it, some of their sacred writings.

Under the portico, sat a priest, who read with a book before him;

Ficus indica.

apparently regardless of our presence. It was his duty, together with others, who occasionally relieved him, to pray eternally upon the same spot, and kept alive the sacred fire, that burns before the shrine. Two ponderous doors, painted with vermilion, and embossed with huge gilded knobs, made the whole fabric ring, as their pivots grated within the sockets, and their massy sides came with strong concussion against the walls. It now appeared, that the building we had hitherto seen, served only as a case, to cover a most beautiful pyramid placed within it. At the base of this pyramid, the body of the late Lama was deposited in a coffin of pure gold, made by command of the Emperor of China, upon the decease of the Lama at his court, and in which the body was conveyed, with the utmost solemnity and state, from Peking, through the provinces of China and Tibet to Teshoo Loomboo. His votaries all the way, paid the most profound homage to his manes, and thought themselves peculiarly blessed, if they could but touch the pall, or any part of the bier, as the funeral procession passed slowly along.

It is the custom in Tibet, to preserve entire the mortal remains of their sovereign Lamas only ; every other corpse is either consumed by fire, or given to be the promiscuous food of beasts and birds of prey. As soon as life has left the body of a Lama, it is placed upright, sitting in an attitude of devotion, his legs being folded before him, with the instep resting upon each thigh, and the soles of the feet turned upwards. To a person unused to the practice, this must be a posture of extreme constraint ; though Lam Rimbochay, of Bootan, has repeatedly placed himself in it before me, with much apparent ease.

The right hand is rested with its back upon the thigh, with the thumb bent across the palm. The left arm is bent and held close to the body, the hand being open, and the thumb, at right angles with the fingers, touching the point of the shoulder.

This is the attitude of abstracted meditation. The eyes, at the same time, being directed downwards, and half closed, indicate that, with the suspended powers of the body, the faculties of the mind also, are completely absorbed in contemplation, effectually guarded against wandering, and shut to every species of external impression.

The late Teshoo Lama is represented in an effigy of gold, which crowns the pyramid, and is placed within the concave of a large shell, radiated alternately, with white and red, the edges being scalloped, and projecting so far as to form a canopy, that incloses within its hollow, the whole body of the figure. The image is represented sitting upon cushions, and has the drapery of a yellow satin mantle, negligently flowing over the lower part, whilst a cap, resembling a mitre, covers the head. As a tribute of respect, which might be gratifying to his votaries, and tend to conciliate their affection, I made an offering of a white pelong scarf, which the attending priest received, and passed over the smoke of the incense burning before the shrine, while the Gosein and others prostrated themselves nine times with devout humility. The priest then ascended a ladder, and put one end of the scarf upon that hand of the image which was a little advanced; the other hung down upon the pyramid. Round the borders of the canopy, were suspended all the various rosaries, of the richest gems, used by the Lama during his life; they consisted of pearls, emeralds, rubies, sapphires,

coral, amber, crystal, lapis lazuli, and even beads of humble ser-bu-jy*, intermixed together, and hanging in festoons.

The sides of the pyramid were encased with plates of solid silver. On each step that composed the structure, which gradually diminished in breadth and depth, from the base to the vertex, were arranged all sorts of rarities, and articles of curious workmanship, which had been presented at different times as offerings to the late Lama. Among these, were various costly snuff-boxes, and valuable trinkets, the tribute of the Emperor; with choice specimens of China, large jars of old blue japan, and masses of lapis lazuli, variously arranged, and disposed, according to their taste, not without considerable effect.

About breast-high from the base of the pyramid, was one step considerably deeper than the rest, in front of which were represented two lions rampant, carved in relievo, and between them was placed a human figure, with eyes extravagantly large and prominent; his countenance was expressive of the most anxious agitation, and his person thrown into strange contortions: his hands were applied to a stringed instrument, called a cittaour. Other instruments of music, hautboys, trumpets, and cymbals, were placed upon each extremity of the step, immediately before these figures; and the intermediate space was filled with china jars, and vases of silver and blue japan.

On the right side of the pyramid, was placed another image of the Lama, as large as life, and, as Poorungheer assured me, a very faithful resemblance of his person. It was placed in a sort of pulpit, beneath a canopy of silk, in a devout attitude, with a book before it. This

* *Canna, Linnæi.*

image, I was given to understand, was not of gold, but solid silver, gilt. In front of the pyramid, on an altar covered with white cloth, were spread about the common objects of daily oblation; such as fruits, and flowers, with various kinds of corn, and oil. Intermixed among the offerings, were seen at the same time, several lamps burning, which, being considered as sacred fire, are never permitted to go out; the smoke arising from these, and from a multitude of odoriferous tapers, filled the surrounding space, and strongly perfumed the air.

On each side of the pyramid, hung suspended from the ceiling by one end, whole pieces of the most beautiful silks and satins. Close to the pyramid were two pieces of black velvet, embroidered all over with pearls, in squares like network, and finished with a border of the same. Some pieces of very handsome English brocades, and Benares gull-buddens, completed this rich display. On the surrounding walls were painted, from the bottom to the top, many rows of Gylongs, represented in the act of praying.

Upon the floor, and on all sides, were high piles of sacred books, appertaining to the religion of the Lamas, which orthodox professors of that faith, industriously employ themselves to augment with voluminous commentaries.

Having thus endeavoured to give as distinct an account as a cursory view could qualify me to do, of the valuable materials that contribute to enrich and adorn the mausoleum of the Lama, I must here close my description. To attempt to form an estimate of its riches,

A species of silk cloth embroidered with flowers, a manufacture, I believe, peculiar to Benares.

from my own observation, or to repeat the exaggerated reports, which others even relate with diffidence, might equally subject me to the imputation of extravagant fiction.

The shell, or covering of the pyramid, which constitutes the exterior of the mausoleum, is a structure, when viewed at some distance, of considerable magnitude and beauty. It stands upon the side of a rocky hill, and is very conspicuously situated, towering high above the greater part of the monastery. The architecture must not be criticised by scientific rules, for the different orders, as adopted in Europe, appear to be entirely unknown in Tibet, where they seem rather to have chosen the use of a mixed kind. The pillar, scalloped arch, and pediment of Asia, or Hindostan, prevail in the interior apartments; the external decorations are of Chinese, or Tartar origin, similar to those of the watch tower, or temple of the former; the tented canopy and imperial dragon. As far as the mason has been concerned, it is a plain substantial building of stone, with cement. It is longer in front than in depth, and considerably more lofty than either.

The walls are built so much thicker at the base, as to give them a very perceptible slope. The centre of the building has a very large window above the portico, furnished with curtains of black mohair. The walls, in various parts, are ornamented with circular representations either of the sun, or full moon, and with gilded crescents. Above the window runs a headband all round of a deep garnet colour. Higher than this headband, in the centre of the front, within a tablet, the mystic sentence, *Oom maunæ paimee oom*, is inscribed, in large golden characters. A blank interval then succeeds, and over that, a space of

about ten or twelve feet from the summit of the walls, is occupied by a deep crimson colour. A frieze, and whitened cornice surrounds the top. At the angles, and on different parts along the top of the wall is placed a sort of ornament, which I term *fascies*. It is a cylinder of metal strongly gilt, standing upright upon a short supporter fixed in its center; and is commonly about five feet high, and two or three in circumference. Many of them are covered with black cloth, and these invariably have a broad white fillet, passed round them in opposite directions, horizontally and perpendicularly, so as to form the figure of a cross. The sides are marked with letters, beaded and fluted; and the top is always crowned with some small ornament. The heads of lions, well executed, projected from the angles of the building; these also were gilt, and had bells depending from their lower lips.

But the most showy part of this structure, which crowns the whole, is a spacious tented canopy, richly gilt, which is supposed to stand immediately over the remains of the Lama, and the centre of the pyramid; it overshadows the summit of the building, from the body of which it is elevated by its own particular support, forming to the whole an elegant and graceful finish. The edges of the canopy swell out in a bold and easy sweep. The ridge is decorated with the Chinese dragon, whose convolutions fill up all that space; and round the canopy are hung a prodigious number of small bells, which, as well as those, which are distributed about all the projections of the building, having thin square pieces of wood fastened to the clapper, make an inconceivable jingle, with every breeze that blows.

CHAPTER VI.

The Regent.—Soopoon Choomboo.—Countries contiguous to Tibet—Bengal endeared to the Tibetians by religious Prejudices.—Gunga Sagur—the Confluence of the Ganges with the Sea.—Jagarnaut.—Performance of Pilgrimage by Proxy.—A Devotee.—Geography—Astronomy.—Prunpooree—his extraordinary Course of Mortifications.—Russia—the reigning Czarina.—Taranaut Lama.—Kharka.—Intercourse between Russia and China.—Pilgrims from Khumbak.—Gallery of Idols—Means by which the Cabinet is occasionally augmented—Teshoo Loomboo famed for the Manufacture of Images.—Lama of Luddauk.—War between England—America and France.—Commerce—of the English Nation.—Spirit of Inquiry and Research.—Siberia—Baikal.—Wandering Tartars.—No Tradition extant of an ancient People inhabiting towards the North.—General Belief of the Origin of Learning.—Inference drawn from the Similarity of the Sanscrit and Tibet Alphabet.—Character in which their sacred Writings are preserved and printed—that of Correspondence and Business.—Regent notifies his Design of leaving the Monastery—commends me to the Care of Soopoon Choomboo in his Absence.—Visits my Apartments, accompanied by Soopoon Choomboo and the Lama of Luddauk.—Science of Palmistry.—Attar, Pawn.

At all times, when I met the Regent, Soopoon Choomboo was in company. The distinguished attention shewn to him, and the part he generally took in conversation, plainly bespoke his consequence. I thought him intelligent, quick of apprehension, and, as well as the Regent, extremely communicative. I was not a little surprised to discover by their conversation, how accurate an idea they had acquired of the position of different countries, though maps and charts are totally unknown among them. Of China (or Geanna) their own travels had taught them the situation; and they pointed out to me, not only the relative bearings of the countries surrounding them, as China on the east; Siberia on the north; Turkestan, Cashmeer, Almora, on the west; Nipal, Bootan, Assam, to the south, and Bengal beyond these; but also of England, and of Russia, with almost equal truth. Yet, desirous to extend their knowledge, a great variety of questions were proposed to me, relating to the peculiar produce, temperature of climate, and different distances, of remote countries.

Bengal, of which they had from various authorities collected a tolerably distinct idea, they expressed a most eager curiosity to visit. Nor can, perhaps, the inhabitants of a rocky, arid, bleak, and naked region, fancy a scene more enchanting, than is exhibited in a country of wide extent, presenting throughout a smooth and equal surface, clothed with eternal verdure, intersected by numberless deep and copious rivers, abounding with groves of large and shady trees, and yielding an immense variety of fruits and flowers, through every season of the year. But Bengal is rendered peculiarly dear to them, by the powerful

influence of religious prejudice. The regeneration of their Lama is said to have taken place, in times of remote antiquity, near the site of the ancient and ruined city of Gowr ; and all those places held in veneration by the Hindoos, as Gya, Benares, Mahow, and Allahabad, are equally objects of superstitious zeal, with a votary of the Tibet faith, who thinks himself blessed above his fellow disciples, if he can but perform a pilgrimage to these hallowed spots.

Gunga Sagor, an uninhabited island, situated at the confluence of the Ganges with the sea, and the pagoda of Jagarnaut, upon the coast of Orissa, are also deemed places of equal sanctity, and occasionally visited, from the same motives of zealous but mistaken piety. Nor are the advantages, whatever they may be, resulting from these pilgrimages, confined to those alone, who personally perform them ; he who promotes them by his persuasion, and supports the pilgrim by his purse, claims to himself, nearly an equal share of merit. So that agents are often hired, to visit these holy places, from whence they bring to their employers, some sacred pledge, picked up on the sea shore, or a portion of the consecrated stream, possessed of incalculable efficacy in all their subsequent devotions.

The late Teshoo Lama, I was told, had the merit of having thus performed his pilgrimages by proxy, to Cashi, Prag, Gunga Sagor, and Jagarnaut. Indeed, though these pilgrimages cannot be accomplished, but at the imminent hazard of the pilgrim's falling a martyr to the intemperate heat of Hindostan, or to the enervating atmosphere of the low lands, yet an enthusiastic spirit is not to be repressed, by the melancholy fate of former adventurers.

A poor emaciated meagre devotee came to me, just before I left Calcutta to commence my present journey, who had with infinite labour crossed the mountains of Bootan, encountered the noxious air of Bengal, and, with a perseverance worthy of a better cause, accomplished his purpose of bathing in the sacred stream of the Ganges, in spite of all difficulties, which want and sickness could throw in his way: difficulties pressing with accumulated force, on a solitary stranger, utterly unacquainted with the language of the country. He was then about to return to Tibet, anxious to carry some of the holy water to his employer. I committed him to the care of the Goseins, who live with Poorungheer, in charge of the temple erected at the expense of Teshoo Lama, upon the bank of the river, opposite to Calcutta; and he afterwards travelled with my party to the capital of Bootan, whence I dispatched him with letters to the Regent of Teshoo Loomboo, which he faithfully delivered. While he was in Calcutta, I presented him to the Governor General, a distinction which made him inexpressibly happy; for, being informed of the friendship subsisting between the Governor and Teshoo Lama, he had conceived a reverence for Mr. Hastings, which was only inferior to the veneration he entertained for his sovereign Lama, in his opinion, the greatest of earthly Beings.

In the discussion of geographical topics, the Regent's mind took a very extensive range, and scarcely left any quarter of the globe, untouched. Teshoo Lama had been visited, he told me, not many years before, by an itinerant Gosein who assured his inquirers, that he had seen a country, in which half the year was day, and the other half night; and he appealed to me, whether this was a false report or not; a

circumstance which shews their limited knowledge of the sciences, both of geography and astronomy.

The Gosein alluded to by the Regent, whose name is Pránpooree, exhibited so extraordinary an instance of religious penance, that I cannot resist the temptation of relating some particulars of his life.

Having been adopted by an Hindoo devotee, and educated by him in the rigid tenets of his religion, he was yet young, when he commenced the course of his extraordinary mortifications. The first vow, which the plan of life, he had chosen to himself, induced him to make, was to continue perpetually upon his legs, and neither to sit down upon the ground, nor lie down to rest, for the space of twelve years. All this time, he told me, he had employed in wandering through different countries. When I inquired how he took the indispensable refreshment of sleep, when wearied with fatigue, he said, that at first, to prevent his falling, he used to be tied with ropes, to some tree or post ; but that this precaution, after some time, became unnecessary, and he was able to sleep standing, without such support.

The complete term of this first penance being expired, the next he undertook was to hold his hands, locked in each other, over his head, the fingers of one hand, dividing those of the other, for the same space of twelve years. Whether this particular period is chosen in compliment to the twelve signs of the zodiac, or to the Indian cycle of twelve years, I cannot decide. He was still determined, not to dwell in any fixed abode ; so that before the term of this last vow could be accomplished, he had travelled over the greater part of the continent of Asia. He first set out, by crossing the Peninsula of India, through

Guzerat; he then passed by Surat to Bussora, and thence to Constantinople; from Turkey he went to Ispahan; and sojourned so long among the different Persian tribes, as to obtain a considerable knowledge of their language, in which he conversed with tolerable ease. In his passage from thence towards Russia, he fell in with the Kussaucs (hordes of Cossacs) upon the borders of the Caspian sea, where he narrowly escaped being condemned to perpetual slavery: at length he was suffered to pass on, and reached Moscow; he then travelled along the northern boundary of the Russian empire, and through Siberia arrived at Pekin in China, from whence he came through Tibet, by the way of Teshoo Loomboo, and Nipal, down to Calcutta.

When I first saw him at this place, in the year 1783, he rode upon a piebald Tangun horse from Bootan, and wore a satin embroidered dress, given to him by Teshoo Lama, of which he was not a little vain. He was robust, and hale; and his complexion, contrasted with a long bushy black beard, appeared really florid. I do not suppose that he was then forty years of age. Two Goseins attended him, and assisted him in mounting and alighting from his horse. Indeed he was indebted to them for the assistance of their hands on every occasion; his own being fixed and immoveable, in the position in which he had placed them, were of course perfectly useless.

The circulation of blood, seemed to have forsaken his arms; they were withered, void of sensation; and inflexible. Yet he spoke to me with confidence, of recovering the use of them, and mentioned his intention to take them down the following year, when the term of his penance would expire.

Other Goseins assured me, though I could not help doubting the fact, that it is practicable to restore withered limbs thus circumstanced to perfect use. This is effected, they say, though not without great labour, and some pain, by means of long continued friction, before a large fire, with a certain ointment which they compound. To complete the full measure of his religious penance, I understood that there still remained two other experiments for Pránpooree to perform. In the first of these, the devotee is suspended by the feet to the branch of a tree, over a fire, which is kept in a continual blaze, and swung backwards and forwards, his hair passing through the flame, for one pahr and a quarter, that is, three hours and three quarters. Having passed through this fiery trial, he may then prepare himself for the last act of probation, which is, to be buried alive, standing upright, in a pit dug for the purpose; the fresh earth being thrown in upon him, so that he is completely covered. In this situation, he must remain, for one pahr and a quarter, or three hours and three quarters, and if at the expiration of that time, on the removal of the earth, he should be found alive, he will ascend into the highest rank, among the most pure of the Yogee, (Jugi).

The mention of Russia, produced some observations from the Regent and Soopoon Chomboo, upon the government of that Empire. They were no strangers to the reputation of the reigning Czarina, her extent of dominion, and the commerce carried on with China, to the extreme boundaries of their continent. Many overtures, they told me, had been made on the part of Russia, to extend her commerce to the internal parts of Tibet, but their disinclination to enter into any new foreign

connections, and the watchful jealousy of the Chinese, had hitherto defeated every attempt of this nature.

Some years ago the Empress of Russia, I learnt, had invited Taranaut Lama to a correspondence, and ambassadors had been sent to him with considerable presents. Among these, I saw a Bible with plates, in the Russian language, which they still preserved. Taranaut, who at that time esteemed Teshoo Lama, as the guardian of the state, and oracle of the Lama hierarchy, forwarded the presents, and the letter to him, for the purpose of receiving his advice upon so important a subject. The Lama gave little encouragement to the Russians, yet consented to a limited intercourse ; in consequence of which the Russian traders have since resorted occasionally to Karka, the place of Taranaut Lama's residence, where they still carry on by their agents a considerable traffic. This principally consists in the sale of bulgar hides, which are prepared in the adjacent districts, and brought also from Calmuc Tartary to the same mart, where all the rich and valuable furs, that pass in merchandize between the Russians and Chinese, may be procured upon easy terms.

Immediately after this conference, a large party of Tartars from Khumbák (a tribe of Calmucs) arrived on a pilgrimage to Teshoo Lama, and engaged the Regent's attention for several days. They brought with them a string of horses, consisting of between two and three hundred, furs, bulgar hides, and skins of butter, as offerings to the Lama, before whom it is unusual for his votaries to appear, especially when they come from any considerable distance, without presenting something by way of religious tribute.

These Tartars came from a place which they said was situated upon the river Sullum, no less than fifty two days journey from hence. This place, therefore, according to the common computation of twenty miles to a day's journey, must be one thousand and forty miles distant. The following I understood to be their route, on their return from hence towards home: from Teshoo Loomboo to Lassa, twelve days; from Lassa to Daum, ten days; from Daum to Sullum, thirty days.

My next interview with the Regent, was in a chamber upon the same floor with my own, separated only by a long narrow hall, or rather gallery, into which we were first conducted, and where I found an unexpected amusement, in examining a vast multitude of diminutive images, the representatives of their dewtas and heroes, who had here fixed their abode.

The gallery, as I conjecture, was about forty feet in length; having its aspect towards the south-east. A balcony projecting from the centre, fenced with a slight railing, and sheltered from the weather by curtains of mohair, served for the admission of light; opposite to the balcony, in the most conspicuous part of the gallery, the images were ranged in regular order, upon benches rising one behind the other, from the floor, almost to the roof of the room. They were enclosed by a piece of strong iron net-work stretched before them. Some of these images were composed of that metallic mixture, which in appearance resembles Wedgewood's black ware: but the greater part were of brass, or copper gilt. They were by no means ill fashioned, exhibiting an infinite variety of figures and attitudes, and adorned with such symbolical representations, as are appropriate to the respective dewtas and heroes

of the Hindoo mythology. All of these are to be met with in this collection, as I gathered from the communications of the Goseins, with whom I had afterwards frequent opportunities of visiting the gallery at my leisure. The idols, I learnt, were not all of equal sanctity; some of them merely represented devout and pious men, in different acts of religion, or exercises of their faith.

Whilst I resided at Teshoo Loomboo, I accidentally obtained knowledge of one method, by which this cabinet is occasionally recruited. A senior of the Gylongs, or priests, who was styled Lama, which is the highest rank in that order, happened to die in an apartment not far from our own, and the occasion gave rise to a long and noisy ceremony of invocation, prayer, and purification in the habitation where he had lived. His body, I was informed, was burnt with sandal wood, and its ashes were afterwards carefully collected, and lodged within a small brass image, which was immediately translated to a place, among the other sacred inhabitants of the gallery. This cabinet, therefore, probably contains the earthly remains of a long series of generations of Gylongs, who from their superior sanctity, have in all ages, been deemed worthy to contribute to its decoration, by increasing the quantity of its hallowed furniture. Merit has thus, in Tibet, a brazen monument erected to its memory.

The manufacture of images is an art for which they are famous in this country. Teshoo Loomboo has an extensive board of works, established under the direction of the monastery, and constantly employed in this manufacture. When images of their fabrication were pointed out to me, by the side of others, which had been brought from China

Lassa, and Nipal, I could not avoid giving my friends ample credit for their superior skill.

Besides Soopoon Choomboo, who was his constant companion, I found the Regent attended this day, Monday, the 13th of October, by a young Lama from Luddauk. After the accustomed ceremonies and compliments had passed, we poured out copious libations of warm tea ; and a most miscellaneous conversation immediately ensued.

The Regent, who appeared ever anxious to receive and to communicate information, on all points of local, civil, and natural history, first directed his inquiries to the military force, the wealth and extent of the British empire. He professed himself deeply interested concerning the war, of which he had heard so much, and which, by unhappily interrupting the general intercourse of nations, had augmented the price, and occasioned a scarcity of every article of foreign trade. I gratified him, as well as I was able, by recounting the leading causes of the war between England, and America, which once constituted a part of the English dominions. I endeavoured also to give him a clear idea of the circumstances, which compelled us to engage in a war with France ; a war which had involved the Carnatic in confusion, interrupted the communication between India and Europe, and covered the seas with hostile fleets.

They could not avoid expressing their surprise, that a matter of mere local moment, should have thus embroiled the remotest regions, and spread distrust and enmity, over such a wide extent of the habitable world. However, I assured him, that Bengal still enjoyed profound tranquillity ; and indeed I felt happy in being able confidently

to pronounce, from the information I had lately received, that there appeared the fairest prospect, of a speedy restoration of universal peace.

In discussing the commerce of different countries, and the numerous articles of convenience, as well as of luxury, which one nation derives from its intercourse with another, the bold spirit of enterprise that animates the English nation, claimed the Regent's particular admiration. Yet, at the same time that he allowed due honour to our undaunted perseverance, he could not but attribute the motive, that impelled so numerous a class of Englishmen, to leave their country and their friends, and encounter the danger of inclement climates, and rude inhospitable men, to some great internal defect in their own country. At the same time he was convinced, from what he had heard and seen, that there was not, perhaps, existing, a more ingenious people in the world. In order to account for that restlessness of disposition, which disperses my countrymen over the whole surface of the globe, I was led to expatiate at some length, on the system of education, prevailing amongst us. This, I told him, was calculated perpetually to awaken genius, and call forth peculiar talents, which might otherwise have rested for ever in a torpid state, unexerted and unknown; but which, when once roused, and improved, would not suffer their possessors to sit down in listless and inglorious inactivity. Hence it was, that numerous branches of respectable families, prompted by curiosity, not less than by a desire of wealth, spread themselves over every region of the universe. I added that our Sovereign, renowned for his love of science, and encouragement of useful research, had, at various times, commanded ships to be

fitted out, at an immense expence, for the purpose of visiting unknown regions, and navigating distant seas. Men of learning and of science embarked on these occasions, to whom the desire of acquiring and diffusing knowledge, were sufficient inducements to attempt the most hazardous and laborious enterprises. In these voyages, lands had been discovered, and nations explored, of which neither history, nor tradition, supplied the slightest information; and navigators, by publishing to the world their observations, and their accounts of these newly-discovered countries, had communicated much curious and important knowledge. Hence followed a succession of queries and remarks, which it would be endless to repeat.

Their own geographical knowledge was very limited. I could not form, with any degree of precision, an idea of the ancient extent of the kingdom of Tibet, or of the age of their religious institutions; for neither of us could recognize places, from the names by which they were known to the other; and dates were equally obscure, since they have no specific æra, from which they begin to reckon the lapse of time. The cycle of twelve years is in use here, as it is in western Tartary. But for my better information on these topics, they promised me an abridged history of Tibet, from their own annals.

This I afterwards received; but my knowledge of the language was not sufficient to enable me to avail myself of the information it contained; and my residence amongst them, though I had the aid of a preceptor, was too short to admit of my making any considerable proficiency in the dialect of Tibet.

The present was an opportunity too favourable to be neglected, and

before the conference was concluded, I endeavoured to engage the Regent's attention, with a hope of acquiring some information upon a subject, which I was extremely anxious to investigate.

My inquiries respected an ancient nation, supposed to have once inhabited the borders of the Baikal sea, in the interior of Tartary, and from which some persons conjecture, the learning, arts, and sciences of India, and even of Europe, to have been originally derived. If such a nation ever existed, the remembrance of it seems now to be buried in deepest oblivion.

Siberia and Baikal were names equally unknown to them; however, by setting before them Kiatchta, the point of division, and great scene of traffic between the Chinese and Russian empires, situated at the south-eastern extremity of the latter, I was able to identify the region, to which I wished to draw their attention.

Soopoon Choomboo had travelled from Kharka, the residence of Taranaut Lamā, in Kilmauk, to China; he had traversed the borders of the Baikal sea, and lived long, amongst the northern Tartars. The Baikal lake, he informed me, was particularly celebrated for the production of pearls, remarkable for their size, but imperfect in colour and shape, and therefore held in no great estimation. Its neighbourhood, he said, was thinly inhabited, nor to his knowledge, was any monument existing, that bore marks of remote antiquity. The Tartars of that vicinity were found, as was remarkably the case in advancing towards the north, more ignorant, and less civilized, than their southern neighbours. The people beyond the desert, he added, are a wandering race, that inhabit tents, and inherit such powerful prepossessions

against dwelling in houses, that they are with difficulty prevailed upon at any time to enter them.

This prejudice is said to have its foundation in a dread of their falling; an apprehension which may perhaps have originated, in remote times, from the calamitous effects of earthquakes. Slight concussions are not unfrequent, as far as I could learn, at this period, though the volcano at the eastern point of Tartary, in the island of Analuska, is situated at so remote a distance.

Another cause may indeed have contributed to instil this dread of a fixed abode, into their minds. I mean, their fearful apprehension of contagious distempers, and more particularly of the small-pox; from the virulence of which disease, they experience the most destructive consequences; since they attempt not to apply any remedy, but leave those who are unhappily visited by it, entirely to chance, and to the common operation of unassisted nature. Hence, they have always been accustomed to seek refuge from its fatal effects by flight, and may perhaps, in consequence, have been led to adopt a mode of life, that might enable them, with greater facility, to change their residence, in a moment.

Thus large hordes of Tartars are still found to dwell in tents, tending upon cattle, and placing their chief dependance upon their herds. Different preparations of milk, constitute their principal support. They occasionally find some assistance from the chase, and in spite of their religious prejudices, I am told, that the flesh of cows and horses, not unfrequently, contribute to relieve their wants: to this list too, must be sometimes added the dromedary and the ass, however highly respected amongst them for their hardiness, and patient endurance of labour.

After much inquiry, and long investigation, I could never learn that either their tradition, or written records, mention any ancient people eminent for their knowledge, inhabiting towards the north. The general belief, as I was repeatedly assured by the Regent and Soopoon Choomboo, which prevails amongst them, is, that both the sciences and the arts had their origin in the holy city of Benares, which they have been taught to esteem, as the source and centre both of learning and religion. Hither they refer, as to a common origin, all the knowledge of other nations, as well as the first dawn of light, that beamed upon their own spiritual and civil institutions.

The ancient teachers of the faith which they profess, are said to have first proceeded from this sacred city, and, after having advanced towards the east, over the empire of China, to have directed their course towards the kingdoms of Europe. Their own instruction, in science and religion, they refer to a period, long prior to the appearance of the first gleam of knowledge, which enlightened the European world; though they are just enough to acknowledge their own marvellous deficiency, and confess, that, in these times, the natives of Asia are far surpassed by the inhabitants of Europe. But they attribute the unequal progress which different nations have made in the cultivation of the arts, to the difference of climate, and to the various degrees of application, which local deprivations and defects may have required, to guard against the particular evils resulting from them. As for themselves, they retained so much of the arts as was necessary, or useful, in their peculiar situation and circumstances.

Perfection in philosophy, or mechanics, in an inland region, remote

from intercourse with strangers, and shut out from the rest of the world by inaccessible mountains, by Imaus, on the one hand, and by the inhospitable deserts of Cobi, on the other, is not with reason to be expected ; and still less is it to be sought for, in more northerly regions, where one half of the year is a season of profound darkness, and the wretched inhabitants are compelled to seek refuge from the severity of the seasons, in deep and gloomy caverns ; where, possibly, the powers and faculties of the mind, are in some degree benumbed by the same powerful operation of intense cold, which arrests the progress of vegetable life ; and where, certainly, the great mass of the people are doomed to labour perpetually, for the scanty and precarious support of mere animal existence.

In proof of the antiquity of their knowledge of letters, the Regent and his friends urged the similarity of their alphabet to the Sanscrit character, from which they avow it to have been formed ; but they profess to have departed a little from the shape and form of the original, when they applied it to express a different language. Still, however, the character in which their sacred writings are preserved and printed, styled *Uchen*, bears a strong resemblance to the Sanscrit ; and is quite as distinct from the character of business and correspondence, called *Umin*, as the old Roman text is from the English round hand.

I began now to think it high time to close the interview, which had been protracted to an uncommon length, especially when the Regent himself informed me, that he had fixed upon the morrow for a journey towards the western frontier, and that he designed to visit the hot-wells previous to his return, telling me that his health, no less than public

business, called for his presence in that quarter. He said that he should be but a short time absent, and, until his return, he recommended me to the care of Soopoon Choomboo, who would be frequently with me, and attend to all my wishes, which he enjoined me freely to communicate. But the kind and affectionate attention of the Regent would not suffer him to depart, without making, what he deemed, a proper provision for our comfort. Previously to the accustomed ceremonies at parting, he presented Mr. Saunders and myself with complete dresses, made after the fashion of the country; rich satin garments lined with furs, and huge bulgar boots. Indeed, the daily increase of cold most forcibly reminded us, that a change of raiment would soon become indispensably necessary; for so rapidly had the winter already set in, that water placed in open vessels in our rooms, during the night became a solid mass of ice; and by the exposure of cream, I obtained every morning a rich repast for my breakfast.

We now rose to take our leave, and were turning to quit the room, when the Regent, Soopoon Choomboo, and the Lama of Luddauk rose also. The Regent, I was now informed, intended me the honour of a visit, previously to his departure. I cannot doubt, that curiosity had a great share in this compliment, and I was willing to gratify it, by exhibiting to his inspection, all the apparatus I happened to have with me, which, differing in contrivance from what I found here, was likely to attract his notice.

When this compliment was paid us by the Regent, our apartments were thrown open, and upon entering them, one of the first objects that forcibly attracted his notice and that of his attendants, was an iron canopied camp bedstead, with its European furniture.

The commodiousness of bedsteads, in elevating bed furniture from the ground, is totally unknown amongst them; it being their general custom to spread, by way of bed upon the floor, a thick mattress, consisting of two cushions, the upper surface of both being joined by a cloth covering, which, when they rise, admits their being folded upon each other; by day, it serves them for a seat. Travellers usually carry this accommodation with them; it is thrown down upon the ground when they wish to rest; and it may literally be said to be their custom, when they mean to travel, to take up their bed and walk. A variety of mechanical, mathematical, and optical instruments, which I had with me, attracted the attention of my visitors, by their novelty, or their use.

It was matter of great astonishment to them to view, through a good reflecting telescope, remote objects, not visible to the naked eye, and to distinguish even their figure, size, and colour. While a part of my company was engaged in inspecting the new and uncommon objects which had attracted their notice, the young Lama of Luddauk, with a good natured and arch air, seized me by the hand, and, turning up the palm, attentively surveyed the lines described on it. I submitted to his examination, with no very serious apprehension from his profound knowledge of the occult science of palmistry; and he had too much urbanity to tell me any, but the best of fortunes.

My camp table, and the preparations made for dinner, had a due share of their notice; nor could this excite wonder, since the European manner of serving meals, differs so essentially from their own. It is altogether unusual among them, as far as I can learn, for numbers to assembl

together, on any occasion, for the business of gratifying one of the most intrusive demands of our nature. They have, in consequence, no stated times for their meals, but eat when hunger calls for gratification. To contribute to relieve the cravings of thirst is allowed, indeed, to be a meritorious act ; and hence tea, according to their miscellaneous mode of preparing it, and *chong*, or *arra*, are served up to visitors, as a repast, at all times of the day ; when first they arrive, and commonly before the conclusion of a visit. I soon learnt to consider this as a salutary hint to tedious visitors, like the practice of presenting attar of roses, and pawn, in Hindostan, by way of signal, not to prolong their stay. Pawn^a is a preparation of an aromatic plant called Beetel, in India, the Piper Betel of Linnæus, two or three green leaves of which are used as an envelope to cover a variety of ingredients, some of a warm, and pungent^b, others of a rough, astringent nature^c ; together with a portion of Kut^d, and shell lime ; which latter is added to exalt the flavour, at the same time that it greatly heightens the property which this preparation possesses, of giving a more ruddy colour to the mouth and lips. It is all together called Pawn.

Among the numerous excellencies attributed to this compound, it has the credit of promoting digestion, of relieving flatulency, and being in the highest degree stomachic ; it also strongly perfumes the breath, impresses a grateful flavour on the palate, and by its pungency excites thirst, at the same time that it imparts the highest zest to the gratification of it.

^a Tambuli, Sanscrit. See Wilkins's *Hēetōpādēs of Vēeshnōō Sārmā*, p. 220.

^b Cloves, nutmeg, cinnamon.

^c Sooparee, areca catēchu.

^d Terra japonica ; inspissated juice of the C'hardira, a species of Mimosa.

Innumerable are the advantages attributed to its use; in short, it seems one of those highly esteemed luxuries, which the lovers of cold water are well entitled to appropriate to themselves, and are particularly prone to indulge in. Nor is it surprising, from its reputed good qualities, that it is held in the highest estimation, both amongst the humblest, and the most exalted ranks in society. It is invariably offered on all occasions of ceremony and compliment, in India, by the host to his visitors; it most commonly, as was observed before, is produced immediately before the conclusion of a visit; so that the guest always considers the call for attar and pawn, as the immediate prelude to his dismissal, and, of course, prepares to take his leave the moment it is presented.

Such a length of time had been occupied in this, and my first visit, that the evening was rapidly advancing when my company departed.

CHAPTER VII.

Departure of the Regent—his Desire to travel unobserved.—Egypt—Eunani.—Singhi.—Use of the Symbol of the Lion in Tibet and Egypt—superstitious Regard for celestial Phænomena—Skill in Science—Bigotry—Court of China—Spectacles for the Entertainment of the Lama—Soomeroo.—Coincidence with the Hindoos in scientific Knowledge.—Benares esteemed the sacred Seat of all human Learning.—Teshoo Loomboo—Geographic Site—particular Description of.—Plain of Teshoo Loomboo—Shigatzee-jeung—Luddauk—Cashmeer—Nipal—China—Russia—Siberia.—Abruptness of the Hills—local Effect—Vortexes of Wind.—Rock behind Teshoo Loomboo—View from hence.—Berhampooter—Megna—Pudda—Sundrabunds—Pirates—Maunserore—Rise—Course of the Ganges and Berhampooter.—Seasons in Tibet.—Meat preserved by the Action of intense Cold.—Use of undressed Meat.—Sheep, their Value for Food, Raiment, and Use.—Dryness of the Atmosphere in Tibet—Precautions used against it.

THE following morning, long before the dawn of day, the Regent had quitted the gates of the monastery, to commence his march. It is deserving notice, that great men in Tibet, as well as in Bootan, are

peculiarly accustomed to travel in the dark, from a desire, as I have heard, that their route may be unobserved, and not productive of trouble to the inhabitants, by withdrawing their attention from their personal pursuits.

On the day after the departure of the Regent, Soopoon Choomboo sent an invitation to me to meet him in the room, immediately beyond the gallery of idols. He was accompanied by the treasurer: our conversation was extremely miscellaneous. Egypt, in their language, *étnani*, and the lions, *singhi*, were favourite topics of conversation with him. Between this country, indeed, and Tibet, there seemed at some time or other, to have existed a frequent communication; and Egypt appeared even now to merit respectful mention, whenever they named it. From hence perhaps they have derived their veneration for the sovereign of brutes, which they evince by the distinguished place they assign him in their sacred architecture.

There is no religious edifice, but what is adorned with the head of the lion at every angle, having bells pendant from his lower jaw; and the same figure is equally common, at every projection of the palace walls. It is certain, that no contiguous country can supply an example of the animal existing in it, in a state of nature, at this day. The lake Maunserore was mentioned to me, as having lions on its banks, but this assertion I considered as fabulous, originating possibly in a desire to attach greater dignity to the source of the Ganges and Berham-pooter, by adding to it one more object of veneration.

Lions are the natives of a warmer region; the burning sands of Nubia, Ethiopia, and Arabia, seem to be their proper habitation. If the

lion ever existed in a state of nature here, it must have been at the same time with those vast monsters whose bones are found in huge heaps in various parts of Tartary and Siberia at this day, and clearly point to some great convulsion, and change, in the order of our globe. But be this as it may, we see the head of the lion held up in Tibet with marks of high distinction and respect, though we can trace no certain clue to discover, by what means he obtained this honour.

My inquisitive hosts led me by their curious inquiries, over a great part of the globe, from the torrid to the frigid zone. It much excited their wonder to hear, that a part of the world was for half the year illumined by the sun, and remained the other half in continual darkness. Much was said to me upon the subject of comets and eclipses, which are phænomena considered by them, as the most certain prognostics of good, or evil.

I told them that both were regarded by us, as mere matters of course, and that the appearance of either was regularly calculated with great precision, many years before it took place. However, it was vain for me to attempt to shake their faith, to efface from their calendar the string of lucky and unlucky days, or to discredit the important omens they draw from a change of weather, either within four or six days after the appearance of an eclipse. I was questioned respecting our mode of reckoning time, and whether the computation we had adopted corresponded like theirs, with the signs of the zodiac, and the cycle of twelve years.

Soopoon Choomboo was desirous of instituting a comparison between the merit of European and Chinese astronomers. Without

indulging an unreasonable partiality, I thought I might claim for my countrymen, a decided superiority; and I ventured to assert that much of the knowledge of the Chinese had been derived from European missionaries, one of whom I was assured at this moment held the highest station amongst the astronomers of China. He promised, as some testimonial of the ancient knowledge of the Chinese, to give me their register of past eclipses, which I afterwards received, though without any satisfactory explanation of its contents.

The burning well of Brahma-koond*, near Chittagong, gave occasion to some observation and inquiries; I found, by their prejudices, that they esteemed it as holy. I have been informed, that a vivid flame is often seen to play upon the surface of the water in this well, arising probably from the spontaneous combustion of mephitic gas.

Assam and its inhabitants became our next subject of conversation; with this region, it should seem, they hold but an extremely limited intercourse. A large reservoir upon its eastern border, formed, I suppose, by the Berhampooter, on emerging from the mountains, appears to be held by them in some degree of veneration.

Many other topics succeeded in their turn. I was dressed in the warm embroidered vest which the Regent had provided for me. They enjoined me to be extremely cautious in guarding against the approaching cold; and informed me that they had the Regent's command, to contribute by every possible means to my comfort and satisfaction, expressing a hope that they should be happy in frequent opportunities of meeting me.

Brāhmā-koond, fountains of Brāhmā.

In my next interview with Soopoon Choomboo, he entertained me with a description of the gardens, villas, and palaces, of the Emperor of China, and the various entertainments contrived to gratify and amuse the Teshoo Lama, during his residence at that court. One of the first spectacles he noticed, was a most splendid display of fireworks, exhibited in celebration of the commencement of the new year, which greatly engaged his attention and admiration. This entertainment continued for three successive days, during which time the Teshoo Lama, in company with the Emperor, was a frequent spectator of their beauty and effect. The singular magnificence of some of the imperial gardens, had made an equal impression upon his mind. In one of these, according to his description, was a large canal surrounded with figures of a gigantic size, representing the signs of the zodiac; each figure, as the sun entered its corresponding sign, becoming a fountain of water, which continued to play until his passage to the next.

An extensive menagery, filled with rare and curious animals, among which were tigers, leopards, bears, deer, and the wild boar, was equally successful in attracting their notice. He stated also, that the Emperor had ordered a ship to be constructed on a large lake, and armed with guns, to resemble a first-rate man of war. The guns were discharged on board this ship, to give them an idea of a sea engagement.

Feats of horsemanship were not forgotten, with a design to vary their amusements, and fill up the time. In these, he said, the people of China displayed great agility and skill. With such a recapitulation of the various modes, devised to entertain the Lama, during his residence at Jehol, did Soopoon Choomboo with much good humour endeavour

to amuse me. I listened with attention to his discourse: he had the reputation of superior talents, and to this, no doubt he owed his elevation, in the time of the former Lama; with whom he was said to be in high favour; nor was he less distinguished by the present Regent.

A large reflecting telescope, which I had brought with me, afforded an inducement to Soopoon Choomboo, for visiting me in the evening of Sunday, the 19th of October. I shewed him, through it, several stars not visible to the naked eye; but I found, that he was neither ignorant of the satellites of Jupiter, nor of the ring of Saturn; and I learnt from him, that all the distinguished planets, were the seats of some or other of the objects of their veneration. To this circumstance, indeed, the Tibetians attribute their brilliancy and splendour; and point out their revolutions, together with the glorious orb of day, round the imaginary mountain Soomeroo, whose summit is, in their apprehension, the elevated station, of the chief of all the gods.

This may be sufficient to shew the extent, and nature, of their proficiency in the sciences. It intimates also their agreement with their southern neighbours, in an original derivation of their scientific knowledge from one common source. There appears indeed to have been, from the remotest time, a connection and intercourse between Tibet and India. I collected, as I have already hinted; from repeated conferences with the Regent, and with Soopoon Choomboo, as well as from other sources, that the established opinion here is, that they derived their religion and learning from the west. Whether their first Lama, the founder of their faith, had his origin in Gya, (Durgeedin) or Benares,

(Ooroonasse) is not so certain; but Benares, in the present day, seems to have the highest claim to their respect and veneration.

The absence of the Regent had now restored me to comparatively greater freedom, and left me at leisure to gratify my curiosity, by a more minute examination of the neighbourhood of Teshoo Loomboo.

Here, therefore, I shall throw together, without any strict regard to methodical arrangement, some of the most important observations I was at this time more particularly enabled to make respecting the state of the country around me, and the customs and opinions of its inhabitants.

Teshoo Loomboo, or Lubrong, the seat of Teshoo Lama, and the capital of that part of Tibet immediately subject to his authority, is situated in $29^{\circ} 4' 20''$ north latitude^b, and $89^{\circ} 7'$ east longitude, from Greenwich. It is a large monastery, consisting of three or four hundred houses, the habitations of the Gylongs, besides temples, mausoleums, and the palace of the sovereign pontiff; in which is comprised also, the residence of the Regent, and of all the subordinate officers, both ecclesiastical and civil, belonging to the court. It is included within the hollow face of a high rock, and has a southern aspect. Its buildings are all of stone, none less than two stories high, flat roofed, and crowned with a parapet, rising considerably above the roof, composed of heath and brush-wood, inserted between frames of timber, which form a

^b From the medium of six meridian altitudes of the sun, taken with a brass sextant and artificial horizon, both of Ramsden's.

$29^{\circ} 4' 20''$ N. Lat. of Teshoo Loomboo.

$22\ 35$ ————— Calcutta.

$6\ 29\ 20$ North from Calcutta.

$89^{\circ} 7'$ E. Long. of Teshoo Loomboo.

$88\ 35$ ————— Calcutta.

32 East from Calcutta.

ledge below, and are fashioned above into a cornice, capped with masonry.

This insertion of brush-wood, is from three to four or five feet in depth. The ends externally, are made even with great care, so that, at a distance, it is not distinguishable from masonry. It is always stained of a deep garnet colour; the same which the custom of these regions has universally adopted, to distinguish places of religious establishment, and which, when contrasted with the white walls, produces, in the appearance of their towns, a very pleasing effect. Of this peculiarity, which is often met with in Tibet, I could never obtain a satisfactory account; and whether it proceeds from an economical use of the materials of masonry; or was designed to lessen the weight of the superstructure; or to admit the snow, upon a sudden thaw, more expeditiously to percolate and pass off, than through small spouts, which might be liable to be clogged, I cannot determine. Had I seen it only in frontier towns, and posts of strength, I should have suspected, that, in a country where fire arms were not in use, it might have been intended as a skreen, to shelter the besieged; or perhaps, to retain the darts and arrows of the assailants, and prevent their being collected again, as they might easily be, if they were suffered to recoil from a solid wall.

If such, indeed, were the original design, it is not now avowed; and since the necessity has ceased, it is as well forgotten, and the contrivance is more esteemed, under the pacific character of an ornamental decoration. All the houses have windows, of which the centre, or principal one, projects beyond the walls, and forms a balcony; they

are not closed with shutters, but black mohair curtains. The principal apartment in the upper story has an opening over it, covered with a moveable shed, which serves the purpose of sometimes admitting light and air, and, in the winter season, occasionally, the grateful warmth of the sun.

The tops of the walls are adorned with those cylindrical ornaments I have already described; some of which are plain, covered with black cloth, crossed by a white fillet; whilst others are made of copper, burnished with gold; and as in this article, they have been very profuse, particularly about the palace, and all the mausoleums, the view of the monastery, on approaching it from the plain, is brilliant and splendid.

The plain of Teshoo Loomboo, which is perfectly level, is encompassed by rocky hills, on all sides. Its direction is north and south, and its extreme length about fifteen miles; its southern extremity in breadth from east to west, may be perhaps, five, or six miles. It narrows towards the north, and the rock, upon the southern face of which the monastery is situated, nearly occupies the whole width of the valley. The end of the rock approaches so near to the hills that bound the plain on the east, as to form a narrow defile, which leaves room only for a road, and the bed of the river Painom-tchieu, which runs through it, and at a small distance beyond, joins the Berhampooter.

The fortress of Shigatzee-jeung stands upon a prominent ridge of the rock, and commands the pass. There are many openings in the hills that surround this valley, and the public roads cross none of them, but wind round their basis, over even ground. As I looked from

my apartment, I could see in front, ~~the~~ road that leads to Bootan and Bengal: on my right, the roads to Luddauk and Cashmeer; to the mines of lead, copper, cinnabar, and gold; and also by Tingri, Meidan to Nipal: on my left, are the roads to Lassa and China; on the north is situated the territory of Taranaut Lama, bordering upon Russia, and Siberia, and whose influence more especially extends over the Kilmauks, or hordes of Calmuc Tartars.

The abruptness with which the hills rise from this plain is very remarkable; they are all of a rocky texture, of the colour of rusty iron, and are easily shivered by the effects of the weather, into little cubical pieces, small enough to be moved about by strong winds, which consequently spread them abroad, and soon produce a level at their bases. Their summits have the appearance of being scarped, or surrounded by a perpendicular parapet. No vegetation seems at this season, to contribute to clothe them.

Their singular conformation gives rise to an inconvenience, which, during the dry months of the year, from October to May, or the greatest part of that time, must prove an extreme annoyance to the neighbouring inhabitants. These are vortexes of wind, that are incessantly elevating large columns of dust from the surface of the ground, in different parts of the plain, which circling in lofty spires, till they attain the altitude of the hills, then seem to dissipate, and disperse themselves in the air. Nothing else obscures the extreme purity of the atmosphere from the dawn of light till darkness, not a vapour intercepts the sight to the most distant edge of the horizon. It is a clearness bordering upon brilliancy, which dazzles and fatigues the eye.

The rock of Teshoo Loomboö is by far the loftiest of all that are in its neighbourhood. In the coldest season of the year, the monastery, which is situated near its base, is skreened by it, from the violence of the north-west winds; though at the same time, as the sun has southern declination, it enjoys all the benefit of its genial warmth. Upon this rock, at least on those parts of it which have the most favourable aspect, I found the scanty remains of some weakly vegetation, and a little low brushwood, sufficient to tempt a few vagrant deer, which I occasionally saw bounding about its summit.

I took an opportunity to ascend the rock, but my expectations were by no means realized by the view I had from it. Bare narrow valleys, naked hills, and a biting frosty air, impressed my senses with a picture inhospitable, bleak, and sterile in the extreme. At another season the impression might probably have been different. At the period which I describe, the whole face of nature in Tibet, had decidedly assumed the character and habit of deep winter: the trees were bare of foliage, and the tops of the loftiest hills clothed with snow.

From the summit of this rock the eye commands a very extensive prospect, as it towers high above all the other eminences, in its vicinity. Yet no striking traces of population can be distinguished, though, I am informed that there are considerable settlements, and that the inhabitants crowd into hollow recesses, and place themselves upon the sides of hills, in situations, attractive from the shelter they afford, as well as from their advantageous aspect.

From hence, I had the satisfaction to observe, on the northern side, at the base of the rock on which I stood, that celebrated river,

the Berhampooter, in the language of Tibet styled Erechoomboo. It flows in a wide extended bed, and, as though the soil gave it an unwilling passage, it has forced itself through many channels, and formed a multitude of islands in its way. But though its bed appears so wide extended from hence, I was told, that its principal channel is narrow, deep, and never fordable. At this place, it receives the tributary waters of the Painom-tchieu, which I traced from its source, soon after my entrance into Tibet, to this termination of its course. Its individuality and its name, are here lost in association with the superior body, like various other streams, which come both from the north and from the south, and contribute to the magnitude of the Berhampooter, before it passes Lassa, and penetrates the frontier mountains, that divide Tibet from Assam. In this latter region, it receives a copious supply, from the sacred fountains of Brahma-koond, before it rushes to the notice of Europeans below Rangamatty, on the borders of Bengal, where it becomes a mighty river, exceeded in size by few that are yet known in the world.

From hence it hastens on to meet its sister stream, the Ganges. These far-famed rivers are nearly related in their birth, as well as united in their termination; after their junction, under the common name of Megna, or Pudda, they run together but a short course, before they mix their waters with the sea, which flows up through a thousand channels to mingle with its expected guests, intersecting a large territory termed the Sundrabunds, now destitute of inhabitants, but famed for the beauty of its groves.

In infinite meanders, they pervade an extremely intricate labyrinth, the borders of which are sometimes visited by inland navigators, when

the long continuance of dry weather obstructs the navigation of other channels of the river. But this passage is never to be attempted without local knowledge, and a sufficient supply of fresh provisions, both of water and food, for neither is to be obtained within these wilds. Infinite dangers are also spread over this inhospitable space, which is beset with the most savage and ferocious both of the human, and the brute creation.

It abounds also with pirates, who lie in wait along its channels, in low, long, narrow boats, with from thirty to sixty oars, which glide along with such velocity, that few who traverse these channels in other vessels, can escape from their pursuit. To land here, is totally out of the question, in any case; for the royal tiger is found to reign sole sovereign of these wilds; which, though clothed with the most exuberant vegetation, offer no habitation suited to the purposes of man. They are visited however, by some inhabitants of the borders, who here follow the profitable, but dangerous occupation of cutting wood; in which if, by some unlucky accident, they disturb the slumbers of the savage tyrant, who has possession of these wilds, they pay for their temerity with the forfeit of their lives. But the frequency of such disasters, deters not others from the pursuit of gain; and from hence, the populous city of Calcutta is constantly supplied with fuel, as from an exhaustless mine; no visible impression being made upon its stock. The growth of one season, such is the quickness of vegetation, fully replaces the consumption of the former year; and Bengal is hence assured, of an inexhaustible supply of this grand article in the economy of human life.

Having now conducted the river, on which I looked down, to the termination of its course, I must not take my leave, without paying some further respect to this distant traveller, and marking, at the same time, the veneration attached to these celebrated sister streams, the Berhampooter and the Ganges. The common source of both, is the lake Maunserore ; situated, as I was informed, a month's journey north-west from Teshoo Loomboo. Separating at their origin, they flow in nearly opposite directions, one towards the east, the other to the west.

It is the fate of the Berhampooter, to penetrate, in a tortuous course, a rude climate and most stubborn soil, till at length it quits Tartary, and forcing a passage through the frontier mountains of Assam, enters the eastern boundary of Bengal.

The Ganges, by a different course, seeks the milder climate, and more productive plains of Hindostan ; no sooner disengaging itself from the embarrassment of mountains, after having passed the Cow's Mouth, and quitted Hurdewar, than it is met by the adoration of suppliant tribes, and receives the homage of the bordering nations, as it flows along ; fertilizing the lands it washes, enriching their inhabitants, and bearing the wealth of India in its arms.

In the temperature of the seasons in Tibet, a remarkable uniformity prevails, as well as in their periodical duration and return. The same division of them takes place here, as in the more southern region of Bengal. The spring is marked from March to May, by a variable atmosphere ; heat, thunder storms, and, occasionally, with refreshing showers. From June to September is the season of humidity, when

heavy and continued rains fill the rivers to their brim, which run off from hence with rapidity, to assist in inundating Bengal. From October to March, a clear and uniform sky succeeds, seldom obscured either by fogs or clouds. For three months of this season, a degree of cold is felt, far greater perhaps than is known to prevail in Europe. Its extreme severity is more particularly confined to the southern boundary of Tibet, near that elevated range of mountains which divides it from Assam, Bootan, and Nipal.

The summits of these are covered all the year with snow, and their vicinity is remarkable, at all seasons, for the dryness of the winds. The range is confined between the twenty-sixth and twenty-seventh degrees of northern latitude. During the winter, a practice is adopted in the neighbourhood of these mountains, similar to that in use in the coldest parts of North America, but in some respects more complete. I mean, that of preparing meat and fish for carriage, by the action of extreme cold; a mode more particularly adopted by the Indians, who convey to their markets, at many hundred miles distance, their poultry, game, and fish, in a frozen state. But in Tibet, the practice is confined, as far as came to my knowledge, to the preservation of mutton alone, and the process is extremely simple. They kill, clean, and strip the animal of his skin; he is then placed upon his legs, in a commodious place, and left exposed to a free access of frosty air, until all the juices in his body are completely dried up, and the whole becomes one uniformly stiffened substance. It is then in a fit state for carriage, to any part of Tibet, and for keeping to any season of the year. No salt is used in the preparation. I had supplies of this

prepared meat, during all the time I remained at Teshoo Loomboo, which had been cured in the preceding winter. It was perfectly sweet, though the fat is sometimes liable to become slightly rancid, on exposure to the air; and it is therefore usually kept in close boxes, till it is wanted for use. I was accustomed to eat heartily of the meat thus prepared, without any further dressing, and at length grew fond of it; though I could not possibly surmount the prejudice I felt, against that which was recently killed, and raw.

My Tibet friends, however, gave an uniform and decided preference to the undressed crude meat; and though I listened to their praises of it, in this state, with a desire to become a proselyte to their opinion, yet I was compelled to yield to the force of early prejudice. Their dried meat, though it had not been subjected to the action of heat, or of fire, yet had not to the eye, the appearance of being raw, but resembled in colour, that which has been well boiled. It had been deprived of all ruddiness, by the intense cold. It is not easily cut across, though it admits readily of being broken, or stript in shreds, in the direction of the fibres, which are always distinctly marked, and easily separable: every muscle is completely enveloped in its own sac.

Among the valuable and useful animals of Tibet, their breed of sheep merits a distinguished rank. Their flocks are numerous; and upon them their chief reliance is placed for present support, as well as for their winter food. A peculiar species seems indigenous to this climate, marked almost invariably, by black heads and legs. They are of a small size: their wool is soft, and their flesh, almost the only animal food eaten in Tibet, is, in my opinion, the finest mutton in the world.

They are fed without distinction, wherever sufficient pasture is to be found, but principally upon the short herbage, peculiar to the sides of eminences, and bleak, exposed plains. They are occasionally employed as beasts of burden; and I have seen numerous flocks of them in motion, laden with salt and grain, each carrying from twelve to twenty pounds. They are the bearers of their own coats, to the best market, where it is usually fabricated into a narrow cloth resembling frieze, or a thick coarse blanket. When slaughtered, their skins are most commonly cured with the wool on, and form a most excellent winter garment for the peasant, and the traveller.

The skins of lambs are cured also with the wool on, and constitute a valuable article of traffic. In order to obtain the skin in its highest state of excellency, the dam is sometimes killed before her time of yearning; a cruel precaution, which secures, however, a silky softness to the fleece, and stamps a very high price upon it, in this region, where the merit of good furs is well ascertained. It serves particularly for lining vests, and is in equal estimation all over Tartary; it bears a very high price also in China. But powerful as the temptation is, I conclude from this circumstance, that the practice is not very frequently adopted.

The dryness of the atmosphere at this season, in Tibet, I thought very remarkable; it had an effect resembling, that of the scorching winds which prevail, and blow over the sandy soil of Hindostan, or along the shores of Coromandel. Vegetation is dried to brittleness, and every plant may be rubbed between the fingers into dust.

Hence, the inhabitants have been compelled to adopt the precaution

of covering their columns, the carved decorations of their capitals, and even their doors, with a coat of coarse cotton cloth, which seems, in some degree, to prevent wood-work from being rent in sunder. The few articles of wood, trunks, and boxes, which I had with me, would often startle us, in the dead of night, with a report as loud as that of musquetry. This continued, without intermission, till the glue had intirely quitted its hold, and no longer kept the joints together, which had been previously softened by the humidity of Bengal, so that they were now ready to fall in pieces. As far as I could judge, timber, in this climate, seemed subject to no other injury from time ; but was equally exempt from the silent depredations of decay, and the more active violence of any species of destructive vermin.

CHAPTER VIII.

Local Appellation of Tibet—Stricture on the Religion—Use of musical Instruments in their sacred Services—Comparison with the Hindoos—Assemble in Temples for the Performance of religious Duties—Lama, the sacred Superior—Gradations in the sacerdotal Class—Gylong—Tohba—Tuppa—Establishment of the Monastery—Interdictions of the religious Order—Noise and Pomp of their religious Ceremonies—Kugopea—Habit of the Priests—Yellow, the distinguishing Colour, worn by the Sect Gyllookpa—of which the Superiors are, Dalai Lama—Teshoo Lama—Taranaut Lama—Red, by the Shamar.—Lam' Rimbochay—Lam' Soobroo Nawangnamghi—Lam' Ghassatoo—their Contentions—Prevalence of the former.—Humane Trait in the Character of the Tibetan.—Tribute of Respect paid to the Dead—Festival in Honour of the Dead—superstitious Practices—sanctioned and performed by the Class devoted to Religion.—Omens.—Calendar of Time—Cycle of twelve Years.—Art of Printing.

THE country of Tibet is called by the inhabitants Puë, or Puëkoachim; a title, which, as they told me, is derived from Puë, signifying northern, and Koachim, snow; that is, snowy region of the north.

This appellation is said to have been given it, on account of the coldness of the climate, by the teachers who first came from India, and who promulgated the religion which prevails among them.

I shall, for very obvious reasons, decline entering into any formal discussion respecting the nature of this religion. It is evidently a subject, to acquire a competent knowledge of which, necessarily demands a long residence in the country, and an accurate and critical acquaintance with its language. I shall therefore content myself, as I have hitherto done, with communicating faithfully, such superficial information as I was enabled to obtain, respecting the religion of Tibet, and with delineating what occurred to my own immediate observation, respecting its external forms.

It seems, then, to be the schismatical offspring of the religion of the Hindoos, deriving its origin from one of the followers of that faith, a disciple of Budh, who first broached the doctrine which now prevails over the wide extent of Tartary. It is reported to have received its earliest admission in that part of Tibet bordering upon India, (which from hence became the seat of the sovereign Lamas) to have traversed over Mantchieux Tartary, and to have been ultimately disseminated over China and Japan. Though it differs from the Hindoo in many of its outward forms, yet it still bears a very close affinity with the religion of Brahma, in many important particulars. The principal idol in the temples of Tibet is Mahamoonie*, the Budha of Bengal, who is worshipped under these and various other epithets, throughout the great extent of Tartary, and among all the nations to the eastward of

* This term is Sanscrit, and literally signifies Great Saint.

the Berhampooter. In the wide extended space over which this faith prevails, the same object of veneration is acknowledged under numerous titles; among others, he is styled Godama or Gowtama, in Assam and Ava; Samana, in Siam; Amida Buth, in Japan; Fohi, in China; Budha and Shakamuna, in Bengal and Hindostan; Dherma Raja and Mahamoonie, in Bootan and Tibet. Durga and Kali; Ganeish, the emblem of wisdom; and Cartikeäh, with his numerous heads and arms, as well as many other deities of the Hindoo mythology, have also a place in their assemblage of gods.

The same places of popular esteem or religious resort, as I have already hinted, are equally respected in Tibet and in Bengal; Praag, Cashi, Durgeedin, Saugor, and Jagarnaut, are objects of devout pilgrimage; and I have seen loads of the sacred water taken from the Ganges, travelling over these mountains, (which, by the bye, contribute largely to its increase) upon the shoulders of men, whom enthusiasts have deemed it worth their while, to hire at a considerable expence, for so pious a purpose.

As far as I am able to judge, respecting their ritual, or ceremonial worship, it differs materially from the Hindoo. The Tibetians assemble in chapels, and unite together in prodigious numbers, to perform their religious service, which they chant in alternate recitative and chorus, accompanied by an extensive band of loud and powerful instruments. So that, whenever I heard these congregations, they forcibly recalled to my recollection, both the solemnity, and sound, of the Roman Catholic mass.

The instruments made use of were all of an enormous size. Trum-

pets above six feet long; drums stretched over a copper cauldron, such as are termed nowbut, in Hindostan; the gong, a circular Chinese instrument of thin hammered bell-metal, capable of producing a surprising sound; cymbals, hautboys; and a double drum, shallow, but of great circumference, mounted upon a tall, slender pedestal, which the performer turns with great facility, striking either side with a long curved iron, as the piece requires a higher, or a lower tone: these, together with the human tibia, and sea conch, a large species of the buccinum, compose, for the most part, their religious band. Harsh as these instruments, individually taken, might sound to a musical ear, yet when joined together in unison, with the voices of two or three hundred boys and men, managed with varying modulation, from the lowest and softest cadence to the loudest swell, they produced to my ear an effect extremely grand.

Other musical instruments are in the hands of the people of Tibet. The mother of Teshoo Lama, on my visit to her (which I shall particularly describe hereafter), sung to me a very pleasing air, which she played at the same time on the guitar, her husband also accompanying her with the flagelet.

From many of the prejudices, essentially interwoven with the religion of the Hindoos, especially such as relate to their various and perplexing distinctions of casts, the Tibetan is almost entirely exempt. I was attended by them, with an assiduity and attention, that left me little room to suspect the existence of such prejudices. I have been served with tea, from the same vessel with the sovereign Lama, for this always constituted a part of the ceremonial, at every interview;

Nor, in the great variety of visitors that occasionally came to me, did I ever perceive the slightest scruple to partake either of tea, or of other liquors, as prepared by my own servants. This I notice, as a trait diametrically opposite to the unalterable practice of the Hindoos. A Brahman would deem it a profanation of the deepest dye, even to eat in the presence of one of an inferior cast ; much more so partake of the same repast, with a person of a different religion. A rigid Hindoo, though the most needy of his race, would rather suffer death, than submit to such disgrace.

In nothing, however, does there appear so great a difference, as in their religious establishments.

The religion of the Hindoo, without any acknowledged individual superior, and almost without any edifices of magnitude, set apart for its professors (at least in Bengal and Hindostan) mixes all alike in the common business of the world ; and a promiscuous multitude is continually passing before the eye, among whom no external distinction of character can be traced, unless by chance you shall discover that sacred and discriminating mark, the Zennâr, which is a small cord, made of the cusa grass, worn next the skin, passing over the shoulder to the hip, by the Brahman only. On such a discovery, I have seen a clean and well dressed man, come up to another, who had been employed as a messenger between two Englishmen, humiliating himself before him with profound respect, touching the ground he trod on, and even kissing his slipper, after he had been passing through wet and dirty roads. Those who are interested in keeping up the illusion, are mixed and blended invariably, with every rank of society ; so that the

machine, having been once set a going, moves on, in one uniform and incessant round : whilst enthusiasm is sufficiently kept alive by the frequent recurrence of public festivals, in which all are seen to take a share, celebrating them with the most extravagant pageantry and ostentatious parade.

The sober and reflecting character of the Tibetians, exhibits a different picture. Among them, all is system and order. The mind readily obeys the superiority it has been accustomed to acknowledge. A sovereign Lama, immaculate, immortal, omnipresent, and omniscient, is placed at the summit of their fabric. He is esteemed the vicegerent of the only God, the mediator between mortals and the Supreme. They view him only in the most amible light, as perpetually absorbed in religious duty ; and, when called to bestow attention on mortal beings, as employed only in the benign office of distributing comfort and consolation by his blessing, and in exercising the first of all attributes, forgiveness and mercy. He is also the centre of all civil government, which derives from his authority all its influence and power. At the same time that he is the soul which animates their whole system, a regular gradation, from the most venerated Lama, through the whole order of Gylongs to the young noviciate, is observed with rigid severity.

The inferior gradations from the president of a monastery, who is always styled Lama, in addition to the name of the station to which he belongs, are Gylong, Tohba, and Tuppa.

On the establishment of the monastery of Teshoo Loomboo, were reckoned, at that period, no less than three thousand seven hundred

Gylongs, for the performance of daily service in the Goomba, or temple. Four Laras, chosen from amongst them, superintend and direct their religious ceremonies.

One is annually elected from among the Gylongs, whose duty, for the time being, is that of attending to the due preservation of regularity and order; he inspects the distribution of provisions; has a right at all times to enter the apartments of the priests; is present at all religious assemblies and processions; and is armed, as a badge of office, with a wand in one hand, and a small brazier of burning incense, pendent by three chains from the extremity of a staff, in the other. With these insignia of his office, he is at liberty to mark any visible inattention by slightly burning the party, or by a blow. The terrors of his office and his station, devolve, at the expiration of one year, on another of the Gylongs; during his continuance in authority, he is styled Kegwi.

Youth intended for the service of the monastery, are received into the establishment, at the age of eight or ten years; they are then called *Tuppa*; and are occupied in receiving the instruction suited to their age, and the duties for which they are designed. At fifteen they are usually admitted of the order of *Tohba*, the first step in their religious class; and if, after passing through a careful examination, they are found sufficiently qualified, from that of *Tohba* they are admitted into the order of *Gylong*, between the age of twenty-one and twenty-four. They then become eligible, according to the weight of their interest, or strength of their pretensions, to the superintendence of some endowed monastery, of which there are multitudes spread all over Tibet, with

lands assigned to them for their support. In this station, as chief of a flock, the superintendent is styled Lama.

Those who enter the religious order, are enjoined sobriety, forego the society of women, and confine themselves to the austere practices of the cloister. Of nunneries, as well as monasteries, the number is considerable; and the strictest laws exist, to prevent any woman even from accidentally passing a night within the limits of the one, or a man within those of the other. Indeed there appears to be a regulation among them, most completely framed to obviate abuse, and establish respect towards the sacred orders of both sexes.

The nation is divided into two distinct and separate classes, those who carry on the business of the world, and those who hold intercourse with heaven. No interference of the laity, ever interrupts the regulated duties of the clergy. The latter, by mutual compact, take charge of all their spiritual concerns; and the former, by their labours enrich and populate the state.

I was one day called to the window by a sudden and loud crash of instrumental and vocal music, which struck up at once, at no great distance from my apartments. I soon saw a prodigious crowd advance, and turn into an avenue of the monastery, whether or not for the purpose of acquiring any addition to their party I cannot pronounce; but presently they appeared again, and I observed a most motley group, composed of a very numerous concourse of spectators, as well as a large party of Gylongs, who, as I was told, were engaged in the celebration of some religious festival.

A considerable number of priests advanced by files of two and two,

led by a Lama, having a wand in one hand, and in the other a casket or brazier of insense, suspended by three metallic chains from the end of a long staff, which emitted a thick smoke as the procession moved along.

A powerful band of their most noisy instruments immediately followed. First were ten performers with huge trumpets, which they sounded, resting one end upon the ground; next followed twenty men with large tabors, a sort of drum about three feet in diameter, fixed by the side upon a pedestal, and beaten by a long elastic curved iron; then came twenty men with cymbals, and two with the sea shell (*buccinum*), here termed chaunk.

Having entered the most spacious and open street, they began to arrange themselves in order. The trumpets took their station upon the right; next them the chaunks, and then the tabors; the cymbals were in front. The Lama stood before the whole band, appearing, with his wand, to mark the time, and give them words, which all, except the instrumental performers, chanted to the music. I observed, that the performance of this ceremony, continued for near half an hour, when they formed their line again, and bent their course, passing by the dwelling of Tessaling Lama, a superior of the religious order, towards the extreme limits of the monastery upon the north east.

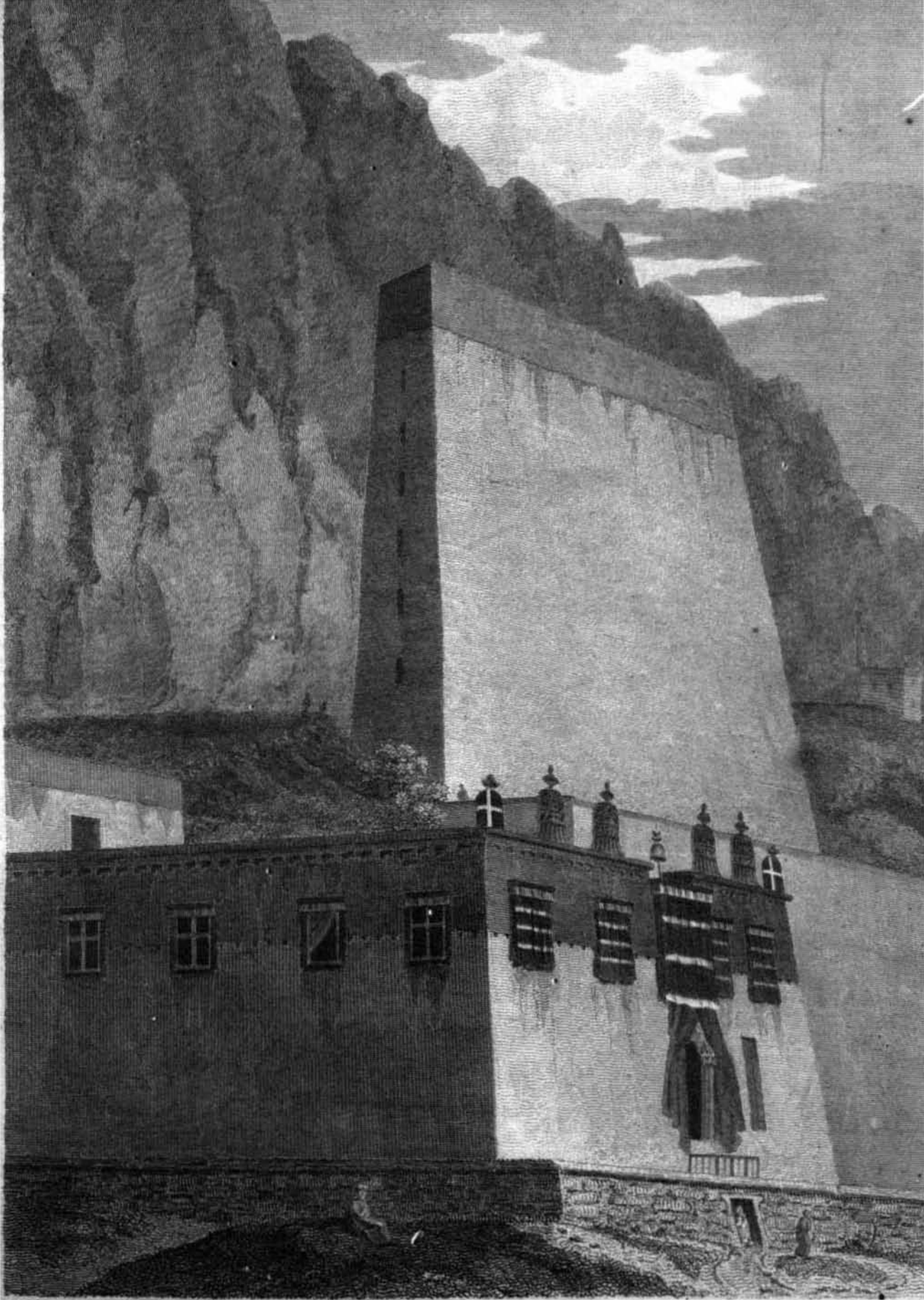
Here stood a lofty and broad, but shallow edifice, styled Kugopea, filled, as I was informed, with portraits of the sovereign Lamas, and with other sacred subjects appertaining to their mythology; and solemnly dedicated to the festive celebration of some mystic rites of their religion. From this place, after a short pause, the procession moved

back again, and returned within the precincts of the monastery, where having repositied their solemn trappings, the priests retired to their respective apartments. A view of the dwelling of Tessaling Lama, with the religious edifice styled Kugopea, on the north eastern boundary of the monastery of Teshoo Loomboo, is given in the annexed plate^b.

The priests were habited in long robes of yellow cloth, with a conical cap of the same colour, having flaps to fall down, and cover the ears. I notice this peculiarity of colour in their dress, as it is a distinction adopted, to mark one of the two religious sects that divide almost the whole of Tartary, from Turkistan to the eastern limits of this continent. The other colour is red; and the tribes are known as belonging to the red, or the yellow cap. The former differ principally, as I understand, from the sectaries of the yellow, in admitting the marriage of their priests. But the latter are considered as the most orthodox, as well as possessed of far the greatest influence. The Emperor of China is decidedly a votary of this sect, and he has sanctified his preference of the yellow colour, by a sumptuary law, which limits it to the service of religion, and the imperial use.

The two sects are distinguished by the appellations of Gyllookpa, and Shammar, but the external appearance, or dress of both, is similar, except the distinction I have mentioned in the colour of the cap, the Gyllookpa having adopted yellow, the Shammar red; a circumstance which is strictly attended to, on all occasions of ceremony. Three Lamas are placed at the head of each sect; Dalai Lama, Teshoo Lama, and Taranaut Lama, preside over the Gyllookpa, who have their

^b Plate XII.



residence at Pootalah, Teshoo Loomboo, and Kharka. This sect prevails over the greatest part of Tibet, and a division of the same, is said to be established in a province of the Decan, called Seurra or Serrora.

In like manner, three Lamas also, Lam' Rimbochay, Lam' Sobroo Nawangnamghi, and Lam' Ghassatoo, preside over the Shammar; these have their residence in Bootan, in separate monasteries, but from the limited extent of that country, at no great distance from each other. The principal of the Shammar sect in Tibet, is styled Gongso Rimbochay, and has his residence at Sakia.

Great contentions formerly prevailed between the sects Gyllookpa and Shammar; and in ancient times the latter is reported to have enjoyed the most extensive power. Khumbauk acknowledged its doctrines, whilst those of the Gyllookpa were settled in Kilmauk: the monasteries of both, were promiscuously scattered over the face of the country, till at length the inhabitants of Kilmauk, the Gyllookpa, assembling together a mighty army, waged war against the sectaries of Khumbauk, the Shammar, and drove them from their possessions in various quarters, more particularly from the neighbourhood of Teshoo Loomboo, where they were then fixed in great numbers, and where they finally established their own authority. The Gyllookpa having thus displaced their opponents from their strongest post, where they had formed a large settlement, now razed it to the ground, and left not an habitation standing: but from the ruins arose the monastery of Teshoo Loomboo. After its establishment, the superiority of Teshoo Lama was firmly fixed, and the power of the Gyllookpa soon attained its highest ascendancy, in consequence of the Emperor of China's having

declared in its favour, and adopted for himself the distinction of the yellow hat. This completely turned the balance towards the sectaries of Gyllookpa, while those of the Shammar, no longer capable of maintaining their ground, were under the necessity of retiring where they might be permitted to enjoy a peaceful and uninterrupted station.

The track of country bordering on Tibet towards the south, marked by a line inhospitable and intemperate in the extreme, which was passed over by the Shammar, was found, on examination, capable of affording them a residence, and shelter from their adversaries. Here then it was, that they established themselves, and fixed their abode, while others, styled Dukba, still live in tents and tend their flocks, rambling from place to place.

I frequently observed many of the ancient and idle inhabitants of this place, loiter away much of their time, in basking in the sun, upon the house tops ; from whence I inferred, that the interests and occupations of domestic life were extremely limited. My friend Goorooba, who was a humane, intelligent, good creature as could exist, used to pass many hours in the day, lounging upon the terrace, and having stripped his shoulders of the thick mantle that he wore, turned his back to the sun's rays, as if he derived from it, the most friendly and genial influence. His lips, I could frequently perceive, moved with great rapidity ; but for what purpose I cannot pronounce : I gave him credit, however, for his prayers. During this time, he was for the most part employed in rolling up between his fingers little pellets of dough, which he chucked to ravens perched upon the walls ; and so familiar were these birds, that they came near enough to catch them before

they fell to the ground. They had acquired indeed such an apparent intimacy with man, that they would sometimes take these pellets even from his hand ; while kites and eagles kept at a loftier distance, and soared above, watching where they should descend next, and share with dogs and ravens in the funeral obsequies.

The tribute of respect is paid, in this region, to the manes of the dead in various ways. The sovereign Lamas are deposited entire, in shrines prepared for their remains, which ever after are looked upon as sacred, and visited with religious awe. The bodies of inferior Lamas are usually burnt, and their ashes preserved with great care in little metallic idols, which have places assigned them in their sacred cabinets. Common subjects are treated with less ceremony ; some of them are carried to lofty eminences, where, after having been disjointed, and the limbs divided, they are left a prey for ravens, kites, and other carnivorous birds. Others, with less respect, are committed to the usual receptacle of the dead. The last, but less frequent, mode of disposing of the dead, is committing them to the waters of the river. Burial, that is, inhuming the corpse entire in the earth, is altogether unpractised.

On one side of the monastery of Teshoo Loomboo I saw the place, the Golgotha, if I may so call it, to which they convey their dead. It was a spacious area, enclosed on one part by the perpendicular rock, and on the others by lofty walls, raised probably with a view to seclude from public observation, the disgusting objects contained within them. At the top it was totally uncovered, so as to be perfectly open to the birds ; and at the bottom a narrow passage was left

through the walls, near their foundation, for the sole purpose of admitting dogs, or other beasts of prey. On the rock above, a platform overhung the inclosure, which had been constructed for the convenience of precipitating the dead bodies with greater ease, over the walls, into the area. And here, I understood, the only rites performed, in honour of the dead, were merely such as tended to facilitate the destruction of the body by dogs, or birds of prey. But though this was the general receptacle, yet there were some who declined the use of it, and conveyed their friends to the summit of some neighbouring hill, where, I was told, they disjointed and mangled the dead body, that it might become a more easy prey to carnivorous birds. I concluded, that there was a strong prejudice in their minds, of some idea of pollution attached to "being given to the dogs," which was sufficient to create a preference of the contrary practice.

In Tibet, as well as in Bengal, an annual festival is kept in honour of the dead. On the 29th of October, as soon as the evening drew on, and it became dark, a general illumination was displayed upon the summits of all the buildings in the monastery; the tops also of the houses upon the plain, as well as in the most distant villages, scattered among the clusters of willows, were in the same manner lighted up with lamps, exhibiting all together, a brilliant and splendid spectacle. The night was dark, the weather calm, and the lights burnt with a clear and steady flame. The Tibetians reckon these circumstances of the first importance, as, on the contrary, they deem it a most evil omen if the weather be stormy, and their lights extinguished by the wind or rain.

It is worthy of notice, how materially an effect depends upon a previously declared design, and how diametrically opposite the emotions may be, although produced by appearances exactly similar. In England, I had been accustomed to esteem general illuminations, as the strongest expression of public joy; I now saw them exhibited as a solemn token of melancholy remembrance, an awful tribute of respect paid to the innumerable generations of the dead. The darkness of the night, the profound tranquillity and silence, interrupted only by the deep and slowly-repeated tones of the nowbut, trumpet, gong, and cymbal, at different intervals; the tolling of bells, and the loud monotonous repetition of sentences of prayer, sometimes heard when the instruments were silent; were all so calculated, by their solemnity, to produce serious reflection, that I really believe no human ceremony could possibly have been contrived, more effectually to impress the mind with sentiments of awe. In addition to this external token of solemn retrospect, acts of beneficence performed during this festival, are supposed to have peculiar merit, and all persons are called upon, according to their ability, to distribute alms, and to feed the poor.

This is a festival of equal celebrity in Bengal and Hindostan, with both Mohammedans and Hindoos; by the former it is called Shubibauraut, by the latter Cheraug-pooja.

Being governed in all the concerns of life, by an awful regard to the dictates of superstition, it is no wonder that we find this people placing implicit confidence in a series of lucky and unlucky days. Devoted to astrology, they yield a willing homage to its professors.

Hence we find no prudent traveller ever attempting to undertake a journey, without previously appealing to this authority, and endeavouring to obtain an auspicious presage. The same signal of favour is deemed indispensably requisite in every important enterprise, and the same wary circumspection enters equally into all the more minute concerns of domestic life. The union of the sexes, and the giving names to infants, are neither of them events to be accomplished without a regular appeal to the same decisive oracle.

Among that order of men, to whom the due performance of every ceremony connected with their religion is committed, some are found who are peculiarly skilled in this obscure science ; and the declaration of its decisions belongs, of course, to the discreet, initiated Gylong.

I cannot here enumerate the various modes of seeking out some decisive presage, which they usually practice. The *sortes sanctorum* is a pious and venerated appeal ; in trivial affairs, the mind is often governed by a casual cast of the die ; and hence, dice are almost always found to constitute an appendage to a Tartar dress.

The custom of these regions obliged me, sometimes, to have recourse to the oracular denunciations of my attendant Gylong ; which indeed I had little difficulty in doing, as I found he had the consideration seldom to suffer his decisions to oppose my wishes. I consequently thought it prudent to travel as he directed, and never commenced a journey without his previous concurrence. I soon learned to confide in his discretion, and he never failed to calculate for me, both every auspicious and inauspicious presage.

The same superstition that influences their view of the affairs of

the world, pervades equally their general calculations. On this principle it is, that they frame their common calender of time. I have one now in my possession; and, as far as I can understand it, from what has been explained to me, a recapitulation of lucky and unlucky times, constitutes the chief merit of the work. Cheeb Lobo was the compiler of this almanack, or *Datow*. The months, *Dowa*, commencing with January, are called *Tumba*; *Gneba*; *Sumba*; *Jheba*; *Gnabba*; *Truba*; *Toomba*; *Gheiba*; *Gooba*; *Chooba*; *Chucheba*; *Chuneba*.

The days, *Che*, are reckoned from the appearance of the new moon, in regular succession, till it shews itself again.

New moon, *Che-cheic*; 2, *Che-gnea*; 3, *Che-soom*; 4, *Che-zea*; 5, *Che-gna*; 6, *Che-tru*; 7, *Che-loon*; 8, *Che-ghe*; 9, *Che-goo*; 10, *Che-chutumbha*; 11, *Che-chucheic*; 12, *Che-chugnea*; 13, *Che-chusum*; 14, *Che-chuzea*; 15, *Che-chugna*; 16, *Che-chutru*; 17, *Che-chutoon*; 18, *Che-chughe*; 19, *Che-chugoo*; 20, *Che-gnea chutam-bha*; 21, *Che-gneacheic*; 22, *Che-gneagnea*; 23, *Che-gneasoom*; 24, *Che-gneazea*; 25, *Che-gneagna*; 26, *Che-gneatru*; 27, *Che-gneatoon*; 28, *Che-gneaghe*; 29, *Che-gneagoo*.

Their year, *Lo*, is lunar. The moon is called *Dowa*; the sun, *Neima*. The parts of the day; evening, *pheroo*; night, *noom*; morning, *toobo*; noon, *neimpee*. Their computation of time is, in conformity with the general practice of the East, by a cycle of twelve years. I will subjoin their appellations, as well as in Persia, China, Tartary, and Japan.

IN THE LANGUAGE OF

<i>Tibet.</i>	<i>Tersia.</i>	<i>China.</i>	<i>Tartary.</i>	<i>Japan.</i>	
1 Pcheup	Mdsh	Chou	Keskou	Ne	Rat
2 Lāng	Nergow	Nieow	Out	Us	Bull
3 Tah	Khirs	Hou	Pars	Tor	Bear
4 Yuh	Shubpurra	Tou	Toushean	Ow	Bat
5 Bru	Berk	Lang	Lovi	Tats	Lightning
6 Prul	Maur	Che	Ilan	Mi	Snake
7 Ta	Asp	Ma	Junad	Uma	Horse
8 Lù	Nermeish	Yam	Koi	Tsitsuse	Ram
9 Prchu	Boozna	Heou	Pitchin	Sar	Monkey
10 Pchea	Kherosh	Ki	Doukouk	Torri	Cock
11 Kee	Segner	Keou	Eit	In	Dog
12 Pha	Khook	Tchou	Tongouz	Te	Hog

It is asserted that the art of printing has, from a very remote age, been practised in Tibet, though limited in its use, as far as I could learn, by the powerful influence of superstition: It has hitherto remained appropriated principally to sacred works, and to the service of learning and religion. Copies on these recondite subjects are multiplied when required, not by the aid of moveable types, but by means of set forms, having the subjects of their works carved with appropriate embellishments on blocks of wood, with which they impress their matter upon thin narrow slips of paper, fabricated among

themselves from the fibrous root of a small shrub, and the leaf bears the impression of the characters designed for it, on each side. The leaves of a book, when they are completed, are loosely put together, placed upon each other, and enclosed between two equal slips of wood as covers.

The southern Indians, who dwell along the margin of the sea, and never, I believe, possessed the art of printing, engrave their works upon the recent leaf of the palmira tree, which, growing at the extremity of a long footstalk, is naturally formed in narrow folds, like a half extended fan, and is easily divided into segments, about two inches in width. In correspondence to the purpose required, the fairest parts of the leaf are selected, and uniformly shaped by means of a sharp knife. On either side of these narrow slips, letters are traced or engraven, by means of a strong steel stylus, which makes an indelible impression; though sometimes, to render the writing more distinctly legible, the traces of the point are lightly powdered, by the dust collected from the flame of their midnight lamps. This simple method of transmitting records to future times, is practised in those countries alone, in which the palm tree thrives. The leaf must be used while fresh; its fibrous substance seems indestructible by vermin.

The printed and written character, appropriate to works of learning and religion, is styled, in the language of Tibet, the *Uchen*; that in which business and correspondence is carried on, is called the *Umin*. As a specimen of the style and manner of writing, a short letter, the fac simile of one in my possession, received from the Daeb Raja, is

Borassus flabelliformis.

T t

given in the annexed Plate XIII. written in the Umin character : underneath follows a literal interpretation of its contents : a few words are also subjoined in the Uchen character. The letters in both run from left to right : the vowels are expressed by marks placed above or beneath the consonant, with which they are sounded.

No. 1.

TRANSLATION.

To Mr. Turner, Saheb.

NAMBAR DEO, of the tribe of Paling Dukba, the greatest, most high and mighty Lion of all the quarters of the world—these. With the Deo all is well ; and invocations are continually offering for the well-being of him, whose employment is the protection of the humble, and from whose boundless knowledge nothing is concealed. At this time a letter and presents, bearing my seal, are transmitted, as memorials of regard, to the director and disposer of all public affairs, the Governor General. My wishes are expressed upon an accompanying paper, written in the Bengal language. Let your friendship be perpetually preserved in memory, as heretofore. This is my desire.

SPECIMENS OF THE UCHEN.

- No. 2. *Oom maunie paimée oom* ; the sacred sentence repeated upon their rosaries ; in the same general use, both in Bootan and Tibet.
3. *Lama Rimbochay* ; High Pontiff, Chief Priest :
4. *Punjin Rimbochay* ; Great Apostolic Master ; the mitred professors of religion.
5. *Gylong* ; Monks.
6. *Annee* ; Nuns.

CHAPTER IX.

Return of the Regent—Time appointed for my Departure—rapid Advance of Winter—Audience of Leave—Soopoon Choomboo—farewell Visits from numerous Friends—prepare to leave Teshoo Loomboo—previous Observance of some superstitious Ceremonies.—Beggars—Mohammedans—Hindoos—Benevolence displayed at Teshoo Loomboo.—Tsondue.—Skating.—Terpaling.—Interview with Teshoo Lama—Manner and Conduct of the Lama—his Age—Parents—Gyeung—her splendid Dress—Gyap—Invitation to an Entertainment—Officers of the Lama's Household—Impression of profound Respect.—Veneration entertained for the Memory of the late Lama—his humane, intelligent, conciliating Character.—Amiable Manners of Mr. Bogle.—Parents of the Lama—Pavilion—Entertainment.—Gyap—his Delight in manly Sports—his superior Skill—polite Offer to instruct me in the Arts he practised.—Repast—raw Meat—Gyeung, particularly abstemious.—Music—Vocal—Instrumental.—Conclusion of the Entertainment.—Wait upon the Lama—Volaries of the Lama.—Calmuc Tartars—liberal Offerings.—Last Visit to the Teshoo Lama, and his Parents.

THE Regent returned to the palace on Wednesday, the 19th of November, after an absence of nearly a month. I had an interview with him the following day, in the chamber adjoining to the gallery of idols. Congratulations on his return, and mutual complimentary inquiries, engaged much of the time allotted to this meeting.

I had suffered a slight indisposition during his absence; and his attentive inquiries, with the affectionate concern he expressed, convinced me, that no event of the smallest importance could occur, during his absence, without his being immediately acquainted with it. He rejoiced that I had so soon recovered; and said much of the severity of the cold in the country he had visited, which had compelled him to change his habit, and put on warmer clothing. "There," said he, "I became a Dukba, or citizen of the world; now, I am again a Gylong."

The next time I had an opportunity of meeting the Regent, he appeared anxious, from apprehensions of the severity of the approaching season, to fix a time for my return to Bengal, lest an excessive fall of snow, should put a stop to all communication between Tibet and Bootan, and render travelling impracticable. He thought it proper therefore, not to delay appointing an early period for my dismissal. I had afterwards the opportunity of many interviews, but as these chiefly related to the public business on which I came, the result will be better seen in the report of my mission, transmitted to the Governor General.

I waited upon the Regent, on Sunday, the 30th of November, in the hall of audience, where, on the first day after my arrival, I had been

originally introduced to him: Soopoon Choomboo was at the same time present. I received from his own hand his dispatches for the Governor General, and the presents designed for him, were spread out before me. He begged me to bear in remembrance his unchanged and steady friendship; to state the misfortune of the Lama's having thought fit to withdraw himself from the world, and their consequent helpless situation; as he was now only an infant, unable to comfort them with his counsel and advice; but, added he, be not cast down; when he shall become of age, and resume the Musnud, all will be well.

On the following day, I again waited upon the Regent, and I had not long been with him, when he accosted me in the following words:

“ I had yesterday a vision of our tutelary deity, and to me it was a day replete with much interesting and important matter. This guardian power, who inspires us with his illuminations, on every momentous and great occasion, indulged me with a divination, from which I have collected that every thing will be well. Set your heart at rest, therefore, for though a separation is about to take place between us, our friendship will not cease to exist, but through the favour of an interposing providence, you may rest assured it will increase, and terminate eventually in that which will be for the best.” I now took my leave, after receiving many friendly exhortations, and kind professions of regard.

The arrangements for my departure being completed, I waited upon Soopoon Choomboo, the minister and cup-bearer of the late Lama, to take my final leave; and was charged also with dispatches from him

to the Governor General. I now received the visits of many friends, who had shewn me much civility during my residence here; and by their kind attention had relieved the solitary gloom of the monastic life I led, which indeed, except that I was exempt from daily attendance upon the sacred duties, to which the Gylongs were obliged by their vows, was equally dull and uniform. But I could not be insensible of the obliging and attentive assiduity with which all who had access within the monastery, attempted to beguile my time : either by various conversation, by instruction in their language, or by amusing me with the games of which they had any knowledge. Amongst these, chess held a distinguished place, and here I often met with a skilful antagonist.

I commenced my return towards Bengal, on Tuesday, the 2d of December. The last visits of friendship and ceremony detained me at Teshoo Loomboo till the morning was far advanced; and it was past ten o'clock when I quitted the palace. I could not, however, bid adieu to the place, till, in conformity with the custom of these regions, I had bound a white silk scarf round the capitals of each of the four columns, that stood within the apartment I had occupied. I stopped not, to examine nicely, the obligations to this ceremony. If it were *meant as a tribute of gratitude*, it was certainly due to the comfortable accommodation this dwelling had afforded me, If it were the solemn designation of a long farewell, it equally accorded with my state of mind at the moment.

Having descended to the street, we found our horses saddled at the door, and a multitude of beggars assembled round them. Our conduc-

tor would willingly have silenced their importunities, by the active application of a long whip, which he was just upon the point of exercising; when I stopped his hand, and, being not altogether unprovided for the encounter, I opened a passage amidst the crowd, to the right and left, by the most effectual and potent of all instruments, the influence of money. It had the power of magic. The road was cleared in an instant; and while the eager mendicants were busied in scrambling for the different pieces I had thrown to them, we made the best of our time to pursue our way. Though they were less numerous, yet all along our route this day, knots of beggars repeatedly beset us. Many for the love of God, and his prophet, solicited alms of us in Persian. I was told, they came from Turkestan and Cashmeer. Some Mogul fakeers spoke the language of Hindostan; one of them told me he had come even from Surat, and naturally enough inquired of me intelligence respecting his friends, whom he had left, he said, when almost a child.

Thus I unexpectedly discovered, where I had constantly seen the round of life, moving in a tranquil regular routine, a mass of indigence and idleness, of which I had no idea. But yet it by no means surprised me, when I considered that wherever indiscriminating charity exists, it will never want objects on which to exercise its bounty, but will always attract expectants more numerous, than it has the means to gratify. No human being can suffer want at Teshoo Loomboo. It is on this humane disposition that a multitude even of Mussulmen, of a frame probably the largest and most robust in the world, place their reliance for the mere maintenance of a feeble life;

and besides these, I am informed that no less than three hundred Hindoos, Goseins, and Sunniasses, are daily fed at this place, by the Lama's bounty.

We travelled leisurely through the valley, and twice halted to take refreshment, which our conductor had providently secured on the road. Our resting place was the open plain; a carpet spread upon the ground serving us to sit upon, and a bright blue sky being our only canopy. The weather was tranquil, and the genial warmth of the sun most highly grateful.

Our halting place was called Tsondeu, which is reckoned ten miles from Teshoo Loomboo. It was an easy stage, and, as we made an early meal, our afternoon was long. I walked through a grove of willows, where we had pitched our tents, upon the skirts of this village, and found upon its borders a shallow brook, whose waters were completely frozen, and what was my joy, when I found the ice firm enough to bear my weight! My skates were immediately sent for, and I had the satisfaction of skating for two hours upon a piece of ice, which though narrow, was tolerably smooth, and above a mile in length. It was a matter of surprise to most of the spectators, to view the apparent ease and velocity with which we moved; though some who were with me had accompanied the Teshoo Lama to Pekin, and seen, among the splendid spectacles, exhibited by order of the Emperor, for his amusement, skating in all its forms. They mentioned to me, in particular, one circumstance, which was strongly impressed upon their memories. This was a match between a skater and a horseman, for whom a good road had been made, by the side of a large sheet of ice;

but in which, to their utter astonishment, the skater won the race. But however the recollection of this feat might lessen the admiration of some, the majority of our party had never seen this mode of moving upon the ice before; and most certainly Mr. Saunders and myself enjoyed the distinction of having been the first of our nation, that ever signalized themselves by skating in Tibet, or, perhaps, in the whole circuit of the globe, in the parallel of twenty-seven and twenty-eight degrees of northern latitude.

We thought it sufficiently early, on Wednesday, the 3d of December, to commence travelling at nine o'clock. The air was still keen, and it had frozen hard during the night. Our road inclined to the west, and here branched off from that, which led immediately to Bengal. We had proceeded but a short distance, when we entered a narrow defile, passing through which, we found bare and lofty hills, without a single tree, or even any vestige of vegetation visible upon them. In some divisions among these hills, were seen falls of water, or torrents, arrested by the frost, and converted into fixed columns of solid ice, of various forms and size, immoveably stationed till the return of spring. A small stream of water had flowed between these hills, immediately by the road side; but that also was fixed, I was informed, until they should experience warmer weather.

We continued to advance through this narrow valley, until we came to the foot of the hill, upon the summit of which was situated Terpaling, ten miles from Tsondeu: we then turned short to our right. The road was of steep ascent, and it was about noon when we entered the gates of the monastery, which not long since had been

erected for the reception and accommodation of Teshoo Lama. He resides in a palace in the centre of the monastery, which occupies about a mile of ground in circumference, and the whole is encompassed by a wall. The several buildings serve for the accommodation of three hundred Gylongs, appointed to perform religious service with Teshoo Lama, until he shall be removed to the monastery, and Musnud of Teshoo Loomboo. It is unusual to make visits, either here or in Bootan, on the day of arrival; we therefore rested this day, only receiving and sending messages of compliment.

On the morning of Tuesday, the 4th of December, I was allowed to visit Teshoo Lama, and found him placed, in great form, upon his Musnud; on the left side stood his father and mother; on the other the officer particularly appointed to wait upon his person. The Musnud is a fabric of silk cushions, piled one upon the other, until the seat is elevated to the height of four feet from the floor; a piece of embroidered silk covered the top, and the sides also were decorated with pieces of silk, of various colours, suspended from the upper edge, and hanging down. At the particular request of Teshoo Lama's father, Mr. Saunders and myself wore the English dress.

I advanced, and, as the custom is, presented a white pelong scarf, and delivered also into the Lama's hands, the Governor General's present of a string of pearls, and coral, while the other things were set down before him. Having performed the ceremony of exchanging scarfs with his father and mother, we took our seats on the right hand of Teshoo Lama.

A multitude of persons, all those who had been ordered to escort me, were admitted to his presence, and allowed to make their prostrations. The infant Lama turned towards them, and received them all, with a cheerful look of complacency. His father then addressed me in the Tibet language, in words which were explained to me by the interpreter; he said that "Teshoo Lama had been used to remain at rest until this time of the day, but he had awoke very early this morning, and could not be prevailed upon to remain longer at his repose, for, added he, the English gentlemen were arrived, and he could not sleep." During the time we were in the room, I observed that the Lama's eyes were scarcely ever turned from us, and when our cups were empty of tea, he appeared uneasy, and throwing back his head, and contracting the skin of his brow, continued to make a noise, for he could not speak, until they were filled again. He took some burnt sugar out of a golden cup, containing some confectionary, and, stretching out his arm, made a motion to his attendants to give them to me. He sent some, in like manner, to Mr. Saunders, who was with me. I found myself, though visiting an infant, under the necessity of saying something; for it was hinted to me, that notwithstanding he is unable to reply, it is not to be inferred that he cannot understand. However, his incapacity of answering, excused me many words, and I briefly said that "the Governor General, on receiving the news of his decease in China, was overwhelmed with grief and sorrow, and continued to lament his absence from the world, until the cloud that had overcast the happiness of this nation, was dispelled by his re-appearance, and then, if possible, a greater degree of joy had taken place,

than he had experienced of grief, on receiving the first mournful news. The Governor anxiously wished that he might long continue to illumine the world by his presence, and was hopeful that the friendship, which had formerly subsisted between them, would not be diminished, but rather that it might become still greater than before; and that by his continuing to shew kindness to my countrymen, there might be an extensive communication between his votaries, and the dependents of the British nation."

The little creature turned, looking stedfastly towards me, with the appearance of much attention while I spoke, and nodded with repeated but slow movements of the head, as though he understood and approved every word, but could not utter a reply. His parents, who stood by all the time, eyed their son with a look of affection, and a smile expressive of heartfelt joy, at the propriety of the young Lama's conduct. His whole attention was directed to us; he was silent and sedate, never once looking towards his parents, as if under their influence at the time; and with whatsoever pains, his manners may have been so correctly formed, I must own that his behaviour, on this occasion, appeared perfectly natural and spontaneous, and not directed by any external action, or sign of authority.

The scene, in which I was here brought to act a part, was too new and extraordinary, however trivial, or perhaps preposterous, it may appear to some, not to claim from me great attention, and consequently minute remark.

Teshoo Lama was at this time eighteen months old. Though he was unable to speak a word, he made the most expressive signs, and

conducted himself with astonishing dignity and decorum. His complexion was of that hue, which in England we should term rather brown, but not without colour. His features were good; he had small black eyes, and an animated expression of countenance; altogether, I thought him one of the handsomest children I had ever seen.

His mother, who stood by him, appeared to be about twenty-five years of age; she was low in person, but rather handsome, though possessing a true Tartar countenance. Her complexion was somewhat darker than her son's; she had regular features, black eyes, and a character that particularly distinguishes ladies of rank in Tibet; the corner of the eyelids being extended as far as possible, by artificial means, towards the temples. Her hair was black, but scarcely visible, from the vast profusion of ornaments that nearly covered it, consisting of pearls, rubies, emeralds, and coral. Pearls intermixed with beads of gold, and some rubies, constituted the ornaments of her ears. Chaplets of larger gems hung round her neck, among which were balass rubies, lapis lazuli, amber, and coral in numerous wreaths, one chaplet beneath the other, descending to the waist. Her vest was close buttoned round the neck. A girdle embraced it round the waist, which was fastened by a golden buckle, having a large ruby in the centre. A garnet-coloured shawl, wrought with white stars, completed her dress, which descended to the knee: she wore bulgar boots.

Gyap, the father of the Lama, was dressed in a yellow satin garment, wrought with gold, and emblazoned with the imperial dragon. Our conversation was extremely limited; the Lama's father said, that he had instructions from Teshoo Loomboo to entertain me four days,

and he pressed me so earnestly to stay one more, on his account, that I could not decline the invitation. The place he named for our meeting on the morrow, was just beyond the borders of the monastery, in a small pavilion, which had been erected for his occasional retirement and recreation ; the use of the bow, in which he delighted, being deemed indecorous within the limits of the monastery, as indeed was every kind of idle sport, that seemed inconsistent with the character of the place.

In the course of the afternoon I was visited by two officers of the Lama's household, immediately attendant on his person. They sat and conversed with me some time, inquiring after Mr. Bogle, whom both of them had seen, and then remarking how extremely fortunate it was that the young Lama had regarded us with so very particular notice : they observed the strong partiality of the former Teshoo Lama for our nation, and said that the present Lama often tried already, to utter the name of the English. I encouraged the thought, hoping that they would teach the prejudice to strengthen with his increasing age ; and they assured me that should he, when he began to speak, happen to have forgotten it, they would early teach him to repeat the name of Hastings.

Here let me pause a while, to mark the strong and indelible impression of respect and affection, which the meek deportment and ingratiating manners of the late Lama, seemed to have left upon the minds of all his followers. To these fascinating qualities, more than to the influence even of his sacred character, must be attributed the high veneration with which his memory is still cherished by his grateful

countrymen. By the most amiable exercise of extensive power, he won the hearts of all his votaries. His public conduct, on all occasions, bore undistinguished testimony to the benevolent propensities of his nature; and clearly proved that all his actions were uniformly prompted, by a desire of extending happiness to all around him. His humane and considerate temper was eminently displayed in his interposition with the English government, on behalf of the people of Bootan; and, in the opinion of his followers, this successful exercise of his influence, reflected the brightest lustre on his sacred name. But it is not to the partial and interested representations of his own votaries alone, that we are to look for a favourable delineation of the character of the late Lama. His manners are reported by Mr. Bogle to have been in the highest degree engaging. He represents his disposition as open, candid, and generous in the extreme. In familiar conversation he describes him as not merely easy, but even facetious and entertaining. He says, that his thirst of knowledge was unbounded; and that from the numerous travellers, who on religious, or even commercial motives, daily resorted to Teshoo Loomboo, he sought all occasions of extending his information; while at the same time, he was equally free in communicating the knowledge, which he himself possessed. His whole character, indeed, so powerfully excited the admiration of Mr. Bogle, as to have drawn from him this enthusiastic, but sincere expression: "I endeavoured to discover in him some of those defects, which are inseparable from humanity; but he is so universally beloved that I had no success, and not a man could find in his heart to speak ill of him."

That the effect produced on the mind of the Lama, by a disposition and manners perfectly congenial with his own, was great and powerful, cannot excite our surprise. Indeed, towards whatever object it was directed, the patient and laborious exercise of the powers of a strong mind, in my predecessor, Mr. Bogle, was always accompanied by a most engaging mildness and benevolence, which marked every part of his character. I am thoroughly aware of the very favourable impression, which these amiable qualities left behind them in the court of Teshoo Loomboo; and this circumstance, whilst it reflects the highest honour on that judgment, which, free from the bias of partial considerations, could select its agent with such nice discrimination, places, at the same time, in the strongest point of view, the salutary influence of conciliating manners, in men, who are employed as agents, or ministers, to independent states; to those more especially, among whom the British character is imperfectly understood, or entirely unknown.

The following day, about noon, I met the parents of the Lama, Gyap and Gyeung, at the appointed station, where, after the accustomed ceremonies of exchanging scarfs, we took our seats with them. Gyap spoke of the honour Teshoo Lama had done him, in condescending to enter into his family, and said that it was only in consequence of this high favour, that he had the pleasure of seeing and knowing the English gentlemen. He declared himself propitious to our cause, and was hopeful that our friendship might be lasting, and increase day by day. I could not but join most heartily in the same desire. The usual refreshment of Tartar tea was now introduced; some general

conversation then ensued, and after a while Gyeung withdrew. Gyap soon found occasion to commence the history of his fortunes. "Lassa, said he, is my native place, my home; but some years have now elapsed since, vexed by hostile party, I was obliged to relinquish it, and come hastily away. Hence I was compelled, in my haste, to abandon a variety of articles, which I had collected for my amusement, and a fine collection that I possessed of my native arms." He then enumerated to me his particular predilections, that he excelled in drawing the bow, delighted in martial exercises, and was well skilled in the management of the horse; that he was surpassed by no one of his countrymen in mechanical contrivances, and that architecture also had been his study. "Thus attracting their jealousy, continued he, my qualifications soon drew upon me the enmity of the men of Lassa. They strove, by all means, to prejudice the Amba (Chinese officers) against me, for no other reason, but my superiority to them, in all works of skill and ingenuity. Thus sorely pressed, I applied to Dalai Lama for his advice. He recommended me instantly to retire from Lassa, and seek protection from Teshoo Lama, to whom he would write letters in my favour. I did so, and here I have remained ever since. It was once in contemplation with me, to abandon, altogether, my native home, and seek protection from the Governor General of Bengal; but it happened that my design was changed, partly by the advice of Teshoo Lama, and partly by apprehensions of the intemperate heat of India: yet, driven from my home, I was long dissatisfied with the prospects around me, and the strength of my predilection for the place where I was born, still increased with my absence from

it." He then observed upon the dispositions of the chiefs of Lassa. He said they were crafty designing men, of fair exterior, but deep and black at heart ; and he concluded this confidential communication by observing, that without mutual confidence, friendship could not subsist. I extolled his patience under the wrongs he had borne, and recommended him to wait the event of time ; when Teshoo Lama should be fixed in power, and the unworthiness of the hostile party dismiss them, from the enjoyment of that influence, of which they had made so bad an use ; it might then be hoped, that better subjects would be found to succeed to their place. With such consolatory counsels I endeavoured to sooth his anxieties.

I found Gyap to be not only a great lover of manly sports and martial exercises, but also a perfect connoisseur on the subject of arms. His collection was exhibited, and he liberally descanted on the peculiar merits of each weapon. There were arrows famed for their remote and steady flight, which had names inscribed on each of them, and places assigned to them in a quiver, in separate cells. He honoured me with a present of three of these, and a large Chinese bow, near five feet in length, made of the horns of buffaloes, which he had used, he said, for many years. It was then perfect, but I feared, as it has since happened, that the climate of Bengal would destroy its form, though, with the greatest care, I kept it for some time uninjured. His own favourite bows were of bamboo, a species produced in the mountains bordering upon Tibet, of great strength, and almost entirely solid. The bow is framed from two pieces of bamboo, split off next the outside ; the inner sides of which, after being well fitted, are

united together, by many strong bands. Gyap put one of these bows into my hands, which when bent, was of extreme tension. I was unable to draw the arrow, but taking it himself, he pointed it at a mark upon the opposite hill, at the distance, as I judged, of five or six hundred yards. I could not trace the flight of the arrow, though steadily intent upon it, when he discharged it.

He peculiarly excelled in drawing the bow, and was polite enough to say, that if I would pass some months with him at Terpaling, we might practise together, and daily vary our amusements. I should learn from him the science of archery, and, in return, teach him the use of fire arms. I had an opportunity of exhibiting some skill with a rifle, but as it was a plain piece, I presented him with a fusée I had, which was better ornamented. It seems that the improvement of firelocks is unknown here, all their pieces being fired with a match. While we were engaged in these sports, Gyap informed me, that there were men in Tibet, who could pass the deepest water courses in an erect posture, so as perfectly to preserve their arms from being touched by the water, and use them if it became necessary, as they sunk not deeper than the waist : this I conceived to be the art of which I heard, of treading the water ; and it must, if practicable, be a useful military lesson. He mentioned also the dexterity with which an horseman here, would dismount his adversary, particularly when in pursuit, by means of a running noose.

Conversation, and various amusements, occupied our time, until we were called to partake of a repast. It was prepared in the pavilion, where we found Gyeung seated ready to receive us. Our benches,

for they use no tables here, were abundantly covered with joints of cold meat, chiefly mutton ; some of which had been dried by frost, some boiled, and some raw. Of the two first I could eat most heartily, but I could never conquer my prejudice against meat perfectly raw ; and neither the example nor the praises of my friends, could at all prevail upon me to partake of their favourite dish, though Gyap, with much apparent relish, picked many a raw rib, clear to the bone. Our beverage was cold *chong*, a liquor which, in this country, is never taken warm. A desert of dried fruits, when the meat was taken away, concluded the repast. Gyeung fed sparingly, eating only fruit ; she was restricted, she said, while suckling the Lama, from all animal food, as well as from the use of spirits, and she complained heavily of the deprivation.

The day was far advanced, when a servant appeared with some musical instruments Gyap gave into my hand a flagelet, and desired me to use it. I was unable. He then took it, and accompanied Gyeung upon the cittaur, (a stringed instrument, something resembling a guitar) and they played several pleasing airs together. At length, Gyeung accompanied the instruments with her voice, which was by no means inharmonious ; and I am not ashamed to own, that the song she sung, was more pleasing to my ear, than an Italian air. I could not but express myself highly gratified. Gyap regretted his inability to entertain me, with a greater variety of instrumental music, saying, that he was obliged to leave behind him his collection, on quitting Lassa. I could not avoid asking, by what means they acquired the variety of tunes I heard ; and how the instruments, though so different in their

nature, were made to coincide so well together? He told me, that their music was written down in characters, which they learnt. Nor could I doubt it; since how could they otherwise manage, in unison, the powerful bands of instruments, introduced to accompany their religious ceremonies, which I often heard joining together, while at their devotions, from the lowest tones to the loudest swell, with every varied modulation? I regret, that the shortness of my stay in Tibet, prevented my obtaining any accurate knowledge on this subject. The evening was now fast approaching: I took occasion, therefore, once more to express the gratification which their entertainment had afforded me; we then rose, and descended to the monastery. Gyap and Gyeung retired to the apartment of the Lama, and I went to those which were assigned to my accommodation.

I again waited upon Teshoo Lama, on Saturday, the 6th of December, to present some articles of curious workmanship, which I had brought for him from Bengal. He appeared most pleased with the mechanism of a small clock, and had it held up to him, watching for a long time the revolutions of the second hand. He admired it, but with gravity, and without any childish emotion. There was nothing in the ceremony, different from that of the first day's visit. The father and mother were present. After staying about half an hour, I retired, intending to return and take my leave in the afternoon.

The votaries of Teshoo Lama already began to flock, in great numbers, to pay their adorations to him. Few were yet admitted to his presence. Those who came, esteemed it a happiness to have him shewn to them from the window, particularly if they were able to make their

prostrations before he was removed. There came this day, a party of Kilmauks (Calmuc Tartars) for the purposes of devotion, and to make their offerings to the Lama. When I returned from visiting him, I saw them standing at the entrance of the square, in front of the palace, each with his cap off, his hands being placed together, elevated, and held even with his face. They remained upwards of half an hour in this attitude, their eyes being fixed upon the apartment of the Lama, and anxiety very visibly depicted in their countenances. At length, I imagine, he appeared to them, for they began all together by lifting up their hands, which were still closed, above their heads, then bringing them even with their faces, and afterwards lowering them to their breasts ; then separating them, to assist them in sinking and rising, they dropped upon their knees, and struck their heads against the ground. This, with the same motions, was repeated nine times. They afterwards advanced to deliver their presents, consisting of tarreema*, or talents of gold and silver, with the products of their country, to the proper officer ; and when he had received them, they retired, apparently with much satisfaction.

Upon inquiry I learnt, that offerings made in this manner, are by no means unfrequent, and, in reality, constitute one of the most copious sources, from which the Lamas of Tibet derive their wealth.

No one thinks himself degraded, by performing these humiliations. The persons I have described, as coming for this devout purpose, were

* These are masses of pure bullion, which take the form of the crucible in which they are fused, and allowed to cool. No fixed standard regulates the quantity of metal in each. The value of the mass is estimated by its weight, which is engraved upon it. Those of silver usually vary in worth, from forty to fifty pounds.

attendant on a man of superior rank, who seemed to be more earnest and attentive than the rest, in the performance of the ceremony. He wore a rich satin garment lined with fox skins, and a cap with a tassel of scarlet silk, flowing from the centre of the crown upon the sides all round, and edged with a broad band of Siberian fur.

According to appointment, I went in the afternoon to make my last visit to Teshoo Lama. I received his dispatches for the Governor General, and from his parents two pieces of satin for the Governor, with many compliments.

They presented me with a vest lined with lambs' skins, making me many assurances of a long remembrance, and observing, that at this time Teshoo Lama was an infant, and incapable of conversing, but they hoped to see me again when he should be grown to maturity. I replied, that, by favour of the Lama, I might perhaps again visit this country; that I looked forward with anxiety to the time when he should mount the Musnud, and should then be extremely happy in the opportunity of paying him my respects. After some expressions and protestations of mutual regard, my visit was concluded. I received the scarfs, and took my leave, with a resolution to pursue my journey towards Bengal at the dawn of day.

CHAPTER X.

Quit the Monastery of Terpaling, on my Return towards Bengal—Annee Goomba—Annee, Nuns—Gylongs, Monks.—Cursory View of the interdicted Orders.—Polyandry—Influence on the Manners of the People—Tendency to check the too great Increase of Population—and prevent the inhuman Practice known to prevail in China.—Marriage Ceremonies.—Bleak and dreary Aspect of the Country—Rigour of the Winter—extreme Purity of the Atmosphere.—Precautions to secure the Surface of the Soil, and at the same Time enrich the Lands.—Course of the Seasons.—Dukque.—Lake Ramtchieu.—Skating—Solidity of the Ice—intense Severity of the Frost.—Shawl Goats.—Soomoonang—Punukka.—Buxadewar—Rungpore.

As soon as the sun had risen, we quitted the gates of the monastery of Terpaling, and descended to the valley, crossing a narrow water-course, that divided the hill which we had left, from another on the opposite side: having ascended this, we came down soon after upon a wide plain, bounded on all sides by naked eminences; upon the summit of one of which, and on its southern aspect, was a large religious settlement of female devotees. This kind of edifice is styled an Annee Goomba. In this solitary station, like the Gylongs of

Terpaling, the Annees rise to their orisons, chant their mid-day mass, and having concluded their vespers, retire to their solitary cells. This association of nuns had often been mentioned to me, but in the course of my travels I had never yet seen one of them before, though many were said to be existing at that time, in various parts of Tibet. I would gladly have gone to visit these devotees in their secluded station, but it was at some distance from our road, and the loss of time dissuaded me from the attempt. Though nuns, the admission of male visitors among them during the day, is not prohibited; but no male is ever suffered to pass a night within the walls that enclose the Annees, any more than a female is, within those that surround the Gylongs.

That they should be thus drawn, in such multitudes, to these solitary retreats, from the business and the pleasures of the world, will less excite our surprise, when we reflect on the peculiar custom that prevails, with regard to the union of the sexes, in Tibet; a custom, at once different from the modes of Europe, where one female becomes the wife of one male; and opposite to the practice of Asia, at least of very great part of it, where one male assumes an uncontrolled despotism over many females, limiting his connection with wives and concubines only by the extent of his resources. Here we find a practice equally strange, that of polyandry, if I may so call it, universally prevailing; and see one female, associating her fate and fortune with all the brothers of a family, without any restriction of age, or of numbers. The choice of a wife, is the privilege of the elder brother: and singular as it may seem, I have been assured, that a Tibetan wife is as jealous of her connubial rites, though thus joined to a

numerous party of husbands, as the despot of an Indian zennana, is of the favours of his imprisoned fair. Under circumstances so unfavourable, it is no wonder that the business of increasing the species, is but coldly carried on.

Officers of state, as well as those who aspire to such distinctions, deem it, indeed, a business ill suited with their dignity, or duties, to attend to the propagation of their species; and retire from this essential care, abandoning it entirely to mere plebeians. Marriage, in fact, amongst them, seems to be considered rather as an odium, a heavy burden, the weight and obloquy of which, a whole family are disposed to lessen, by sharing it among them.

The number of husbands is not, as far as I could learn, defined or restricted within any limits; it sometimes happens, that, in a small family, there is but one male; and the number may seldom perhaps exceed that, which a native of rank, during my residence at Teshoo Loomboo, pointed out to me in a family resident in the neighbourhood, in which five brothers were then living together very happily, with one female, under the same connubial compact. Nor is this sort of league confined to the lower ranks of people alone; it is found also frequently in the most opulent families.

However this custom, which as a traveller I am obliged to notice, may intrinsically deserve reprobation, yet it must at the same time be allowed, that local laws very frequently result from local causes; and that, in consequence of the peculiar prejudices and opinions of one people, the same practice may be viewed in one country in the blackest light, which another people may not only see fit occasion

to tolerate, but even to recommend. Thus we find, that neither the practice of polygamy in India, nor of polyandry in Tibet, is without its advocates.

The influence of this custom on the manners of the people, as far as I could trace, has not been unfavourable. Humanity, and an unartificial gentleness of disposition, are the constant inheritance of a Tibetan.

I never saw these qualities possessed by any people in a more eminent degree. Without being servilely officious, they are always obliging; the higher ranks are unassuming; the inferior, respectful in their behaviour; nor are they at all deficient in attention to the female sex; but, as we find them moderate in all their passions, in this respect, also, their conduct is equally remote from rudeness and adulation. Comparatively with their southern neighbours, the women of Tibet enjoy an elevated station in society. To the privileges of unbounded liberty, the wife here adds the character of mistress of the family, and companion of her husbands. The company of all, indeed, she is not at all times entitled to expect. Different pursuits, either agricultural employments, or mercantile speculations, may occasionally cause the temporary absence of each; yet whatever be the result, the profit of the labourer flows into the common store; and when he returns, whatever may have been his fortune, he is secure of a grateful welcome to a social home.

To descant upon established usages, that have existed far beyond the date of any written records, or the more obscure traces of tradition, with a view to discover their origin, or object, is indeed entering upon

a field, which affords ample scope for ingenious and fanciful speculation; but under such circumstances, all the efforts of the speculatist, frequently tend only to raise new doubts, and involve the subject of inquiry in still more mysterious obscurity. Whether or not, at some remote period of time, when population was in its infancy, from the operation of some unknown cause, there existed so great a proportion of males to females in this nation, as rendered the single possession of one woman, a blessing too great for any individual to aspire to, and, in consequence, this compromise may have been adopted by general consent; or whether a too numerous population may have overburdened a meagre soil; I will leave to the determination of others, more able to decide on such a question. It is sufficient for me to mark manners as I find them.

But it certainly appears, that superabundant population, in an unfertile country, must be the greatest of all calamities, and produce eternal warfare, or eternal want. Either the most active, and the most able part of the community, must be compelled to emigrate, and to become soldiers of fortune or merchants of chance; or else, if they remain at home, be liable to fall a prey to famine, in consequence of some accidental failure in their scanty crops. By thus linking whole families together in the matrimonial yoke, the too rapid increase of population was perhaps checked, and an alarm prevented, capable of pervading the most fertile region upon earth, and of giving birth to the most inhuman and unnatural practice, in the richest, the most productive, and the most populous country in the world. I allude to the empire of China; where a mother, not foreseeing the means of raising, or

providing for, a numerous family, exposes her new-born infant to perish in the fields: a crime, however odious, by no means, I am assured, unfrequent. With this the Tibetians never can be charged. Their custom, as it eventually operates against superabundant population, tends also to prevent domestic discords, arising from a division of family interests, and to concentrate all the spirit, and all the virtues, inherent in illustrious blood.

The ceremonies of marriage are neither tedious nor intricate in Tibet. Their courtships are carried on with little art, and quickly brought to a conclusion. The elder brother of a family, to whom the choice belongs, when enamoured of a damsel, makes his proposal to the parents. If his suit is approved, and the offer accepted, the parents, with their daughter, repair to the suitor's house, where the male and female acquaintance of both parties meet and carouse for the space of three days, with music, dancing, and every kind of festivity. At the expiration of this time the marriage is complete. The priests of Tibet, who shun the society of women, have no share in these ceremonies, or in ratifying the obligation between the parties. Mutual consent is their only bond of union, and the parties present are witnesses to the contract, which, it seems, is formed indissolubly for life. The husband has it not in his power to rid himself of a troublesome companion, nor the wife to withdraw herself from the husband, unless indeed the same unison of sentiment that joined their hands, should prompt their separation; but in such a case, they are never left at liberty to form a new alliance. Instances of incontinency are rare, but if a married female be found to violate her compact, the crime is expiated by

corporal punishment, and the favoured lover effaces the obloquy of his transgression by a pecuniary fine.

If, in general society, the males be sometimes chargeable with coldness towards the female sex, they cannot therefore, be said with cynical severity, to forbid them all indulgence; since very precise chastity, before they marry, is not expected in the fair sex, though when they have once formed a contract, they are by no means permitted, with impunity, to break it.

We halted for the night, and pitched our tents near a small and solitary village.

The following morning we again proceeded on our route. Tibet does not exhibit, at this season of the year, either a rich or varied prospect; it is all a leafless, dreary scene, not a blade of grass, and scarcely any vestige of verdure is to be seen; one uniform russet brown covers alike the vallies and the hills. On the summits of the latter, in some situations, springs are seen arrested in their fall, and converted into solid monuments of ice, firmly fixed until the genial warmth of summer shall return to make them flow. Some of them, now in view, were of prodigious bulk and altitude, resembling immense columns, and they contributed greatly, together with the universal nakedness of both hills and vallies, to impress the traveller with an idea of the bleakness of the region, and the severity of the season.

The atmosphere, indeed, was now in an extreme degree keen and pure. During three months that I had passed in Tibet, I had not witnessed three cloudy days. The dryness of the soil, and scantiness of vegetation, contribute little towards charging the air with humidity. The

atmosphere was clear even to brilliancy, and I had seen no fogs in Tibet since the day I entered it.

The dust, indeed, was for a short time extremely troublesome, but it is the practice of the husbandmen to cover the low lands in the vallies with water, immediately on the approach of winter, which incases their surface, as it were, with a sheet of ice, and prevents their being stripped of the soil, by violent winds. This method is reported to enrich the ground, a material advantage, as they here never use manure, and also to render it, upon the first approach of spring, ready to receive the plough. As soon as the land is prepared, they take the first favourable opportunity to sow it; frequent showers, and a powerful sun, contribute speedily to mature the crops. The autumn afterwards succeeds, which is clear and tranquil; the harvest is cut in a fair and settled season, and left long upon the ground to dry; when the corn is sufficiently hardened, a number of cattle are brought, a circle is cleared, and they are driven in a rank round a centre, to tread the grain from the ear, as fast as it is thrown under their feet; this, in Tibet, is the general mode of thrashing. Their course of cultivation is wheat, pease, and barley. Rice is the production of a more southern soil.

We came early in our march to-day to the post of Dukque, which I noticed in my journey to Teshoo Loomboo. Nothing afterwards occurred, in the course of our journey towards Bengal, which merits particular mention, except the extreme severity of cold, of which we soon became thoroughly sensible, and the extraordinary circumstance of finding large lakes frozen to a great depth, in so low a latitude as

twenty-eight degrees. From the report I had heard, I took care that it should be early in the day when I approached the Ramtchieu : we encamped upon its banks, and passed great part of our time, while we remained at this station, upon our skates. This exercise was novel only to the few inhabitants of this solitary neighbourhood ; the people who were with me, had already seen us skate at Tsondue ; but though I had the superiority in one art, I found that they excelled in another : they were most excellent sliders.

The lake, on which we were, had been frozen over, I was informed, so early as October ; but a violent wind soon after arose, which had broken the surface, and thrown the ice, in vast confused masses, upon its borders. A tranquil season then ensued, during which it became uniformly smooth, and it was now a most noble sheet of ice. There were, indeed, some vast cracks, of which I could not with my cane, measure the depth ; these were occasioned by the diminution of the water beneath, and the consequent sinking of the ice to rest upon its surface. When this was ascertained, I had no apprehensions in approaching close to them, and it afforded some variety in our amusement, to leap across them with our skates. A very strong and keen air prevailed while we continued upon the ice. It was great exercise to advance against it, but it required no effort to return ; as, by expanding a handkerchief by way of a sail, I glided along upon my skates to a great distance with considerable velocity, without striking a stroke. We were sensible, while we remained abroad, of the benefit of exercise in preserving genial warmth ; but when the day closed in, and we were obliged to retire within our tents, we found the cold

intense. Though we kept a good fire burning all night, sufficient to line the upper surface of the tent, which was closed on all sides, with a thick cloud of smoke, yet all was insufficient to mitigate the severity of the frost; our breath congealed upon our whiskers, and it cost us some considerable time and pain to clear them of icicles.

It was our first care in the morning, to defend ourselves with our warmest clothing; and indeed our thickest garments were no more than necessary, to guard against the keen severity of the atmosphere. Yet here we saw multitudes of the valuable animal, whose coat affords materials for that exquisitely fine and beautiful manufacture, the shawl. They were feeding in large flocks, upon the thin dry herbage, that cover these naked-looking hills. This is, perhaps, the most beautiful species amongst the whole tribe of goats; more so, in my opinion, than the Angola kind. Their colours were various; black, white, of a faint bluish tinge, and of a shade something lighter than a fawn. They have straight horns, and are of a lower stature than the smallest sheep in England. The material used for the manufacture of shawls, is of a light fine texture, and clothes the animal next the skin. A coarse covering of long hair grows above this, and preserves the softness of the interior coat. This creature seems, indebted, for the warmth and softness of its coat, to the nature of the climate it inhabits: upon removing some of them to the hot atmosphere of Bengal, they quickly lost their beautiful clothing, and a cutaneous eruptive humour soon destroyed almost all their coat. I was also unsuccessful in repeated trials, to convey this animal to England. It would neither endure the climate of Bengal, nor bear the sea: though some few of

them, indeed, lived to land in England, yet they were in so weak a state, that they very shortly after perished.

We passed the summit of Soomoonang, that lofty range of mountains which forms the boundary of Tibet on the south, and divides it from Bootan, and hastened with our utmost speed to reach a milder region.

This we found at Punukka, the winter residence of the Daeb Raja, who received us with every mark of hospitality and friendship. Compared with the land we had left, we now beheld this garden of Lam Rimbochay in high beauty, adorned with groves; crowded with rich loads of the finest oranges, citrons, and pomegranates. The mango and the peach tree had parted with their produce, but hoards of apples and of walnuts were opened for our gratification; and this vast profusion of ripe fruit, added to the temperature of the air, most gratefully convinced us of the prodigious disparity of climate, within so short a distance.

My stay with the Daeb Raja, at his favourite palace of Punukka, was not of long duration. I hastened to make all the arrangements that appeared necessary, or expedient, with regard to the object of my mission. The Raja gave me frequent opportunities of meeting him, as well within doors, as by invitation to walk with him in the gardens. Indeed I was treated by him with the greatest freedom and cordiality. He urged me strongly to pass a long time with him, extolling the beauty of the place, and the mild temperature of the weather; but I was obliged to decline the honour.

On the 30th of December I had my audience of leave, and received,

at the Lama's hand, the valuable favour of a badge of thin crimson silk, over which various solemn incantations had been performed, and which was in future to secure for ever, my prosperity and success. Valuable as the present was, I fear I have unfortunately lost it. In the evening, I took a long farewell of all the officers of his court, and on the following day departed for Bengal.

I found the Soobah of Buxadewar absent from that station, having taken up his residence in the valley of Chichacotta, for the winter season, where a temperature of weather prevailed, more mild and congenial even to a Booteca's constitution, than the rude region of his native mountains. I passed a day with him, for I could not resist his pressing solicitations; and on the next, I hastened to join the friends I had left the preceding year, when I departed from Bengal, who had kindly advanced, and formed a camp upon Calamatty plain, to meet me. We proceeded together the next day to Rungpore. I soon after received orders from the Governor General to advance without delay, and join him at Patna, in the province of Bahar. I had the satisfaction there to meet him, and to be honoured with his entire approbation of my conduct in the execution of the commission, which he had been pleased to confide to my charge. My official report of the success of my mission, will be found in the following pages.

PART III

REPORT

DELIVERED TO

THE HON. WARREN HASTINGS, ESQ.

GOVERNOR GENERAL OF BENGAL,

UPON

THE RESULT OF MY MISSION TO THE COURT OF

TESHOO LOOMBOO.

T I B E T.

THE

HON. WARREN HASTINGS, ESQ.

GOVERNOR GENERAL, &c. &c.

HONOURABLE SIR,

Patna, 2d of March, 1784.

BEING now returned from the service on which you were pleased to direct me to proceed, I take the earliest opportunity of communicating to you the progress and result of my mission, in hope that my conduct will be favourably judged, with all the indulgence due to a limited experience, and the novelty of the regions which I was commanded to visit.

I will not presume to occupy your time, by a treatise on the ancient state of Tibet, or an unimportant detail of the peculiar manners and customs of the people; but shall beg leave to follow the example of my predecessor, by enumerating such events as have happened since his return to Bengal, and which seem connected with, or in their nature calculated to effect, your designs in this quarter.

At the time of Mr. Bogle's deputation, Tibet was in a state of perfect tranquillity: Teshoo Lama was then exercising the functions of his office, respected and obeyed through all the region of Tartary; nor was his influence bounded, but by the limits of the extensive empire of China. The Tartars who live in tents, and the natives of Kilmák and Khumbák, continually resorted in multitudes, to pay their adorations at his shrine. Even Taranaut and Dalai Lama held him in so great deference and respect, that their votaries looked up to him, as the head and protector of their common faith.

The sanctity of his character, and the wisdom of his administration, had so far diffused his reputation, and exalted his name, that the Emperor of China, anxious to see so renowned a personage, repeatedly solicited him to make a visit to his court. The Lama would willingly have excused himself, but he could not evade the importunity of the Emperor, who had made the most magnificent preparations for his accommodation on the journey, and his reception at Pekin. He accordingly set out, though, from the concurrent testimony of all his people, it was with extreme reluctance; but he arrived in safety in China, where he was received with the highest respect, even the Emperor himself advancing from his capital to meet him. During his residence at the Emperor's court, both his brother, the Regent, and Soopoon Choomboo, his favourite and cup-bearer, who accompanied him, assured me, that the Lama was not unmindful of his connection with the government of Bengal; on the contrary, he took several occasions of representing, in the strongest terms, the particular amity which subsisted between the Governor General and himself. They

add, that his conversations had even influenced the Emperor to resolve upon commencing, through the Lama's mediation, an immediate correspondence with his friend. Such indeed was the confidence and esteem which the Emperor manifested for Teshoo Lama, that he promised him a full compliance with whatever he should ask ; yet in this instance, the Emperor's liberality, did not exceed the Lama's humility of heart. For he preferred no great demand, and even declined the acceptance of an addition to his territory ; requesting only, that the Emperor would cause the administration of the different governments, as had been anciently the custom in Tibet, to be restored to the Lamas ; that they might be invested with all the powers which, in their respective stations, they had formerly enjoyed ; and particularly, that he himself might be at liberty to grant admission into Tibet, to whatever persons he chose, without control.

To all this, the Emperor readily consented ; and that his authority might be complete, he caused his own seal to be delivered to Teshoo Lama, and even took steps for the recal of the Raja who had been appointed by the court of China, to reside at Lassa. The high honours and extraordinary distinction, shewn to Teshoo Lama in China, raised the jealousy of some, and the admiration of all ranks of people. But most unfortunately, at this interesting period, it happened, in the plenitude of his influence and power, he was seized suddenly with a violent disorder, which after three days terminated in his death.

I need not enlarge on the vast accession of dignity and consequence to his character, that would have been naturally derived from the honours rendered him in China, and the homage paid him by the inhabitants

of the countries through which he passed, had he returned in safety to Tibet. But I must beg leave to observe, that the unfortunate accidents which prevented the proposed deputation of Mr. Bogle, a second time to Teshoo Loomboo, and the untimely death of the Lama himself, were events in themselves, not unlikely to destroy the effect of every former effort ; sufficient to revive in the minds of the Tibetians, naturally averse to innovation, all their former distrust, and to interrupt the growing confidence with which they had been so successfully inspired. Yet, in some measure to compensate for these disadvantages, the death of Gesub Rimbochay, offered a new prospect of opening that communication which was the object of our wishes ; for he was remarkable for the turbulence and activity of his disposition, and his violent enmity to all intercourse with the English. Unhappily, however, the expectations formed from this event were defeated by his successor, who succeeded to his place with the same prejudices, and, studying the disposition of the people, has had a view to establish himself in office by a conformity to popular opinions, knowing that the time of his authority was limited and uncertain. His conduct has, moreover, been actuated by a strong spirit of jealousy and animosity, in consequence of Teshoo Lama's negotiation in China, through which, he narrowly escaped being deprived of his authority. From the combined influence of all these motives, he is still induced to neglect no occasion that offers, of thwarting the designs of the government of Teshoo Loomboo.

Since the subjection of Tibet to the Chinese yoke, the influence of the Lamas, who were once supreme, has been much weakened by the

appointment of an officer to reside at Lassa, the capital of the kingdom, who is invested with the government, and supreme control over the country. The cause which first suggested the expediency of placing such a check over the Lamas, exists no more; and the present Emperor, a votary of their faith, and naturally jealous of their dignity, seems persuaded of this truth, from a conviction of their attachment to his person, and their acknowledgment of the supremacy of the Chinese government. The negotiations of Teshoo Lama confirm this opinion, who obtained a promise from the Emperor, to withdraw the officer of his appointment from Lassa, and to commit the government of the country to the management of the Lamas. Orders were consequently issued for the recal of Nimoheim, who succeeded Gesub Rimbochay, but the decease of Teshoo Lama occasioned their suspension. However, as the time of Raja's Nimoheim's government is to cease soon after Teshoo Lama shall be seated on the musnud, it is then expected, that the renewal of his application to the Emperor, will be followed by the complete performance of the promises made to him in China; that Dalai Lama and himself will be invested accordingly with the uncontrolled government of the country, and that the temporal authority of these religious pontiffs will, in consequence, rise to its former dignity and splendour.

I will not venture to advance my own surmises, on the probability of the Emperor's consenting to so important a measure as this; but perhaps I shall be excused in repeating the opinion of those who are more competent to judge of his disposition from the circumstance of having resided a twelvemonth at his court; I mean, the late Lama's

brother, Regent Chanjoo Cooshoo, Punjun Irtinne Nimoheim, and his confidant Soopoon Choomboo, Cooshoo Shapie, who entertain not the shadow of a doubt of the Emperor's receding from his word, but assure me of their belief, that he will ratify the promises made to the former Teshoo Lama, the moment the present Lama is capable of renewing the application, when the proposed regulations will immediately take place.

The success of your designs is too obviously, and too intimately, connected with this event, to need any comment. If Teshoo Lama shall be made to resume the plans projected by him in his presumed pre-existence, for the recovery of the prerogatives annexed to the office of Lama; the same consistency of conduct will certainly prompt him to look back to the negotiations of 1775, to the proposal of a free intercourse of trade between Tibet and Bengal, which then coincided with his desires, and which seems at last to have been one motive, and object, of his solicitude for the extension of his privileges.

I am aware that it may be asked, why the agents of government under Teshoo Lama, were not dismissed with the promised powers? and this omission, I think, may be satisfactorily accounted for, from the consternation, and confusion, in which his sudden death necessarily involved all his attendants, depriving them of the ability to pursue proper measures, for the accomplishment of their designs. I believe the fact is, that they were incompetent to the attempt; for, being merely the agents of Teshoo Lama, they rightly reflected, that their intercessions with the Emperor would have little weight, when their superior was no more. Prudence therefore enjoined their silence.

And probably, their nearest concern was a speedy return to Tibet, fearful, lest so great an event should produce a revolution in the government, injurious to their interests, or subversive of their power.

If they were deterred from a personal application to the Emperor, when present at his court, other considerations have since influenced them to suspend, for a time, all further solicitation, which can only be urged with propriety and effect by Teshoo Lama himself; and, they say, that at the age of three years, he will be perfectly qualified to exert the proper means for accomplishing this design. I have found in the Regent the best dispositions for encouraging, and assisting, by the authority he possesses, the proposed plans of commercial intercourse; but being neither so able, nor so decided in his character as the former Lama, he is cautious of avowedly and publicly sanctioning a measure, which might possibly raise up some inveterate enemies against him in the Chinese administration.

Teshoo Lama, from his respectable character, and superior talents, was peculiarly well qualified to obviate popular prejudices against new schemes, to reconcile the Tibetians to an alliance with Europeans, and to remove those jealous apprehensions, which, in a greater or less degree, are cherished by every Asiatic state, in consequence of the vast and accumulating power of the English.

As Tartary, until it became united under the Chinese dominion, was constantly harassed by foreign invasion, by religious feuds, and by intestine broils, its inhabitants are intimidated from entering into new connections, as affording, in their apprehensions, an inlet to war and devastation. Having, by repeated revolutions, been accustomed to

submit to a variety of successive usurpers, the powerful principle of independance is now nearly extinguished, and they are fitted for the abject slaves of despotic tyranny ; without firmness to assert their rights, and without resolution to resist the pressure of a foreign yoke, howeyer feeble the power by which it is imposed.

Under less authority therefore, than the sanction of a Lama, your plans cannot be pushed to any great extent. They were first taken up by a man, who dared to deviate from the narrow policy of implicit obedience ; who had ability to lead the affections of his own subjects, and command the support of the neighbouring states ; and who was urged to extend his connections, as well by an attention to the interests of those over whom he ruled, as by the impulse of ambition. Such was Teshoo Lama. His successor will doubtless assume the office, with strong prepossessions in favour of the same project ; and I confidently expect that he will be taught to feel, and to indulge the pride of having first encouraged in his pre-existence, and perfected in his regeneration, a plan evidently designed for universal benefit. The Regent's letter will, I presume, be the best criterion, by which to judge of his dispositions ; though it may be observed, that, in receiving me at this time into the country, he has acted rather according to his private sentiments, than in conformity with the wishes of the government of Lassa. Dalai Lama himself, indeed, has not been averse to my admission ; but there is a bias on the government, an external force, that turns it from its natural course, and hinders it from pursuing the current of its own interests and inclinations.

Tibet has, from time immemorial, been the resort of merchants.

Necessity has begotten a commerce with foreign countries, which, however, is but languidly conducted, by a people naturally slothful and indolent. The soil and climate of Tibet being favourable to the production of few commodities, render it a proper field for a variety of mercantile projects. But an example of industry is wanting; when men once become acquainted with the pleasures of luxury, and the profits of commerce, they will be roused from their apathy; and new objects of opulence and ease, of which they never dreamt before, being presented to their view, will raise in them a desire of a more splendid way of life than their ancestors enjoyed, and will stimulate them to an investigation and improvement of their natural resources, which at present are, even by themselves, but imperfectly understood. The form of government, which is arbitrary, is inimical to industry and enterprize. Both in Tibet and Bootan, the first member of the state is the chief merchant, and his prerogative, in this capacity, is of great importance to him; for he is invested by it, with advantages above the common adventurer, in the right of commanding the labour of the people, whom the laws compel to bear burdens, and to exert themselves in various ways, when called upon by the mandate of their chief. Hence, emulation is suppressed, and trade monopolized by the sovereign, and by a few other persons in the first offices under government, who are indulged with a limited privilege, and whose traffic is chiefly confined to clothing and provisions, to articles which are in constant demand, and which find at all times a rapid sale. Though the soil of Tibet is, in its greatest extent, unimprovable by cultivation; and though the features of the country are strongly expressive of poverty, yet,

whatever is wanting to the people from a defect in fertility, or in the skill of their artists, they possess ample means of obtaining, through the abundant riches of the earth. Their mines and minerals are capable of opening to them such inexhaustible sources of wealth, as to be alone sufficient to purchase every thing of which they stand in need, though their wants are numerous, as they are ignorant of all but the first arts of life, agriculture and clothing.

The advantages resulting from this trade, were once greatly in favour of Bengal. The commotions and disturbances by which the kingdom of Nipal was long distracted, until its ultimate subjugation under one chief, by destroying the security of merchants, interrupted the commerce between Tibet and Bengal; and that country being then the only known channel of communication, Bengal lost ground in trade, which it has been since found difficult to regain. The advantages arising from the present limited commerce, are enjoyed by a few opulent Goseins, and by an agent residing at Teshoo Loomboo, on the joint concern of Cashmeery Mull and Gopal Doss. I beg leave to refer to the annexed paper, for a statement of the articles composing it.

The returns have invariably been made in gold dust, silver, tincal, and musk; the value of which articles always bears proportion to the quantity in the market. The value of gold and silver in Tibet, is very variable, depending on the product of the former from the mines. At this time, a pootree^a of gold dust sells for twenty-one indermillees^b. A few years ago, during the prevalence of an excessive drought, the

Bulse.

^a A base coin struck in Nipal, of the value of about one-third of a rupee, and current in Tibet, where local prejudices prevent the establishment of a mint.

earth, by cracking and opening in uncommon chasms, is said to have discovered such an abundance of gold, that the quantity collected, reduced the price of a pootree, to nine indermillees. As these precious metals are merely representatives of labour, and commodities, there will consequently follow great fluctuations in the profits of commerce; the balance, however, will at all times be found on the side of the merchant.

Those articles of trade which are next in importance, amongst the natural productions of Tibet, are, musk, tincal, goats' hair, and rock salt. The first of these articles used to be transported through the country of the Choubeis Rajas, and through Nipal, by the way of Benares, into the upper parts of Hindostan, and the dominions of the Marrattas; but as musk of late has gained much reputation in medicine, and as there is reason to believe, that none but what is greatly adulterated, finds its way to Europe, it, doubtless, must be an important object with the faculty, to receive it in its native purity.

Bootan, Nipal, Bengal, and Hindostan, are supplied with tincal from Tibet. Its value is little more than that of the labour employed in digging it from the bed of a lake, in which it is deposited, at the distance of about fifteen days' journey from Teshoo Loomboo.

The hair of the goats is carried to Cashmeer, and is that superior sort, from which shawls are manufactured.

The demand for salt, is in the consumption of Nipal and Bootan.

Here are also several mines of lead, but, as it is a metal that enters not into their common utensils of life, and is of little use in the country, they are totally neglected. As lead, however, is generally found

to contain a greater or less mixture of silver, and as there is but one mine of this metal, known in Europe to be entirely free from it, it is at least not improbable, that the lead ores of Tibet are rich in silver; and that the smelting of them for the silver, the manner of doing which is totally unknown to the natives, might be attended with very great advantage.

Here are also mines of cinnabar, which they use for colouring, in paint, and which contains a great proportion of mercury, that they know not how to extract.

The copper mines furnish materials for the manufactory of idols, and all the ornaments disposed about the monasteries, on which gilding is bestowed.

A very small quantity of specie, and that of a base standard, is current in Tibet. It is the silver coin of Nipal, here termed *indermillee*; each is in value worth about one-third of a *sicca rupee*, and they are cut into halves, third parts, and quarters. This, which is the only money, serves to obtain the exigencies of life, but never enters into important contracts in the larger concerns of trade; in all such transactions, the equivalent is made in bullion, that is, talents* of gold and silver, which bear a value, in proportion to the purity and specific gravity of the metal.

The commerce between Tibet and China, is carried on principally at a garrison town, on the western frontier of China, named *Sinning*, or *Silling*: thither merchants resort from Tibet with their manufacture, viz.

Tarreema, bearing the shape of the crucible in which the metal is fused, and allowed to cool.

a thin cloth resembling frieze, but rather of a more open texture, gold dust, and some other commodities procured from Bengal; which they exchange for tea, silver bullion, brocades, and fruit. In these articles an extensive trade is carried on; and I have been assured that, on the territory of Teshoo Loomboo alone, tea, to the amount of five or six lacs of rupees^d, is annually consumed. From hence too, Bootan is supplied with tea, which is in the same general use there. For further particulars of the commerce with Tibet, I beg leave to refer to the annexed comparative statement.

Studious to ensure, by every possible means, the success of my deputation, I was extremely desirous of proceeding to Lassa, that I might endeavour to conciliate the good will of the chiefs in power, towards our nation, and to obtain their sanction, to a free intercourse between Tibet and Bengal: but I was prevented, by a consideration of the present state of that government, and strongly dissuaded by the Regent Punjun Irtinnee, from making the attempt. He promised to inform himself of the sentiments and wishes of Dalai Lama, in regard to a connection with the English, and afterwards to communicate them to you. Whenever a regular intercourse takes place, between the agents of the government of Bengal and the chiefs of Tibet, I shall consider it as the sure basis of an intercourse with China; and it will probably be, by the medium of the former, that we shall be enabled to arrive at Peking.

I have not eagerly urged those secondary advantages, that offered themselves to my choice, because I would not, by engaging in any

^d Sixty or seventy thousand pounds sterling.

imperfect scheme, render abortive the endeavours towards carrying into execution, the more important object of your plan; which I conceived to be an immediate intercourse between the English, and the natives of Tibet. I have obtained the Regent Chanjoo Cooshoo's promise of encouragement to all merchants, natives of India, that may be sent to traffic in Tibet, on behalf of the government of Bengal. No impediment, therefore, now remains in the way of merchants, to prevent their carrying their commercial concerns into Tartary. Your authority alone, is requisite to secure them the protection of the Regent of Teshoo Loomboo, who has promised to grant free admission into Tibet, to all such merchants, natives of India, as shall come recommended by you; to yield them every assistance requisite for the transport of their goods from the frontiers of Bootan; and to assign them a place of residence for vending their commodities, either within the monastery, or, should it be considered as more eligible, in the town itself.

I did not deem it consistent with the spirit of your designs, at the present period, to be importunate for greater privileges than these, to native traders: such as I have obtained will, I trust, be competent to the purpose of opening the much wished for communication; and as this mode coincided with the Regent's wishes, it appeared to me better to adopt it, than to check the opening trade with a load of taxes, and a variety of embarrassing forms. Let merchants first learn the way, taste the profit, and establish the intercourse; and afterwards the traffic may bear a tax, which if laid upon it in its infancy, might suppress its growth. These concessions, in which the Regent readily acquiesced, will, I presume, be considered as most material, towards

reviving the trade, between Bengal and Tibet. For as security and protection are the first essential requisites to the establishment of commerce, so profit will prove its best encouragement ; it will most powerfully stimulate the industry of the merchant, who is engaged in so advantageous an undertaking, and impel him to pursue his plans to the greatest possible extent.

To give full force to the license I have obtained, nothing but form is wanting ; and independently of the novelty of written treaties, formalities almost unknown in Tibet, I declined soliciting the Regent to execute such an agreement, because it could be no longer valid, than during the minority of Teshoo Lama ; it must have been revocable by him, the moment he should be admitted into his office, and could never be considered as binding, even upon the government which is upheld by his authority, and conducted under the sanction of his name. For the Regent possesses no independent powers, but is the ostensible instrument of administration, under the guidance of his supreme, the Lama : and even supposing the Regent possessed of adequate authority to enforce a treaty of commerce, yet to have pressed him to the conclusion of one, I thought, would have been to abandon the great object in view ; for I considered the agency of natives of India, stationed at so remote a distance from control, or any check to restrain their conduct, as a very dubious reliance, and that the benefits resulting from it, would be found, at best, extremely precarious. These reasons suggested to me the expediency, of waving the attempt to secure, by written agreement, those privileges to merchants, for which the Regent pledged his word ; especially as the prospect of

resuming our negotiations is held to be not very distant, and at that period, it is not improbable that a factory may be established, under the guidance of an Englishman. This, I presume, will be deemed the most eligible and certain method, of conducting the commercial interests of the Company, on a respectable footing, and with adequate success.

The regulations for carrying the commerce of the Company through the dominions of Bootan, by means of the agency of native merchants, were settled by the treaty entered into by Mr. Bogle, in the year 1775. The Daeb Raja having acknowledged to me, the validity of that treaty, it became unnecessary to insist on the execution of another; since no new privileges and immunities appear to be requisite, until the commerce can be established on a different footing.

With respect to the views and interests of the Raja of Bootan, by whose concurrence alone, the proposed commercial intercourse with Tibet can be made to flourish, I should be sorry to suggest a doubt, of its ever receiving a check from any conduct in that government, of an hostile tendency. During the long interval I necessarily passed in Bootan, I had an opportunity to judge of the Raja's disposition; and, if an inference may be drawn from the particular civilities and attention he shewed me, while residing with him, I should conclude, that he has a most entire confidence in the good faith and friendly disposition of your government towards him. These favourable sentiments, even if the interests of the Booteas were not so intimately interwoven with their connection with the English, there is every reason to believe are very far from the probability of a change. The present Daeb Raja,

who is related by blood to a very numerous and powerful family, was solicited, it is said, on the decease of Daeb Ruba, to take upon himself the cares of government. He complied with the application ; and, by a coalition of offices, became at once the civil and religious ruler. Having now possessed an undivided and uncontrolled influence, as head of affairs, both ecclesiastical and political, for five years, he has had the opportunity of placing many of his relations in the most important offices under that government. He has besides taken care to settle the reversion of the administration in his own family, by having lately nominated his nephew, Lam' Ghassatoo, who is now an infant in arms, for his successor, and by causing him to be publicly invested with the Raaj. However he is yet looked up to as the real ruler, and doubtless will continue to be so during the minority of the infant Raja ; and indeed, as Lama, he will always have a right to inspect and direct the conduct of the reigning Raja.

When hostilities had ceased to distract the Company's possessions ; when peace had restored security to commerce, and allowed accumulating revenues, to replenish a weakened treasury ; it became with me an object of the highest ambition, at this bright æra of the Company's affairs, to add to their prosperity, by opening a new channel for the extension of their commerce. If I have fallen short of the general expectation, I trust the failure will not be imputed to a want of zeal ; no exertion has been neglected which my humble talents qualified me to use. The impediments that existed, it will be observed, were entirely independent of my conduct, and such as it was impossible for me to take any effectual measures to obviate. Affairs being then in such a

position, we can only have recourse to fair conjecture, and there is reason to hope that the natural revolution of human affairs, together with the probable course of events, will conspire to remove the obstructions to a free intercourse between the governments of Bengal and Tibet, and to restore the advantages which Bengal has lost. In the expectation of such an event, our best reliance is not merely on the friendly disposition of the present government of Teshoo Loomboo, but also on the superstitious doctrines of the Tibet faith ; which, whilst it immortalizes the soul of the Lama upon earth, and admits its transmigration from one corporeal tenement to another, until the end of time, perpetuates also its dispositions and its prejudices. The usual proof of the identity of a regenerated Lama, is an early recognition of the possessions, acquaintances, and transactions of his pre-existence. I am therefore of opinion, that the new Lama will be taught to recur to the connections of the former Teshoo Lama, as one of the strongest marks that can denote his identity, and facilitate his acceptance. And here I ground my hope on presumptions built upon the tenets of their faith, which is the basis on which their government itself is constructed. Were they to adopt a different conduct, they would necessarily abandon the most sacred and immutable positions of their religion, and expose it to every degrading imputation, which is calculated to rob it of its honours, and lay it open to the reproach, or derision, attendant on detected imposition.

During my residence in Tibet it was an object I had much at heart to obtain an interview with the infant Teshoo Lama. But in the Emperor of China's command, requiring his guardians to keep him in the

strictest privacy, and prohibiting, indiscriminately, the admission of all persons to his presence, I found an obstacle almost insurmountable; yet the Regent, mindful of the amity subsisting between the Governor and himself, and unwilling, I believe, by any act, to hazard its interruption, at length consented to grant me that extraordinary indulgence.

As the meeting was attended with very singular and striking circumstances, I could not help noting them with most particular attention; and though the repetition of such facts, interwoven and blended as they are with superstition and folly, may expose me to the imputation of extravagant exaggeration, yet I should think myself reprehensible in suppressing them. While, therefore, I divest myself of all prejudice, and assume the character of a faithful narrator, I hope, however tedious the detail, I propose to enter into, may be found, it will be at least received with candour and attention, by those for whose perusal and information it is intended⁴. It is indeed important, were it only to mark that strong feature in the national character, of implicit homage to their great religious sovereign, and to exemplify the very uncommon, I may almost say, unheard of effects, of early tuition. I shall perhaps, be still more fully justified in making this relation, by adverting to that very extraordinary assurance given me by the Regent, but a few days before my departure from his court; which, without further introduction, I shall beg leave literally to recite. At an interview with which he indulged me, after having given me my audience of leave, he said, "I had yesterday a vision of our tutelary deity, and to me, it was a day replete with much interesting and important

⁴ Page 333, *et seq.*

matter. This guardian power, who inspires us with his illuminations on every momentous and great occasion, indulged me with a divination, from which I have collected, that every thing will be well. Set your heart at rest ; for though a separation is about to take place between us, yet our friendship will not cease to exist ; but through the favour of interposing Providence, you may rest assured it will increase, and terminate eventually in that which will be for the best."

I should have paid less regard to so strange an observation, had it not been for this reason, that, however strange their doctrines may be found, yet I judge, they are the best foundation on which we can fix our dependance ; since superstition, combining with inclination, to implant such friendly sentiments in their minds, will ever constitute the strongest barrier for their preservation. If opposed to the deep-rooted prejudices of a people, no plan can reasonably be expected to succeed ; if it agree with them, success must probably be the result.

I now beg leave to close the present address ; and, though the success of my undertaking has not equalled my own wishes, yet I derive to myself some consolation from the assurance, that I shall be acquitted of blame, or negligence in the execution of your orders ; and, permit me to add, I wait with the utmost solicitude, the judgment that shall be passed upon my conduct.

I have the honour to be,

Sc. Sc. Sc.

SAMUEL TURNER.

A LIST OF THE USUAL ARTICLES OF COMMERCE,
BETWEEN
TIBET AND THE SURROUNDING COUNTRIES.

<i>Tibet exports to China,</i>	<i>China to Tibet.</i>
Gold dust,	Gold and Silver brocades,
Diamonds,	Plain silks,
Pearls,	Satins,
Coral,	Black teas, of four or five different sorts,
A small quantity of Musk,	Tobacco,
Woollen cloths, the manufacture of Tibet,	Silver bullion,
Lamb skins,	Quicksilver,
Ood, or Otter skins, which are brought from Bengal.	Cinnabar,
	Some China ware,
	Trumpets, Cymbals, and other mu- sical instruments.
	Furs, viz.
	Sable,
	Ermine,
	Black fox,
	Dried fruits of various sorts.

This trade of barter is carried on at Silling, a garrison town on the western
frontier of China.

Tibet to Nipal.

Rock salt,
Tincal,
Gold dust.

Tibet to Bengal.

Gold dust,
Musk,
Tincal.

Nipal to Tibet.

Specie,
Coarse cotton cloths,
Guzzie,
Rice,
Copper.

Bengal to Tibet.

NIPAL is the principal channel, through which English commodities, and the produce of Bengal are conveyed, of which the following is a list.

Broad cloth, and especially the inferior sorts, of which the colours in most request are yellow and scarlet, Some few trinkets, such as, Snuff boxes, Smelling bottles, Knives, Scissars, Optic glasses ;

Of spices, Cloves are most saleable.

No sort of spice is used for culinary purposes. Cloves are a principal ingredient in the composition of the perfumed rods, which men of rank keep constantly burning in their presence.

Nutmegs,
Sandal wood,
Pearls.

Bengal to Tibet, continued.

Emeralds,
 Sapphires,
 Pheirosa, or Lapis lazuli,
 Coral,
 Jet,
 Amber,
 Chaunk shells,
 Kimkaubs ; those of Guzerat are
 most valued ;
 Malda cloths,
 Guzzie,
 Rungpore leather,
 Tobacco,
 Indigo,
 Ood, or Otter skins.

Tibet to Bootan.

Gold dust,
 Tea,
 Woollen cloths, the manufacture of
 Tibet,
 Salt.

Bootan to Tibet.

English broad cloth,
 Rungpore leather,
 Tobacco,
 Coarse cotton cloths, Guzzie, &c.
 Paper,
 Rice,
 Sandal wood,
 Indigo,
 Munjeet.

With Assam, there is no trade or intercourse.

Tibet to Luddauk.

The fine Hair of the Goats, of
which shawls are manufactured,

Luddauk to Tibet.

LUDDAUK is the mart between
Cashmeer and Teshoo Loomboo.

Gamboge,
Shawls,

Dried Fruits.

Apricots,
Kishmishes, Raisins,
Currants,
Dates,
Almonds,
Saffron.

Khumbauk to Tibet.

Horses,
Dromedaries,
Bulgar hides.

A beneficial traffic is carried on with Lassa, by exchanging Gold dust for Silver bullion.

The rate of carriage from Phari to Teshoo Loomboo for the hire of one beast of burden, that carries two hundred weight, is three sicca rupees.

PART IV.

SOME ACCOUNT
OF THE
VEGETABLE AND MINERAL PRODUCTIONS
OF
BOOTAN AND TIBET,
BY
MR. ROBERT SAUNDERS, SURGEON.

SOME ACCOUNT^a, &c.

May 11 and 12, 1783. Road to Buxaduar^b.

THE tract of country from Bahar^c to the foot of the hills, contains but few plants that are not common to Bengal. Pine-apples, mango tree, jack and saul timber, are frequently to be met with in the forests and jungles. Find many orange trees towards the foot of the hills, of a very good sort, and bearing much fruit. Saw a few lime trees, and found three different species of the sensitive plant. One species is used medicinally by the natives of Bengal, in fevers; it is a powerful astringent, and bitter: another, is the species from which terra japonica is made; a medicine, the history of which we are but lately made acquainted with. The third species is well known as the sensitive plant, and common in Bengal.

The country, from Bahar to the foot of the mountains, to which we

^a Printed in the Philosophical Transactions, Vol. LXXIX.

N. B. The orthography of the names of places in the following pages differing, in some instances, from what has been adopted in the foregoing work, the mode hitherto made use of, resulting from example, analogy, and attentive observation, when a variation occurs, is always noted at the bottom of the page.

^b Buxadewar.

^c Cooch Bahar.

approach without any ascent, is rendered one of the most unhealthy parts of India, from a variety of causes.

The whole, a perfect flat, is at all times wet and swampy, with a luxuriant growth of reeds, long grass, and underwood, in the midst of stagnated water, numerous frogs, and insects. The exhalations, from such a surface of vegetable matter and swamps, increased by an additional degree of heat from the reflection of the hills, affect the air to a considerable extent, and render it highly injurious to strangers, and European constitutions.

The thermometer at the foot of the hill, mid-day 86°, fell to 78° at two o'clock, the time we reached Buxaduar, and that hour of the day when it is generally highest.

The soil and appearance of the ground, in ascending the hill, are materially changed. See many loose sparry stones, and rock containing iron. Two springs, conducted from a distant height by spouts, are very pure and good water, without any mineral impregnation. The mountains in view covered with forests of trees, rendered useless from their inaccessibility: those peculiar to the country, are known to the natives by the names of Boumbshi, Toumbshi, and Sindeshi; besides saul timber, bamboo, and plantains.

May 12 to 21. Buxaduar. Many of the plants peculiar to Bengal, require nursing at Buxaduar. There is one very good banian tree. In the jungles, met with the ginger, and a very good sort of yam; saw some pomegranate trees in good preservation; shallots in great perfection; a species of the *Lychnis*, *Arum*, *Asclepias*, natives of more northern situations, and of little use; a bad sort of Raspberry, and a

species of the *Gloriosa*. The plantains in use below, do not thrive here. In the jungles they have a plantain tree, producing a very broad leaf, with which they cover their huts; but the fruit is not eaten. See many weeds and long grass, more common to Bengal than any other parts of Bootan.

From the 15th to the 22d, the rains were almost incessant at Buxaduar. Our people became unhealthy, and were attacked with fevers, which, if neglected in the beginning, proved obstinate quartans. This was the case with several of the natives, whom I had an opportunity of seeing. They scarcely, however, admit that Buxaduar is unhealthy at any season of the year. After allowing for their prejudice, and the possibility of the natives suffering but little from the bad seasons, I cannot help thinking that Buxaduar must be unhealthy, at least to strangers, from the month of May till towards the end of September. It lies high, but is overtopped by the surrounding mountains, covered with forests of trees, and underwood. In all climates, where the influence of the sun is great, this is a never-failing cause of bad air. The exhalation that takes place from so great a surface in the day time, falls, after sunset, in the form of dew, rendering the air raw, damp, and chilly, even in the most sultry climates.

The thermometer at Buxaduar was never, at two o'clock in the afternoon, above 82°, or below 73°.

In the neighbourhood of Buxaduar, there are several excellent springs of water, some of them with less impregnation of any sort than I ever met with; the nicest test, scarcely produced the separation of a sensible quantity of earthy matter. Such waters are generally to be

distinguished by the taste, which is insipid and unpleasant. When these springs could be traced to their source, they sunk the thermometer eight or ten degrees below the temperature of the atmosphere.

May 22 and 23. In ascending the hill from Buxaduar, there is to be seen much of an imperfect quartz, of various forms and colour, having in some places the appearance of marble; but from chemical experiments, it was found to possess very different properties. This sort of quartz, when of a pure white, and free from any metallic colouring matter, is used as an ingredient in porcelain. I have not seen any that promises to answer that purpose, better than what is to be met with, in the mountains near Buxaduar. It is known to mineralists in that state, by the name of quartz gritstone. The rock which forms the basis of these mountains, dips in almost every direction, and is covered with a rich and fertile soil, but in no place level enough to be cultivated. Many European plants are to be met with on the road to Murishong^d; many different sorts of mosses, fern, wild thyme, peaches, willow, chickweed, and grasses common to the more southern parts of Europe; nettles, thistles, dock, strawberry, raspberry, and many destructive creepers, some peculiar to Europe.

Murishong is the first pleasant and healthy spot to be met with on this side of Bootan. It lies high, and much of the ground about it, is cleared and cultivated; the soil, rich and fertile, produces good crops. The only plant now under culture, is a species of the *polygonum* of Linnæus, producing a triangular seed, nearly the size of barley, and the common food of the inhabitants. It was now the beginning of

^dMurichom.

their harvest; and the ground yields them, as in other parts of Bootan, a second crop of rice. Here are to be found in the jungles, two species of the laurus of Linnæus; one known by the name of the bastard cinnamon. The bark of the root of this plant, when dried, has very much the taste and flavour of cinnamon; it is used medicinally by the natives. The chenopodium, producing the semen santonicum, or wormseed, a medicine formerly in great character, and used in those diseases from which it is named, is common here.

Found in the neighbourhood of this place, all the European plants, we had met with on the road. The ascent from Buxaduar to Murishong is upon the whole great, with a sensible change in the state of the air.

May 25. On the road to Chooka^e found all the Murishong plants, cinnamon tree, willow, and one or two firs; strawberries every where and very good, and a few bilberry plants.

Much sparry flint, and a sort of granite with which the road is paved. There is a great deal of talc in the stones and soil, but in too small pieces to be useful. Frequent beds of clay and pure sand. Found two mineral wells slightly impregnated with iron, with much appearance of that metal in this part of the country; and they are not unacquainted with the method of extracting it from the stones, but still despise its use in building. Towards Chooka there are many well cultivated fields of wheat and barley

May 26, Road to Punukha^f. From Chooka the country opens, and presents to view many well cultivated fields and distant villages;

^e Chuka.

^f Punugga.

rapid change in climate, the vegetable productions, and general appearance of the country. Towards Punukha, pines and firs are the only trees to be met with; but they do not yet seem in their proper climate, being dwarfish and ill-shaped; peaches, raspberries, and strawberries, thriving every where; scarce a plant to be seen that is not of European growth. In addition to the many I have already mentioned, saw two species of the *cratægus*, one not yet described. Saw two ash trees in a very thriving state, the star-thistle, and many other weeds, in general natives of the Alps and Switzerland.

Much of the rock to-day was, I found on examination, pure limestone; a valuable acquisition if they did not either despise its use, or were unacquainted with its properties. It was most advantageously situated for being worked, and the purest perhaps to be met with. There is likewise abundance of fire-wood in this part of the country. In building they would derive great benefit from the use of it. Their houses are lofty, the timbers substantial, and nothing wanting to make them durable, but their being acquainted with the use of lime. As a manure, it might probably be used to great advantage. Many fields of barley in this part of the country; now the beginning of their harvest. The thermometer here fell, at four o'clock in the afternoon, to 60°, cold and chilly.

May 27. On the road to Chepta, the rock in general dips to the northward and eastward, in about an angle of sixty degrees. Much of limestone, and some veins of quartz, and loose pieces of sparry flint striking fire with steel.

* Chupka or Kepta.

Several springs, and one slightly impregnated with iron.

In addition to the plants of yesterday, found the *coriandrum testiculatum*, *inula montana*, and *rhododendron magnum*.

At Chepta met with a few turnips, one maple tree, wormwood, goose-grass (*galium aparinæ*), and many other European weeds; the first walnut tree we had seen.

Chepta lies high, and not above six miles from the mountain of Lomyla, now covered with snow. The wind from that quarter S. E. made it cold and chilly, and sunk the thermometer at mid-day to 57°. Here are some fields of wheat and barley not yet ripe.

May 29. Road to Pagha^h. Soon after leaving Chepta found a mineral well, which, on a chemical examination, gave marks of a strong impregnation from iron. I traced it to its source, where the thermometer on being immersed fell from 68° to 56.

A little before we reached Pagha, met with some limestone, and a bed of chalk, which, near the surface, contained a great proportion of sand, but some feet under, was much purer.

The forests of firs of an inferior growth, several ash trees, dog-rose, and bramble.

May 30, 31, and June 1. The road from hence to Tassesudonⁱ, presents us with little that we have not met with; fewer strawberries, and no raspberries; some very good orchards of peaches, apricots, apples and pears. The fruit formed, and will be ripe in August and September. Met with two sorts of cranberry, one very good. Saw the *fragaria sterilis* and a few poppies. At Wanakha^k found a few turnips, shallots,

^h Pauga.

ⁱ Tassisudon.

^k Wangoka.

cucumbers, and gourds. Near Tassesudon, the road is lined with many different species of the rose, and a few jessamine plants. The soil is light, and the hills in many places barren, rocky, and with very little verdure. The rock in general laminated and rotten, with many small particles of calc in every part of the country, incorporated with the stones and soil. Some limestone, and appearance of good chalk. Several good and pure springs of water.

Tassesudon and its neighbourhood abound with all the plants we have already mentioned. The hills are chiefly wood, with firs and aspen. I have not yet been able to find an oak tree, and the ash is seldom to be met with. The elder, holly, bramble, and dog-rose are common. Found the birch tree, cypress, yew, and delphinium. Many different species of the vaccinium, of which the bilberry is one, and the cranberry another. Towards the top of the adjacent mountains, met with two plants of the *arbutus uva urci*, which is a native of the Alps, the most mountainous parts of Scotland, and Canada.

I have likewise seen a species of the rhubarb plant (*rheum undulatum*) brought from a distance, and only to be met with near the summits of hills covered with snow, and where the soil is rocky. The true rhubarb (*rheum palmatum*) is likewise the native of a cold climate; and though China supplies us with much of this drug, it is known to be the growth of its more northern provinces, Tartary, and a part of the Russian dominions. The great difficulty is in drying the root. People conversant in that business say, that one hundred pounds of fresh root, should not weigh above six pounds and a half if properly dried, and it certainly has been reduced to that. I have seen eighty

pounds of fresh root produced from one plant ; but, after drying it with much care and attention, the weight of the dried root could not be made less than twelve pounds. It was suspended in an oven, with an equal and moderate degree of heat. Little more than the same quantity of this powder, produced a similar effect with the best foreign rhubarb.

The other plants common here, are the service tree, blessed thistle, mock orange, *Spiræa filipendula*, *Arum*, *Echites*, *Punica*, *Ferula communis*, *Erica*, and *Viola*. Of the rose bush, I have met with the five following species ; *Rosa alpina*, *centifolia*, *canina indica*, *spinocissima*.

The culture of pot-herbs is every where neglected ; turnips, a few onions and shallots, were the best we could procure. Mr. Bogle left potatoes, cabbage, and lettuce plants, all which we found neglected and dispersed. They had very improperly (from an idea, most probably, of their being natives of Bengal) planted them in a situation and climate, which approaches very near to that of Bengal at all seasons, as we shall find afterwards. Melons, gourds, brinjals, and cucumbers, are occasionally to be met with. The country is fitted for the production of every fruit and vegetable, common without the tropics, and in some situations will bring to perfection many of the tropical fruits.

There are two plants, which I have to regret the not having had as yet an opportunity of seeing ; one is the tree, from the bark of which their paper is made ; and the other is employed by them in poisoning their arrows. This last is said to come from a very remote part of the country. They describe it, as growing to the height of three or four feet, with a hollow stalk. The juice is inspissated, and laid as a paste

on their arrows. Fortunately for them, it has not all the bad effects they dread from it. I had an opportunity of seeing several who were wounded with these arrows, and they all did well, though under the greatest apprehension. The cleaning and enlarging some of the wounds, was the most that I found necessary to be done. The paste is pungent and acrid, will increase inflammation, and may make a bad or neglected wound, mortal; but it certainly does not possess any specific quality as a poison.

The fir, so common in this country, is perhaps the only tree they could convert to a useful and profitable purpose. What I have seen would not, from their situation, be employed as timber. The largest I have yet met with, were near Wandipore; they measured from eight to ten feet in circumference, were tall and straight. Such near the Burampooter, or any navigable river, might certainly be transported to an advantageous market. I am convinced that any quantity of tar, pitch, turpentine, and resin, might be made in this country, much to the emolument of the natives. Firs, which from their size and situation are unfit for timber, would answer the purpose equally well. The process for procuring tar and turpentine is simple, and does not require the construction of expensive works. This great object has been so little attended to, that they are supplied from Bengal, with what they want of these articles.

The country about Tassesudon contains a great variety of soil, and much rock of many different forms; but still is an unpromising field for a mineralist. I have not found in Boutan, a fossil that had the least appearance of containing any other metal than iron, and a small portion

of copper. From information, and the reports of travellers, I believe it is otherwise, to the northward. The banks of the Ticushu, admitting of cultivation for several miles above and below Tassesudon, yield them two crops in the year. The first, of wheat and barley, is cut down in June; and the rice, planted immediately after, enjoys the benefit of the rains. This country is not without its hot wells, as well as many numerous springs, some of which I have taken notice of. One hot well, near Wandipore, is so close to the banks of the river as to be overflowed in the rains, and we found it impossible to get to it: the heat of this well is great; but I could not learn that the ground about it, was much different from the general aspect of the country. Another, several days' journey from hence, is on the brow of a hill perpetually covered with snow. This hot well is held in great estimation by the people of the country, and resorted to by valetudinarians of every description. I gained but little satisfactory information respecting the degree of heat, or appearance of the ground about it, that could lead me to form a just opinion of either.

September 8 and 9. Left Tassesudon, and arrived next day at Paraghon^m. Much good rich soil, with more pasture where the ground is not cultivated, than we had yet met with. Many fields of turnips in great perfection; a plant they seem better acquainted with the cultivation of, than any other. Found on the road, many large and well-thriving birch, willows, pines, and firs; some walnut trees, the *Arbutus uva ursi*, abundance of strawberry, elderberry, bilberry *Chrysanthemum*, or greater daisy, and many European grasses. Saw the

^l Tehinichieu;

^m Paro, Parogong, or Rinjipo.

Datura ferox, or thorn apple, a plant common in China, and some parts of Thibet, where it is used medicinally. They find it a powerful narcotic, and give the seeds, where they wish that effect to be produced. It has been used as a medicine in Europe, and is known to possess these qualities in a high degree. Saw holly, dog-rose, and aspin. The present crop, near Paraghon, on the banks of the Pachu*, is rice, but not so far advanced as at Tassesudon: the same may be said of their fruits. They say it is colder here, at all seasons, than at Tassesudon, which is certainly below the level of this place.

Towards the summit of the mountain we crossed, found some rock of a curious appearance, forming in front, six or seven angular semi-pillars, of a great circumference, and some hundred feet high. This natural curiosity, was detached in part from the mountain, and projected over a considerable fall of water, which added much to the beautiful and picturesque appearance of the whole. Numerous springs, some degrees colder than the surrounding atmosphere, gushing from the rock in the most elevated part of the mountain, furnish a very ample and seasonable supply of excellent water to the traveller. The rock, in many places, laminated, might be formed into very tolerable slate. Near to Paraghon iron stones are found, and one spring highly impregnated with this mineral.

September 11. Our road to Dukaigun*, nearly due north, was a continued ascent for eight miles, along the banks of the Pachu, falling over numerous rocks, precipices, and huge stones. Here we began to experience a very considerable change in the temperature of the

* Patchieu.

* Dukka-jeung.

atmosphere; the surrounding hills were covered with snow in the morning, which had fallen the preceding night, but disappeared soon after sunrise. The thermometer fell to 54° in the afternoon, and did not rise above 62° at noon.

The face of the mountains, in some places bare, with projecting rock of so many different forms; quartz, flint, and a bad sort of free stone, common. Many very good springs, slightly impregnated with a selenitic earth.

The soil is rich, and near to the river in great cultivation. Many horses, the staple article of their trade, are bred in this part of the country. Found walnut trees, peaches, apples, and pears.

September 12. The road still ascending to Sanha^p, and near to the river for ten miles.

The thermometer falling some degrees, we found it cold and chilly. The bed of the river was full of large stones, probably washed down from the mountains by the rapidity of its stream; they were chiefly quartz and granite. Here was excellent pasture for numerous herds of goats.

Road to Chichakumboo. From Sanha, the ascent is much greater; and after keeping for ten miles along the banks of the Pachu, still a considerable stream, we reached its source (from three distinct rivulets, all in view, ramified and supplied by numerous springs), and soon after arrived at the most elevated part of our road.

Here we quitted the boundary of Boutan, and entered the territory of Thibet, where nature has drawn the line still more strongly, and

^p Sana.

affords, perhaps, the most extraordinary contrast that takes place on the face of the earth. From this eminence are to be seen the mountains of Boutan, covered with trees, shrubs, and verdure to their tops, and on the south side of this mountain, to within a few feet of the ground on which we tread. On the north side, the eye takes in an extensive range of hills and plains, but not a tree, shrub, or scarce a tuft of grass is to be seen. Thus, in the course of less than a mile, we had adieu to a most fertile soil, covered with perpetual verdure, and entered a country where the soil and climate seem inimical to the production of every vegetable. The change in the temperature of the air is equally obvious and rapid. The thermometer in the forenoon 34° , with frost and snow in the night time. Our present observations on the cause of this change confirmed us in our former opinion, and incontestably prove, that we are to look for that difference of climate from the situation of the ground, as more or less above the general level of the earth. In attending to this cause of heat or cold, we must not allow ourselves to be deceived by a comparison with that, which is immediately in view. We ought to take in a greater range of country, and where the road is near the banks of a river, we cannot well err, in forming a judgment of the inclination of the ground. Punukha^a and Wandepore^b, both to the northward of Tassesudon, are quite in a Bengal climate. The thermometer at the first of these places, in the months of July and January, was within two degrees of what it had been at Rungpore for the same periods. They seem in more exposed situations than Tassesudon; and were we to draw a comparison

^a Punukka.

^b Wandipore.

of their heights, from the surrounding ground, I should say they were above its level. The road, however, proves the reverse. From Purnukha to Tassesudon we had a continued and steep ascent for six hours and a half, with a very inconsiderable descent on the Tassesudon side. From the south of the mountain, dividing Bou-tan from Thibet, the springs and rivulets are tumbling down in cascades and torrents, and have been traced by us near to the foot of the hills where they empty themselves to the eastward of Buxaduar. On the north side, they glide smoothly along, and by passing to the northward, as far as Tishoolumboo*, prove a descent on that side, which the eye could not detect. This part of the country, being the most elevated, is at all times the coldest; and the snowy mountains, from their heights and bearings, notwithstanding the distance, are certainly those seen from Purnea.

The soil on the Thibet side of the mountain, is sandy with much gravel and loose stones. On the road we found the *aconitum pyreneum*, and two species of the *saxifraga*.

Saw a large flock of chowry-tailed cattle; their extensive range of pasture seemed to make amends for its poverty.

Sept. 15. From Faro^t to Duina^u passed over an extensive plain, bounded by many small hills, oddly arranged; some of them detached and single, and all seemed composed of sand, collected in that form, having the plain for their general base.

At Duina found a few plots of barley, which they were cutting down, though green, as despairing of its ripening. The thermometer

* Teshoo Loomboo,

^t Phari.

^u Tuena.

at six o'clock in the morning, below the freezing point, and the ground partially covered with snow.

Sept. 16. Road to Chalu^w. Continued on the plain; found three springs forcing their way through the ground with violence, and giving rise to a lake many miles in extent, stored with millions of water-fowl and excellent fish. Of the first, saw the cyrus, solan geese, many kinds of ducks, pintados, cranes, and gulls of different sorts. The springs of this lake are in great reputation for the cure of most diseases. I examined the water, and found it contained a portion of alum with the selenitic earth. On the banks of the lake, I found a crystallization, which proved to be an alkaline salt; it is used by the natives for washing, and answers the purpose as well as pot-ash. The pasture, which is impregnated with this salt, is greedily sought after by sheep and goats, and proves excellent food for them. The hills are chiefly composed of sand, incrustated by the inclemency of the weather and violent winds, seeming, at first view, composed of freestone.

Sept. 17. Road to Simadar^{}.* Passed a lake still more considerable, than the former, with which it communicates by a narrow stream, about three miles long. There never was a more barren or unpromising soil; little turf, grass, or vegetable of any sort, except near the lake. Saw a few huts, mostly in ruins and deserted. The only grain in this part of the country is barley, which they were cutting down every where green.

Passed two springs, one of them slightly impregnated with alum.

^w Chaloo

^{*} Sum dta.

They form the principal source of a river, which empties itself into the Burrampooter, near Tissoolumboo.

The wind from the eastward of south, was now the coldest and most piercing; passing over the snowy mountains, and dry sandy desert before described, it comes divested of all vapour or moisture, and produces the same effect, as the hot dry winds in more southerly situations. Mahogany boxes and furniture, that had withstood the Bengal climate for years, were warped with considerable fissures, and rendered useless. The natives say, a direct exposure to these winds, occasions the loss of their fore teeth; and our faithful guide ascribed that defect in himself, to this cause. We escaped with loss of the skin, from the greatest part of our faces.

September 18. Road to Seluh.^y Near our road to-day found a hot-well, much frequented by people with venereal complaints, rheumatism, and all cutaneous diseases. They do not drink the water, but use it as a bath. The thermometer, when immersed in the water, rose from 40° to 88°: it has a strong sulphurous smell, and contains a portion of hepar sulphuris. Exposure to air deprives it, like most other mineral wells, of much of its property:

September 19. Road to Takui.^z Passed some fields of barley and pease, and got into a milder climate. Found, to-day, a great variety of stone and rock, some containing copper, and others, a very pure rock-crystal; regularly crystallized, with six unequal sides. The rock-crystal is of different sizes and degrees of purity, but of one form. Found some flint and granite, several springs of water impregnated.

^y Shoochoo.

^z Tehukku.

with iron, and nearly of the same temperature with the atmosphere. Saw a few ill thriving willows planted near the habitations, which are the only trees to be met with.

*September 20, 21 and 22. Road to Tissoolumboo.** The remaining part of our journey was over a more fertile soil, enjoying a milder climate. Some very good fields of wheat, barley, and pease; many pleasant villages, and distant houses; less sand, and more rock; part slaty, and much of it a very good sort of flint. The soil in the valley a light-coloured clay and sand: they were everywhere employed in cutting down their crop. What a happy climate! the sky was serene and clear, without a cloud; and so confident were they of the continuance of this weather, that their crop was thrown together in a convenient part of the field without any cover, to remain till they could find time to thrash it out.

Before we reached Tissoolumboo, we found some elms and ash trees.

The hills in Thibet have, from their general appearance, strong marks of containing those fossils, that are inimical to vegetation; such are most of the ores of the metal and pyritical matter.

The country properly explored, promises better than any I have seen, to gratify the curiosity of a philosopher, and to reward the labours of a mineralist.. Accident, more than a spirit of enterprise and enquiry, has already discovered the presence of many valuable ores and minerals in Thibet. The first in this list is, deservedly, gold: they find it in large quantities, and frequently very pure. In the form

* Teshoo Loomboo.

of gold dust, it is found in the beds of rivers, and at their several bendings, generally attached to small pieces of stone, with every appearance of its having been part of a larger mass. They find it sometimes in large masses, lumps, and irregular veins; the adhering stone is generally flint or quartz, and I have sometimes seen a half-formed, impure sort of precious stone in the mass. By a common process for the purification of gold, I extracted 12 *per cent.* of refuse from some gold dust; and, on examination, found it to be sand, and filings of iron, which last was not likely to have been with it in its native state, but probably employed for the purpose of adulteration. Two days journey from Tissoolumboo there is a lead mine; the ore is much the same as that found in Derbyshire, mineralized by sulphur, and the metal obtained by the very simple operation of fusion alone. Most lead contains a portion of silver, and some in such proportion, as to make it an object to work the lead ore, for the sake of the silver. Cinnabar, containing a large portion of quicksilver, is found in Thibet, and might be advantageously employed for the purpose of extracting this metal. The process is simple, by distillation; but to carry it on in the great, would require more fuel than the country can well supply. I have seen ores and loose stones containing copper, and have not a doubt of its being found in great abundance in the country. Iron is more frequently to be met with in Boutan than in Thibet; and, was it more common, the difficulty of procuring proper fuel for smelting the less valuable ores, must prove an insuperable objection to the working them. The dung of animals is the only substitute they have for firewood; and with that alone, they will never be able to excite a degree

of heat sufficiently intense for such purposes. Thus situated, the most valuable discovery for them, would be that of a coal mine. In some parts of China bordering on Thibet, coal is found, and used as fuel.

Tincal, the nature and production of which, we have only, hitherto, been able to guess at, is now well known, and Thibet, from whence we are supplied, contains it in inexhaustible quantities. It is a fossil, brought to market in the state in which it is dug out of the lake, and afterwards refined into borax by ourselves. Rock-salt is likewise found in great abundance in Thibet.

The lake, from whence tincal and rock-salt are collected, is about fifteen days journey from Tissoolumboo, and to the northward of it. It is encompassed on all sides by rocky hills, without any brooks or rivulets near at hand; but its waters are supplied by springs, which being saltish to the taste, are not used by the natives. The tincal is deposited or formed in the bed of the lake, and those who go to collect it, dig it up in large masses, which they afterwards break into small pièces, for the convenience of carriage, exposing it to the air to dry. Although tincal has been collected from this lake for a great length of time, the quantity is not perceptibly diminished; and as the cavities made by digging it, soon wear out, or fill up, it is an opinion with the people, that the formation of fresh tincal is going on. They have never yet met it in dry ground, or high situations, but it is found in the shallowest depths, and the borders of the lake, which, deepening gradually from the edges towards the centre, contains too much water to admit of their searching for the tincal conveniently; but from the deepest parts they bring rock-salt, which is not to be found in shallows,

or near the bank. The waters of the lake rise and fall very little, being supplied by a constant and unvarying source, neither augmented by the influx of any current, or diminished by any stream running from it. The lake, I was assured, is at least twenty miles in circumference, and standing in a very bleak situation, is frozen for a great part of the year. The people employed in collecting these salts, are obliged to desist from their labour so early as October, on account of the ice. Tincal is used in Thibet for soldering, and to promote the fusion of gold and silver. Rock-salt is universally used for all domestic purposes, in Thibet, Boutan, and Naphaul.

The thermometer at Tissoolumboo, during the month of October, was on an average, at eight o'clock in the morning, 38° ; at noon, 46° ; and at six o'clock in the evening, 42° : the weather clear, cool, and pleasant, and the prevailing wind was from the southward. During the month of November, we had frosts morning and evening; a serene clear sky, not a cloud to be seen. The rays of the sun, passing through a medium so little obscured, had great influence. The thermometer was often below 30° in the morning, and seldom above 58° at noon, in the shade; wind from the southward.

Of the diseases of this country, the first that attracts our notice, as we approach the foot of the hills, is a glandular swelling in the throat, which is known to prevail in similar situations in some parts of Europe, and generally ascribed to an impregnation of the water from snow. The disease being common at the foot of the Alps, and confined to a tract of country near these mountains, has first given rise to the idea of its being occasioned by snow water. If a general view of

the disease and situations, where it is common, had been the subject of inquiry, or awakened the attention of any able practitioner, we should have been long since undeceived in this respect. On the coast of Greenland, the mountainous parts of Wales and Scotland, where melted snow must be continually passing into their rivers and streams, the disease is not known, though it is common in Derbyshire, and some other parts of England. Rungpore is about one hundred miles from the foot of the hills, and much farther from the snow, yet the disease is as frequent there as in Boutan. In Thibet, where snow is never out of view, and is the principal source of all their rivers and streams, the disease is not to be met with; but what puts the matter past a doubt, is the frequency of the disease on the coast of Sumatra, where snow is never to be found. On finding the vegetable productions of Boutan the same as those of the Alps, in almost every instance, it occurred to me, that the disease might arise from an impregnation of the water by these plants, or the soil probably possessing similar qualities, the spontaneous productions of both countries, with very few exceptions, being so nearly alike. It, however, appears more probable, that the disease is endemial, proceeding from a peculiarity in the air of situations in the vicinity of mountains, with such soil and vegetable productions. I am the more inclined to think so, as I have universally found this disease most prevalent amongst the lower class of people, and those who are most exposed to the unguarded influence of the weather, and various changes that take place in the air of such situations. The primary cause in the atmosphere producing this effect, is perhaps not more inexplicable, than what we

meet with in the lowlands of Essex, and the fens in Lincolnshire. An accurate analysis of the water used in common by the natives, where this disease is more or less frequent, and where it is not known in similar exposures, might throw some light on this subject.

This very extraordinary disease has been little attended to, from obvious reasons : it is unaccompanied with pain, is seldom fatal, and generally confined to the poorer sort of people. The tumour is unsightly, and grows to a troublesome size, being often as large as a person's head. It is certainly not exaggerating to say, that one in six, of the Rungpore district and country of Boutan, has this disease.

As those who labour most, and are the least protected from the changes of the weather, are most subject to the disease, we universally find it in Boutan, more common with the women than men. It generally appears in Boutan at the age of thirteen or fourteen, and in Bengal at the age of eleven or twelve ; so that in both countries the disease shows itself about the age of puberty. I do not believe this disease has ever been removed, though a mercurial course seemed to check its progress, but did not prevent its advance after intermitting the use of mercury. An attention to the primary cause, will first lead to a proper method of treating the disease ; a change of situation for a short while, at that particular period when it appears, might be the means of preventing it.

The people of this happy climate are not exempt from the venereal disease, which seems to rage with unremitting fury in all climates, and proves the greatest scourge to the human race. It has been long a matter of doubt whether this disease has ever been cured by any

other specific than mercury, and its different preparations. In defence of the opinion of other specifics being in use, it has always been urged, that the disease is frequent in many parts of the world, where it could not be supposed they were acquainted with quicksilver, and the proper method of preparing it as a medicine. I must own, that I expected to have been able to have added one other specific for this disease, to our list in the *Materia Medica*, being informed that the disease was common, and their method of treating it successful; nor could I allow myself to think that they were acquainted with the method of preparing quicksilver, so as to render it a safe and efficacious medicine. In this, however, I was mistaken.

The disease seems in this country to make a more rapid progress, and rage with more violence, than in any other. This is to be accounted for from the grossness of their food, and little attention to cleanliness.

There is one preparation of mercury in common use with them, and made after the following manner. A portion of allum, nitre, vermillion, and quicksilver, are placed at the bottom of an earthen pot, with a smaller one inverted, put over the materials, and well luted to the bottom of the larger pot. Over the small one, and within the large one, the fuel is placed, and the fire continued for about forty minutes. A certain quantity of fuel, carefully weighed out, is what regulates them with respect to the degree of heat, as they cannot see the materials during the operation. When the vessel is cool, the small inverted pot is taken off, and the materials are collected for use. I attended the whole of the process, and afterwards examined the materials. The

quicksilver had been acted on, by the other ingredients, deprived of its metallic form, and rendered a safe and efficacious remedy.

A knowledge of chemistry has taught us a more certain method of rendering this valuable medicine, active and efficacious: yet we find this preparation answering every good purpose, and, by their guarded manner of exhibiting it, perfectly safe. This powder is the basis of their pill, and often used in external application. The whole, when intimately mixed, formed a reddish powder, and was made into the form of pills, by the addition of a plum or date. Two or three pills taken twice a day, generally bring on, about the fourth or fifth day, a spitting, which is encouraged, by continuing the use of the pills for a day or two longer. As the salivation advances, they put a stick across the patient's mouth in the form of a gag, and make it fast behind. This, they say, is done to promote the spitting, and prevent the loss of their teeth. They keep up the salivation for ten or twelve days, during which time the patient is nourished with congee, and other liquids. Part of this powder is often used externally, by diffusing it in warm water, and washing sores and buboes. They disperse buboes frequently, by poultices of turnip tops, in which they always put vermilion, and sometimes musk. Nitre, as a cooler, is very much used internally by them, in this disease, and they strictly enjoin warmth and confinement, during the slightest mercurial course. Buboes, advanced to suppuration, are opened, by a lancet, with a large incision, which they do not allow to close, before the hardness and tumour are gone. In short, I found very little room for improving their practice in this disease. I introduced the method of killing

quicksilver with honey, gave them an opportunity of seeing it done, and had the satisfaction of finding it successfully used by themselves, before we left the country.

This happy climate presents us with but little variety in their diseases. Coughs, colds, and rheumatism, are more frequent here than in Bengal. Fevers generally arise here from a temporary cause, are easily removed, and seldom prove fatal. The liver disease is occasionally to be met with, and complaints in the bowels, are not unfrequent; but the grossness of their food, and uncleanness of their persons, would, in any other climate, be the source of constant disease and sickness. They are ignorant (as we were not many years ago) of the proper method of treating diseases of the liver, and other viscera; this is, I believe, the cause of the most obstinate and fatal disease to be met with in the country; I mean, the dropsy. As the Rajah had ever been desirous of my aid and advice, and had directed his doctors to attend to my private instructions and practice, I endeavoured to introduce a more judicious method of treating those diseases, by mercurial preparations. I had an opportunity of proving the advantage of this plan, to their conviction, in several instances, and of seeing them initiated in the practice.

The Rajah favoured me with above seventy specimens of the medicines in use with them. They have many sorts of stones and petrifications, saponaceous to the touch, which are employed as an external application, in swellings and pains of the joints. They often remove such complaints, and violent head-achs, by fumigating the part affected, with aromatic plants and flowers. They do not seek for any other

means of information respecting the state of a patient, than that of feeling the pulse; and they confidently say, that the seat of pain and disease, is easily to be discovered, not so much from the frequency of the pulse, as its vibratory motion. They feel the pulse, at the wrist, with their three fore-fingers, first of the right, and then of the left hand; after pressing more or less on the artery, and occasionally removing one or two of the fingers, they determine what the disease is. They do not eat any thing the day on which they take physic, but endeavour to make up the loss afterwards, by eating more freely than before, and using such medicines as they think will occasion costiveness.

The many simples in use with them, are from the vegetable kingdom, collected chiefly in Boutan. They are in general inoffensive, and very mild in their operation. Carminatives and aromatics, are given in coughs, colds, and affections of the breast. The centaury, coriander, carraway, and cinnamon, are of this sort. This last is, with them, the bark of the root of that species of *Laurus*, formerly mentioned as a native of this country. The bark from the root is, in this plant, the only part which partakes of the cinnamon taste; and I doubt very much if it could be distinguished, by the best judges, from what we call the true cinnamon. The bark, leaves, berries, and stalks of many shrubs and trees, are in use with them, all in decoction. Some have much of the astringent bitter taste of our most valuable medicines, and are generally employed here, with the same view, to strengthen the powers of digestion, and mend the general habit. Their principal purgative medicines are brought by the Chinese to Lassa. They had

not any medicine that operated as a vomit, till I gave the Rajah some ipecacuanha, who made the first experiment with it on himself.

In bleeding, they have a great opinion of drawing the blood, from a particular part. For head-achs, they bleed in the neck; for pains in the arm and shoulder, in the cephalic vein; and of the breast, or side, in the median; and if in the belly, they bleed in the basilic vein. They think pains of the lower extremity, are best removed by bleeding in the ankle. They have a great prejudice against bleeding in cold weather; nor is any urgency, or violent symptom, thought a sufficient reason for doing it at that time.

They have their lucky and unlucky days for operating, or taking any medicine; but I have known them get the better of this prejudice.

Cupping is much practised by them; a horn, about the size of a cupping glass, is applied to the part, and by a small aperture at the other end, they extract the air with their mouth. The part is afterwards scarified with a lancet. This is often done on the back; and in pain and swelling of the knee, it is held as a sovereign remedy. I have often admired their dexterity in operating with bad instruments. Mr. Hamilton gave them some lancets, and they have since endeavoured, with some success, to make them of that form. They were very thankful for the few I could spare them. In fevers, they use the Kuthullega nut, well known in Bengal, as an efficacious medicine. They endeavour to cure the dropsy by external applications, and giving a compounded medicine, made up of above thirty different ingredients: they seldom or never succeed in effecting a cure of this disease. I explained to the Rajah the operation of tapping, and shewed

him the instrument with which it was done. He very earnestly expressed a desire that I should perform the operation, and wished much for a proper subject. Such a one did not occur while I remained; and perhaps it was as well, both for the Rajah's patients and my own credit; for after having seen it once done, he would not have hesitated about a repetition of the operation. Gravelish complaints, and the stone in the bladder are, I believe, diseases unknown here.

The small-pox, when it appears among them, is a disease that strikes them with too much terror and consternation, to admit of their treating it properly. Their attention is not employed in saving the lives of the infected, but in preserving themselves from the disease. All communication with the infected is strictly forbidden, even at the risk of their being starved; and the house, or village, is afterwards erased. A promiscuous and free intercourse, with their neighbours, not being allowed, the disease is very seldom to be met with, and its progress always checked by the vigilance and terror of the natives. Few in the country have had the disease. Inoculation, if ever introduced must be very general, to prevent the devastation that would be made by the infection in the natural way; and where there could not be any choice in the subject fit to receive the disease, many must fall a sacrifice to it. The present Rajah of Thibet was inoculated, with some of his followers, when in China with the late Tishoo Lama.

The hot bath is used in many disorders, particularly in complaints of the bowels, and cutaneous eruptions. The hot wells of Thibet are resorted to by thousands. In Boutan, they substitute water warmed by hot stones thrown into it.

In Thibet, the natives are more subject to sore eyes, and blindness, than in Boutan. The high winds, sandy soil, and glare from the reflection of the sun, both from the snow and sand, account for this.

I have dwelt long on this subject, because I think the knowledge and observations of these people on the diseases of their country, with their medical practice, keep pace with a refinement and state of civilization, which struck me with wonder, and, no doubt, will give rise to much curious speculation, when known to be the manners of a people, holding so little intercourse, with what we term civilized nations.

December 1. Left Tishoolumboo, and found the cold increase every day, as we advanced to the southward, most of the running waters frozen, and the pools covered with ice strong enough to carry. Our thermometer having only the scale as low as 16° , we could not precisely determine the degree of cold, the quicksilver being under that every morning. The frost is certainly never so intense in Great Britain. On our return to the lakes, the 14th, we found them deserted by the water fowl, and were informed, that they had been one solid piece of ice since the 10th of November. Here we resumed our amusement of skating, to the great astonishment of the natives and Bengal servants.

On the 17th, we re-entered Boutan, and in six days more arrived at Punekha by Paragon. No snow or frost to be met with in Boutan except towards the tops of their highest mountains; the thermometer rising to 36° in the morning, and 48° at noon.

Took leave of the Debe Rajah, and on the 12th arrived at Buxaduar.

PART V.

LETTER

ADDRESSED TO

THE HON. JOHN MACPHERSON, ESQ.

GOVERNOR GENERAL OF BENGAL,

CONTAINING

SOME PARTICULARS RELATING TO THE JOURNEY OF
POORUNGHEER TO TESHOO LOOMBOO;

THE INAUGURATION OF TESHOO LAMA;

AND THE

STATE OF TIBET FROM 1783 TO 1785.

TIBET.

THE
HON. JOHN MACPHERSON, ESQ.
GOVERNOR GENERAL, &c. &c.

HONOURABLE SIR,

Calcutta, February 6th, 1786.

HAVING, in obedience to the instructions with which you were pleased to honour me, examined Poorungheer, the Gosein, who has at different times been employed in deputations to the late Teshoo Lama, who formerly accompanied him to the court of Pekin, and who is lately again returned from Tibet, and having collected from him an account of the journey he has just performed, and such other information as he could give me, relative to the countries he has left; I beg leave to submit it to you, in the following narrative.

In the beginning of last year, Poorungheer having received from Mr. Hastings, a short time previous to his departure from Bengal, dispatches for Teshoo Lama, and the Regent of Teshoo Loomboo, immediately set about preparing for the distant journey, he had engaged

to undertake ; the preparations employed him till the beginning of the following month of March, when, I beg leave to recall to your remembrance, I had the honour to present him to you for his dismissal. He then commenced his journey from Calcutta, and early in the month of April had passed, as he relates, the limits of the Company's provinces, and entered the mountains that constitute the kingdom of Bootan ; where, in the prosecution of his journey, he received from the subjects of the Daeb Raja, the most ample and voluntary assistance to the frontier of his territory, nor did he meet with any impediment to oppose his progress, until his arrival upon the borders of Tibet. Here he was compelled to halt for near a fortnight, by a heavy fall of snow, that commenced upon his arrival at Phari, and continued for the space of six days, covering the face of the country to so great a depth, as totally to put a stop to all travelling, and rendered it impracticable for him to proceed, until a thaw succeeded to open the communication.

During the time of his confinement at Phari, he says such was the severity of the cold, and the injurious effect, which so rapid a transition from the temperate climate, produced on the health of himself and his companions, that it left him little room to doubt, if an early change had not fortunately taken place, and permitted his advance, that they must all have fallen victims to the inclemency of the weather. However, as early as it was possible for him to leave Phari, he proceeded, by long stages, on his journey ; and, without encountering any further difficulties, on the 8th of May following, reached Teshoo Loomboo, the capital of Tibêt.

Immediately upon entering the monastery, he went to the Durbar of the Regent Chanjoo Cooshoo, Punjun Irtinne Nimoheim, to announce his arrival, and the purpose of his commission.

Quarters were then allotted for his residence, and an hour appointed for him to wait upon the Lama, who, he was informed, the following morning intended to leave the palace, to occupy one of his gardens situated on the plain, within sight of the monastery, where it was visible, a considerable encampment had been formed.

The Lama quitted his apartments at the first dawn of day, and was lodged in the tents, pitched for his accommodation, before the sun had risen. In the course of the morning, at the hour appointed for his admission, Poorungheer went down to the Lama's tents. He heard, on entering the gates of the enclosure, that the young Lama was taking his recreation in the garden, ranging about which, became with him a very favourite amusement. As it was at this time, in Tibet, the warmest season of the year, in order that he might enjoy the benefit of the air, his attendants had chosen a spot, where the trees afforded the completest shade, and had there placed an elevated seat of cushions, for the young Lama to rest upon after his exercise. In this situation Poorungheer found him, when summoned to his presence, attended by the Regent, his parents, Soopoon Choomboo, the cup-bearer, and the principal officers of the court. After making three profound prostrations, at as remote a distance as it was possible, he approached, and presented to the Lama, according to the custom of Tibet, a piece of white pelong, and then delivered the letters and presents with which he had been charged.

The packages were all immediately opened before the Lama, who had every article brought near to him, and viewed them separately one by one. The letter he took into his own hand, himself broke the seal, and taking from under the cover a string of pearls, which it inclosed, run them over between his fingers, as they read their rosaries, and then, with an arch air, placed them by his side, nor would, while the narrator was in his presence, permit any one to take them up.

Poorungheer says, that the young Lama regarded him with a very kind and significant look, spoke to him in the Tibet language, and asked him if he had had a fatiguing journey. The interview lasted more than an hour, during all which time the Lama sat with the utmost composure, not once attempting to quit his seat, nor discovering the least froward uneasiness at his confinement. Tea was twice brought in, and the Lama drank a cup each time. When ordered to receive his dismissal, Poorungheer approached the Lama, and bowing before him presented his head, uncovered, to receive his blessing, which the Lama gave, by stretching out his hand, and laying it upon his head. He then ordered him, as long as he continued at Teshoo Loomboo, to come to him once every day.

The following morning, Poorungheer waited upon the Regent at his apartments in the palace, to whom, after observing the customary forms of introduction, he delivered his dispatches.

After this, he visited Soopoon Choomboo, the Lama's parents, and others, to whom he was before known; and says, that he experienced, from all quarters, the most cordial and kind reception, for they had all

been long accustomed to consider him as an agent of the government of Bengal.

He found no change whatever to have ensued, in the administration, since his attendance upon me in Tibet.

The country enjoyed perfect tranquillity, and the only event that had happened during his absence, of importance in their annals, was the inauguration of the infant Lama; this event took place in the preceding year; and as it is evidently a concern of the highest moment, whether considered in a political, or religious point of view, being no less than the recognizance, in an infant form, of their regenerated immortal sovereign, and ecclesiastical supreme, I was induced to bestow more than common pains, to trace the ceremonies that attended the celebration of so great an event; conceiving, that the novelty of the subject, might render the account curious, even if it should be found to contain no information of real utility. I shall therefore, without further apology, subjoin the result of my inquiries; premising only, that my authority for the description, is derived principally from Poorungheer, and confirmed, with some additional particulars, by the concurring reports of a Gosein, who was at the time, present on the spot.

The Emperor of China appears, on this occasion, to have taken a very conspicuous part, in giving testimony of his respect and zeal, for the great religious father of his faith. Early in the year 1784, he sent ambassadors from the court of Pekin to Teshoo Loomboo, to represent their sovereign, in supporting the dignity of the high priest, and to do honour to the occasion of the assumption of his office. Dalai

Lama, and the viceroy of Lassa, accompanied by all the court; one of the Chinese generals, stationed at Lassá, with a part of the troops under his command; two of the four magistrates of the city; the heads of every monastery throughout Tibet, and the Emperor's ambassadors appeared at Teshoo Loomboo, to celebrate this grand epocha in their political and theological history.

The 28th day of the seventh moon, corresponding nearly, as their year commences with the vernal equinox, to the the middle of October, 1784, was chosen as the most auspicious for this solemnity. A few days previous to this, the Lama was conducted from Terpaling, the monastery in which he had passed his infancy, with every mark of pomp and homage, that could be paid by an enthusiastic people. So great a concourse as assembled, either from curiosity or devotion, was never seen before, for not a person of any condition in Tibet was absent, who could possibly attend. Hence the procession was necessarily constrained to move so slow, that though Terpaling is situated at the distance of five and twenty miles only from Teshoo Loomboo, three days expired in the performance of this short march. The first halt was made at Tsondue; the second at Summár, about six miles off; from whence the most splendid parade was reserved for the Lama's entry on the third day. An account of his entry has been given me by a person who was present in the procession. The road, he says, by which the Lama had to pass, was previously prepared, by being whitened with a wash, and having piles of stones heaped up, with small intervals between, on either side. The procession passed between a double row of priests, how formed a street, extending all the

way from Summâr to the gates of the palace. Some of the priests had lighted rods of a perfumed composition, that burn like *décayed* wood, and emit, as they consume, an aromatic smoke. The rest were furnished with the different musical instruments they use at their devotions, such as the gong, the cymbal, hautboy, trumpet, drums, and sea conch, which were all sounded in unison with the hymn they chanted. The crowd of spectators was kept without the street, and none admitted on the highway, but such as properly belonged to, or had a prescribed place in, the procession, which was arranged in the following order.

The van was led by three military commandants, or governors of districts, at the head of six or seven thousand horsemen, armed with quivers, bows, and matchlocks. In their rear followed the ambassador with his suit, carrying his diploma, as is the custom of China, made up in the shape of a large tube, and fastened on his back. Next, the Chinese general advanced, with the troops under his command, mounted, and accoutred, after their way, with fire-arms and sabres; then came a very numerous group, bearing the various standards and insignia of state: after them a full band of wind, and other sonorous instruments; after which were led two horses richly caparisoned, each carrying two large circular stoves, disposed like panniers across the horses' backs, and filled with burning aromatic woods. These were followed by a senior priest, called a Lama, who bore a box containing books of their form of prayer, and some favourite idols. Next, nine sumptuary horses were led, loaded with the Lama's apparel; after which came the priests immediately attached to the Lama's person, for the per-

formance of daily offices in the temple, amounting to about seven hundred; following them, were two men, each carrying on his shoulder a large cylindrical gold vessel, embossed with emblematical figures, a gift from the Emperor of China. The Duhunniars and Soopoons, who were employed in communicating addresses, and distributing alms, immediately preceded the Lama's chair of state, which was covered with a gaudy canopy, and borne by eight of the sixteen Chinese appointed for this service. On one side of the chair attended the Regent; on the other, the Lama's father. It was followed by the heads of the different monasteries, and, as the procession advanced, the priests, who formed the street, fell in the rear, and brought up the cavalcade, which moved with an extremely slow pace, and about noon was received within the confines of the monastery, amidst an amazing display of colours, the acclamations of the crowd, solemn music, and the chanting of their priests.

The Lama being safely lodged in the palace, the Regent and Soopoon Choomboo went out, as is the customary compliment paid to visitors of high rank on their near approach, to meet and conduct Dalai Lama, and the Viceroy of Lassa, who were on their way to Teshoo Loomboo. Their respective retinues met the following morning at the foot of the castle of Painom, and the next day entered the monastery of Teshoo Loomboo together, where both Dalai Lama and the Viceroy of Lassa were accommodated during their stay.

The following morning, which was the third after Teshoo Lama's arrival, he was carried to the great temple, and about noon seated on the throne of his predecessors. At this time, the Emperor's ambassador

delivered his diploma, and placed the presents, with which he had been charged, at the Lama's feet.

The three next ensuing days, Dalai Lama met Teshoo Lama in the temple, where they were assisted by all the priests in the invocation, and public worship of their gods. The rights then performed, completed, as I understood, the business of inauguration. During this interval, all who were at the capital, were entertained at the public expense, and alms were distributed without reserve. In conformity, likewise, to public notice, circulated every where for the same space of time, universal rejoicings prevailed throughout Tibet. Banners were unfurled on all their fortresses. The peasantry filled up the day with music and festivity, and the night was celebrated by general illuminations. A long period was afterwards employed in making presents, and public entertainments, to the newly inducted Lama, who at the time of his accession to the musnud, or, if I may use the term, pontificate of Teshoo Loomboo, was not more than three years of age. The ceremony was begun by Dalai Lama, whose offerings are said to have amounted to a greater value, and his public entertainment to have been more splendid, than the rest. The second day was devoted to the Viceroy of Lassa. The third to the Chinese general. Then followed the Culloong, or magistrates of Lassa, and the rest of the principal persons, who had accompanied Dalai Lama. After which the Regent of Teshoo Loomboo, and all that were dependent on that government, were severally admitted, according to the pre-eminence of their rank, to pay their tributes of obeisance and respect. As soon as the acknowledgments of all those were received, who were entitled

to the privilege, Teshoo^{*} Lama made, in the same manner, suitable returns to each; an occupation which lasted near forty days. Many importunities were used with Dalai Lama, to prolong his stay at Teshoo Loomboo, but he excused himself from incumbering the capital any longer, with so numerous a concourse of people, as attended on his movements; and deeming it expedient to make his absence as short as possible from the seat of his authority, at the expiration of forty days, he withdrew, with all his suite, to Lassa. The Emperor's ambassadors also received their dismissal to return to China; and thus terminated this famous festival.

With respect to the lately established commercial intercourse, Poo-rungheer informs me, that though he returned so early, he found himself not the first person, who had arrived at Teshoo Loomboo from Bengal. Many merchants had already brought their commodities to market, and others followed, before he left the place. He heard from no quarter, complaints of impediment or loss; and concludes, therefore, that all the adventurers met the same easy access, and ready aid, which he himself had experienced. The markets were well stocked with English and Indian articles, yet not in so great a degree, as to lower the value of commodities, below the prices of the two or three last preceding years. Bullion was somewhat reduced in worth, in comparison with the year 1783. A pootree, or bulse of gold dust, the same quantity that then sold for twenty, or twenty-one indermillees, was now procurable, of a purer quality, for nineteen and twenty indermillees.

A tarreema, or talent of silver, which was then five hundred, was

now four hundred and fifty indermillees, so that the exchange was much in favour of the trader.

Poorungheer, during his residence at Teshoo Loomboo, had frequent interviews with the Regent and the ministers, and he assures me, that he found the heartiest dispositions in them, to encourage the commercial intercourse, established under the auspices of the late Governor General, whose departure, however, the Regent regretted as the loss of the first friend and ally he became acquainted with, I believe it may be said, in any foreign nation. In him, was acknowledged also, the original cause of opening the communication, and commencing a correspondence between the governments of Bengal and Tibet. But though in consequence of the Regent's having, from the beginning, been used exclusively to address himself to the agents of Mr. Hastings, his attachment to the English nation, during a long interchange of conciliating offices, had been mixed with a great degree of personality, yet free from all unworthy capriciousness of temper, he descended not, to take advantage of the opening offered him, to close the new connection. The respect he had learned to entertain for our national integrity of character, was deep and sincere; and apparently from a conviction, that our views tended to no scheme of ambition, but were confined merely to objects of utility and curiosity: Poorungheer assures me, he expressed an anxious desire for continuing, with the succeeding Governor General, the exercise of those offices of friendship, so long supported by his predecessor. And, in the hope that his own would be met with equal good wishes on your part, he determined to invite you to join him, in preserving between Tibet and Bengal, the

same intercourse of commerce and correspondence, so essentially calculated for the benefit of both countries. In consequence of these sentiments, the Lama and the Regent of Teshoo Loomboo addressed the letters, which Poorungheer had the honour to deliver to you. Translations of these letters, having applied for them to your Persian translator, in obeisance to your directions, I now subjoin, viz.

From Teshoo Lama.

“ God be praised that the situation of these countries is in peace and happiness, and I am always praying at the altar of the Most High for your health and preservation. This is not unknown. You are certainly employed in protecting and assisting the whole world, and you promote the good and happiness of mankind. We have made no deviation from the union and unanimity, which existed during the time of the first of nobles, Mr. Hastings, and the deceased Lama ; and may you also grant friendship to these countries, and always make me happy with the news of your health, which will be the cause of ease to my heart, and confirmation to my soul. At this time, as friendly offerings of union, and affection, and unanimity, I send one handkerchief, one kitoo of silver, and one piece of Cochin. ”

“ Let them be accepted.”

From the Regent of Teshoo Loomboo.

“ God be praised that the situation of these countries is in peace and happiness, and I am always praying at the altar of the Almighty for your health and preservation. This is not unknown. I am constantly

employed in promoting the advantage of the subjects, and the service of the newly seated Lama; because the newly seated Lama is not distinct from the deceased Lama, and the light of his forehead is exalted. Grant your friendship to Poorungheer Gosein, and maintain union, and unanimity, and affection, like the first of nobles : and every day make me happy by the news of your health and prosperity ; and bestow favours like the first of nobles, and make me happy with letters, which are the cause of consolation.

“ At this time, as friendly offerings of union, and affection, and unanimity, I send one handkerchief, three tola of gold, and one piece of Cochin.

“ Let them be accepted.”

Poorungheer, having received these dispatches, in the beginning of October, after a residence of five months at Teshoo Loomboo, took leave of the Lama, and the Regent, and set out upon his return, by the same rout he came, to Bengal.

The weather, at this season of the year, being extremely favourable for travelling, he experienced no delay or interruption, in the course of his journey through Tibet and Bootan, but arrived at Rungpore early in December, whence he proceeded as expeditiously as possible to the presidency. Here, to his great mortification and concern, he finds upon his arrival, that his affairs are involved in great distress:

The little territory his adopted Chela was left in charge of having during his absence been violently invaded by Raaj Chund, a neighbouring Zemeendar, and to the amount of fifty begas, forcibly taken

out of his hands. Prevailed on by his earnest and repeated solicitation, I am induced to say for him, that in your justice and favour are his only hopes of relief from his embarrassments; and he humbly supplicates your protection in restoring and securing him in the possession of his invaded rights. The liberty of this intercession, I am content to think, would be forgiven, were it not in favour of one who has rendered various useful services to this government; but though of trivial importance, it affords also an authentic instance, of the encroaching disposition of inferior Zemeendars. Yet another circumstance it may not be improper to point out; that the ground alluded to, is a part of the land situated on the western bank of the river, opposite to Calcutta, which was formerly granted, under a sunnud of this government, to Teshoo Lama, for the foundation of a place of worship, and as a resort for those pilgrims of his nation, who might occasionally make visits to the consecrated Ganges.

Having, in conformity to your commands, done my best endeavours literally to translate all the information Poorungheer could give me, I have now to apologize for the prolixity of the account, in which I have been induced to be particularly minute, as I conceived that every circumstance, however trivial, might in some degree be interesting, which tends to illustrate any trait in the national character of a people with whom we are but recently become acquainted, and with whom, in its extended views, it has been an object of this government to obtain a closer alliance.

I will not now presume to intrude longer on your time, by adding any observations, or conjectures, deducible from the elevated imper-

tance your young ally seems rising to, in consequence of the signal respect paid him by the most exalted political characters known to his nation; but I beg leave to repeat, that it is with infinite satisfaction I learn from the reports of Poorungheer, the flourishing state of the lately projected scheme of trade; to promote which, he assures me, not any thing has been wanting in facility of intercourse; that the adventurers, who had invested their property, had experienced perfect security in conducting their commerce, had carried their articles to an exceeding good market, and found the rate of exchange materially in their favour. These advantages, authorise an expectation, that these first attempts will gradually encourage a spirit of more extensive enterprise; and, permit me to add, I derive a confidence from this infant essay, which inspires me with the strongest hopes, that the commission, which your honourable Board was pleased to commit to my charge, will eventually be productive of essential benefit to the political and commercial interests of the Company.

I have the honour to be,

&c. &c. &c.

SAMUEL TURNER.

PART VI.

SOME ACCOUNT OF THE SITUATION OF AFFAIRS IN TIBET, FROM 1785 TO 1793.

TIBET.

SOME ACCOUNT, &c.

THE affairs of Tibet continued in a flourishing and prosperous state till the year 1792, when intelligence was received, that a race of people who inhabit the mountains of Nipal, which are situated to the south of Tibet, to the west of Bootan, and border on the northern frontier of Bengal, had commenced hostilities against the states of Tibet. A numerous body were reported to be then in motion, and actually engaged in open invasion of the possessions of Teshoo Lama, to whose superior power, a nation without soldiers and without arms, was quickly found to be an easy prey.

The progress of the Nipalese then was rapid in the extreme; and though, roused by the alarm, multitudes assembled in the way, they could oppose no effectual resistance against the rude incursion of an impetuous enemy, naturally daring, and now animated with the hope of plunder. Their advance, therefore, against a panic-struck and unarmed multitude, was but very slightly impeded. No sooner had the alarm been given, than they appeared before Teshoo Loomboo, and with great difficulty the Lama, himself, and all the Gylongs of

the monastery, found means to escape in time across the Berham-pooter. Here, choosing a station remote from the river, the party remained awhile free from annoyance or pursuit; till at length the Lama, when it was perfectly ascertained that his capital had become a prey to the rapacity of plunderers, was conducted by slow marches towards Lassa.

In the mean time the Nipalese, eager to possess the spoils, which the fortune of war had placed within their reach, abandoned themselves entirely to plunder. The valuable booty, which had for ages been accumulating at Teeshoo Loomboo, appears to have been the chief, if not the sole, object of their inroad; for no sooner had they stripped the monastery of its treasures, and robbed the mausolea of the Lamas of all their most valuable ornaments, than they withdrew themselves towards the frontier, in order that they might effectually secure the spoils they had acquired.

In the mean time intelligence was conveyed, with the utmost expedition, to the court of China, of this daring and unprovoked aggression, from a people who had commenced hostilities upon the sacred territory. This information was no sooner received in China, than an edict was issued for the instant formation of an army, to protect and avenge the Lama.

The borders of Tartary, immediately contiguous to China, afforded a force amply sufficient for the occasion; and troops were summoned to assemble, and directed to proceed without delay, to Teshoo Loomboo. The Nipalese, however, had already decamped from thence, with a view immediately to lodge in safety, the treasures of which they had

stripped the monastery. This purpose having been completely accomplished, they then reassembled in full force upon Tingri Meidan, an extensive plain, lying about midway between Nipal and Teeshoo Loomboo, where they determined to wait, and try their strength, in case the Tibetians should choose to give them battle.

The Chinese general, with the Tartar troops under his command, advanced without hesitation, and with a fixed determination to attack the enemy, having first directed the Tibetians, whom he came to succour, to keep aloof during the contest, that he might have only, under his command, men who had been disciplined and trained to arms. Thus adopting every necessary and prudent precaution, he marched to attack the enemy, and a severe contest is said to have been obstinately maintained, which at length terminated in the complete defeat of the Nipalese.

The general being determined to pursue his success with all convenient speed, came up with the enemy again immediately, upon the frontier; here he engaged them a second time with the same good fortune as at first. The Nipalese were now forced to abandon the confines of Tibet, and hastened to enter their own territories. The pass, upon the borders of Nipal, was protected by a military post called Coti, and this they took especial care to strengthen with a powerful detachment, sufficient to keep the Chinese force in check, for a considerable time. From the advantage of position, these troops were enabled at first to maintain themselves against all assaults; but at length worn out by repeated attacks, the Nipalese were ultimately compelled to abandon this place also, and retire within the fastnesses of their mountains: yet this step

was not determined on, without the most prudent circumspection. All the roads upon the hills were broken up, the bridges were removed from across the torrents, and every possible obstacle was thrown in the way of the enemy.

Thus closely pressed by a victorious army, and destitute of any immediate resource, the Nipalese were induced to solicit the interference of the British government.

Captain Kirkpatrick, an officer in our service, was at this time appointed ambassador to Nipal, and he was the first of our nation who ever obtained admission into that country. The object of his embassy was considered in different points of view, by the parties that were either directly, or remotely, engaged in the present contest. The Chinese commander is said to have made no very favourable report of the English, at his court, for he viewed our connection with the Nipalese in a most inauspicious light. These representations from him, and our declining to afford effectual assistance to the Lama's cause, had considerable weight at the Chinese court; the similarity of dress and discipline between the Nipal soldiers and the battalions in the British service, is said, also, to have been most forcibly stated, and not without considerable effect, since the suspicious character of the Chinese could hardly be persuaded to believe, that we had not given assistance to their enemies.

The Chinese troops, however, pursued their fortune with uniform success; and, daunted by their superior conduct and courage, the Nipalese now began to look upon all further resistance as vain, and immediately had recourse to the most abject and most submissive entreaty.

The Chinese general at length listened to their overtures, and granted them a peace, upon the conditions of an annual tribute to the empire, and the full restitution of all the spoils which they had carried away from the monastery of Teshoo Loomboo. Hostages were delivered for the due execution of these engagements ; the stipulations of the treaty were performed, and the army under the Chinese general withdrew, but not without establishing several military posts along the southern frontier. So careful, indeed, were the Chinese to avail themselves of every possible advantage within their reach, that they occupied an intermediate country between Bootan and Nipal, the territory of a petty chief, denominated Raja of Segwin, or Seccum, who had been sometimes vexed by the hostile interference, and long obnoxious to the caprice and rapacity of the Nipalese, on his offering to become subject to China, and accepting protection from the victorious general. A station was then established, of which a guard was left in charge ; and thus the Chinese were put into actual possession of a military post, immediately adjoining to the territory of the East India Company in Bengal.

The Chinese commander attempted to extend his frontier over the country of the Daeb Raja, which bounds the possessions of the Company on the north, by a long continued line ; but he was not permitted to lead his forces over the intermediate mountains of Bootan ; and, in consequence of the opposition made by the Daeb Raja to his design, he was necessarily obliged to become content with establishing a station on their northern boundary, at Phari, which is a post of strength, upon the frontier of Tibet.

This circumstance has unhappily put a stop to all communication between the northern states, and the provinces of Bengal, as the Chinese, with their accustomed jealousy and caution, guard the station they were permitted to occupy. The approach of strangers, even of the natives of Bengal and Hindostan, is utterly prohibited.

A most violent prejudice prevails even against the Hindoo Goseins, who are charged with treachery against their generous patrons, by becoming guides and spies to the enemy, and have in consequence, it is said, been proscribed their accustomed abode at Teshoo Loomboo, where they had been ever patronised in great numbers by the Lama, and enjoyed particular favour and indulgence. From this period, unhappily, is to be dated the interruption which has taken place in the regular intercourse between the Company's possessions, and the territory of the Lama.

APPENDIX.

No. I.

Translation of a Letter from Kienlong, Emperor of China, to Dalai Lama, the Grand Lama of Tibet.

PLACED by heaven at the head of ten thousand kingdoms, my utmost endeavours are employed to govern them well. I neglect no means to procure peace and happiness to all that have life. I endeavour also to make learning and religion flourish. Lama, I am persuaded that you enter into my views, and that your intentions accord with mine. I am not ignorant that you do all, that depends on you, to omit nothing your religion prescribes, and to follow exactly all the laws. You are punctual at prayer, and you bestow the attention that praying well requires. It is principally by this that you become the most firm support of the religion of Fo. I rejoice in it from my heart, and give you, with pleasure, the praises that are your due,

By the favour of heaven I enjoy health. I wish, Lama, that you may enjoy the same blessing, and that you may long continue to offer up your fervent prayers.

The year before last the Punjun Irtinneé set out from Teshoo Loomboo in order to pray here, upon the occasion of my seventieth birthday, to which I am drawing nigh. He performed his journey in good health. As soon as I was acquainted with his departure, and that he informed me he was to pass the winter at Koumboum, I sent the Lieutenant General Ouan-fou, and another grandee, named Pao-tai, to meet him, and ordered

them to convey to him a souchou* of pearls, that I had myself worn; a saddle, and all the accoutrements of a riding horse; some utensils of silver, and other trifles. They found him at Koumboum, treated him in my name with a feast of ceremony, and delivered these presents.

This last year the Punjun Irtinnee having left Koumboum on his route to me, I sent to him, a second time, the grandees of my presence, Our-touksoon and Ta-fou, accompanied by Ra-koo, a Lama of the rank of Hou-touk-too^b. To these three deputies I committed one of my travelling chairs, one of my camp tents, the small flags, and other tokens of distinction proper to create respect, with which he was to be complimented on my behalf.

They met him at the town of Houhou, and presented to him what they were commissioned with, after having given him, as before, a feast of ceremony.

When I learned that he was no more than a few days journey from the frontiers, I dispatched to meet him the sixth Ague, who is now the eldest of my sons, and caused him to be accompanied by the Hou-touk-tou-tchen-kio. They met him at the Miao, or temple, of Taihan: there they saluted him on my part, gave him a feast of ceremony, and presented to him in my name a souchou of pearls, more valuable than those first sent; a cap, enriched with pearls, a led horse, with saddle and accoutrements; some utensils of silver, and other trifles.

After his departure from the Miao of Taihan, the Punjun Irtinnee repaired to Tolonor, where he waited some time in order to receive all I designed to send him. I deputed, for the purpose of saluting him, those of the princes of the blood, who have the title Khawn, and guards of my person. They were accompanied by Fenchén and Tchiloun, officers of rank, and by the Lamas Avouang, Patchour, and Ramtchap. They presented to him

* The souchou is a string of beads formed of different substances, as of coral, pearl, glass, sweet scented wood, &c. which the Lamas and Mandarines carry as marks of distinction. P. Amiot. And use as rosaries, repeating the sacred sentence, *Oom maunee paimée oom*, as they pass each bead between the finger and the thumb.

^b Hou-touk-too, are with the Lamas what bishops are with us. P. Amiot.

in my name a cap of ceremony, ornamented with pearls, and many utensils of gold and silver. On the 21st day of the seventh moon, the Punjun Irtinneé arrived at Gehol, where I then was, and gave me a feast of ceremony, to which the Lamas of his suite, from Lounboo^c and Poutala^d, were admitted. I gave in return, a solemn entertainment; but apart, to all the Lamas of Gehol, to the Lamas of the Tchaksaks, of the Eleuths, of the Kokonors, of the Tourgouths, and of the Turbets.

During this festival the Mongoux princes, the Begs, the Taidji, and other principal nobility of the different hordes, as well as the deputies, or ambassadors, from the Coreans, the Mahomedans, and others, who were assembled at Gehol, did homage to him, by performing the ceremonies of respect, used on such occasions.

Delighted with a reception so honourable and so uncommon, the Punjun Irtinneé expressed marks of satisfaction, that charmed all these strangers in their turn. He took this occasion to request that I would permit him to accompany me to Pekin; to which I consented. The second day of the ninth moon was that, on which he made his entry, into this capital of my vast dominions. All the Lamas, many thousands in number, came forth to meet him, prostrated themselves in his presence, and fulfilled, with respect to him, the other duties which their customs prescribe. After all these ceremonies were finished, he was conducted to Yuen-ming-yuen, and I assigned for his habitation that part of my palace, which is named the golden apartment.

I gave directions that every thing worthy of curiosity, in the environs, should be shewn to him: he accordingly went to Hiang-chan, to Ouan-cheou-chan, and other places deserving notice.

He visited the Miaos, or temples, of these different places, and was every where received with distinguished honours. He officiated in person, at the dedication of the imperial Miao, which I had erected at Ouan-cheou-chan, and which was just then completed.

^c Teshoo Loomboo, the residence of Teshoo Lama.

^d Pootala, the residence of Dalai Lama.

On the third day of the tenth moon, I gave him a grand entertainment in the garden of Yueng-ming-yuen ; and, during the entertainment, I caused to be brought, in presence of all the court, the various articles I designed for him, and which I added to those already presented.

After the entertainment he repaired, with the principal persons of his suite, to the Miao of the ampliation of charity, and to that of concord. He offered up prayers in the one and in the other, for the prosperity of my reign, and for the benefit and happiness of every living creature.

The Punjun Irtinnee, in undertaking a journey of twenty thousand lys, to contribute to the celebrity of my Ouan-cheou*, did more than sufficient, to entitle him to all the distinctions, that could evince my sense of his kindness ; but the air of satisfaction and pleasure, which diffused itself on all around him, and which he himself manifested, whenever he was admitted to my presence, impressed on my mind, one of the most exquisite gratifications it ever felt. I remarked with a peculiar sentiment of affection, that he never once spoke to me on the subject of his return. He seemed disposed to fix his abode near my person. But, alas ! how uncertain are the events of this life !

On the twentieth of the tenth moon, the Punjun Irtinnee felt himself indisposed. I was informed of it, and instantly sent my physicians to visit him. They reported to me that his complaints were serious, and even dangerous. I did not hesitate to go to him in person, in order to judge myself of his situation. He received me with the same tokens of pleasure, that he had ever shewn when admitted to my presence ; and from the words full of satisfaction, with which he addressed me, I might have conceived that he was in the complete enjoyment of health. It was however, far otherwise ; and the venom of the small-pox, had already spread itself through all parts of his body.

The second day of the eleventh moon, his disorder was pronounced to be incurable. The Punjun Irtinnee suddenly changed his corporeal dwelling†.

* Seventieth birthday.

† This is the consecrated term, to say that he had ceased living, or that he died. P. Amiot.

The afflicting intelligence was immediately communicated to me. The shock overcame me. With a heart full of the most poignant grief, and eyes bathed in tears, I repaired to the yellow chapel, where, with my own hands, I burned perfumes to him.

Although I am well aware, that to come and to go, are but as the same thing to the Punjun Irtinee, yet when I reflect, that he made a most long and painful journey, for the sole purpose of doing honour to the day of my Onan-cheou; and that after having fulfilled that object, it was not his fate to return in tranquillity, as I had hoped, to the place of his usual abode: this reflection, I say, is distressing to me beyond all expression. To console me in some degree, or at least, to attempt some alleviation of my griefs, I have resolved to render memorable, the day of his regeneration. I named for the guard of his body Chang-tchaopa, Soui-boun-gue, and some other grandes; and gave them, particular orders for the construction of a receptacle for it, worthy of such precious remains, which lie in the interior of the yellow temple. I gave directions also for making a shrine of gold, in which should be deposited the body of the Irtinee. This was executed by the twenty-first day of the twelfth moon. I then regulated the hundred days of prayer, counting from that day on which he disappeared. It was only to alleviate, however little, the grief in which my heart was overwhelmed, that I acted so. I also caused several towers to be erected in different places, which I considered as so many palaces that he might have planned himself for varying his abode, or such as I might have assigned to him for his recreation. I bestowed bounties, on his behalf, to the most eminent of his disciples, and to the principal Houtouktous. I gave them souchous of pearls, with permission to wear them; and I particularly distinguished the brother of Irtinee, by conferring on him the title of prince of the efficient prayer. I did not neglect the Tchasak Lamas in the distribution of my gifts. Several amongst them were decorated with honourable titles, and received from me, souchous of pearls, pieces of silk, and other things, with which they appeared to be gratified.

My design, in entering with you into this detail, is to prove to you the

estimation in which I hold whatever is connected with you, and the profound regard I have for your person. The number of one hundred days allotted to prayer was completed on the thirteenth of the second moon of the present year. I issued my orders for the departure: the body was conveyed with due pomp; and I joined the procession myself in person, as far as it was proper I should go. I deputed the sixth Ague, now the eldest of my sons, to accompany it to the distance of three days journey from this capital; and I nominated Petchingue, mandarin in the tribunal of foreign affairs, and Iroultou, one of my guards, to accompany it all the way to Teshoo Loomboo. Although the Punjun Irтинnee has changed his abode, I have full confidence that with, the aid I have rendered to him, he will not long delay to be fixed in another habitation.

Lama, it is my desire that you shew kindness to all the Lamas of Teshoo Loomboo, and respect them on my account: from the conduct they have observed, I judge them worthy of being your disciples. I recommend to you, especially those who accompany the body, and who will perform the number of prayers, that you shall regulate, for the completion of the funeral rites. I hope you will cheerfully execute what you know will be agreeable to me. It only remains for me to add, that I send you Petchingue and his suite, to salute you in my name, and inform themselves of the state of your health. They will deliver to you a souchou of coral, to be used on grand festivals; a tea-pot of gold weighing thirty ounces; a bowl of the same metal, and the same weight; a tea-pot and bowl of silver; thirty souchous of various different coloured beads, and twenty purses, great and small, of various colours.

The fourteenth of the second moon, of the forty-sixth year of the reign of Kienlong.

No. II.

Translation of a Letter from Changoo Cooshoo Punjun Irtinne Neimoheim, Regent of Teshoo Loomboo, to Warren Hastings, Esq. Governor General, &c. &c. Received the 12th February, 1782.

TO the fountain of benefits, abounding in excellencies, ornament of the chief seat of power and of greatness, shedding splendour on the leaders of Europe; repository of valour and magnanimity; exalted in enterprise; high in dignity; the Governor Immaud u' Dowlah. May his fortitude and his existence be perpetuated by the bounty of Almighty God!

Some time before this, the Khawkawn of China called unto him the lord of his votaries, the luminary of the world, Maha Gooroo, with earnest solicitations: and on the 17th of the month Rubbee u' saunie, in the year of the Hejera 1193^a, the Lama, according to agreement, directed his steps towards the region of China. And when he passed his sacred foot forth from this land, the Khawkawn dispatched forward to receive him leaders of high distinction; and he caused to be prepared, and kept in readiness, cattle to transport his baggage, and conveyances and tents, and necessities of every denomination. And there is a Soobah, and they call that land Seur Pootaullah, and on the 22nd of the month Rubbee u' saunie, in the year of the Hejera, 1194^b, Maha Gooroo, and the Khawkawn of China met each other in that Soobah, in joy and satisfaction; and they continued there for the space of one month; and they proceeded on from thence to the city of Picheen, that is to say, the royal city, where is the exalted throne of the emperor, and in that city they remained for six months.

Corresponding to the 17th of June, A. D. 1779.

Corresponding to the 11th June, A. D. 1780

And in those days the Khawkawn of mighty power, in the abundance of his faith, and his love for the truth, exhibited unbounded proofs of his obedience and submission, and paid the duties of reverence and respect.

And the Maha Gooroo, on whom be the continued blessing of the Almighty ! instructed many of the sages of China, and of the sages of Kilmauk, in knowledge ; and he caused their heads to be shaven, and received them into the number of the obedient ; and he conferred innumerable blessings on the inhabitants of that land, and they received joy and happiness from his presence.

And down to this time the Maha Gooroo was well in health ; but the water and the air of China proved adverse, and were as pernicious (to him) as the pestilential and hot blast to a cold and frozen body ; and the maladies and the distempers which were produced were many and various. And at this time, such was the will of God, eruptions of the small-pox came forth, and our earnest endeavours, and the application of numerous remedies, availed nothing ; for the predominating star of our happiness was reversed and obscured, and the shadow of our protector was withdrawn, and we were excluded from his presence, and the only remedies which remained were resignation and submission. The measure of his existence was filled up, and the lip of the cup of life was overflowed : and he retired from this perishable world, to the everlasting mansions, on the first day of the month of Rujjub, in the year of the Hejra, 1194^c : and to us it was, as if the heavens had been precipitated on our heads, as if the splendid and glorious orb of day had been converted into utter darkness.

The multitude lifted up, on all sides, the voice of sorrow and lamentation ; but what availed it ? for fortune, treacherous and deceitful, had determined against us.

And we all bent down on the knee of funeral affliction, and performed the holy obsequies, such as were due. And we now supplicate, with an united voice, the return of the hour of transmigration : that the bodies may be speedily exchanged, and our departed Lama again be restored to our sight.

This is our only object, our sole employment. May the Almighty God, who listeneth to the supplications of his servants, accept our prayers!

And after the death of the Lama, the gracious conduct of the Khawkawn was still the same, or rather his royal favour was still greater than before, insomuch that it might be said Maha Gooroo was still living, such was the excess of his bounty.

And when the funeral solemnities were concluded, we received our dismissal. And the Emperor caused supplies of food and raiment, and necessities of every sort, to be prepared: and he ordered people to be stationed at the different stages, to convey the corpse of the deceased Lama from one to the other.

And when we turned our faces from the land of China, he caused carriages to be given to my followers: and he appointed two Ameer ul Omras to attend the sacred remains of the Lama for its protection; and on the 21st day of the month Shawâl, in the year of the Hejra 1195^d, in the morning, I arrived at the place of my abode in safety; and a tomb had been prepared before our arrival, for the body of the departed Lama; and we deposited his remains therein: and we presented the necessary offerings, and distributed alms to promote the transmigration: and we are unremitting in our supplications, that he may speedily appear again on the face of the earth. May they be accepted!

Poorungheer Gosein arrived here in the year 1193, after the departure of the Lama towards China, and two letters, and nine strings of pearls, without blemish, and perfect in their form; and among them one string of large pearl of great brightness and purity, and two chaplets of coral, which you sent as a gift, arrived safe: and your satisfactory letters, and that which you wrote concerning the village of the Raja, and the remission of all matters relating thereto, to do honour to me; the whole, as there written, was in those days submitted to the inspection of Maha Gooroo; and the joy which he expressed on reading these things was exceeding great: and the friendly letter, and the two rosaries of pearl and coral, one of them intermixed pearl

23d of October, 1781.

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and coral, and the other coral alone, which in the abundance of your kindness and favour, you sent as a gift to me, arrived in a happy hour, and was the cause of much satisfaction.

And regarding your refusal to receive the value of the nine strings of pearls, and of the two chaplets of coral, directing, on the contrary, that they should be presented as a gift; as the pearls are of great beauty and of exceeding high price, and forasmuch as your friendship to Maha Gooroo was evident and apparent, in consideration of these things, I could not presume to take them.

I formerly wrote to you, requesting that, with the value of unwrought gold which I sent to you, certain pearls and coral might be purchased, and that the price of the pearls, and the coral, might be balanced, by the produce thereof; and if it should be deficient for that purpose, that you would inform me of that deficiency so that I might write to you, and transmit that which was wanting; and if, on the contrary, there should be a surplus remaining out of the value of the gold, that other pearls, and other coral of the first quality, might be purchased therewith.

And I have moreover strong hope, and firm expectation, that as you formerly shewed kindness and attention to the application respecting the village of the Raja, so in regard to the certain portion of land, and the mahsool thereon, that favour will be shewn. I presume to repeat the request, that corresponding to the application of Maha Gooroo, you will shew kindness and favour with respect to that portion of land, and in settling the disputes appertaining thereto; and furthermore, that you will grant a lot of land in the noble city of Calcutta, on the bank of the river. Concerning this affair I have spoken fully and particularly to the Gosein Poorungheer, and he will make known to you the whole thereof, and you will comply with my request.

And I have communicated other matters, and other things, to the faithful Poorungheer, by whom you will be informed of them. In compliance with his wishes, you will permit him to remain under the shadow of your protection, and favour him with such marks of your kindness, as may enable him to pass his days in returning thanks for your goodness.

You must persist in sending to me constant information of your health that the garden of pleasure and satisfaction may continue to flourish.

To trouble you more would exceed that which is right. May your happiness and prosperity remain firm and unshaken!

Written on the first day of the month Zehijjeh, in the year of the Hejera 1195, corresponding to the 16th November, 1781.

No. III.

Translation of a Letter from Soopoon Choomboo, Mirkin Chassa Lama, Minister to the late Teshoo Lama, to Warren Hastings, Esq. Governor General, &c. &c. Received the 12th February, 1782.

TO the source of magnanimity; equal in glory to the sun: first of the leaders of Europe; the selected of the mighty and the noble; the exalted in dignity; the Governor Immaud u' Dowlah. May his fortitude and his existence be perpetuated by the beneficence of Almighty God!

Having kissed the earth with the respect of the lowly, the meanest of your devoted (servants), the humblest of your faithful friends, Soopoon Choomboo, represents unto you, that the lord of his disciples, the illuminator of the world, Maha Gooroo, in the year of the Hejera 1193^a, sat in the plenitude of good fortune, on the musnud of authority: and in those days I sent to you an humble writing, by the Gosein Poorungheer, which you received, and in answer thereto you sent a letter, and choice gifts; and those, and the string of coral, which, in the greatness of your bounty, you conferred upon me, arrived safe, and in happy hour, on the 16th day of the month Rubbee ul Auwul, in the year of the Hejera 1193, at the place which they call Coomboo, in the land of Tibburut, in the region of China; and I was exalted thereby.

And the Khullefah Bugwan, that is to say, Maha Gooroo, on the 17th day of the month Rubbee u' saunee, in the year of the Hejera 1193^b, directed the reins of his intention from Teshoo Loomboo towards the land of China. And the various inhabitants of the environs, and the places round about, of Lhobah, and of Khumbauk, those who sojourn in tents, and those who live in cities, came, and were received according to their degrees, and their

A. D. 1779.

^b Corresponding to the 17th June, 1779.

stations. And the chief princes of the land, and the pillars of the state, and the great leaders, came forth to meet and to guard him on the high road : and they were waiting his arrival with eager expectation ; and they obtained admission to the honours of audience in crowds, crowd after crowd, and they presented their gifts, and their offerings : and he laid his hand, conferring blessings, upon their heads, and made them joyful : and this was the established practice all the way.

Thus he travelled on through the journies and the stages ; and in the Soobah of Seur Pootaullah, which is a place exceedingly delightful, the Khawkawn of China met him, and saw him in joy and satisfaction ; and he remained there with the King of China for the space of one month ; and the king prepared entertainments of various sorts, and made feasts after divers manners.

And during this time the Gosein Poorungheer, made known those things in which you had repeatedly instructed him ; all of them he made known ; and all which you had said and directed, was acceptable and pleasing to the Lama ; and he took measures, according with the wishes of your noble heart.

And to the dignified sages, who are renowned throughout the earth, both to those of China and to those of Kilmauk, and also to the Kawkawn of China, he explained your sayings ; and he instructed them in the things relating to astronomy, and to geography, and in other matters, and in the principles of the religious institutions of which they needed information ; and they obtained explanations of these things, and they were favoured thereby ; and they heard all which was related to them with the ear of attention.

But at this time, because of our wickedness, the holy Lama accepted to himself severe distempers ; and he retired from this perishable world to the eternal mansions ; leaving us, his followers, overwhelmed with the sorrows of separation.

For those things which relate to the speedy coming to pass of the transmigration, the Kawkawn of China, and the Lama of Lassa, that is the Dalai

Lama, and the holy instructor of the king, Chaungeah Lama, and others, venerable men of those parts, unite their supplications and their prayers, that a new body may be quickly vivified by the spirit of our Lama, so that he may again shine forth among us.

From the relation of Poorungheer, inform yourself of those things which are past, and of those which are present, and of those things which are to come to pass. The hearts of the sacred Bhoots, and the hearts of the Dewtahs, Deovetahs ; prophets, founders of their religion, and the heart of the Lama, are one and the same heart. Of this there is no manner of doubt ; and according to this, the transmigration of the holy Lama must quickly and speedily come to pass.

With respect to your true friendship, and your firm affection to Maha Goo-roo, it is my hope that your kindness will be increased, not that it will be diminished ; by the favour of God it shall be still greater than it is ; and that you will honour your abject and unworthy friend, Soopoon Choomboo, with your favour, and issue to him your commands, without delay, and without hesitation, on aught which shall appertain to him to do ; that from his heart, and from his soul, he may exert himself therein.

May the shadow and the support of the Almighty be on and with you !

On the first day of the month Zehijjah, in the year of the Hejera 1195, corresponding to the 16th of November, 1781.

No. IV.

Narrative of the Particulars of the Journey of Teshoo Lama, and his Suite, from Tibet to China, from the verbal Report of Poorungheer Gosein.

POORUNGHEER Gosein, who attended Teshoo Lama on his journey to visit the Emperor of China, relates, that during the years 1777, 1778, and 1779, Teshoo Lama or Lama Gooroo, of Bhote, or Tibet, received repeated invitation, by letters, from the emperor of China, expressed in the most earnest terms, that he would visit him at his capital city of Piechein, or Pekin; but the Lama continued for a long time to avoid complying with the Emperor's requests, by excuses, such as, that the climate, air, and water of China were very hurtful to the inhabitants of his country; but above all, that he understood the small-pox was a prevalent disorder there, and that his followers, as well as himself, were very apprehensive of that disorder, as few instances, if any, could be given, of an inhabitant of Bhote, or Tibet, recovering from it.

Another letter arrived from the Emperor, still more earnest than any that had yet been received, telling the Lama, "that he looked up to him as the first and most holy being of those on earth, who devoted their time to the service of the Almighty; and that the only remaining wish, he now felt, was to see him, and to be ranked amongst his disciples. My age," says the Emperor in one of his letters, "is now upwards of seventy years, and the only blessing I can enjoy, before I quit this life, will be to see you, and to join in acts of devotion with the divine Teshoo Lama." On the presumption that the entreaties of age and devotion would be complied with, the Emperor informed him, that houses were erected for the reception of the Lama and his followers, upon different places of the road by which he would pass, which had cost upwards of twenty lacks of rupees: that all the inhabitants of that part of China, through which his journey lay, had

orders to have tents, &c. in readiness, at all the different stages, and that horses, carriages, mules, money, and provisions for his whole retinue should be in constant readiness, at all places, and times, during his journey. The Emperor sent, with his letter, one string of very valuable pearls, and one hundred pieces of curious silks, by the hands of Leamabaw, a trusty person, whom he sent to attend the Lama in his journey.

At the same time, letters were written by the Emperor to the Lama of Lassa, and to several principal inhabitants of Bhote, or Tibet, desiring them to add their entreaties to his, to prevail upon Teshoo Lama to visit him.

They accordingly assembled, and waited upon the Lama, who was, at length, prevailed upon to give his consent to proceed to China; at the same time observing to some of his confidential friends, that he felt some internal repugnance, from an idea that he should not return: however, all things being put in readiness, he began his journey, upon the 2d of Sawun in the 1836 Sumbutt, or æra of Raja Bicher Majeet (answering, according to our æra, to the 15th of July, 1779), from his own country, attended by about one thousand five hundred troops, and followers of different kinds, carrying with him presents for the Emperor, made up of all the rarities of his own and the neighbouring countries.

After forty six days of his journey, he arrived at the town of Doochoo, on the banks of a river of the same name, where he was met by a messenger, named Woopayumba, from the Emperor, with a letter, and presents of pearls, silks, and many other valuable articles, with a rich palanquin.

A boarded platform, about the height of a man's breast, was always set up where the Lama's tents were pitched, or wherever he halted on the road; this was covered with a rich brocade, and a cushion of the same, upon which he sat, whilst the people were admitted to the honour of touching his foot with their foreheads. The seat was surrounded by a kinnaut, or tent wall, to keep at a distance the crowd, who continually followed him for that purpose.

After journeying for twenty-one days farther, during all which time the Lama, and his attendants, met with every attention from the people on the

road, and every kind of entertainment was provided for them, he arrived at a place called Thooktharing, where he was met by eight men of distinction, of the country of Kalmuk, with about two thousand troops, who were to attend him, by the Emperor's orders; but after their presents, which consisted of gold, silver, horses, mules, silks, &c. were received, the Lama dismissed them, not having occasion for their attendance, and he continued his journey nineteen days, at the end of which he came to a place called Coomboo Goombaw, a populous city, where there stands, near a small river, a large and famous Putawlaw, or temple of public worship, to which many thousand Khoseong or devout men, annually resort. This place is also the residence of great numbers of these poor devout people. In a day or two after his arrival here, the winter commenced, and the snow fell so heavy, and in such quantities, that the whole face of the ground was covered; too deep for the Lama to proceed upon his journey, for the space of four months. During his stay at this place, a messenger from the Emperor arrived with a letter, together with many presents, amongst which were five strings of pearls, a curious watch, snuff box, and knife, all ornamented with jewels, besides many curious brocades and silks.

At this place, as well as during the Lama's journey through Kalmuk, he was continually importuned, by all ranks of people, for a mark of his hand, which, being coloured with *saffron*, he extended, and made a full print of it on a piece of clean paper. Many thousand of these were printed off, in the like manner, for the multitude that daily surrounded him, which they carefully preserved as the most sacred relics. At this place, the chief of the province of Lanjoo, named Choondoo, with ten thousand troops, waited upon the Lama, by the Emperor's orders, and presented him with a very rich palanquin, a large tent, twenty horses, several mules, &c. the whole amounting, in value, to upwards of twenty-five thousand illeung: an illeung of silver weighs 3rs. 4as. equivalent to about 7s.

During the Lama's stay at this place, he was also visited by a chief, named Choondaw, with five thousand attendants; a man of much consequence, and a religious character, in his country, who tarried with him many days.

Upon receiving his dismissal, he made presents of three hundred horses, seventy mules, one hundred camels, one thousand pieces of brocade, and forty thousand illeung in silver. At the end of four months, the weather becoming moderate, and the snow being in great measure dissolved, the Lama proceeded on his journey, and was attended by the chief of Lanjoo with all his troops, for seven days, when the Lama dismissed him, and continued his journey eight days farther, until he arrived at a considerable city, called Toomdawtoloo, in the province of Allasseah, where he was met by prince Cheewaung, son-in-law to the Emperor, who he received sitting in his tent, and by whom he was presented with one hundred horses, one hundred camels, twenty mules, and twenty thousand illeung in silver. The next day the Lama pursued his journey, accompanied by the prince Cheewaung: and at the end of nine days, arrived at Nessaur, a very large city, where Prince Cheewaung took his leave. The officers of government at this town, made the Lama many presents, and behaved with the most particular attention and respect.

After two days journey from the city of Nessaur, the Lama reached a town called Tawbunkaykaw, in the district of Hurtoosoo, where he was met by nine chiefs of the province of Hurtoosoo; each of these made their respective presents, to the amount of forty-five thousand illeungs of silver and continued to attend him, in his journey, for sixteen days, to a town called Chawcawnsooburgaw, where, at their joint entreaties, he halted two days, at the end of which they presented him with two hundred horses, twenty camels, five hundred mountain cows, and four hundred illeung in silver, and then received their dismissal.

The journey of the Lama was continued for twelve days, until he arrived at the town of Khawramboo, where he was met by a messenger, called Tawmbaw, from the Emperor, with a letter of congratulation, and presents, which consisted of a curious, and rich carriage, on two wheels, drawn by four horses and four mules, one palanquin, two strings of pearls, two hundred pieces of yellow silks, twenty flags, twenty chubdars, and sutaburdars. These compliments, which were received by the Lama, with great

humility, were, notwithstanding, offered with the most profound respect; and he continued his journey towards the capital.

After six days he arrived at Taygaw Goombaw, where he was met by the prince, the Emperor's first son, and Cheengeeah Gooroo, a priest, or man of the first religious order; together with ten thousand troops and attendants. The prince was received by the Lama at his tent, who continued upon his seat, until the prince arrived at the door, where the Lama met him, and taking him by the hand, led him to his seat, which was formed of several embroidered cushions, of different sizes, each laid upon a boarded platform; upon the largest of which the Lama placed himself, and seated the prince upon a small one, at his left hand, which he, however, would not occupy, until the Lama had first received from him a string of very valuable pearls, sent by the Emperor. On the next morning the Lama, accompanied by the prince and his followers, proceeded on his journey for nineteen days, when he arrived at the city of Tolownoor, where, during seven days Cheengeeah Gooroo entertained the Lama, and the prince, and presented the Lama, at one of these entertainments, with forty thousand *illeung* of silver, and other customary presents.

After this continuing their journey for fifteen days, to a considerable town, called Singhding, he was met by another prince, a younger son of the Emperor, who, after being introduced, and his presents received, informed the Lama, that the Emperor was arrived at a country seat, called Jeeawaukho, about the distance of twenty-four miles from Singhding, whither he had come to receive the Lama, and where there were most beautiful and extensive parks and gardens, with four or five magnificent houses.

The Lama proceeded next morning, attended by the princes, &c. to wait upon the Emperor; and being arrived within about three and a half coss, or seven miles, of the Emperor's residence, he found the troops of the Emperor formed in a rank entire, on each side of the road, between which He, and the princes, with his brother, and six of his followers only (the writer of this was one of his attendants at this time by the Lama's

particular desire), passed on all the way to the palaces of Jeeawaukho ; and upon the Lama, &c. entering in the inner garden, where the Emperor's own palace is situated, the Emperor met him at the distance of at least forty paces from his throne, on which he usually sat ; and immediately stretching forth his hand, and taking hold of the Lama's, led him towards the throne, where, after many salutations, and expressions of affection and pleasure, on both sides, the Lama was seated by the Emperor upon the uppermost cushion with himself, and at his right hand. Much conversation ensued ; and the Emperor was profuse in his questions and inquiries, respecting the Lama's health, the circumstances of his journey, and the entertainment he had met with upon the road. Having satisfied the Emperor as to these particulars, the Lama presented him with the rarities he had brought for that purpose ; all of which the Emperor received in the most gracious manner. After about an hour's conversation, the Lama withdrew, being presented by the Emperor with one hundred thousand taunk, or illeung of silver, and many hundred pieces of curious silks, some strings of pearls, and other curiosities of China. Each of his attendants were, also, presented with one hundred taunk in silver, and some pieces of brocade.

The Lama then withdrew, and was conducted to a magnificent palace, about one mile from the Emperor's, which had been erected for his abode.

On the next day the Emperor, with the princes, and many nobles of the court, attended by five thousand troops, visited the Lama ; who advanced half way to the gate to meet them, where he received the first salute from the Emperor. The usual compliments on both sides having passed, the Lama entreated the Emperor to take the seat to the right, which, with some reluctance, he complied with ; but before the Emperor took his seat, he presented the Lama with the following presents : two lockbaws, or cloaks of curious and most valuable furs ; one string of rich pearls ; four thousand pieces of brocades ; fifty thousand taunk of silver ; and two curious pictures, ornamented with jewels.

After some indifferent conversation, the Emperor then communicated his wishes more at large, with respect to the desire he felt, of being instructed in

some mysteries of the Lama's religion. They accordingly withdrew, attended only by Cheengeea Gooroo, to another part of the palace, where three seats were prepared, the one in the center, larger than either of the others in extent, and rising considerably higher, upon which the Lama seated himself, placing the Emperor on that lower, which stood to the right, and Cheengeea Gooroo on that at his left. The Lama then, bending his head towards the Emperor, whispered in his ear for about a quarter of an hour, and then setting himself upright, began to repeat aloud certain tenets, or religious sentences, distinctly, which the Emperor and Cheengeea Gooroo continued to repeat after him; and in this manner each sentence was repeated, until the Emperor and his Gooroo were perfect in them. This ceremony lasted upwards of three hours, whilst all their attendants were kept at a considerable distance, in the outer apartment, except two or three devout men, whose attendance on the Lama, at certain intervals of the ceremony, was necessary, and were occasionally called in.

The ceremony being concluded for that day, the Lama attended the Emperor half way to the gate, where they separated, and each retired to their respective palaces of residence. After four days the Lama, by an invitation, waited on the Emperor at his palace, where they were entertained for some time with music, and the dancing of boys. After the entertainment, Cheengeea Gooroo, arising from his seat, behind the Emperor, came in front, and addressing him, told him that the Lama wished to mention to him a circumstance, which friendship required him not to neglect. The Emperor then turning to the Lama, desired he would speak without reserve; when the Lama proceeded to inform him,—“In the country of Hindostan, which lies on the borders of my country, there resides a great prince, or ruler, for whom I have the greatest friendship. I wish you should know and regard him also; and if you will write him a letter of friendship, and receive his in return, it will afford me great pleasure, as I wish you should be known to each other, and that a friendly communication should, in future, subsist between you.” The Emperor replied, that his request was a very small one indeed, but that this, or any thing else he desired, should be readily complied with: he continued to

inquire of the Lama what that prince or governor's name was, the extent of the country he ruled over, and the number of his forces, &c.? upon which the writer of this narrative was called into the presence by the Lama, and desired, by him, to answer the inquiries of the Emperor, respecting the governor of Hindostan, as he, the writer, had been often in his country. The writer then informed him, that the governor of Hindostan was called Mr. Hastings, that the extent of the country he governed was not near equal to that of China, but superior to any other he knew, and that the troops of that country upwards of three lacks of horsemen. The conversation then took another turn for half an hour, when the Lama withdrew. During twenty-six days, that the Emperor and Lama continued at the palaces of Jecawaukho, several visits were mutually paid, in the most friendly and intimate manner. The Emperor still continuing to make rich presents to the Lama, whenever he visited him.

Upon their departure from Jeeawaukhq towards Piechein or Pekin, the Emperor, with his retinue, took a road which lay a little to the left, in order to visit the tombs of his ancestors; and the Lama, attended by the princes, and Cheengea Gooroo, proceeded on the direct road towards Pekin, for seven days, till they arrived at a palace called Sewarah Soommaw, in the neighbourhood of Pekin, about two miles without the exterior wall of the city, where the Lama was lodged in a very magnificent house, said to have been built for his reception. Here, during five days, he was constantly attended by many of the Emperor's relations, from the city, and almost all the nobility of the court.

The ceremony of introduction, and mode of receiving the blessing of the Lama, at the time of being presented to him, may here be best remarked. When any of the princes, or immediate relations of the Emperor's were presented, they were all received by the Lama, without moving from where he sat, but they were distinguished by this laying his bare hand upon their heads, whilst he repeated a short prayer, or form of blessing. The nobility, or men of the second rank, when introduced, went through the like ceremony, except, that the Lama wrapt a piece of clean silk round his hand, and in that manner rested it on their heads, whilst he repeated the

blessing ; and for those of inferior note, a piece of consecrated wood, of about half a yard long, was substituted, and held by him in his hand, with the end of which he touched their heads, in like manner as he had the others with his hand.

After five days residence here, during which time he was almost continually employed, in conferring his blessing, as above, information was brought him of the approach of the Emperor towards Sewarah Soommaw, and that he was at the distance of nine or ten coss. The Lama proceeded, next morning, to meet him, and halted at a country house of the Emperor's, about eight miles from Sewarah Soommaw, to refresh. Here he received a message from the Emperor, requesting him not to fatigue himself by coming any farther. The Lama in consequence halted, and sent his brother, with several others, to meet the Emperor, and present his compliments. Upon the Emperor's arrival, the Lama met him at the door, and, taking him by the hand, conducted him to an apartment, where they conversed and drank tea together. After an hour, the Lama was conducted to another house, prepared for him in the garden, by the Emperor himself, who took leave at the door, and returned to his own. He then sent for his eldest son, and gave him orders, that on the next morning, he, with a splendid retinue, should attend the Lama, and conduct him to see all his country palaces, places of worship, &c. in the neighbourhood of Pekin ; and also to the great lakes, upon which were two large ships, and many smaller vessels ; and that he would be attentive to point out to the Lama every thing that was curious about the city.

The prince immediately waited upon the Lama at his house, and informed him of the orders he had received from the Emperor ; and that he, with his attendants, and Cheengeea Gooroo, would be in readiness to attend him accordingly.

Next morning the prince attended the Lama, and conducted him to the famous gardens, and palace of Kheatoon, where only eight of the Lama's attendants were allowed to enter. After examining all the curiosities of the garden, he passed that night in the palace. The two following days were

taken up in the like manner ; viewing different places, and curiosities about the city. Reposing himself for the night in the house he had before occupied, he was visited, the next morning, by the prince, the Emperor's eldest son, who informed him, that many of the Emperor's favourite women were in a palace, in a distant part of the gardens, and that they had expressed much anxiety to see the Lama, and receive his blessing ; and that it would be agreeable to the Emperor's wishes, that he, the Lama, should visit them, which he accordingly did : and being placed opposite a door of their apartments, upon an exalted seat, a purdow, or skreen, of a yellow kind of gauze, being dropt before the door, the ladies approached it, one by one, and having just looked at the Lama, through the gauze ; each, according to her rank, and abilities, sent her offering or present, by a female servant, who delivered it to one of the Lama's religious companions, that were allowed to continue near him ; and upon the present being delivered to him, and the name of the person announced, he repeated a prayer, or form of blessing, for each ; all the time bending his head forward, and turning his eyes directly towards the ground, to avoid all possibility of beholding the women. This ceremony, which took up four or five hours, being ended, the Lama returned to the place he had occupied for some nights past, where he continued that night, and the next morning returned, with the prince, and his attendants, to the gardens, where they had left the Emperor.

The next morning the Lama visited his Majesty, and was received with the usual respect and ceremony. After conversing for some time, respecting the curiosities that the Lama had examined for some days past, the Emperor told him, that he had still a greater to shew him, than any that he had yet visited ; and, added he, it shall be my own care to carry you see it ; whereupon, rising from their seats, the Emperor took the Lama by the hand, and leading him to a temple, in a different part of the garden, he shewed him a magnificent throne, and informed him, that it was an ancient, and invariable custom, of the Emperor's of China, to seat themselves upon it, at certain times, to hear and determine all matters of complaint, that might be brought before them : and that such was the extraordinary virtue of this seat, that

according to the justice, or injustice of the Emperor's decrees, his existence or immediate death depended. This temple, and seat of justice, he said, had been erected by divine command, and had existed for many thousand years.

After having passed an hour, or two, in explanation of this famous temple, the Emperor returned to his palace ; and the Lama accompanied Cheengeea Gooroo to the house of the latter, in the same gardens, where he was entertained with great respect ; and during the whole night the Lama did not go to sleep, but continued in prayer with Cheengeea Gooroo, and instructing him in certain forms of religion, and prayer. In the morning, on the Lama's departure for his own house, he received rich presents from Cheengeea Gooroo. The Lama reposed there for two days, when he was attended by the prince, and Cheengeea Gooroo, according to the Emperor's commands, to conduct him to the great pond or lake, on which are two famous vessels of the Emperor's, of a most extraordinary size, and construction ; each having five or six stories of apartments, one above the other ; all of which are carved, and gilt, in the most curious and superb manner.

There are two islands in the lake ; on one of which stands the Emperor's private palace, where his women are kept, and which can only be approached by boats. On the other island stands a very magnificent Chinese Putawlaw or temple of public worship, which is approached by a handsome stone bridge : here the Lama passed the night ; and in the morning proceeded to visit the very famous Putawlaw, or temple of public worship, in the city of Pekin, where hangs a bell, which, the Chinese assured the writer of this narrative, weighs upwards of twenty thousand maunds, and requires an hundred men to ring it. This, however, never is attempted, but to call the people to arms, in case of invasion, insurrection, or on public thanksgivings for any signal blessing, or victory.

Having passed some hours in prayer at this place, the Lama returned to his place of abode, near the city ; and after three days, he was visited by the Emperor, on his way to the royal palace, in the fort, which stands in

the center of the city of Peking. On the following day, the Lama visited him there, and was received with great pomp, and every mark of respect, inso-much, that the Emperor met him at the door, and taking him by the hand conducted him immediately into the private apartments of the Empress, whither no person whatever was suffered to attend them. Their visit to the Empress lasted about half an hour, when they returned into public; where they sat and conversed for an hour longer, and the Lama then returned to his own house.

After some days, the Emperor having informed the Lama, that he wished to perform some acts of devotion at one of the principle temples of worship in the city; they met there at the time appointed, and after having continued in prayer together, for two or three hours, attended and assisted by Cheengeea Gooroo, and a few of the Lama's religious friends, they departed, and returned, the Emperor to his palace, and the Lama to his own house.

Several meetings of this kind occurred at the same place of worship, between the Emperor and the Lama, during a period of some months; and as it was generally the custom to have some refreshments of fruits, &c. at the temple, after their acts of devotion were finished, the Lama, at one of these entertainments, took the opportunity, in hearing of the writer of this, and many others, to remind the Emperor, that he had some time before mentioned to him a Prince, or Governor, of Hindostan, called Mr. Hastings, with whom he, the Lama, held strict friendship; and repeated his wish, that the Emperor should know him, and hold friendly intercourse with him also; by writing to him, and receiving his friendly answers. Much more was said by the Lama on this subject; to all of which the Emperor replied, that he could only assure the Lama, he joined most heartily with him in what he wished, as it would give him much pleasure to know, and correspond, with the Governor of Hindostan, his friend; and to convince him of his sincerity, he would, if the Lama desired it, cause a letter to be immediately written to the Governor, in such terms as the Lama would dictate; or, if the Lama thought it would be more effectual, towards establishing the

friendship he wished, that the letter should be in readiness, when the Lama took his departure from China; and that he should take it with him, and have the care of forwarding it, in such manner as he thought best, to the Governor of Hindostan. The latter mode the Lama made choice of, and expressed much satisfaction.

After this, many days were passed by the Lama, at his own house, as well as at the house of Cheengeea Gooroo, in conferring his blessings upon all ranks of people, who continually crowded to him for that purpose, inso-much, that the writer of this believes, that there was not a man, of any denomination whatever, in the extensive city of Pekin, who did not, during the time of the Lama's living there, come to him, and receive his blessing in the manner already described. At some times the whole day, and greatest part of the night, was occupied in this manner. One evening the cold was so great, and the snow fell so heavy, that the Lama was prevented thereby from returning to his own house; he slept therefore at Cheengeea Gooroo's, and in the morning they visited the Emperor together, after which they retired to their respective habitations. Within an hour after the Lama's return to his own house, without the city, which he made his place of residence, in preference to the apartments in the Emperor's palace in the fort, that were provided for him, he complained of a violent head-ach, and in less than an hour more, he was seized with a most violent fever, which continued very severe, until about the same hour next day, when his disorder was discovered to be the small-pox, by many making their appearance all over his skin.

This discovery threw all his friends and attendants into the utmost affliction, as, from their established prejudices and apprehensions of that disorder, they entertained little or no hopes of his recovery. The news of the Lama's illness very soon reached the Emperor, who immediately sent for his own principal physicians, and with them proceeded to the Lama's house, and having seated himself by his bedside, took him by the hand; and for a considerable time, did not cease to encourage him, with the most soothing and affectionate language, assuring him that his prayers should be constantly sent forth for his speedy recovery. He afterwards turned to the physicians,

and holy men, that were, upon the rumour of the Lama's illness, assembled, charging them that they would, in no shape, neglect their respective duties. The former, in administering every remedy that could be devised, and the latter in offering up constant prayers, for the Lama's recovery. The Emperor also ordered several large paintings, representing human figures in almost every stage of the small-pox, to be hung up in the room before the Lama; and having seen all matters thus arranged, he gave strict orders to the prince, his first son, and Cheengeea Gooroo, to remain in constant waiting with the Lama; and that nothing which could be procured in China, should be wanting, that might tend to mitigate, or ease his pain. After repeating the like orders to all those who were near him, he returned to his palace full of grief and heaviness.

After the Emperor's departure, the physicians paid every possible attention to the Lama, and administered all such remedies as they could think of. On the following morning, the Lama called for his brother, and desired that he would immediately distribute to the Khoseong, poor devout men, and others, whom he might think objects of charity, silver to the amount of three lacks of rupees, that their prayers might be deserved by him. All that day his disorder continued to increase, and on the morning of the fourth day of his illness, he again called for his brother, and six or seven of his own attendants (of whom the writer was one), whom he had occasionally distinguished for their sanctity, and informed them, that he found his disorder so much more than he could support, that he considered their prayers as the only comfort he could now enjoy, and that by joining them to his own, his heart would be entirely eased, whatever effect it might have on his distemper. They accordingly joined in prayer with him; in which they continued until near sunset of that day, when, to their inexpressible grief and affliction, he expired, as he sat at prayer between two large pillows, resting his back against the wall.

The writer describes his death to have been remarkably tranquil, considering his disorder; as he was not moved in the least out of the seat, in which he was performing his devotions.

The news was immediately communicated to the Emperor, who received

it with every mark of grief and affliction : and early the next morning he repaired to the house where the Lama died, and where the body still remained, in the same position as when he expired ; which, when the Emperor beheld, he shed many tears, and in other respects, manifested the sincerest grief.

The corpse was immediately, by the Emperor's orders, put into a coffin, with great quantities of all kinds of spices, and rich perfumes : and upon his return to his palace, he gave orders, that a small temple, in form of those in which they deposit the objects of their worship, of pure gold, should be immediately prepared, large enough to contain the coffin, when set upright ; which after seven or eight days, was, according to his orders, in readiness. The following morning the Emperor proceeded from his palace to the house in which the remains of the Lama lay, in the same magnificence, and pomp, as when he visited the Lama in his lifetime, with the addition of one thousand Khoseong, or holy men, attending him ; and having the golden temple carried with him, fixed on poles, and borne upon men's shoulders. Upon his arrival at the house where the corpse lay, he caused the temple to be set up, within the temple of worship, belonging to the house of the late Lama, and the corpse to be deposited in it, and joined in prayers with those that attended him, for four hours. He afterwards distributed silver to the amount of four lacks of rupees, to the Khoseong, and then returned to his palace.

The friends and followers of the deceased Lama were overwhelmed with grief, and remained, for upwards of two months, confined to the house, by the heavy snow, and severity of the cold. At length, when three months were nearly expired, and the weather became more favourable, the Emperor with all his retinue, came to their place of residence, at the house where the Lama's corpse lay ; and, after having gone through some forms of prayer, with the Khoseong, in the temple where the corpse was deposited, he ordered silver, to the amount of one lack of rupees, to be left as a kind of offering before the coffin, besides many pieces of rich brocades, and other silks.

The Emperor also ordered presents of silver and silks, to a considerable

amount, to be given to the Lama's brother, as well as to all those of his friends, whom the Lama, during his life time, had distinguished by his particular notice, and which they severally received.

The Emperor afterwards sent for the Lama's brother, into another of the apartments of the house, and told him, that every thing was now in readiness for his departure, with the corpse of the Lama, to his own country; that the season of the year was also favourable, and that he hoped he would have a safe and prosperous journey: that he trusted in the Almighty soon to hear of his arrival there; but above all other things he would impatiently long to hear of the Lama's regeneration, which he strictly, and repeatedly charged his brother to inform him of, with the utmost dispatch, after it had happened, first by letters; but that he would expect that the Lama's brother himself would return again to China, with the joyful tidings, as soon the Lama had completed his third year, taking care to give the Emperor information when he intended to quit his own country, that the necessary preparations might be made upon the road for his journey.

The Emperor also informed him, that a copper temple had been constructed, by his orders, large enough to contain that of gold, in which the Lama's coffin stood, as well the coffin with the corpse, and that one thousand men, for the carriage of the whole, should be in readiness to proceed with him, to a certain distance, from whence it would remain with himself in what manner he thought best to convey the corpse to his own country, as he would find every attendance and attention upon the road, the same as when the Lama had passed in his life time; and to obviate any doubts, that might occur to him, on that account, the Emperor ordered two trusty officers, with two hundred horsemen, to attend him until he should reach his own country. The Emperor then gave him his final dismissal, conferring upon him, at the same time, a distinguished title: and, on the third day following, the Lama's brother, with all his friends and followers, departed from Pekin; the Lama's coffin being moved, as the Emperor had ordered, within the temples of gold and copper. They proceeded, the first day, about three coss and a half, or seven miles, where the Lama's brother gave orders that the coffin should be taken from within the gold

and copper temples ; and that they should be taken asunder, and carefully packed up, for the convenience of carriage, which was accordingly done: the coffin being then secured in many wrappers of waxed silk, it was laid on a palanquin, or kind of bier ; and in this manner conveyed, upon men's shoulders, during the journey to their own country ; which, on account of the many halts that it was found necessary to make, lasted for seven months and eight days, from the day of their departure from Pekin, until their arrival at Digurchee, or Teshoo Loomboo, the place of the Lama's residence when he lived. Here his remains were deposited in a most superb pagoda or monument, built for that purpose.

And the two temples of gold and copper, brought from Pekin, were carefully reformed, and set up in the pagoda, or monument, immediately over the spot where the corpse was laid.

Nothing but the great reverence and respect, paid to the Lama in his life time, by the inhabitants of the different countries through which he passed to China, could equal the attention observed by them to his remains, all the way as he was carried back again : the multitude continually crowding round the coffin, with their prayers, and presents ; and those who could only touch it, or even the palanquin, or bier, upon which it was borne, were considered as peculiarly blessed.

FINIS.