

It will be an interesting point to ascertain if the Diamonds of Hindustan can be traced to a similar rock. It may also be in the power of others more favorably situated than the writer, to ascertain, if there be any foundation for the vulgar opinion of the continual growth of the diamond. Dr. Brewster's opinion is rather in favour of it than otherwise. It is certain that in these hot climates crystallization goes on with wonderful rapidity, and I hope at some future period to produce undeniable proofs of the recrystallization of Amethyst, Zeolite and Felspar, in alluvial soil.

### III.

*Some Account of the Country of Bhútán, by Kishen Kant Bose.*

TRANSLATED BY D. SCOTT, Esq.

Extent and  
boundaries of  
the Country of  
Bhútán.

THE Country of Bhútán is bounded on the South by the territories of the Honourable Company and of the Raja of Cooch Behar; on the East and South by Asam, on the North by the Lhassa territories; by Mem, or the Lepha Country, on the west, and by Digurche on the North West. The country extends in length from East to West in some places 20 days, and in some parts 25 days journey; but is less in breadth, being from South to North from ten to fifteen days journey. The Bhútán terri-



tory is entirely mountainous except on the south, south west and eastern parts, where there is level land. The low lands if well cultivated are capable of producing a revenue of seven or eight lacs of rupees; but they are in general waste, and at present the whole revenue of Bhútán, including mol, and sayer, and all items of collection, does not probably amount to three lacs of rupees.

It is related by the people of Bhútán that to the North of Lhassa there is a country called Lenja, in which Lam Sapto, or the Dherma Raja formerly dwelt. From that place he went to Lhassa, and after residing there for some time he arrived at Púnakha in Bhútán, which was at that time ruled by a Raja of the Coch tribe. When the Dherma Raja arrived there he began to play upon a kind of pipe, made of a human thigh bone, and to act contrary to the observances of the Coch tribe, and to perform miracles, at which the Coch Raja was so terrified, that he disappeared with his whole family and servants under ground. The Dherma Raja finding the fort empty, went in and took possession, and having deprived of their cast all the followers and slaves of the Coch Raja, who remained above ground, he instructed them in his own religious faith and customs: their descendants still remain at Púnakha and form the cast or tribe called Thep. In this way the Dherma Raja got possession of Púnakha, but on consideration that the sins of his subjects are attributable to the ruler of a country, instead of setting himself on the throne, and exercising the Sovereign authority, he sent to Lhassa for a Tibetan, in order to secure possession of the country; and having made him his prime minister and called him the Deb Raja, he occupied himself entirely with the cares of religion and contemplation of the Deity. At that time the respective boundaries, tribute, and authority of the different Rajas or Governors of Bhútán were settled as they continue to this day, as will be more particularly detailed hereafter.

All the people of Bhútán considered the Dherma Raja as their spiri-



also favored in like manner by the courts. In all ways the ryots are harassed; whatever rice they grow, is taken almost entirely for revenue by the Government, and they are also obliged to deliver the grass and straw. Of wheat they retain a larger portion, and they do not give to Government any part of their dhensi. All the colts that are produced from their mares, and all the blankets they make, are also taken by the Officers of Government at a low price. They are also bound to furnish fire-wood, spirits, and grain for the Government Officers, and the husks and straw for the cattle, and are further obliged to carry all the bales of goods in which the Officers of Government trade gratis. For exemption from the last grievance, those who can afford it, pay something to the Deb Raja, which of course renders it still more burdensome on those who cannot do the same.

Sál, Saral, Sisu, Gambori and Sida trees are produced in the lowland, and small hills, for two days journey. On the interior hills, nothing but fir trees are to be seen: the wood is used for fuel and all other domestic purposes, and as it is full of resin it also serves for lamps.

There was formerly no mint in Bhútán, but when the Bhúteas carried away the late Raja of Cooch Behar, they got hold of the dies, with which they still stamp Narainy rupees. Every new Deb Raja puts a mark upon the rupees of his coinage, and alters the weight. The Dherma Raja also coins rupees, and besides them, no one else is permitted to put their mark upon the rupees, but there are mints at Paro, Tangso, and Tagna.

*Route from Bijni to Andipur in Bhútán.*

TO the north of Gowal-para lies Bijni, the residence of Ballit Narain. To the west of Bijni, nine coss, is Bísjora or Bírjorra, situated on the confines of the Company's territories, in the purgunnah of Khuntaghat. Half a coss north of this place the Bhútán territories commence with the Zemindari of Sidli. Three coss west from Bijni, we crossed the Ayi



river, it is about eighty yards broad and fordable except in the rainy season. To the north-west of Bisjorra lies Sidli, distant six coss, the residence of Súraj Narain, Raja of that Zemindari. The intermediate country is covered with long grass, with a few huts here and there, which are not observable until the traveller is close upon them. The jungle is very high, but there is a track or footpath as far as Sidli. From Sidli to the Northern hills there is no road in the rainy season, or from Bysakh to Kartik : in the month of Assin the jungle begins to be burned, and after this operation has been repeated several times, the road is cleared. The passage through this jungle is attended with innumerable inconveniencies of which the following are some. From Bijai to the hills, the whole country is covered with a species of reed called *Khagrah*, interspersed here and there, with forest trees. The jungle is of such height that an elephant or rhinoceros cannot be seen in it when standing up, and it is so full of leeches that a person cannot move a hundred yards, without having his body wherever it has been scratched by the grass, covered with these animals ; so that a single person cannot get rid of them without assistance. In this jungle, when the sun shines, the heat is intolerable, and when the sun ceases to shine, a person cannot remain in it without a fire, on account of the innumerable mosquitoes and other insects with which it is filled. When the sun shines they retire, but in the evening and morning, and all night, men and cattle are tormented by them, and they are only to be dispersed by the smoke of a fire. In this jungle there are tygers, bears, elephants, rhinoceroses, buffaloes, monkeys, wild hogs, deer, &c. but from nine o'clock in the morning until three in the afternoon, they keep in the jungle, and are seldom seen except in the morning and evening. To the north of Sidli six coss, lies the village of Bengtolli ; between these places there is nothing but jungle, and at Bengtolli there are only four or five families. To the north-west of Bengtolli lies Thannah Gendagram. There is here a party of Bhúteas but no village, nor are there any houses on the road ; the same sort of jungle continues, but begins at Bengtolli to be interspersed more thickly with Sal trees. Just before arriving at Gendagram, we crossed the new and old Bhúr rivers about eighty yards broad, and fordable, except in the rains. To the north-west



of Gendagram, six coss, lies the village of Zilimjhar, containing about fifteen or twenty families of the Mech caste. The road is a continued jungle with trees, and without a single habitation or cultivated spot. The Meches cultivate rice and cotton, and a space of about a mile in diameter is cleared around the village. One coss west of Gendagram we crossed the Champamati river, about twenty yards broad and exceedingly rapid. It is fordable except after heavy rain. To the west of Zilimjhar eight coss lies Kachubari containing five or six Bhútea houses called Changs. There are a few houses and rice fields at one place on the road. The country is covered with forests, and the long weeds begin to disappear. As far as Kachubari the ground is level, but somewhat higher than the intermediate space between Zilimjhar and Sidli. West of Zilimjhar we passed the Dalpani, a river of the same description as the Champamati. To the north of Kachubari, six coss, lies Pakkeehagga which is merely a large stone on the side of the river. The road leads through a forest of Sal trees and runs chiefly along the banks of a river: at Pakkeehagga small hills commence; there are no habitations on the road. One coss north-west of Kachubari, we crossed the Sarabhangha river. It is about eighty yards broad and exceedingly rapid but is fordable except after heavy rain. To the north of Pakkeehagga, eight coss, is the hill of Bissu-sinh where the Súba of Cherang resides during the cold weather. There is no village here nor on the road, which runs over small hills, and through forests of Sal and other trees. We crossed three small streams on this march without bridges. To the north-west of Bissu-sinh, sixteen coss, lies Dúbleng, where there is one Bhútea house. There are no villages on the road, but the country to the west of Dúbleng is inhabited, and furnished us with porters. The road leads over to the hill of Kamli-sukka, a very lofty mountain, from which the Berhampooter and the Garrow hills are distinctly seen; the road is about a cubit broad, and passable for loaded horses. There are no bridges on this day's route. We started before sunrise and arrived at Dúbleng at ten o'clock at night; the hills are bare towards the top, but lower down they are covered with trees, and a few fir trees begin to be seen on the north-west declivity of Kamli-sukka. At the bottom of this hill, previously to arriving at