

and other prominent peaks. All such mountains are closely associated with the ancient religious worship of the inhabitants. The wild forces of nature are personified and deified; the goddess Devi especially is supposed to haunt the summits and the passes, where wind and frost and snow are in the common course of things. At the head of each frequented pass, travellers are supposed to make some offering to this divinity. It may be only a rag, a scrap of sheep-skin, or a stone, but in some places mounds or pillars of stone have been erected, and in others the structures are of the skulls of animals.

At Kunzum (Camp 51) we halted to give our beasts of burden a two days' rest, and as soon as our escort heard of our purpose they announced their intention of departing. The direct route to Ladak, which we had professed ourselves desirous of following, lay by Rudok, a place which the officials at Gerge and Thurgo seemed determined that we should not visit. The longer route gave us better geographical results, and the escort, perceiving that we were not likely to alter our plans, relieved us of their company but left us the guides.

At Kunzum the valley afforded good shelter from the wind, but was so narrow as to render the measurement of a base-line rather troublesome. On the hills above the camp, where the wind was high and the temperature low, our work had to be accomplished under great difficulties. Leno and I observed and recorded by turns, but even with this division of labour the exposure was prolonged, and resulted in chills which necessitated recourse to the medicine chest. Survey work was diversified by attention to the uncomplaining animals, whose sores I washed and dressed, while Pike went out to make provision for our larder. Yak were plentiful in the neighbourhood, and one day, looking from a hill station, I