

rapidity with which my patients were relieved, ensured me a large dental practice. On some days it was difficult to go out of doors without being waylaid by sufferers or applicants for medicine. One morning, after having attended to many patients, I thought I might venture forth for a walk, but at the door I was met by the Yu Bashi holding a man, who extended his arm towards me and muttered "Issok, issok" (hot, hot). According to native notions diseases were either "hot" or "cold," and it was the duty of the medicine man to determine which description applied to the case on hand. I felt the man's pulse and found it normal; his tongue was of the proper hue, and his temperature was not high; still he kept repeating the word "Issok, issok," with which I thought myself familiar. I re-entered my room and brought out a box of pills, which I knew could do no harm. The man had a look of surprise as I proceeded to administer the drug, but just then Raju approached, and, after a little questioning, informed me that the applicant had said, not "Issok" (hot) but "Issuk" (donkey), asking payment for the hire of his donkey the previous day.

In the hope of obtaining guides and other assistance for a journey towards Ladak to meet the overdue men, I entered into negotiations with the Chow-Kuan of Kiria, and, while these were pending, pitched my camp on the high plateau I had already crossed. The place was exposed, waterless, and destitute of fuel, but its position was suitable for the purpose of measuring a base-line and determining the height of the principal adjacent peaks, including the double peak already mentioned. During the first day I had clear weather, but afterwards a dense haze overspread the country, so that even the near foothills were obscured, and surveying became impossible. For ten days I waited in that cheerless place, hoping that the veil would rise; and the tedium became intolerable.