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THE

HISTORY, ANTIQUITIES, TOPOGRAPHY AND STATISTICS OF EASTERN INDIA

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THE

HISTORY, ANTIQUITIES, TOPOGRAPHY, AND STATISTICS

OF

EASTERN INDIA;

COMPRISING THE DISTRICTS OF

BEHAR, SHAHABAD, BHAGULPOOR, GORUCKPOOR, DINAJEPOOR, PURANIYA, RONGGOPOOR, AND ASSAM,

IN RELATION TO THEIR

GEOLOGY, MINERALOGY, BOTANY, AGRICULTURE, COMMERCE, MANUFACTURES, FINE ARTS, POPULATION, RELIGION, EDUCATION, STATISTICS, ETC.

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BY

MONTGOMERY MARTIN,

AUTHOR OF THE "*History of the British Colonies*," &c.

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Volume II

BHAGALPUR, GORAKHPUR

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INTRODUCTION.

The present volume of the official survey of "Eastern India" includes the Zilahs or districts of Bhagulpoor, Goruckpoor (northward division) and Dinajepoor. The particulars given of the social state of the numerous inhabitants of these fertile and important Provinces are equally, if not more valuable and interesting with those detailed in the preceding volume. There may be some individuals who cannot appreciate the merit of the minutiæ which this survey presents, but the philosophic mind will arrive at juster conclusions respecting the character and condition of the people by means of this very minute specification, than by any other mode of ratiocination. The merchant and the capitalist will be also the better enabled to judge of the capability of the country for the speculations of commerce, and the employment of capital [in particular see Dinajepoor Appendix for the monthly household expenditure of families of different ranks]—and dependent as the proprietors of the East India Company now are for their dividends on the territorial revenue of India, the circumstantial account of the rent, tenure and produce of land—and the management of public and private estates, will prove of inestimable value. Since the appearance of the preceding volume, many old Anglo-Indians have declared that this survey has presented them with a clearer view of the actual frame-work and anatomy of society in the East, than any thing they saw or heard during their sojourn

in Hindostan. The famine now devastating the Upper Provinces of the Bengal Presidency, gives an additional, painful interest to the details which this survey presents of the physical condition of the people.

The desire to preserve as many details as possible relative to the landed tenures and the cultivation of private estates in Bengal and Behar, has added considerably to the size of the volume, while at the same time its intrinsic worth has been much augmented.

The ensuing volume, which concludes the survey, will contain the Zilahs or districts of Puraniya, Rungpoor and Assam.

NOTE : Page Numbers of Vol. III are in continuation with Vol. II of the same book. This is for the information of the readers.

Publisher.

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For Montgomery Martins Edition of the Official Survey of Bhagalpur.

HISTORY, TOPOGRAPHY, ANTIQUITIES, &c

OF

EASTERN INDIA.

BOOK I.

DISTRICT OF BHAGULPOOR.

CHAPTER I.

AREA, TOPOGRAPHY, RIVERS, LAKES AND MARSHES, METEOROLOGY, &c.

This district occupies the S. E. corner of the Mogul province of Behar, together with a small portion of Bengal; but would appear at one time to have been entirely included within the Muhammedan kingdom of the latter name. Its greatest length, from the boundary of Virbhum on the Dwarka to that of Tirahut on the Tilawe, is about 133 miles in a N.N.W. and S.S.E. direction; and its greatest breadth, crossing the above line at right angles, from Rajmahal to the boundary of Virbhum near Chandan, is about 80 miles. According to Major Rennell its southern extremity, at Chandrapur on the Dwarka river, is in 24° 4′ N.; and its northern extremity, on the Tilawe, extends to 25° 49′ N. Its eastern extremity on the Ganges near Gaur is 15′ W. from the meridian of Calcutta; and on the hills of Gidhaur it extends about 2° W.

By tracing the boundaries, so far as they could be ascertained on the map of Major Rennell, it contains about 8224 square British miles: but the extent cannot in this manner be ascertained with much precision; for in the whole district there are very few boundaries that are tolerably well defined. Every proprietor of land alleges, that his boundary extends farther than his neighbour in that direction will allow; and

as the whole boundaries of the jurisdiction have been fixed by the extent of certain properties, and not by any great lines marked by nature, the whole outline of the district is uncertain, except where decisions of the courts of law have determined the disputed parts.

Soil is varied; but the parts fit for the plough seem uncommonly rich, and want only pains to become highly productive. A very considerable extent is occupied by mere rock, totally incapable of cultivation; and this is the case not only on the hills, but in a few places on the plains. A much greater extent is covered with fragments of rock of various sizes. On the hills these fragments are so large and numerous, that, could the plough be used on account of the declivity, the nature of the soil would render its use impracticable yet in many parts such a soil is very far from being barren, and such alone is the land cultivated by the mountaineers of Rajmahal. In their fields fully a half seems to consist of angular masses of rock, from six inches usually to one foot in diameter, and yet their crops of cotton and arahar (pulse) equal any seen on the plains.

There is also a considerable extent of land, in which, mixed with a good soil, there are many small fragments of stone, of a size that does not impede the plough. In some parts these are considered as rendering the soil useless; but in others, land containing these small stones, is preferred for crops raised during the rainy season. The stones preserve the soil cool and moist, and encourage vegetation. The extent of poor, sandy or gravelly soil is much smaller than in Puraniya. Near the banks of the Ganges some land is overwhelmed with sand deposited from the inundations, and is called *Balubord*. It is considered as totally useless, at least in the western parts, and there the indigo planters have not discovered the advantage of sowing their plant on such land. Near the Ganges is a very light sandy soil, but still capable of cultivation. Near some smaller rivers, which inundate their banks, is some very poor land called *Usari*, which has a thin soil over a sharp dry sand. This land is too deeply inundated to yield any thing during the rainy season, and, during the dry, is too suddenly scorched to bring a crop to maturity. Even the grass, which shoots as the floods retire, is soon withered, and becomes useless either for thatch or

pasture. The extent of such is small. It is very different from the high sandy lands of Puraniya, which in the rainy season give tolerable pasture, and with manure, would give crops of grain. Near the Ganges a thin, poor land over sand gives light winter crops of pulse and linseed.

The soil in some few parts contains so much coarse sand and gravel, that it is unfit for the plough; but yields trees, and might be employed in plantations for rearing Tasar and Lac. Among the circumstances in some places alleged to render the soil totally useless, are calcareous nodules (ghanggat) mixed in the earth, and an efflorescence of soda from its surface. In some places these calcareous nodules cover the whole surface, and there not a pile of grass is to be seen; but the whole extent of such is very inconsiderable; and where the nodules are imbedded in a soil of red clay, and placed some way under the surface, they are far from doing harm. I have indeed observed no lands more productive in the district, even in the same vicinity, where it was alleged that they rendered the land totally useless, as at Bhagulpoor. The land impregnated with soda is of a very small extent; and in one place I saw it under crops of a very tolerable quality. Land of a red soil composes a great part of this district. In some parts it is mixed with so much sand as to constitute a free soil; but in general it is a stiff clay, and without artificial watering it cannot be cultivated, except in the rainy season; but it is very productive of such grains as can then be sown; and, when artificially watered, as in the gardens near Munggeer, it becomes by far the most valuable land in the district. The good land of an ash colour in the interior of the country is mostly clay, with more or less intermixture of sand; and towards the boundary of Tirahut, especially, there is much of a very light colour, approaching, when dry, to white, as in Dinajpoor. This is stiff; but in most places the soil of this colour is rather free; although in general it cannot be cultivated for winter crops without a few waterings. In some places of the interior the soil is of rather a peculiar nature, which, from its colour resembling that of an ass, is called *Kharawa*. This contains a very considerable portion of sand; but, when dry, it is very hard; and, when under water, as in worn down paths, the sand and clay separate, the former coming to the surface. On the move-

able banks of the Ganges again, where there is no red soil, there is much of a rich blackish clay; during the inundation it is so soaked, that it does not require to be watered to enable the farmer to cultivate it in winter. There is also a great deal of a rich, free, dark ash coloured soil.

ELEVATION.—Bhagulpoor is a hilly district: the hills in very few parts compose regular chains of considerable length; in most places there are passages at very short intervals, through which a traveller might pass without any considerable ascent; but in the hilly parts these passages have been avoided. In the great cluster near Rajmahal the hills themselves, notwithstanding the ruggedness of their soil, are tolerably well occupied, considering the manner in which they are cultivated, as it requires long fallows. Many however of these hills are waste, and the number of people might be considerably augmented.

The other clusters of hills are entirely waste, nor has the smallest attempt been made to introduce among them the use of the hoe. These hills are undoubtedly more rugged than those towards Rajmahal, and more vast masses of rock occupy their surface; they are of a primary formation, while the hills of Rajmahal are secondary, and some of them perhaps volcanic. The whole of these clusters, and even the hills of Rajmahal compose, in the opinion of the natives, a part of the Vindhyan mountains, which extend from the south banks of the Ganges to near Cape Comorin. In fact the natives consider the vast plain of Hindustan, forming the centre of their world, as bounded by four mountains. That on the south has been already mentioned. On the north is Himalayachal, or the Emodus of our ancients. On the east is Udayachal, the mountains of Ava, unknown, I believe, to the ancients. On the west is Astachal, the Parapamisus of ancient geographers, which separates India from Persia. Besides the more remarkable clusters of hills, there are many smaller ones, and many detached peaks, which often spring suddenly from the most level parts of the country, and sometimes from the bed of the Ganges; but in general there is a considerable extent of swelling ground near the hills, and most of the interior of the country is of this nature, although the swelling ground, and even the hills, in some parts, approach to the very bank of the Ganges.

RIVERS.—*The Ganges.*—Above Mungger* the great sacred river of the Hindus forms the boundary between this district and that of Tirahut for about thirty miles. In the time of Major Rennell, at the western extremity of this line, there was a large island in the river, the southern arm of which received the Kiyul river. This arm having become dry, the island is now conjoined to the southern shore; but a small channel remains, which conveys the water of the Kiyul to Suryagarha, and is called by that name. From Suryagarha, a place of considerable trade, the river runs about 11 miles with a very wide uninterrupted channel to the boundary of division Mungger. At the boundary of the division of Suryagarha the Ganges divides into two arms, which surround a long winding island, extending to Mungger, and giving rise to numerous disputes among the proprietors, and native officers of police of the two districts. In the time of Major Rennell there were in this space several small islands which have now united into the one above mentioned, although this is still intersected by several small channels.

From Mungger, a place of great trade, to Patharghat, the Ganges has this district on both sides for almost 60 miles. Immediately below Mungger the river, since the time of Major Rennell, has encroached much on both banks, especially towards Sitakunda, and has formed in its channel some very large islands, the property of some of which is keenly disputed by sundry persons. In many parts of this course the right bank of the river is rocky, so that it can make no farther encroachments. The channel between Sitakunda and the islands is smaller than that on the west, and in some years has been fordable. Opposite to the lower of these islands a branch of great length separates from the left bank of the Ganges, which it rejoins far below. It passes east for about 13 miles through the division of Gogri, where it is called Baharkhal. It then takes a large sweep north to reach Bihipur, a place of some trade, passing by Madhurapur, where there is some commerce. At both these places it is called merely a branch of the Ganges, and in fact this part of it, in the time of Major Rennell's survey, was the northern side of a large channel of the Ganges, which then passed Bihipur (Behpour R.) This channel is navigable in the

* Now written Monghir.

floods; but in many parts becomes quite dry during the fair season. From Bihipur it passes south about six miles to Sibgunj, a place of considerable trade, where it is called the Kalbaliya, but is navigable in the rainy season alone. It rejoins the river about five miles below.

The southern side of the same channel of the Ganges, in the time of Major Rennell passed Bihipur, but now forms a branch called Ganggacharan, which runs within the former, and on which agriculture is making rapid encroachments. Below the islands and Sitakunda we have, for about 14 miles, a very uninterrupted channel, about a mile wide, but in the dry season one half, or perhaps more, is a white glittering sand. This is chiefly on the northern and convex bank, which is low, while the water keeps near the south bank, which is a high red clay filled with calcareous nodules, strongly resisting the encroachments of the river. At the end of this uninterrupted space, towards the east, is a vast rock of granite surrounded entirely by the stream, with another adjacent to the southern bank. Both have been long dedicated to the various superstitions, which in succession have influenced the people, and the singularity of the situation still excites the devotion of multitudes. At this place is Sultangunj, a place of some trade. Below this, in the time of Major Rennell, a branch of the river took a sweep to the north, forming a large island; but this branch in the dry season is now stagnant, and in most places cultivated; while the small island, laid down by our geographer south from the larger, has now grown much larger, and has on its northern side the chief branch of the river. This island is now a subject of dispute between the people of the divisions of Lokmanpur and Kumurgunj.

Opposite to this, as in the time of Major Rennell, and extending towards Kahalgang, is a channel of the Ganges, which is called Yamuniya or Jaoniya. Very considerable changes have however taken place on these parts since the time of that distinguished geographer. The channel in its upper part has contracted very much, and has been broken off by the branch of the river, which surrounds the disputed island; while its lower has been very considerably enlarged, and is navigable throughout the year. Its channel however is again interrupted by the great river, which has carried away the islands opposite to Barari (Berraddy R.), in lieu of

which a part added to the northern bank is now claimed by the people of the Kotwali division. Still farther the river has worn away a great part of the northern bank, and has greatly enlarged the width of the lower part of the island between the Yamuniya and Ganges. The length of this island, towards the east, has however been very much curtailed, and three immense rocks of granite, north from Kahalgang, which in the time of Major Rennell were included in this island, are now in the middle of the river, forming one of the most picturesque scenes that I have ever seen. From these rocks to Patharghat the river sweeps some rocky hills, and two small remnants of the former island still resist its power. One of them, opposite to Patharghat, is supported by a rock of granite, which, when the river is low, rises a little above the surface. On the enlarged part of the Yamuniya the only place of trade is Bhagulpoor. On the south bank of the Ganges, in the whole of this extent, the only place of trade is Kahalgang; and on the northern bank the only place is Sahali, at the mouth of the branch of the river called Kalbaliya. A few miles below the mart called Sahali the Ganges sends, from its left side, a small channel, which after a course of eight or nine miles rejoins the great stream, just before that unites with the vast body of the Kosi. This channel is called Ganggaprasad, and has on its banks a small mart named Pangchgachhiya. It is only navigable in the rainy season.

From Patharghat downwards the Ganges, so far as concerned with this district, has been described in the account of Puraniya.* It only remains to give an account of some branches of the river that are included in this district, and of the places of trade on its banks. Between Patharghat and Paingti is an old channel of the river, in many places both wide and deep, but in the dry season quite stagnant, and in many places cultivated. It extends five or six miles in length, and is called merely Ganggacharan, or a branch of the river. A little below Paingti, where there is some trade, what has formerly been an island of considerable size, is now in a great measure united to the division of that name, the channel by which it was separated being now very narrow, and for the greater part of the year is quite dry.

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* See Vol. iii.

Between Teliyagarhi and Sakarigali are large islands in the river, but the principal channel goes by their northern side, and in spring the channel on their south contains little water. Below Sakarigali, where goods are exported and imported, are other more extensive islands, and the branches by which they are surrounded are navigable at all seasons. Above Masaha there is in the undoubted possession of this district an island, which is separated by a channel called Pangchgachhiya, that of late has been fast advancing to obliteration.

Since the time of Major Rennell the bend of the river between Masaha and Rajmahal has been entirely obliterated, the main channel of the river passing straight between the two places. The old course is now marked by a channel, in some places cultivated, and called the Baramasiya. On this part of the river Rajmahal is the only place of trade. Opposite to Udhawanala (Oudanulla R.) the river has made many changes since Major Rennell drew the plan of the lines erected there by Kasem ali.* It has at one time encroached, and carried away almost the whole fort; but it has since retired to a great distance, and left an extensive cultivated tract divided by two channels, one ofwhich separates into two arms. In the dry season these are not navigable; but in some parts they are wide, and contain large pools of stagnant water.

At Phutkipur the Ganges sends an inconsiderable branch called the Pagla to join the Gumanmardan; and some miles below it sends another, called the Khajuriyamohana. Neither is navigable in the rainy season. At Mohangunj the smaller Bhagirathi sends off another Pagla, encircling Mohangunj, and separating this district from a portion of Dinajpur. A little lower down the Bhagirathi sends towards the west a channel called the Kirtaniya, which afterwards bends south to Thanah Pratapgunj, where it communicates with a branch of the Gumanmardan. It afterwards turns east to rejoin the Bhagirathi, near Thanah Aurunggabad; but in this space it sends from its south side two branches, and receives on its north a channel, which separates from the Bhagirathi a little below the Kirtaniya, and, after running some way S. W. by the name of Uparjani, turns S. E., and is called Kalapani. The Kirtaniya in December is in many places dry; but the

* Now written frequently *Cossim Ali.*

Kalapani contains a great deal of stagnant water. Both the branches sent from the Kirtaniya go into the Virbhum district, and join a river called Baranadi, that will be afterwards mentioned. That towards the west is first named Boyaliya and then Kaksa. That towards the east is first named Madhojani, and then Chanduni. The Madhojani is a pretty large creek, but in December is stagnant.

In the account of Puraniya it is mentioned, that in the rainy season 1809, the lower channel of the Bhagirathi, leading to Calcutta, had been entirely shut; but in the following year it opened again, and was nearly of the same size with the upper channel; both however suffered a considerable diminution, owing probably to the new communication opened below the Jalanggi. On the upper channel, within this district, Mohangunj and Kaligunj are inconsiderable marts for exportation. Songti laid down by Major Rennell in this district, has been removed to the opposite side of the river, and placed in a corner of the district of Murshedabad.

Of the rivers on the north of the Ganges.—The first river, that occurs in proceeding down the left bank of the Ganges, is that which Major Rennell calls the Bogmutty *(Vagwati)*; but which now, at least, the natives call the Gandaki. The Vagwati derives its appellation from one of the names of the spouse of Vishnu, and in the valley of Nepal, where it has its source, is considered as holy; but, on reaching the plains of Hindustan, it looses its importance, and in the Tirahut district joins a small river, which passes Mozuffurpur its capital, and which is called the lesser Gandaki.* Although the Vagwati is by far the most considerable stream, yet as this Gandaki is probably an old channel of the great river of that name, the united stream is most commonly called Gandaki, and channels alone, that proceed from it in different parts are considered as the Vagwati. Numerous changes in the course of the Vagwati have given rise to violent disputes, that have greatly impeded the improvement of the country.

The Gogaree, in some parts called Ghagri, and in others Tilyuga, enters from Tirahut the division of Gogri, in an exceedingly neglected part of the country, as a very con-

* The Gandaki for nine or ten miles forms the boundary between Bhagulpoor and Tirahut or Tirhoot: its right branch is navigable at all seasons.—Ed.

siderable stream, navigable at all seasons for small boats or canoes, and in the floods admitting large vessels.

The rivers south from the Ganges—have a very different aspect from those hitherto described, and more resemble the rivers of Mysore. Although the channels of some of them are of great width, none of them in this district is at any time navigable, except in the Eastern corner, where in the floods the water of the Ganges, filling the lower parts of their channels, renders them penetrable for small boats. Even the largest of them, having channels from 200 to 400 yards wide, are in general fordable throughout the rainy season, and foot passengers even seldom find them too deep or rapid for more than three or four days at a time, or oftener than three or four times a year; but several of them at that season assist in floating down bamboos and timber, although the natives do not avail themselves of this assistance so much as they might. The practice is indeed almost entirely confined to the rivers that fall into Virbhum.

In the dry season it is chiefly near their sources, that these rivers contain any visible stream, and then each of the numerous small branches appears to contain a greater quantity of water, than the vast channel worn by the united force of these torrents, when swollen by the periodical rains. The widest channels, indeed, appear in spring a perfect dry sand, but by digging a foot or two deep, good water may at all times be procured, and it is evident, that this subterraneous water has in some cases a current, as canals dug obliquely across the channel collect a small stream, which may be conveyed to some extent, and with great advantage for the purpose of irrigating the fields.

The Kiyul comes as a considerable channel from the country called Kharakdiha in the district of Ramgar, and leaving the old castle of Gidhaur at some distance from its western bank, receives, nearly opposite to that fortress, a river called Maura. The Maura rises by two sources from a chain of hills, which runs parallel to the frontier of the division of Mallepur, and at no great distance from it, in the district of Ramgar. The united streams of the Maura and Kiyul have formed a channel, not less than 400 yards broad; but in March, when I saw it there was no stream, and only a very little stagnant water in a few pools, at great distances from each other, and of inconsiderable size. Not only how-

ever its main channel, but several tributary streams afford a great supply of water for irrigation, and their banks are one of the finest parts of the district.

About two miles below the mouth of the Maura the Kiyul receives, from the East, a fine river named the Ulayi, little, if at all inferior to it in size. This also arises in the Ramgar district, where it is said to run through a narrow passage called Kewalghat, (Kewal R.) and then over a rock of white marble, immediately below which it enters this district in the division of Mallepoor. There I found it in a narrow passage called Ghoramara, (or the death of horses), a name not unapt to a passage very formidable to cavalry. In the parching heats of March, the Ulayi at this place contained a very fine stream, the largest I think, that I have seen among the hills of this district; but fordable by a child. About 10 or 12 miles below Ghoramara the Ulayi receives the Nagini, a torrent of short course, which contains a pretty stream, and comes from the hills towards the east.

Below this junction seven or eight miles the Kiyul receives the Angjana, the nymph of which, having being impregnated by Pavan, the god of storms *(Eolus,)* produced Hanuman *(Pan,)* the prince of monkies *(Satyri,)* and companion of Ram *(Bacchus.)* No part in fact, abounds more with the animals called Hanuman. The river has it source in hot springs, about 12 miles in a direct line south-west from Mallepoor, near which the Angjana joins the Kiyul. The Nakti is composed of two rivers, the Kathra and Mata.

In the Bengal atlas south and west from Mungger is placed a large lake, sending two small channels to the Ganges. The lake has totally disappeared, its situation in spring being covered with one continued sheet of wheat and barley; but the two channels remain. They are both of considerable size; but in the dry season contain only a few stagnant pools.

The Chandan, from the town of that name to Jamdaha, passes through a most beautiful country, the banks on both sides being cultivated and finely planted, while the supply of water which it affords, renders them highly productive. At Jamdaha it may be 150 yards wide, and at all seasons contains a stream.

From Jamdaha to Jathaurnath, where the Chandan entirely leaves the hilly country, the fertility of its banks is by no means diminished. At Thanah Bangka its channel is between

4 and 500 yards wide; but even in November its stream is small, and in spring its surface becomes entirely dry. A little below Bangka the Chandan admits on its left the Urani, a fine river, which supplies its banks with water, and they are most beautiful, and well occupied. It rises about 15 or 16 miles south-west from its mouth, and soon after receives an addition from Kasmau. A little below this, at Gangti (Guntee R.), I found it in March a fine sandy channel with a small clear stream. From Jathaurnath the Chandan passes south for about six miles, through a fine level country, and then separates into two branches; the most considerable of which is named Andhela.

The Dhobe is a more considerable river, and with its various branches waters the extensive division of Lakardewani; and, during the rainy season, is employed to float down timber and bamboos from the very centre of that territory. It rises near the northern boundary of that division, and for some miles runs west, parallel to the boundary of Bangka.

[Several of the smaller rivers and their branches are given at considerable length in the survey. On the N. of the Ganges—the Gangacharan is a channel between the Ganges and Gandaki; Kamaladahar and Kalyana small branches of the Gandaki. The *Mara* (dead) Gandaki is the left branch of the Gandaki, is nearly dry at some seasons. The Dakuynata a branch of the preceding. Chandaha flows into the Vagwati. The Katnai, Dayus and Loram into the Tilynga. On the S. of the Ganges the Nakti has its origin in two branches, the Keruya (W.) and Bhajaha (E.) The Sabaljor is the S., and the Dhobejor the N. branch of the Kathra. The Mata or N. branch of the Nakti has its origin in two sources called Malmana (S.) and the Bajan (N.); it receives the Jamkhar and Kasai. The Vaghdhar (or tiger-catcher) into the Kigul, as also the Manika and Morabe; and the Kasai and Had, or Bahuyara. The Amara and Mahelasariya form the channel of the Singgiya, or lake S. W. from Mungger. The Garaiya and Bhela form the Mahelasariya. The Dakranata (proceeding from the same lake) called also Karelikol, where it changes its direction from E. and W., to N. and S. receives the Murghat. The Ghorghatnala falls into the Ganges near Thanah Kunurgunj. The Kodalkati which flows into the preceding receives the Ubhinala. The *Man* rises from Belan, receives a great accession from the warm springs of Mahadeva hill; then the cascade of Haha, the Pangchkumar, Patgha, Jalkunda, and then joins the Mohane. The Mohane receives the Khutiya, Auraha, (containing the Bamura, Gaighata, and Lubarni) and Sakriha. The Baruya arising in Gidhaur (Ramghar), receives the Budhiyajor, Mathsumbujor, Karing, Tabkuyanijor, Khatra, Mandaha, and Patun. Nine miles from Tarapur the name of Panis-alajhil, and then receives the Nesarachaongr, (called also the Tirakar, Baramasiya and Lohagar) which is augmented by the Amra, Gahera and Gangti. The Nesara subsequently becomes the Belat—then the Belasi, and next the Chandan, which also receives several small rivers, and is named in different places the Andhela, Kankayithi, Pangjarma, Gordhoyi or Bajani, Mahmudah and Guriyani. The Dakayi (rising in Virbhum) subsequently the Paraba, Deonar, Kanijuri, Dhobe and Baghora receives many small rivers. The Yamuni called also the Sahariya, and Bangiyhi receives the Khattik, Sundar and Bhayna. The Koya, Domjala, Oudanulla, Kodalkati, Gumanmardan, Morer, Katasi, Singgiha, Anupnagar, Malangcha, Patharghat, Bangsnai, Pagla, Brahmani, Duyarka, Bhimsar, Maruka Motihara, Maur, Singguru, &c. are among the numerous rivers, streams, torrents and marshes, which flow into the southern side of the Ganges in its course along the Bhagulpoor district.—[Ed.]

Lakes and Marshes.—In this district pieces of stagnant water, exclusive of pools in rivers, which in the dry season lose their current, are usually divided into two classes: *jhils* which contain water throughout the year, and *chaongr* which dry up in winter. Some of the jhils are evidently the old channels of large rivers, which at both ends have lost all communication with the stream; but are so filled with water during the periodical rains, that in spring they do not become dry. In this district, however, such are neither large nor numerous. The principal jhils here are a kind of lakes, that is low lands, which collect a great quantity of rain from floods and torrents, and that never become dry. The most conspicuous of these is Domjala south from Rajmahal, a noble piece of water, the banks of which were intended by Kasem-ali for the seat of a luxurious retirement. In the rainy season this lake is said to extend about seven miles from east to west, and from three to four miles from north to south. In the dry season it is about four miles long, and from one to one-and-a-half wide, nor does this diminution reduce the beauty of its banks, so much as might be expected; as it does not leave a fetid mud, or barren sand; but as the water retires, the banks are cultivated with spring rice.

Between Domjala and Rajmahal is another lake called Ananta Sarabar, which in the floods is of considerable size, but in the dry season is reduced to too small an extent, and is too dirty, and too much overwhelmed with weeds, to be an ornament to the vicinity; but it is not a nuisance, the land which it leaves being cultivated. The marsh into which Domjala empties itself, and which runs south from Udhawa-nala, is of very considerable length; but in general it is narrow, and in most places is so shallow, and so much choked with weeds, that it cannot be with propriety called a lake, except about its middle, where it swells out to a large size, and is called Chandsarjhil. In January this forms a pretty lake. There are many other jhils, particularly on the north side of the Ganges, but none of them of such a size as to deserve particular notice. The chaongrs, which in the floods are lakes, but soon after become dry, are of much greater extent, and seem to be on the increase.

One of the most considerable is situated south and west from Mungger, and in the time of Major Rennell would

appear to have been a lake. The Zemindars indeed allege, that it always was in its present state; but I think this is very doubtful; as they might be naturally afraid of acknowledging an acquisition of such a vast value; for it is said to contain 14000 bigahs customary measure, amounting to about 8700 acres, which every year yield, with scarcely any trouble, a crop of wheat, barley or pease. The change from a lake to a Chaongr is indeed very natural. The violent torrents of this country, and the turbid waters of the Ganges, poured in during floods, leave on stagnation so much sediment as to produce a great effect, and the enormous evaporation, soon dries up every thing that is not fed by a perennial stream.

A much more extensive Chaongr is situated south-east from Mungger, extending parallel to the Ganges, from near the rock Dholpahri for at least 12 miles to the east, and being from one to three miles wide. This land is almost totally neglected, and is considered as useless, although the greater part seems exactly similar to that now mentioned as so valuable. Part however is of a poor soil, and part dries up too late for sowing wheat, but would undoubtedly answer for some other crops.

South-east from Bhagulpoor are also two extensive Chaongrs, Elawa and Banggararajor, which are both considered as entirely useless, and left to produce the wild rose *(Koyakangta)*, which they do in luxuriance, a sure proof of a rich soil. They are however late of becoming dry. On the north side of the Ganges the Chaongrs occupy a great extent of land, and are considered as totally useless. None of them that I saw are large, but they are very numerous, and scattered in all directions; and as they do not become dry until January, or even February, they render the country very difficult of access to the traveller. They are everywhere overgrown with the tree called Hijar, and the wild rose, and might, no doubt, produce spring crops of millet; but perhaps their greatest value will always be for pasture, the moisture, which they retain until spring, enabling them to push out a verdure, which at that season is totally unknown in the neighbouring plains.

Meteorology.—South winds are very uncommon in this district, in the greater part of which the east and west winds prevail throughout the year; the former being about the

middle of June, and the latter about the middle of February, so that the east winds last double the time of those from the west; but they blow with less violence. When these winds change, and they are far from being regular, they seldom come from the north, and still more rarely from the south; but change to the opposite point from what usually prevails at the season. This year 1811, for instance, during the greater part of the season, in which the westerly winds should blow, those from the east have prevailed, and have been very strong. The most usual deviations from this rule are the storms from the N. W., which are very frequent from the middle of March until the middle of May; but in the eastern part of the district towards Moorshedabad there is a much greater deviation, the north wind usually blows from the middle of October to the middle of February; and from thence until the middle of June the regular winds, which are west, frequently change to south, and sometimes to north. These deviations seem to be owing to the influence of the Bhagirathi. The winds are not near so strong, and on the whole much more irregular than in the western parts of the district, where the influence of the Ganges is less disturbed. The rainy season usually lasts from the middle of June to the middle of October, but in favourable seasons during spring there are frequent showers, especially with the squalls from the N. W. These are often accompanied by hail, sometimes of a size that would not be safe to mention in Europe by any one who was afraid of being the scoff of the vulgar. All on the south side of the Ganges, if the seasons are favourable, there are between the middle of October and the middle of November one or two heavy falls of rain; but such rains often fail, and on the north side of the Ganges the farmers think them prejudicial. In December and January there is in some years, as this 1810-11, a good deal of rain, which is highly injurious to the crop of wheat, but improves that of barley.

In the morning there are usually fogs from the middle of December until the middle of February, but this year I did not observe them more than two or three times. Dews are pretty copious from the end of the rainy season until the middle of April, but gradually diminish as the season advances. The climate on the whole is much drier than that of Dinajpoor, and still more than that of Ronggopoor. It seems even considerably drier than Puraniya, and the hills

of Bhagulpoor seem rather to contribute to dryness by the reflection of the sun from the rocks. The winters I imagine are in general less cold than in Puraniya, this one, 1810-11, was very much so, and the natives thought it as severe as usual. They always however at this season sleep by a fire, and suffer much being very poorly clothed. They often talk of frost destroying the crops after strong westerly winds, and one such day was said to have happened this year. I was not up early enough to ascertain whether or not it actually froze, but a little after sun rise I saw no appearance of any such degree of cold. The climate, however, at least on the south side of the Ganges, is favourable for the artificial production of ice, and children from the middle of December to the middle of February frequently amuse themselves by the process. In the evening they boil some water, and expose it in shallow unglazed earthen pans to the wind. In the morning the pans are found covered with ice. A west wind is as necessary to the process as boiling, and operates by increasing the evaporation, as the west winds here are always uncommonly dry. I presume that the boiling operates in the same way, the sudden attraction of air by the boiled water contributing to that decomposition of its elements, in which the invisible evaporation of water in a great measure, I imagine, consists.

The heats of spring, when the wind is westerly, are very severe, these winds being hot and parchingly dry. In the eastern corner of the district the winds are only hot when they come from the south. In general the east wind is moist and temperate; but in May, 1811, the east winds, which at Mungger blew strong through almost the whole month, were often hot and parching. Towards the autumnal equinox the heat which is moderated by the periodical rains becomes very severe owing to the want of wind, but the nights become cool about the middle of October and continue so until August. The hills are no where of a height to reduce the temperature of the air in any considerable degree; and the reflection of the sun's rays from their rocks, and the shelter from winds that their forests afford, renders the parts among the hills hotter than the plains; so that the mountaineers when in the open country complain much of cold, and the sepoys of that tribe are uncommonly subject to rheumatism.

CHAPTER II.

HISTORY, TOPOGRAPHY AND ANTIQUITIES OF BHAGULPOOR, ETC. ETC.

In no part have I found fewer, or more discordant traditions, concerning the history of the country; nor have I any where seen people so little interested about this important subject, a knowledge of which seems to be the most effectual of the means by which man is elevated above the brute, and by which his most dangerous prejudices and degrading propensities are most readily counteracted. It is commonly said, that in this district there are comprehended a part of four ancient countries distinguished in Hindu legend, Angga, Gaur, Mithila, and Magadha.

Angga, according to the most commonly received opinion, and according to the traditions of the inhabitants, is bounded on the east by Gaur, on the north extends to Baidyanath, and on the south to Bhuvaneswar, so that it comprehends the division of Lakardewani, and part of Kalikapoor belonging to this district; but I shall not enter into any investigation of its history; as in visiting the small portion of its most remote and rude parts contained in this district I have procured scarcely any materials; and as at a future period I intend to examine a greater and more improved portion. *

In the account which I gave of Puraniya I have stated, that the whole of Gaur is contained in that district; but here I am informed that I was mistaken, and that the eastern parts of this district, as well as the whole banks of the Bhagirathi from Gaur city to the sea belong to that territory. I cannot take upon myself to decide whether the people of the Puraniya district, who considered the Ganges as the boundary, or those of this district who allege that they belong to Gaur, are most accurate; nor have I any thing new to offer concerning the history of the place. All the portion of this district that is situated beyond the Ganges belongs to the territory of Mithila, concerning which I can say nothing in addition to what has already been stated in my account of Puraniya,

* See Vol iii.

only that this portion would appear to have been annexed to the Muhammedan kingdom of Bengal by Hoseyn Shah. This induces me to suspect that the Audisah, which in my account of Dinajpoor I stated to have been conquered by that prince, was not the province which we call Orixa, the Oriswa of the vulgar, but the Oriswa of the northern parts of Mithila, called Odyssa by D'Anville, as mentioned in the account of Puraniya.

There remains only to be mentioned the country called Magadha, a subject, so far as my opportunities of knowledge yet extend, that is involved in some difficulty. In a paper written by Dr. Leyden, that gentleman supposes, if I am correct in quoting from memory, that Magadha is the country of the people whom we call Muggs, a supposition in which I believe he is perfectly singular. The term Mugg, these people assured me, is never used, by either themselves or by the Hindus, except when speaking the jargon commonly called Hindustani by Europeans, and it is totally unknown to the people of Ava; but whether it is of Moslem, Portuguese, or English origin, I cannot take upon myself to say, many words among the natives being now in use as English, which it is impossible to trace in our, or indeed in any other language. The original country of the Muggs, which is the district of Chatigong, although the name has been extended also to Aracan (Rakhain) is by the Hindus called [blank in MS.] This opinion therefore occasions little or no difficulty; but it is not clear, in the opinion of some Pandits, whether any portion of this district belongs to Magadha, although in the part of it that is situated west from Teliyagarhi, the vulgar most usually consider themselves as occupying a portion of that territory. In the Saktisanggam Tantra, one of those revealed by the god Siva, but to whom I have not learned, is a chapter called Desmala, dividing Bharatkhanda or the country then known to the Hindus into 56 territories. A division into this number seems pretty universal among all the sects and nations of Hindus, and in my account of Mysore I have given a list of the division that is adopted by the Brahmans of the south; but in different parts the division seems to differ greatly, and that contained in the Saktisanggam Tantra, used in Behar, differs very essentially from that of the south, 23 of the divisions mentioned in each list being unnoticed in the other. In the Saktisanggam Tantra it is stated, that Ma-

gadha extends from the temple of Vyaseswar Siva on the Vindhyan mountains at the frontier of Gaur, to Vyaskunda, which is on the Karmanasa river. According to this authority the greater portion of this district is in Magadha, as indeed is usually allowed; but in the Vayupuran again, one of these attributed to Vyas, it is said, that Magadha extends from the Karmanasa (Caramnassa R) to the Kilbishi or Kiyul, and from the Gangga to the Vindhyan mountains, in which extent no part of this district, except a small part of Gidhaur, is included.

The oldest traditions current respecting the portion of this district, which is supposed to have been a part of Magadha, and which no doubt at one time belonged to the sovereigns of that country, are, that it was the scene of some of the actions of Ram or Bacchus; but the fables concerning this personage scarcely come within the scope of history, and what is related shall be mentioned in the account of the places of worship that are situated in the division of Mungger. The cosmographies of the Hindus it must be observed have undergone many changes. One which is called Swarodaya, and which is said to be more ancient than that detailed in the Pangchamaskandha of the Sribhagwat, now most commonly current among those who study the Purans, is said to have been originally composed by the god Siva, but was revealed to mankind by Narapati, a holy man, whom many Europeans may probably consider as the author; but even he is supposed to have preceded Vyas, the author of the Bhagwat. In this system of cosmography Bharatkhanda, or the country known to the Hindus, is represented as occupying the back and members of a tortoise, in place of occupying the southern corner of Jambudwip, the whole of which, according to the Bhagwat, occupies only the centre of the tortoise's back, the extension of knowledge in the time of Vyas having rendered the old doctrine totally untenable. In the older system a country called Madhyades, or the central territory, occupies the tortoise's back, and is surrounded by eight other divisions, which occupy the head, tail and limbs of the animal.* The northern parts of this district on both sides of the Ganges are generally said to belong to Madhyades, the name by which the people of Nepala now distinguish the Company's

* See Plate I, Bhagulpoor.

territory, in which indeed a great part of the ancient Madhyades is included, for in the Swarodaya the following provinces of the Madhyades are mentioned—Sangketa, Mithila, Champa (Champanagar near Bhagulpoor), Kausambi (towards Dilli), Kausiki, Ahikshetra, Gaya, Bindhya, Antarbeda, Mekhala, and Kanyakubja. It must be remarked, that in this list neither Magadha nor Kikat, said to be an older synonymous term, are used, although Gaya in the centre of Magadha is included. Madhyades was no doubt the country of the author of the Swarodaya, as being placed in his centre of the earth, and it then probably formed a powerful kingdom, or at least the author retained a knowledge of this having once been the case; but now all memory of such a circumstance is extinct among the people here, although it would appear probable that it may have been the kingdom of the Barhadrathas mentioned by Major Wilford in his curious paper on the kings of Magadha (Asiatic Researches, vol. 9), for Puru, the ancestor of that dynasty, is said by the learned Major to have obtained the central parts of India from his father Jajati; but concerning this dynasty, as usual in all investigations of Hindu antiquities, there arises a monstrous difficulty. The 14th in descent from Puru was Jarasandha, who was contemporary with Yudhishthir, and who was succeeded by 22 monarchs of this central and most powerful part of India; but according to the opinion commonly received among the Hindus, Yudhishthir and his descendants were sovereigns of India for many generations. In this district some remains are at present attributed to princes of both dynasties, and in order to reconcile the above mentioned difficulty I must return to the observation lately made, of the term Magadha not being mentioned in the provinces, which according to the Swarodaya composed Madhyades, although this no doubt included Gaya, that is situated in Magadha. I presume, on this account, that it was the ancestors of Jarasandha who were the sovereigns of India and of Madhyades, and that in this high station they were succeeded by the dynasty of Yudhishthir of Hastinapoor, who allowed the descendants of Jarasandha to retain as tributaries a part of their old territory, which then assumed the name of Magadha. Jarasandha, who seems undoubtedly to have been the sovereign of India immediately before Yudhishthir, is commonly indeed called the Raja of Magadha, and Major Wilford says, that

he it was who first gave the country that name, it having previously been called Kikat; but I think it not unlikely that the name Magadha was not known until the time of this prince's descendants, who, as I have said, were not probably sovereigns of India, but subordinate chiefs, for high sounding titles, that may occasionally be found connected with their memory, must in India be considered as of very little weight.

The remains supposed to be next in antiquity to those of the dynasties of Jarasandha and Yudhishthir are attributed to a Karna Raja of Magadha; but, as will appear from Major Wilford's account of the kings of Magadha (Asiatic Researches, vol. 9), the number of persons thus named is very considerable, and the eras in which they lived very different, from 13 or 14 centuries before our vulgar era, until four or five centuries after its commencement. To the above curious treatise I shall refer for more full information on the subject than I can undertake to give. I shall only venture to observe that the table of the kings of Magadha constructed by Major Wilford, although compiled with wonderful ingenuity from the discordant materials of the Purans, would seem to require much revision and abbreviation, as in order to protract the time the same personages seem to be very frequently repeated. It may be especially remarked, that Major Wilford in one part (A. R. vol. 9. page 105), following the confused nature of his materials, thought that he had identified the six Pala kings mentioned in the inscriptions published in the first volume of the Asiatic Researches, with the Andhra kings of the Hihaiaya tribe descended from Sri Karnadeva, who is placed in the third century of our era; yet these Pala kings he afterwards acknowledges (page 203) to have lived at the time of the Muhammedan invasion, and the first of them on good authority is allowed to have lived in the beginning of the 11th century of our era. According indeed to the interpretation of these inscriptions given by Mr. Wilkins and Sir William Jones, by which probably Major Wilford was at first guided, these princes governed about the commencement of our era; but Major Wilford on strong grounds since contends that the era Somvat, which is mentioned in the inscriptions, does not imply the era of Vikrama, as these gentlemen supposed, and an inscription (A. R. vol. 9. page 206) found at Benares ascertains that Sri Deva Pala, mentioned in the

other inscriptions, was alive in the year of Vikrama 1083, which according to different hypotheses may be either the year of our Lord 1027 or 1017. I shall therefore consider the eras of the antiquities which I have to describe, and belonging to these two dynasties, as tolerably ascertained. There can be little doubt, I think, that there were at least seven kings of the family of Karna, who were the most powerful Indian princes of their time, who began to reign at no long interval after the destruction of the dynasty of Chandragupta, and whom Major Wilford, by ingeniously tracing them in Chinese history, finds to have enjoyed a most extensive sovereignty until about the middle of the seventh century of the Christian era (A. R. vol. 9. page 112). This dynasty seems to have resided chiefly in this district, and to have rendered Magadha the most eminent province of India.

The family of the Palas also in its inscriptions claims universal dominion, and at the time of the first Muhammedan invasion seems to have possessed at least the greater part of the country watered by the Ganges. The princes of this family seem to have governed from the end of the 10th until the 12th century of the Christian era, when the Moslems seized on the western, and the Bengalese on the eastern parts of their dominions. It is unquestionable that the Pala Rajas were Buddhists, and I think it somewhat probable that the Karnas were of the sect of Jain, as Champanagar, evidently their chief place of residence, still contains traces of that worship, and as they do not appear to be favourites with the followers of the Purans (Asiatic Researches, vol. 9. page 113). In the south of India the Jain boast of having destroyed the Buddhists. Here a contrary course of events seems to have taken place, and Sakya, in the north at least, seems to have restored the doctrine of the Buddhists after its enemies had overwhelmed the followers of his predecessor Gautam.

Between the times of these two dynasties I have met with some traces by which I was a good deal surprised. The country we call Tanjore, south from Madras, in the Sangskrit is called Chola, and in my account of Mysore I have mentioned that the Chola Rajahs were powerful princes, and in the south are said to have erected many temples all over India. Several of these I have seen in Karnata, but they are in a

style much superior to some ruins, attributed to a Raja of Chola, which this district contains. This however may have been owing to the rudeness of the country which did not afford workmen. It is pretended at Baidyanath that Aditya Sen Raja of Chola, and sovereign of the whole country surrounded by the sea, built not only Baidyanath in Virbhum, but Mandir in this district, as well as other temples in adjacent territories. At Baidyanath it is supposed that this happened in the Satya yug; but, as I have said in my account of Mysore, the Chola Rajas governed from about the fifth to the seventh centuries of the Christian era. If the Chola Rajas of the south ever extended their dominions here, it must have been in a sudden invasion made by Aditya Sen, who with an army may have traversed India, compelling all the petty Rajas to pay him tribute; and he may have left behind him some officers who may have retained some part of the country as tributaries, and totally unconnected with their countrymen of the south. In this district the Cholas would now appear to be perfectly extinct. The Rajas of Chola were protectors of Sangkaracharya, and among the first who adopted the doctrines that are now considered as orthodox by the sect of Siva.

The last Hindu prince of consequence, of whom I find any traces, was a Raja Indradyumna, who has left considerable traces in the western parts of the district, and, it is said, in the adjacent parts of Behar, over both of which he is said to have been king, after the Muhammedans had obtained possession of Delhi. Finding himself unable to contend with these ferocious invaders, Indradyumna retired with his army and family to Jagannath. It is universally agreed that the temple there was founded by a prince of this name, but the Brahmans will not allow that a place so distinguished can be of so very modern a date: nor can I take upon myself to say that they are mistaken, but the subject seems to require farther investigation. Whether or not Indradyumna was a person of the family of the Pala Rajas, or a person who on their fall had seized on Magadha I cannot ascertain, but I think that the former is most probable. The Karna Rajas were undoubtedly Andhras, that is, belonged to the country near Hyderabad; and there is reason to think that the Pala Rajas, although not descended from the royal family were descended from

their servants, and were therefore probably of the same nation. On losing the Gangetic provinces a powerful dynasty still retained the original country of the Andhras, and the ancestors of Pritapa Rudra long governed at Warangol, as I have mentioned in my account of Mysore. I suspect that Indradyumna was the ancestor of Pritapa Rudra, who retired to the ancient dominions of Andhra, and having collected the powerful remnants of an overgrown empire, may have actually founded Jagannath, the vicinity of which no doubt belonged to the Warangol dynasty of Andhra princes. Major Wilford justly observes, that the Andhras were powerful in the time of Pliny, and they continued in possession of regal authority until the overthrow of Vijayanagar, in the 16th century of the Christian era, so that among the Bengalese, and even in the mountains of Nepal, Tailangga, one of the names of the Andhras has become the word in common use to signify a soldier. The tradition in this district is, that Indradyumna was a Bandawat Rajput. Some allege that the Bandawats are an impure tribe, some of whom still reside in the Ramgar district; while others maintain that the Bandawats are pure Rajputs.

From the time of Indradyumna until the English obtained the government of Magadha, the greater part of this district seems to have been in a constant state of anarchy. Some indeed of the original tribes seem never to have been reduced by the Hindu followers of the Brahmans, and many of them seem very lately to have put themselves under the guidance of the sacred order. These rude tribes seem to have always skulked in the hills and woods, rendering a very precarious and irregular obedience to the governors of the plains; while numerous adventurers from the west found a settlement among these rude people, and by superior treachery and ferocity brought them under obedience to themselves, without, in general, rendering the country more settled. Even during the government of Shuja Shah, when the Mogul government was in the highest vigour, and when this prince resided in the district, some part of the plains was subject to petty chiefs that despised his authority. The first considerable eruption from the west was of a tribe called Kshetauris, who subdued the Nat and Bhungiyas, and were succeeded by Rajputs. As several of these tribes remain in possession

of estates, I shall, in treating of the landholders, have occasion to give such relations, as I have heard, concerning the progress which these invaders made; and in treating of the different tribes and castes, I shall mention all that I know concerning the less remarkable chiefs who conducted the anarchy to which this wretched territory was so long a prey.

I find no traces of any part of Magadha having belonged to the Hindu kingdom of Bengal: but Hoseyn Shah annexed the whole of it that belongs to this district to the Muhammedan kingdom of Gaur, and secured the richer parts of it by strong fortresses, especially that of Mungger. From this power it would not appear to have been wrested until the reign of Akbur, from whose time, as I have said, the Moguls enjoyed a nominal authority over the whole, and possessed the banks of the Ganges; but their government seems to have been constantly disturbed by the invasions and refractory disposition of the chiefs residing in the wilder parts. Mogul officers of rank usually resided at Rajmahal, Bhagulpoor and Mungger; and the former seems to have been a favourite place with the Moslems of rank ever since Shuja Shah, the brother of Aurungzebe, made it the seat of the government of Bengal and Behar.

In Bhagulpoor I am told that there were the following Amels or governors, appointed by the Subahs of Bengal. In the reign of Muhammed Shah there were Delazag Khan, Reza Jammun Khan, Rahimdad Khan, Alikulibeg, Amiruddin Khan, Hendali Khan, and Alijawed Khan. In the reign of Ahamud Shah there were Alikuli Khan, Bahamun Khan, and Alikuli Khan. In the reign of Alumgir there were Subkhurali Khan, Jafurali Khan, Sayed Mukurem Khan, and Sheykh Fukhuruddin. In the reign of Shah Alum there were Mir Musoudali, Sultan Daud, Waresali Khan, Sadurulhuk Khan, and Zaynulabdin Khan, who was succeeded by an English gentleman. These officers in general were of inferior rank to the governors of Puraniya, few of them having been honoured with the title of Nawab. Kasem Ali, on quarelling with the English, seems to have intended this district as his place of residence. He dwelt for some time at Mungger, was erecting a very great palace at Rajmahal, and intended to secure his independence by a line of fortifications erected at Udhawanala. The forcing this by Major Adams, in 1763,

put an end to these visions; but the turbulence of the chiefs of the interior increased with the utmost violence, and Captains Brooke and Browne were for several years employed in a miserable warfare with these tribes, in which they seldom seem to have been supported by Government, so as to be able to act with that vigour which the case required. Finally Captain Browne, by enormous concessions, induced the discontented to become quiet, and his concessions were confirmed by Mr. Cleveland, the civil officer, who succeeded him in authority over the wilder parts of the district.

Kotwali of Bhagulpoor.—This small division includes the capital, Bhagulpoor. In the centre of the district, round the town, the land is high and swelling, and in a few places rises into little hills too steep for the plough; but in general it is excellently cultivated and finely planted. North from the town most of the country is liable to the inundations of the Ganges, but extremely fertile. It is however very bare, and does not look well, the villages being naked. South from the vicinity of the town also the country is very low, and in the rainy season almost impassable, but, except in occasional floods for two or three days at a time, it is not inundated. The soil in many parts is rather poor, but it is well cultivated, finely planted, and would be very beautiful were it not that the huts are wretched, and not concealed from view by fine plants, as is usually done in Bengal. In this division there are no woods, and the plantations consist chiefly of mangoes, with many Tal and Khajur palms, but scarcely any bamboos. The houses of the Europeans are more numerous than might be expected from the small society, several of them being unoccupied; and as some of them are large, and all scattered round the town in very fine and commanding situations, they add very much to the ornament of the vicinity. The natives have 150 houses of brick, all in a very bad style, and none of them respectable in size. There is a jail and hospital of brick, neither of which is any ornament to the place. There are many small mosques and other places dedicated to the religion of Muhammed, and built of brick. Although they are all small, and most of them are ruinous, they are in by far the best taste of any such as I have yet seen in the course

* The Kotwal is a native police officer, who has a town or district under his jurisdiction.—[Ed.]

of this survey. In particular the monument of Ebrahim Hoseyn Khan, at Khunzurpoor in the east end of the town, and said to have been built about 150 years ago, is in an excellent taste. It is a square building, roofed by five neat domes, and is built in a style of plain neatness, so that the grace of its proportions is not as usual frittered away in an awkward search after ornament. The natives are not insensible to such merit, and fable that the Nawab, by whom it was built, cut off the hands of the architect, lest he should ever design a rival to this favourite work.

The Zemindars of the district erected to the memory of Mr. Cleveland a monument of brick, which is a lofty building, placed in a very conspicuous situation, and at a distance makes a good show. It consists of a Hindu pyramid, of the most cumbrous rudeness, surrounded by an ill designed Grecian gallery. A monument of stone, with an inscription highly approving of his conduct, was sent by the Court of Directors from England, and placed in front of the house which the same gentleman had occupied when alive. No pains have been taken to preserve this handsome work, and wild fig-trees have already fixed their roots in the crevices, and in a few years will demolish the whole. The town of Bhagulpoor, (or the abode of refugees,) although reckoned to extend two miles in length, and from one mile to half a mile in width, except that it is in a beautiful situation, is a very poor place. The houses of the Europeans and the Moslem places of worship are great ornaments; but the town consists of scattered market places, meanly built, and owing to the declivities of the ground, very inconveniently situated. Through and round it however there are tolerable roads, and a few trifling bridges. The most compact part is the market place called Shujagunj, in which there are three or four streets closely built. The other market places are Saray, which has also some compact buildings, Yogeswar, Munshurgunj, and Khunzurpoor, in which last the courts of law are held and the office of the collector is situated. No estimate could be procured from the native officers of police concerning the number of houses contained in the town. My people, after examining the whole, think that they may amount to about 5000, but rather more than less, and the alleged importation of commodities from all the vicinity would imply a

very considerable population, at least to the rate of six persons for each house. The markets are very badly supplied, and the price of almost every thing is enormously high when compared with that demanded in other parts of the country. Lakshmigunj and Champanagar may be considered as one town; they are very populous, and tolerably compact. They may contain about 1500 houses, mostly occupied by weavers, who have some religious buildings of brick. Nathnagar, a little south from Champanagar, is also for this country a good town, containing perhaps 900 houses, and is the residence of traders.

The Roman Catholics have at Bhagalpoor a small church. The place of worship that in general is considered as most holy by the Moslems is the brick monument (Durgah) of Mogulana Shahbaz, close by the Thanah. It is by no means remarkable either for size or elegance, but daily offerings are made by the people of the vicinity, and many strangers frequent it in the month Aswin (from September to October.) A Fakir has the charge and emoluments, and is called Mozouwor. The monument (Durgah) of Pir Shah junggi Shahbaz is larger than the last mentioned place of worship, and enjoys a remarkably fine situation on the top of a small hill about a mile from the office of police; but the buildings are very rude. About 1000 people from the vicinity assemble on the day of the saint, and no less than 20,000 on the day Kurbula, when all the gaudy pageantry, used in celebrating the memory of the grandsons of the prophet, are thrown into a large pond at the bottom of the hill. On both occasions the keeper (mozouwor) has some profit.

Among the Hindus the chief place of worship is the Ganges. On the full moon in the month Magh, about 25,000 people, of whom 20,000 are strangers, assemble on the banks near Barari, and bathe at what is called Dira-ghat. Formerly they bathed at Shukkurpoor on a Dira, or island in the Ganges; but, this having been carried away, they have retired to the high shores near Barari.

The old heretical sect of the Osawals have in this division two remarkable places of worship, remnants, if I am not mistaken, of the religion which prevailed during the government of the Karna Rajas. As the sect is here completely extinct, farther than that one or two attendants on these temples still reside, I shall now state all that I have to say on the subject.

At Bhagulpoor I was informed, that at Champanagar there was a temple, where the Osawals worshipped Parasnath under the form of the Phallus *(Lingga)*; but on going to the place I found, that this was a mistake, owing probably to the ordinary and natural inclination of my informants to twist every thing to their own doctrine. There are two temples of considerable size, built of brick, and covered with plaster, the ornaments on which are very rude. The one has been lately rebuilt, and the other is not yet quite finished, both entirely at the expense of such of the family of Jagat Seth, the banker, as still adhere to the worship of their fathers, although the chief has adopted that of Vishnu. The two buildings are nearly in the same style; they are square, and consist of two stories. In the centre of each story is an apartment, which is surrounded by a narrow open gallery. The upper apartment is covered by a dome. The stairs, which are in the thickness of the wall, are, as usual in native buildings, to the last degree miserable; but the view from the roof is admirable. In the lower apartment of the temple, that has been finished, are small images of white marble representing the 24 deities of the Jain religion, sitting cross-legged, and exactly resembling the images worshipped by the Buddhists. The images worshipped are not only totally unlike the Lingga; but the temples are not dedicated to Parasnath, as was pretended, but to Vasupujya. The Pujaris are the only people of the sect who reside at Champanagar, and were fat men, totally illiterate; nor could they give me the least account of the history of the place, nor of the sect. Many pilgrims, especially from Marwar in the west of India, are said to frequent these temples.

The other place of worship belonging to the Jain is at Kabirpoor, at no great distance from Champanagar. In the neighbourhood it is usually called Vishnu Paduka, or the feet of Vishnu, which the hasty ill informed people, who make the Jain and Buddhists branches of the followers of Vishnu, would no doubt consider as proving their theory; but this is a name given only by the vulgar, and both Brahmans and Jain agree, that the object of worship here represents the feet of the 24 deities of the Jain, which the inscription states to be those of Vasupujya, who was born at Champanagar or Champapuri. This emblem of the deity is very rudely carved,

and represents the human feet. The inscription* between the feet mentions the name of the god. That before the toes implies, that it was made by Singheswar Stati, Kundakundacharya Bhattaraka, Kumudachandra Stati, and Dharmachandra Upadesya of the fortunate place Tajapattar, and of the tribe (Jatau) Bagherwal. The date, according to the reading of the Pujari, is in the year of Sambat 694, and of Sak 559; but before each is a mark (q) resembling the Hindu cypher that represents one, which would make the date 1694 of Sambat, and 1559 of Sak, or A. D. 1637. The Pujari asserts, that in Jain inscriptions this mark is prefixed to all numbers, and has no value. The inscription on the front of the stone is an exhortation to the believers in the Jains to worship the feet of Vasupujya; but some parts of this inscription, although fairly written, are not understood by the Pandit of the survey, who says, that it contains words, which seem peculiar to the sect. The stone formerly was in a small temple; but, when I visited the place, in order to have the building repaired, had been moved to the house of the Pujari. In front of the temple are two hollow columns of brick, with a spiral stair in the centre of each. These are called Manikasthamba, or in the vulgar dialect Maniktham, which may perhaps throw some light on the history of the pillar, so named, near Dhamdaha in Puraniya. One of these columns has apparently inclined from the perpendicular, but both are in good condition. The Pujari says, that his father was a Maithila Brahman, and a follower of Vyas, to whose doctrine he also adheres; but a woman of great riches, named Yamuna Bai, and descended from the original founders, having some years ago come from Karinja in the south, near the sea, settled an endowment on his father to induce him and his descendants to act as Pujaris. On this account they have received instruction from the Jain sufficient to enable them to perform worship, and to satisfy the curiosity of pilgrims. I suspect, however, that they are heretics, who, feeling this title disagreeable, pretend to be followers of Vyas. I met with no one, who could tell any ancient denomination for the country. Bhagulpoor seems to be a name of no considerable antiquity, and is said to have been given by the Mogul officers, who collected a number of fugitives, and defended

* See Plate IV.—Bhagulpoor.

them in the plains from the violence and depredations of the disorderly chiefs of the interior. It formed a part of Serkar Mungger.

The place of most remarkable antiquity according to the Pandit of the mission, is a cave and subterraneous gallery overhanging the Ganges at Mayagunj, a little east from the town. He alleges that this was the abode of Kasyap Muni, the son Kasyap, who was made by Brahma at the creation of man. Kasyap by various wives was father of many of the petty gods (*Devatas*), besides infidels (*Daityas* and *Asurs*), devils (*Rakshas*), warriors (*Danab*), monsters (*Rahu* and *Ketu*), birds, serpents, &c. Besides this multifarious offspring many Brahmans, in no manner different from ordinary men, claim a descent from Kasyap, who is also claimed by the Buddhists as one of the lawgivers of their sect, who preceded Gautam. Without attempting to explain such difficult matters I must observe, that the peasants in the vicinity of the cave give an account more suited to my capacity. They say, that it was the residence of a hermit, who lived about 150 or 200 years ago, that is some time before they remember: but that, until the English government, the small hills around were covered with thickets, among which no one ventured, as they sheltered thieves and wild beasts. The cave in fact, is very small, and unfit for the father of such a progeny at Kasyap possessed. It has been dug in a dry hard clay containing calcareous concretions. The roof is low, for the pillar, by which it is supported, is not six feet high. Two narrow subterraneous galleries lead from this cave, and are said to terminate, in small chambers, at a considerable distance. About 15 years ago one of these was opened, and in it was found the skeleton of a man, who from the position of the bones, Mr. Glas the surgeon of the station, then present, supposed to have died in the spot. These circumstances would rather seem to point out the cave as the retreat of a robber than as that of an hermit; although it is not unlikely, but that the same person may have united both professions.

Between Champanagar and Bhagulpoor is situated Karnagar the chief residence of Karna Raja. The ruin is exactly in the same style with that in Puraniya, which is said to have been the house of Kichak, contemporary with the Karna to

whom this work is attributed, that is it consists of a square rampart, without works, but surrounded by a ditch. There is no cavity within the rampart, the ruins having been sufficient to fill up the whole space, which is still very high. The hill-rangers are now cantoned on the ruins, which are finely adapted for the purpose, as they are dry, level, and of abundant extent both for quarters and for a parade. The people in the vicinity pretended to me, that this Karna was the half-brother of Yudhishthir by the mother's side, and the style of the ruin is rather favourable to their opinion.

This opinion is also adopted by Major Wilford in his account of the kings of Magadha, (Asiatick Researches, vol. 9, p. 104), and he mentions, that this person taking part with Jarasandha, the opponent of his brother, was rewarded with a small kingdom, called after his own name Karnades, which long continued to be enjoyed by his descendants; and in one place Major Wilford mentions this as being the Bhagulpoor district; but in others (probably following the discordant tradition of the Hindus) this kingdom of Karna is considered as the same with the Angga or the western parts of Virbhum: perhaps the kingdom of Karna may have included both territories. All the Brahmans of this district however, that I have consulted concerning this Karna Raja disallow the idea of his being the contemporary of Yudhishthir, and consider him as a prince, who attempted to seize on the throne of Vikrama. As, however, there have been many Vikramas and many Karnas, all usually confounded together by the Brahmans, I shall not pretend to determine the discordant opinions; I shall only remark, that the princes of Champa named Karna where in all probability of the Jain religion, as Vasupujya the 12th great teacher of that school was born at their capital, and as the monuments of that religion are the only ones of note in that vicinity. It must however be allowed, that on the ruin at Karnagar there are two small temples, one of Siva and one of the Parwati, two gods of the Brahmans, and each is provided with a Pujari of the sacred tribe. These in the vicinity, although still tolerably entire, are attributed to Karna. Even allowing to this all due weight, the opinion of the hetorodoxy of Karna, which I have mentioned, need not be relinquished, as the Jain admit not only of the existence, but of the worship of all the Devatas of the other Hindus.

In the ruin is also said to have been a Yogikunda, where the Raja is said to have kindled a fire when he prayed.*

I must also remark, that in digging a tank in the immediate vicinity, the people of Mr. Glas, surgeon to the station, found four small images of brass, of which he allowed me to take drawings, (see plate 2.) No. 1 represents Chamunda, and No. 2 Mahishmardini, two destructive spirits worshipped by the Brahmans of the north; but No. 3 and 4 are considered by the Brahmans, whom I have consulted, as strange gods. On No. 4 is an inscription, which my people have some difficulty in explaining. It is dated after Parsa 925, I presume years after the era of Parsa, probably meaning Parasnath the 23rd teacher of the Jain. It is also dated at Champanagar; but the rest of the inscription, probably in the old Magadha or Pali language, cannot be explained. For the protection of the vicinity the Moguls had erected two petty forts. One in the town is completely obliterated, and of the other very few traces remain.

RATNANGUNJ.—This is a fully occupied and very beautiful country, especially towards the north-west, where there are some rocky hills finely wooded, while the adjacent country is thoroughly cleared, and adorned with numerous plantations, consisting almost entirely of mangoes, intermixed with palms. The villages however are poor, and the wretchedness of the huts is concealed by fences and bushes. There is no lake nor marsh of the least note. Two of the Zemindars have small houses of brick, but there are no buildings that can at all be considered as an ornament to the country. Amarpoor, containing about 200 houses, is the only place in the division that can be called a town.

There are no remains of remote antiquity. Between Ratnangunj and Amarpoor are the traces of a fort of considerable size, being above a mile wide, in the direction that I crossed; but it contains no traces of splendour, nor of any considerable strength. It is called Dumariya, and is said to have been in the possession of a chief of the Kshetauri tribe, who refused to submit to Sultan Shuja, and was destroyed by that prince, who afterwards erected near it two buildings, to which he occasionally repaired to hunt. I visited one of these

* See p. 39.

situated at a village called Banhara. It possesses neither great size nor elegance, and consists of a small tank surrounded, without the mound thrown out from the cavity, by a rampart of earth and ditch, so that even near his capital in the very strength of the Mogul government, the king's son was not safe in a hunting party, without a fortification to secure the place of his night's repose. In the day he of course hunted with an army.

KODWAR consists of three parts: the first low land surrounded by the Ganges, or near its bank, tolerably well cultivated, but very bare; this occupies the northern parts. Secondly, the central parts which are fine high swelling land, remarkably well occupied, and finely planted with mangoes, but few palms or bamboos, yet still very beautiful. Thirdly, the southern parts naked plains, in some places low and flooded during the rains; much neglected and very dismal, much of them being overgrown with stunted trees and thickets of prickly bushes, but abounding in game, and very favourable for the chase. Near the thanah are two small *jhils* or lakes, that contain water throughout the whole year. In this division there is no brick house nor temple.

Kodwar, although a small town containing about 200 houses, has neither shop nor market. The only other place in the division that can be called a town is Soulutgunj, a little east from the thanah. It is about the same size with Kodwar.

LOKMANPOOR is a large and tolerably populous division, of a very irregular inconvenient shape. Parts of Kotwali and Fayezullahgunj are either entirely surrounded by this division, or are hemmed in between it and the great Ganges; and its boundary with Kumurgunj is ill defined and keenly disputed. Although there is a good deal of marshy land, there is no one marsh of any considerable size. The country may be divided into four parts: First,—a narrow space near the banks of the Ganges, bare, but tolerably occupied. Secondly,—a very fine populous well occupied tract, beautifully planted with mangoes intermixed with some bamboos and a few palms, and extending from the above to the Tilyuga. Thirdly,—a very low neglected country, on both sides of the Ghagri, some of it overgrown with thickets of stunted trees and bushes, or with reeds and coarse grass; and fourthly,—a higher and better cultivated tract towards the north, of rather

a poor soil, but well planted, mostly however with mangoes alone, and productive chiefly of rice. The chief Zemindar has in his premises a ruinous brick house, very unsuitable to the extent and value of his estate.

Bihipoor, the residence of the Darogah commissioner and Kazi, is a large scattered place, containing about 300 houses, four of them brick, and carries on some trade. Besides there are the following small towns: Madhurapoor contains about 400 houses, Krishnagunj 150 houses, Chorhanda 100 houses, Bhawanipoor 150 houses, Pangchgachhiya 100 houses, Sibgunj 250 houses, and a subordinate factory belonging to the agent for supplying salt petre. The above places have weekly markets. Alumnagar has no market, but contains above 200 houses.

Pergunah Chhai, which constitutes almost the whole of this division, is called the country (*Velayet*) of a certain Muhammedan saint named Shah Mangun Auliya, who has an endowment in land, and receives annually one rupee, and one *man* of grain from each village in his territory, and 15 anas a month from government. The chief place of Hindu worship is Sibgunj-ghat, on the Ganges, where from 25 to 30,000 people assemble annually, on the full moon of Magh, to bathe. At the full moons of Vaisakh and Kartik 5 or 6,000 assemble at the same place.

Gogri—like the last division, this consists of four parts; a narrow tract near the Ganges bare, but tolerably cultivated, except where the squabbles of contending landlords have prevented the granting of leases; a rich finely planted part bounding the former on the north, but less ornamented with bamboos than the similar portion of Lokmanpoor; a low neglected dismal portion on the banks of the Ghagri here very extensive, and more overrun with stunted woods and thickets; and finally high rice grounds, towards the north, rather poor, but well planted, almost entirely with mangoes. In this vast extent are only two wretched houses of brick, one of them ruinous. There is one neat but small mosque belonging to the Kazi. Gogri the capital, has much the resemblance of a Bengal village, being buried in fine groves of trees, and the houses being concealed by hedges; but it scarcely contains 100 houses, Rasulpoor, Raghunathgunj, and Setonabad are about the same size.

This country seems always to have been in a very rude

state, and the only remains of antiquity, except the mosques, are a few petty fortresses, probably of a more recent date. Chandalgar was the residence of a Raja of that low tribe, to whom part of Pharkiya belonged. Bhawardihi is another fortress that was the abode of a chief of the low tribe Bhawur, to whom Bahorsaha belonged. Mahadipoor, another petty fort belonged to a Goyala, the former owner of Sehazari. These low chiefs were destroyed by a colony of Rajputs, who still hold much of the country. They built several petty forts to protect themselves from each other, from the Chakoyars, a tribe of predatory Brahmans in Tirahut, and from the authority of the Moguls, for the country continued in a complete state of anarchy, until some time after the commencement of the government of Mr. Hastings. The Mogul officers also erected some forts; but the whole are trifling, and unworthy of particular description. During these disturbances, besides petty cuttings of throats innumerable, 10 or 12 battles of some note took place; and at each a Durgah, dedicated to some Moslem saint, was erected over the slain of both parties, whether Moslems or Pagans. These monuments are called Gung-sahid, and have trifling endowments.

KUMURGUNJ.—Some part of the division east-end, consists of low lands surrounded by the Ganges. At the west end are some hills and rocks finely wooded, and at their bottom some high rice land; but the great part of the jurisdiction consists of two long narrow lands running parallel to the Ganges, and of very different descriptions. That next the river is high, and consists of a strong red clay, containing in some places calcareous concretions. This is very fully occupied, and most beautifully planted with mangoe trees intermixed with a great many Fal and Khajur palms; but this is very narrow. The interior is very low, overwhelmed in the rainy season by water, and in the dry it becomes bare and dismal, and is almost totally neglected. Two brick houses belong to natives, and there are two religious buildings, that are some ornament to the country; more however from the fineness of their situation, than from any elegance or grandeur that they possess. The villages are not concealed by plantations, so that the wretchedness of the huts is fully displayed.

The largest place is Sultangunj, where there are about 250 houses, and a good deal of trade. Two of the houses are built of brick, and three are tiled. Next to Sultangunj in

size is Chichraun, a town of invalids, containing about 220 houses. The only other place that can be called a town is Kumurgunj, which may contain 100 houses.

The place of worship by far most frequented by the Hindus is the bank of the Ganges, immediately above the hill occupied by the mosque of Baiskaran, and opposite to a rock in the middle of the river occupied by a temple of the Gaibinath Priapus. Such places where the sacred river washes the rock are called Sila sanggam, or the union with stone, but that is not assigned as the reason for the peculiar holiness of the place. This is owing to the river in this part running from the south towards the north. Wherever this happens the river is no doubt reckoned peculiarly holy, and is called Uttarbahini. The actual reason of the preference given to such parts of the sacred river is, perhaps, that they are not common, as the general course of the river is towards the south, but in this district I usually find it attributed to a very different reason. It is commonly said, that at these places the god Siva took such liberties with the frail nymph of the river as might be expected from his indecent form. Of the three holy places called Uttarbahini in this district, this is by far the most frequented, and yet the circumstance of the river running towards the north is by no means well defined, while at the other two it is very remarkable. Farther it must be observed, that the Hindus have no native appellation for the place, but universally call it Sultangunj, a Persian, or rather an Arabic word. These circumstances induce me to suppose that the celebrity of the place has arisen from some old religion that has now become heretical, and which has been celebrated on the two adjacent rocks that are covered with figures in bas-relievo, totally unconnected with the religious places that are now in possession, one being sacred to Siva and the other to Muhammed. It is indeed said that Jahnu Muni of Gaur, who one day swallowed the Ganges, as I have mentioned in my account of Puraniya, had here a house (Asram); but this is a story rather apocryphal, and seems rather to relate to the personification of a natural change in the course of the river, than to any event in the course of human affairs. Whatever may be the cause, 18 families of Brahmans, containing perhaps 50 adult males, live by officiating as the priests (Pandas), who perform the ceremonies practised by

those that bathe. At the three usual full moons, from twenty to thirty thousand persons may in all attend to bathe, but the great emolument of the priests arises from about 50,000 pilgrims who at various times come to carry away a load of water which they intend to pour on the head of various celebrated images in distant parts. In the south of India I have met pilgrims carrying their load from this place, but by far the greater part goes to Devghar in Virbhum, where it is poured on the Priapus or Lingga called Baidyanath, to whom this water, taken from a scene of former pleasure, is considered as peculiarly acceptable.

West from the thanah about four miles, at a place called Kumarpoor, is a Lingga called Siddhanath, which was endowed by a Kshetauri chief, whose name has fallen into oblivion. The land is enjoyed by a Dasnami Sannyasi, but the building is trifling, and the image attracts little notice, although a few assemble at the festival of the god. The only temple now of any note is that on the rock which is surrounded by the Ganges and is placed opposite to Sultangunj. This rock seeming to me connected with the principal antiquities of the place, I shall proceed to treat of them in common. A little west from Sultangunj is a square elevation called Karnagar, which exactly resembles that at Champanagar called by the same name, but is not so large. Some traces of the brick wall by which the outer side was faced are still observable, and it is said that a good deal remained pretty entire until it was pulled down by Colonel Hutchinson to erect a set of indigo works. There is no cavity within, the whole being filled with rubbish and bricks, and the dwelling house belonging to the indigo works is placed on a very fine situation in the centre. It is said in the vicinity that the monument of a Muhammedan saint was destroyed to make room for this house, but I look upon this as one of the pieces of scandal so commonly propagated by the people of this district to vilify the English character, as I have in general heard the natives speak of the gentleman in question with great respect. The size of Karnagar is not considerable. It appeared to me in riding over it to contain five or six acres, but the natives say that it contains about 25 bigahs, which is between 12 and 13 acres, and this may very likely be more accurate than my conjecture. The people whom I consulted considered the

1.

Chamunda.

2.

Mahishmardini.

3.

4.

Four small Brass Images found in a Tank near Karnagar.

Karna Raja, to whom this palace belonged, as the same with the Karna Raja who dwelt at Champanagar near Bhagulpoor, and the style of both the ruins is exactly the same. Major Wilford, however, considers these Karnas as perfectly different (Asiatic Researches, vol. 9, page 108), and in the table of the kings of Magadha, he makes the owner of the palace near Sultangunj or Sri Karnadeva to have reigned in the 3rd century of the Christian era, while he makes the Karna of Champanagar to have been contemporary with Jarasandha, first king of Magadha, in the 14th century before the birth of our Saviour. The former Karna he considers as king of all India, the latter as a petty chief of Bhagulpoor: yet, as I have said, the ruins attributed to the chief are much more extensive than these attributed to the monarch of India.

This Karna, the great king, according to Major Wilford, was an usurper, and confined his predecessor on the rock near his palace, that is surrounded by the Ganges, which I shall now proceed to describe. It is a very rugged mass of granite, separated from another hill of the same materials, now belonging to the Muhammedan saint by a branch of the Ganges, perhaps 400 yards wide. The summit is occupied by the temple of Siva called Gaibinath, surrounded by the buildings of a convent of Dasnami Sannyasis. These buildings are in good repair, and from their noble situation look well from a distance; but on a near approach I found them the most misshapen and rude mass that I have ever beheld. According to tradition Harinath, a very holy person, who had forsaken the pleasures of the world (Sannyasi), took up his abode on the rock. This person was at vast trouble in making pilgrimages to Baidyanath, until at length the God informed him in a dream that he would have no farther occasion to come so far, as on his return to the island he would find an image, to which he might address his prayers. This accordingly happened, and Harinath became the Mahanta, or head of a convent of Sannyasis, who took up their abode at the temple of the image, a Priapus called Gaibinath. This could not have been in a remote period, as Digambar the present Mahanta says that he is the thirteenth person who has enjoyed the dignity, to which no young man can hope to aspire. The place does not seem to have risen into great reputation until lately, as Ananta the last Mahanta is said to

have erected most of the buildings that now stand. Almost every person that comes to bathe at Sultangunj, on the three full moons, visits the temple of Gaibinath, carries up a pot of water, and pours it over the image. At the festival of the God a good many perform this ceremony, but in order to render it more efficacious, such as have strength of head and limbs, carry the water to the summit of the spire, and dash it from thence on the image. This however is a work to which many cannot pretend, as the spire is lofty, and the ascent to it is by ladders of a very tremendous appearance. The Mahanta acknowledges no Guru nor superior, and was born in the family of a Brahman of Kharakpoor; but he has given up all the insignia of the sacred order. He has about twenty disciples, and the community has five or six servants. In the rainy season they have little or no communication with the continent, the stream then rushing past with a violence that renders the approach dangerous; but a large proportion of the neighbouring Hindus in the fair weather receive instruction from the convent; while most of those who frequent Sultangunj to bathe at the three regular full moons, all in the fair season, all those who visit the temple at the festival of the God, and almost every Hindu of note who passes up or down the river in fair weather make offerings, which enable the Mahanta to lay up stores amply sufficient to supply the few wants of his disciples, who appear to be very poor creatures living in a state of listless mortification. The Mahanta fairly said, that the community was possessed of no knowledge but the art of begging, and that the utmost stretch of its science is to be able to read some forms of prayer which no one of them understands. They deny all knowledge of the state of their island previous to the arrival of their first Mahanta; yet it is evident that the place had previously been dedicated to religion. Below the buildings of the Sannyasis is a small temple dedicated to Parasnath, the 23rd teacher of the sect of the Jains. The Sannyasis say, that Baidyanath has given orders that the Jain should no longer worship on his sacred rock, which is as much as to say that they, as his servants, have put a stop to this heretical practice. Some Jains however, I am told, still come privately to the place. The temple of this sect, now standing, seems evidently to be a very modern work, the authority of the Sannyasis having

probably been unable until lately to expel the heretics. There are however on the rocks a great many figures in bas relievo, and some of them seem to be of very great antiquity, as being much worn, although carved on such durable materials. These carvings represent various personages received by all sects of Hindus as distinguished beings, among which I observed Parasuram, Narayan and Lakshmi, Ananta sleeping on a snake, with the goose of Brahma flying over him, Krishna and Radha, Narasingha, Ganes, Hanuman, and Siva; but I observed also a Jineswar, which I believe is never to be found in any place dedicated to the worship of the Hindus now reckoned orthodox.

Batemangunj or Haveli Mungger.—This is a very small division, but remarkably well occupied, and containing a pretty large town. A little west from Sitakunda is a lake, which at all times retains a little water; but in the dry season does not look well, as its banks are dirty. In the rainy season it is a very fine object, as it is surrounded by hills, woods and rocks. The fort of Mungger itself is situated on a rocky eminence, and all towards the east and south the district, although finely cultivated, contains many rocks, in some parts rising into little hills, and, being finely planted, is perhaps one of the most beautiful parts in India. On the most considerable of the hills, in a grove, is the monument of a Muhammedan saint, and near it is the house of an European, that are great ornaments to the country, as is also the house of the commandant of the garrison, which is by far the handsomest building that I have seen in the course of my survey. The western part of the division is level, and rather too low to be well planted; but in spring it looks very rich, being then covered with one uninterrupted sheet of wheat and barley. The parts surrounded by the Ganges, and beyond it, are very low and bare, and in some places rather dismal, owing to disputes between the proprietors, which have prevented cultivation. Besides the houses of Europeans the natives have 210 dwellings of brick, which together with several ruins and the fort, add much to the ornament of the country. There are in the vicinity of the fort a good many small bridges of brick, made I believe by Europeans, and in good repair, and these, exclusive of the necessary storehouses

in the fort, some of which are good and very neat, are the only public buildings worth notice.

Mungger is a town of some note and great size, but as usual by no means populous in proportion to its dimensions. It consists of sixteen different markets scattered over a space about 1½ mile long from N. to S. and 1 mile wide. The only two parts in this extent that are close built, or resemble a town, are without the eastern and southern gates of the fort: at each is a street so wide as to admit carriages to pass, and closely built with a good many brick houses. Besides these market places, between the river and the northern gate of the fort is a suburb, which may be considered as the port, but it is chiefly built on the sands of the Ganges, and every year during the floods many of the houses must be removed. No enumeration of the inhabitants has been taken. The native officer of police thinks that in the whole there may be 7000 houses, but my native assistants are not willing to allow much more than a half of that number, or 3600 houses. Their opinion is founded on a careful inquiry from the people of each market; and although it is probable that the numbers may have designedly been underrated, yet they are, perhaps, nearer the truth than the native officer of police, who speaks merely by a random estimation. I do not think that by any means the population can be extended beyond 5000 houses. These, though very small when compared with the houses in European cities, are full of inhabitants; for six persons, I am told, may on an average be allowed for each. This would give a population of 30,000 persons, the whole charge of whose conduct, with that of a populous district, is entrusted to one man, who is allowed 25 rupees a month, and who, in his manners and education, is scarcely fit to be a gentleman's butler.

About four miles east from Mungger are five pools lined with brick. One, containing a fine spring of hot water, is called Sitakunda; the others contain a little dirty stagnant cold water, which seems to be entirely supplied by the rains, and are named the Kundas of Ram, Lakshman, Bharat, and Satrughan, after the husband of Sita, and his three brothers. No mention, it is said by the Pandit, is made of this place in the Ramayan of Balmiki; but the priests say, that an account

is given of it in the Kurma Puran, a part of the 18 alleged to have been written by Vyas. The legend as usual is curious enough, as showing the inconsistency of the Hindu stories. Ram, (Bacchus,) after having killed Ravan king of Langka, was haunted by the constant appearance of that prince, who, although a Rakshas or devil, was a very holy Brahman, and on account of his piety was served by the gods as his menial servants. Ram, in order to expiate the crime of such an atrocious act, was desired to travel as a penitent until he met all the gods and obtained a pardon. In order to procure this meeting he and his wife and brothers came to Kashtaharani, where they knew all the gods would be assembled to bathe. Here he obtained a remission of his sins, and he is said to have left the mark of his foot at the place. There is indeed a kind of representation of this impression on the rock, but it has been made so lately that the Pandits cannot allow this part of the story, which may probably be 20 or 30 years before it gains full credit.

On this occasion the gods seem to have been rather severe, as while they accepted of fruit from Ram and his brothers, they rejected the offering of Sita, alleging, that they suspected her having been unfaithful to her husband, when she had been in the power of Ravan. Previous to this the goddess, who was perfectly innocent, had allayed the jealousy of her husband by undergoing a fiery ordeal; yet the gods determined that she should undergo another before they would eat from her hand. This trial she suffered, where the hot spring now is, throwing herself into a pit filled with fire, and when she came pure from its flames, warm water flowed from the rock, as it continues to do at this day. The only authority for supposing that this legend is contained in the Purans is that of the Pandas or priests of the place; and that is, I confess, next to nothing. Since last year they have contrived to invent a miracle. They say, that during the last hot season, the water of the well having become so cool as to admit of bathing, the Governor sent orders to prohibit the practice, because it rendered the water so dirty that Europeans could not drink it. But on the very day when the bricklayers began to build a wall, in order to exclude the bathers, the water became so hot that no one could bear to touch it, so

that, the precaution being unnecessary, the work of the infidels was abandoned.

The officiating priests or Pandas are Maithila Brahmans, and amount to 100 houses; but the profits are divided into 60 shares, some of which are subdivided. None of them have studied the Sangskrita language, and the only sort of science that they possess is a knowledge of the legends respecting the place, and some forms of prayer, both acquired by rote. Most of the 30,000 people who bathe at Kashtaharani repair afterwards to Sitakunda, and worship there; and on the birth day of Ram about 1000 people assemble to celebrate the memory of that event. Besides vast numbers of travellers by land and by water and pilgrims resort to the place, so that the offerings are pretty considerable; but they are divided among so many, that in general the Brahmans of the place have only a scanty subsistence. They possess some land, for part of which it is commonly said there is no title. In the year 1803 I visited the place, and found the Brahmans very importunate beggars, and difficult to satisfy, as they rejected with scorn an offering of five rupees; but this year (1811) I found them very modest, and thankful for the same money. This, I am told by my native assistants, proceeds from their having known nothing about me when I visited them first, and from their being afraid when I saw them last of the result of my inquiries.

At Vikramchandi, near the town, is a hole in a rock sacred to Chandi, the Gramadevata of the place, and covered by a small building of brick. This goddess was courted by two of the most powerful sovereigns of India, Vikrama and Karna, who are here considered as having been contemporary. Karna, in order to procure the favour of this goddess, hit upon the happy expedient of tormenting himself by a daily immersion of his body in boiling butter; and by this means he every day procured 1¼ *man* of gold, which he distributed to the poor. Vikrama, jealous of such favour shown to a neighbouring king, came in disguise, and entering the service of Karna, found out the manner in which his rival worshipped. He then determined to excel, which he accordingly did by slicing his skin in various places, and having offered his blood to the goddess, he gave himself exquisite

torment by filling the gashes with salt and spices, after all which he went into the bath of his rival. Such a gallant worship obtained the decided favour of the goddess, who has ever since been called Vikram-chandi. There is no image, but the priest (Panda) is a man of some learning, and makes a good deal of money, as he performs ceremonies for almost every pure Hindu in the town, and offerings are made at the temple every Tuesday and Saturday. The most common deity of the villages is Dubebhayharan. This is allowed to have been in Madhyades, or the central kingdom; but the people of the town will not acknowledge that it belonged to Jarasandha king of Magadha. In fact that kingdom has at different periods had very different extents, and this at one time may have belonged to it, while at others it was excluded. In the Mogul government, of course, it formed a part of Serkar Mungger in the province of Behar.

The place called by men Mungger, in the language of the gods is said by some to be called Mudgalpuri or Mudgalasram, from its having been the abode and property of Mudgal Muni, who lived long ago, and is said to have excluded Jarasandha, with whom of course he is supposed to have been contemporary. Others say, on the authority of the Haribangsa, that the town derives its name from a certain Mudgal Raja, one of the five sons of Viswamitra, son of Gadhi Raja, who received this part of his father's dominions; but, when he lived, or who he was, I have not learned. It must however be observed, that in an inscription seven or eight centuries old found at the place, and perhaps more ancient than the Haribangsa, the name is written Mudgagira, or the hill of Mudga, and not Mudgalpuri, or the abode of Mudgal. The existence of the saint and prince of that name is perhaps therefore problematical, as Mudga is the Sangskrita name for a kind of pulse, the Phaseolus Mungo of Linnæus, from whence also the vulgar name of the place is probably derived.

Major Wilford says, that Sagala is another ancient name for Mungger; but I do not know on what authority, and such of the Pandits, as well as vulgar of the place, as I have consulted, are totally ignorant of the name. The remain of antiquity, which according to tradition goes farthest back, is on a hill called Nauyagarhi, south-east about four miles from Mungger. It is said to have been the prison where Jara-

sandha king of Magadha had confined 80,000 of the princes of India, whom in pursuit of universal monarchy he had taken prisoners, and intended to sacrifice to the gods; but fortunately he was killed by Bhim, the brother of Yudhishthir, who afterwards contested the sovereignty of India with his kinsman Duryodhan.

Next to this I find celebrated in this division a Karna Raja, who, as I have said, is by the traditions here made contemporary with Vikrama sovereign of India, and who is here supposed to have attempted, but without success, to have seized on the power of that monarch. With respect to Vikrama such confusion prevails, as appears from Major Wilford's valuable treatise on the subject, in the 9th. volume of the Asiatick Researches, that no attention need be paid to any traditions concerning a person of such dubious existence. This very Karna is indeed one of the persons, who according to Major Wilford is styled Vikrama. Karna, as I have said, paid particular attention to the worship of the tutelar goddess of Mungger, and built a house on the hill now occupied by the elegant quarters of the Commandant, and in the time of Major Rennel's survey by a saluting battery. This hill is still called Karnachaura, and the house upon it was not intended for the residence of the prince, but for the distribution of alms. Two tanks near the hill, are considered as the work of the king and of his wife.

From the time of Karna, until that of Hoseyn king of Bengal, the people of Mungger think that their country was overwhelmed by forest. An inscription on copper indeed found in the fort mentions, that Raja Deva Pal, the third of that family, was encamped there with his victorious army, and had constructed a bridge of boats for a passage, while his elephants darkened the face of day, while the dust from the feet of the horses of the princes of the north spread darkness all round, and while so many princes of Jambudwip attended to pay their respects, that the earth sank beneath the weight of the feet of their attendants. This does not absolutely contradict the opinion of the natives concerning the deserted state of their country for many ages, much less does it support an inference which has been made, of the Pala Rajas having dwelt at Mungger. It would appear that the prince was then only passing with his army; and not-

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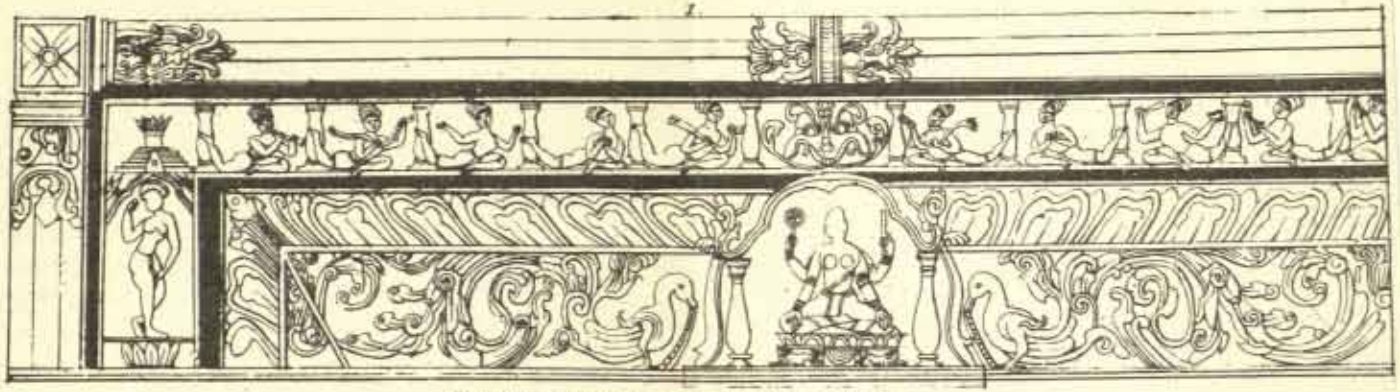
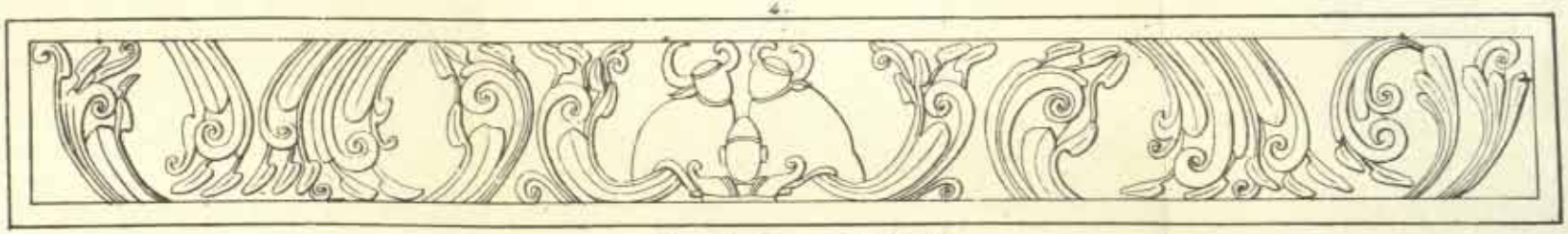


Figure on a Stone built into the north gate at Munger.

2.

Figure on a Stone in a Bridge between Adynar & Tarrum by Tey kund: one exactly similar is built into the north gate, Mun.

4.



Stone built in the wall of the Fort at Munger

3

withstanding his boasting, was perhaps returning from the Dinapoor district, where, as I have said in my account of that district, he continued to skulk until the retreat of the Moslems, who had invaded Patna his capital, and had overrun the western parts of his dominions.

Hoseyn Shah, the greatest of the kings of Bengal, extended his dominions on both sides of the river, as far at least as Mungger, and is said to have built the present fort, which, although not strong, has been a very magnificent structure. In the northern gateway, which is built of stone are many materials, that have evidently been taken from ruins, as the ornamented stones are built into the wall without any attention to symmetry, and these ruins have evidently been Hindu, as on a stone of hornblende in mass, which appears to have been the lintel of a door or window, there are figures in the human form, concerning which the men of Hindu lore are not agreed. One end of the stone is hid by the wall, but in the accompanying drawings, *Pl.* 3, No. 1, will be found a representation of what projects, which is the most elegant design of Hindu sculpture that I have yet seen. The execution is however less neat than the design, and the drawing therefore looks much better than the original. On the inside of this gate is also a figure carved on granite, and representing the human form (see *Plate* 3, No. 2). Although this is very rude, I refer it to the same period with the other, and attribute the difference in execution to the difference of materials; for so far as I have seen in their works, the natives of the north of India have never possessed means of cutting granite with any tolerable neatness.

Near a sally port, on the inside of the rampart, the fall of the plaster, by which the building was encrusted, has discovered two stones of almost exactly the same pattern with that at the water-gate, but smaller. These have probably been part of windows; and it is probable, that an accurate examination of the whole wall would discover many such. A very cursory view disclosed several in different parts of the wall, two of which are represented in *Plate* 3, Nos. 3 and 4. The former represents the five great gods of the orthodox Hindus with four nymphs. The latter in a foliage has a human head between two sheep, of which the Pandits give no

explanation. I do not think that the ruins, from whence these carved stones have been taken, can be referred to any other era with so much probability as to that of the Karna Rajas. The other gates of the fort have been covered with carving, but this evidently Moslem work, the carving consisting entirely of foliages, and every stone being suited by its ornaments to fit the place which it occupies with symmetry. The stone employed in these gates is very different from either of the former, and is a material of very small durability.

It is said, that Akbur took Mungger after a severe battle in the vicinity; but so ignorant of history are the people here, that they imagine the prince who lost it, to have been Hoseyn Shah, who preceded Akbur by at least a century. During the whole period of the Mogul government, Mungger continued to be a place of importance, and was the station of a series of officers of considerable rank; but I can learn no account of their names, nor characters. Shuja Shah, the great grandson of Akbur, probably when about to contest the empire of India with his brother Aurungzebe, is said to have repaired this fortress; and at the same time erected lines to the west of it, extending from the hills to the Ganges, and about three coss in length. The channel called Dakranala strengthened these lines towards the west; but the prince built over it a bridge, the largest which I have yet seen in the course of my survey, but very far from being a great work. It is now an irreparable ruin. The fort was again repaired by Kasem ali, who resided in it for a part of two years, while he was on very bad terms with the English. The accommodations in the fort, then occupied by Kasem ali as his public palace, would appear to have been very large; but the greater part has been pulled down, and the remainder so altered, for the purpose of suitably accommodating its present occupants, that no judgment can be formed of the style, in which it was built. The chief mosque, in the time of Major Rennell, seems to have been converted into a powder magazine; but as a building much fitter for that purpose has since been erected, the mosque has become the storehouse of an European trader. A private chapel superior to that at Rajmahal is still pretty entire; but has been deprived of some of the marble by which it was ornamented. The ladies of Kasem-

ali are said to have occupied buildings without the gate leading to Patna, which have been of considerable size; but are of very uncommon clumsiness, and are now ruins.

SURYAGARHA.—Is a beautiful and well occupied country. The southern parts contain, or are skirted by some low hills covered with wood, and are productive of rice, and well planted with mangoes. The western parts, towards the Ganges and Kiyul are finely planted with mangoes and palms; but are rather poor. The plantations are not ornamented with bamboos, but some are surrounded by Sisau trees, that add a very beautiful variety. This practice has also begun in some other parts, but is no where else so common. The eastern parts are low and bare of trees, being deeply inundated, but in spring are covered with one continued sheet of corn. There are two houses and one shop of brick; but the habitations are no ornament to the country, the misery of the villages being too much exposed to view; nor is there any public building worth notice.

The most common village deities are Chandi and Ratnamohan. But these petty gods are here eclipsed by Kshemkarni, who although she has only one place of worship, receives annually from 1,000 to 1,200 goats. The people whom I consulted, knew no older appellation for the country, than that of Serkar Mungger, in the province of Behar, established by the Moguls.

About five miles east from Suragarha is a monument, which like Asurgar in Puraniya, and the Karnagars near Champanagar, and Sultangunj, is in the Hindu style, which I consider as of the greatest antiquity. It consists of a great heap containing bricks, and about 500 yards square. As there is no cavity within, it seems to have been rather a large palace or castle, than a fortified town. It is said, that, until a few years ago a ditch was very observable; but it has been filled up by an extraordinary inundation that happened nine or ten years ago. On the east side of the great elevation is a lower space, about 400 yards square, which contains many bricks; but the surface is very uneven, as if the buildings on it had been detached. East from this again are five or six old tanks, the spaces between which contain some small elevations and bricks. The tanks probably furnished the materials for the whole work, the country round being exceedingly low; and

the buildings now forming little heaps, were probably the abode of domestics. All the people whom I consulted, attributed this work to Parikshit, the second prince of the family of Pandu, which succeeded Jarasandha of Magadha in the sovereignty of India. This family however resided at Hastinapoor, far up the Ganges. Whether or not this be the ruin meant by Major Wilford, (As. Res. vol. 9, p. 109,) and said to have been the residence of a Karna king of Magadha, in the 12th or 13th century of the Christian era, I do not exactly know. It is the only Hindu ruin of any note between Mungger and Suryagarha of which I heard, and it is situated at no great distance to the north-west from the Dahara of the Bengal atlas, the marks by which Major Wilford distinguishes his ruin; but the Dahara of Major Rennell was called to me Dharhara, and could not therefore, I imagine, be the Dahara from which Karna the king of Magadha derived his name; nor have I seen any ruin attributed to such a person.

It is said, that at Abgel, between two and three miles below Suryagarha, there was a Moslem city of considerable size; but the river has there for some years, been making great encroachments, and I could see no remains of buildings on its banks, except a ruinous mosque of brick, and that of an insignificant size. During the former encroachments of the river it is however said, that every year the foundations of large buildings were exposed to view. In this division there have been several small forts belonging partly to turbulent chiefs, and partly to the officers of the Mogul government, employed to keep the others in awe. The whole has become totally ruinous, being fortunately no longer of use.

Mallepoor.—This division, where it is properly occupied, is very beautiful, being rich land finely diversified by hills and woods, and the cultivated parts are ornamented with numerous groves of the mango and a few palms, but no bamboos. Besides many scattered hills, there are three very remarkable groups. The largest towards the north, is an uninterrupted chain, which extends east from the banks of the Kiyul, and after running through the northern parts of this district for a long way, turns suddenly to the north, and forms the boundary between this and Tarapoor. Adjacent to the south of this ridge, and separated only by narrow rugged defiles, is an extensive mass of a very irregular form, and

surrounded by a cluster of smaller hills. Each of these has a distinct name; but I could procure no general name either for the whole collection of hills, for the long ridge, or for the large irregular mass; each peak of these however has a name, or rather various names. The next great range is that which overhangs the old castle of Gidhaur, and extends west from thence to a great distance. The third great collection of hills is in the south-east corner of the division. It consists entirely of detached peaks, each having an appropriate name. One of them is called Ganda, which Major Rennell has extended to the whole mass; but, so far as I can learn, this is not in imitation of the natives. All the hills are covered with woods or bamboo growing spontaneously, of which there is a vast quantity; and the woods extend over a great proportion of the level country. In some remote parts the trees and bamboos are of a tolerable size; but in common, if compared with the forests of Nepal, Kamrup, Chatigang or Malabar, they are diminutive. The houses, as usual in the western parts of this district, are no ornament to the country; on the contrary their meanness is very disgusting, nor are they hid as in the eastern parts of Bengal, by hedges or trees. The Zemindars of Gidhaur, although a very powerful family, do not dwell in brick houses; but they have an office for collecting their rents built of that material, as a safety for their papers, and five shops are also built of the same. There is no public work that is any sort of ornament. Mallepoor, the residence of the Darogah and Commissioner, contains about 300 houses, finely situated on the banks of the Angjana river, and not on the Kiyul as represented in the Bengal atlas. Jamuyi contains about 150 houses, among which are the six buildings of brick above-mentioned. Sono contains about 200 houses. No other place can be called a town. The most ancient monument of antiquity is on a hill near the Thanah, where the ruin of some buildings, said to have been erected by the god Ram are shown; but the hill forms a part of the Ramgar district.

Next in antiquity to these, in the opinion of the natives, is the ruin of a town called Indappe, situated a few miles east from the old castle of Gidhaur. I have already mentioned all that I could learn concerning Indradyumna or Indradawan, the founder. The work is pretty extensive, the fort being a square of about 1,650 feet The rampart of brick has been

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about 10 feet thick, and the ditch about 15 feet wide, so that neither could have been intended for any serious resistance to an army; but they were sufficient to guard against surprise or insurrection. The east face is rather irregular, being bent in south from the gate, which is not exactly in the middle, as is also the case with the western gate. In the northern and southern faces are no gates. Before the eastern gate are two heaps of brick, that have been considerable buildings. Within the outer fort has been a citadel. To the left of the passage between the outer gate and that of the citadel, entering from the east, are two considerable heaps of brick; that nearest is said to have been a temple of Siva, and a priapus still remains. On the right towards the north-east corner of the outer fort, are three very considerable heaps, surrounding four smaller. Towards the south-west corner of the inner fort, on its south side, is another heap; and these are the only traces of buildings in the outer fort. On entering the citadel from the esst, you have on the left a mound, which, from its great height is by far the most conspicuous part of the whole building. It is said to have been a place (Chandini), to which the Raja repaired to enjoy the freshness of the evening air; and this tradition is confirmed by the remains of a small terrace of brick, as usual in such places, that has been built on the top of the mound. The mound is however so very great a member of the whole, that I rather suspect it to have been a solid temple of a Buddh; as we know that the Rajas of this part of the country, immediately previous to the Muhammedan invasion, were of that sect. Beyond the mound is the royal palace, as it is called, raised on a lofty terrace 220 feet long by 110 wide. Traces remain to show that this terrace has been occupied by three apartments, where probably the Raja sat in state, while his family was lodged in wooden buildings, that have left no trace. The brick buildings in the outer fort, and without the eastern gate, where probably public offices, and the officers and domestics of the family were perhaps accommodated in buildings of no durability sufficient to leave traces that are now observable. A Brahman, who was cook to Indradyumna, is said to have had a house at Jamuyi, where some heaps of bricks are shown as its remains.

The old castle of Gidhaur is a considerable work. The most common account of it is, that it was built by Sher Shah, who expelled Homayun, and became emperor of India; but many allege, that the founder is totally unknown; and others again allege that it was built by a Hindu officer, who was agent for the king that expelled Indradyumna, and who governed the country for some time, after which the garrison was withdrawn, and the country for many years continued a forest, inhabited by small bands of robbers, who made predatory incursions into the cultivated country towards the Ganges. A description of the ruin may serve to throw some light on the subject. The fort, or rather castle, consists of a square wall, built rudely of uncut stones, taken from the adjacent mountain, and very injudiciously disposed. The stones, by which the walls are faced, are tolerably large; but in place of being built with their ends alone exposed, the greatest extent of smooth surface has been exposed to view, and the interstice between the two faces has been filled up by loose stones, thrown in without the trouble of building, on which account the wall does not possess strength in proportion to its great thickness. The walls, at the middle and angles, are 23 or 24 feet thick at the bottom, and about 17 feet at the top; but in the middle, between the gate, in the centre of each face, and the angles, the wall is narrower by seven feet, owing to stairs being taken from its thickness. The walls seem to have been about 30 feet high, besides the parapet, which has been only intended for the use of small missile weapons, and not for cannon. The projecting works are not higher than the curtains, and there has been no ditch, nor is there the smallest trace of any building for the accommodation of the garrison, which must have been hutted in the area of the castle. At each side of each gateway, in the thickness of the wall, is an arched recess for the security of the guards. The northern and principal gate has been defended by an outwork, but this was probably a more modern work, as it never appears to have been strong, and, having been hastily erected, has fallen to the ground. The curtain between that gate and the N.W. angle has evidently fallen, and has been rebuilt very rudely and hastily, as no flanking projection has been added. A hasty attempt has been also made to strengthen the other gates, by straitening

the passages; and this has been effected by placing, at each side, a column of stone, evidently taken from some more finished ruin, as the column is cut into regular form, and is of a different nature from the rock of the adjacent mountain, with which all the original parts of the castle have been built. The columns are connected by the fragments of others, laid across their tops, and not by a stone cut in the shape of a lintel, as would undoubtedly have been the case, had they been cut on purpose for their present situation. Besides, the pillars are not at all connected with the walls, which they undoubtedly would have been, had they made a part of the original fabric. Three of the gates retain the name of the elephant, horse, and camel; but that towards the east is called the gate of the great God (Mahadeva), and an image is placed at one side of the entrance. This, I have no doubt, shows the castle to have been a Hindu work; nor did the early Moslem kings, so far as I recollect, employ Hindus in commands of trust. I think it most probable, therefore, while Indappe was the usual residence of Indradyumna, that the castle of Gidhaur was his principal stronghold, by which he secured a communication with the fastnesses of the mountains. It is very likely that Sher Shah, in his war with Homayun, he advancing from Behar, and his antagonist from Gaur, may have occupied the castle, repaired it, and taken some of the materials from the more elegant ruins of Indappe.

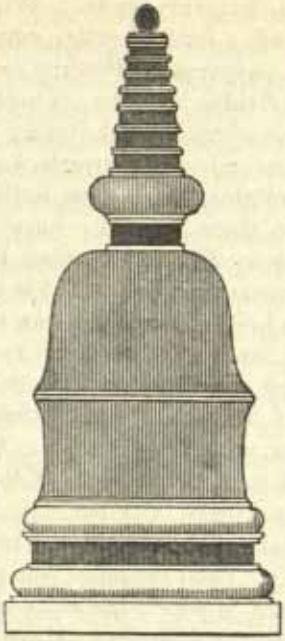
Tarapoor.—The northern parts of this division are of the same dismal appearance with the interior of Kumurgunj, on which they border, and which have been already described. South from thence is a very beautiful level country, well occupied, and finely planted with mangoes and many palms. It contains a few scattered rocks, that add to its beauty; but is in general low, and well supplied with water, which can be raised by machinery from canals or wells, the water in many places being found a few feet below the surface. The western parts are hilly, composed chiefly of portions detached from the great mass, described in the northern parts of the east division. Among these hills there are many fine valleys, but in general much neglected, both being overgrown with woods of small trees and bamboos. Two other clusters of hills are remarkable. One towards the east is on the

boundary of Ratnagunj and Bangka, and consists of detached hills, each of which has a peculiar name; but the cluster has no common appellation that I could learn. The country to the south of this, and east of the first mentioned cluster of hills, is of the fine nature that I have before described, near the hills being mostly fitted for winter rice, and far from them being fitted for various other crops; but towards the hills are some extensive woods. In the south end of the district is part of the cluster that I have described as belonging to the S.E. corner of Mallepoor. Between these three clusters is a large space, covered with forests, through which it would have been difficult to pass. In this the people are very thinly scattered.

The house as usual in the western parts, are very mean. Even that of the Raja of Kharakpoor, although it contains some small portions of brick, is but a very sorry place. Near it, however, he has a very handsome mosque, overhanging the Man in a fine situation, while he is erecting opposite a building that promises to be ornamental, and is intended to celebrate the memory of the grandsons of the prophet. The vicinity is ornamented by the ruins of a house that belonged to his grandfather, and that went to ruin during the insurrection, which he raised against the last remnants of the mogul force. It has been a very large building, and looks more like an old European castle than any thing that I have seen in the course of this survey. The dewan of the raja has also a brick house, the only other one in the division. Among the forests of the interior of this district (Janggaltari) the houses make a still worse appearance than in the open country; not that the huts are much worse, that being scarcely practicable; but the extreme jealousy of the men, in order to conceal their women, has erected a thick fence of the withered branches of trees, that make the most dismal appearance possible, and entirely conceal the huts, which in most other places are rendered somewhat more agreeable to the eye, by being covered with gourds, pumpkins, or a climbing bean. There is no public building of the least note. Tarapoor, where the native officer of police resides, contains two market-places, Bazar Gazipoor, and Hat Tarapoor, with about 200 houses very much scattered. Arjusgunj, the residence of the Commis-

sioner, has more the appearance of a town, and contains about 500 houses, with a neat small mosque in good repair. Kharakpoor, the residence of the owner of the whole division, and of other vast estates, contains about 250 houses. Belwari and Mozuffurgunj, two market places, have each rather more than 100 houses. South from Tarapoor is a very picturesque rock of granite, at a village called Madhusudanpoor or Devghara. On its summit is a small temple, to which none of my Hindus would venture to ascend; although they were very desirous, and although a Moslem laskar showed them an example; but the precipice is tremendous, and the ladders were very bad. It contains no image; but it is said, that formerly it contained one of Narayan. Why this should have been removed, cannot now be ascertained. Lower down the hill is a representation of the human feet, like those on the Jain Temple, near Bhagulpoor, and which, like those, the vulgar call Vishnu Paduka; but they are dirty, and are neglected even by the sect of Vishnu. These may perhaps account for the temple on the hill being deprived of its image.

Gauripahar is a most romantic rock, some miles east from the lofty Lord, and there are at the place two ruinous temples, one of Siva, and the other of his wife. On a rock near these temples are carved some rude figures representing the solid temples, used in the worship of the Buddhists; but I could trace no tradition respecting the persons by whom they were made. One of them is represented on the opposite page. Near it, on the rock, is carved in a modern Hindu character the name Daniyali Saha Daska Sertaz; but the Kanungoe pretends that this was done by the son of a Moslem King, to signify that he was protector of the Kanungoes ancestor. The oldest ruins are attributed to the Kshetauris, who possessed the country before they were expelled by the Rajputs, ancestors of the present Muhammedan family. I shall afterwards have occasion to mention the foul deed more fully, and it would be unnecessary to enumerate the small ruins left by the petty chiefs of the Kshetauris, who were very numerous; but all appear to have lived in brick houses, and to have been somewhat more civilized than the barbarians by whom they were expelled; and they do not appear to have been so turbulent, as round their houses I perceive no traces of for-



tifications; whereas after their expulsion, the country was filled with small mud forts, erected chiefly by the Rajputs, but some also by the officers of the Muhammedan government. The ancestors of the Rajas in particular fortified every pass in the mountains, and whenever they were on bad terms with the government, retired into the narrow valleys among the hills, where they could not be followed by the Mogul horsemen. These works are quite ruinous; and except to destroy them, as nests harbouring banditti, never deserved notice. Having promised so much, I shall here confine myself to describe the works at Kherahi Hill, in the north-east part of the division, attributed to Sasangka Raja, the last chief of the Kshetauris.

At the end of the small ridge named Kherahi, extending nearly north and south, and not east and west as represented in the Bengal atlas, and towards a small detached peak called Nari, is a very considerable space, in which the ruins of houses, built with brick, may be traced, and in this are several small tanks, as usual in Indian towns. From a small market, situated at the north end of the hill, I ascended gradually up its eastern face, by a road formed of flags cut

from the mountain, but very rude. Where the ascent is steep, these flags form a kind of stair; where the declivity is gentle, they form a pavement. Having reached the top of the ridge, the road divides into two. One branch goes south to the second stage of the hill, the other runs north, along the first stage, to its end, which overlooks the market-place. I proceeded first to this, passing on both sides many scattered bricks, where there probably have been many small temples. On the west side of the road I found a flag, on which was cut the characters delineated in the drawing No. 8. No one, that I have been able to find, can tell what character it is; but it has a strong resemblance to the Pali of Ava, which Major Wilford, with great reason, thinks the same with the old character of Magadha, from which country Gautam, the lawgiver of Ava, undoubtedly came. On the end of the hill, commanding a most noble view of the Ganges, are the foundations of a small brick chamber, near which is a flag, on which is carved a mark of the form placed under the characters (see *Plate* 4, No. 3.) This chamber was pointed out by the villagers as the place in which the Raja was wont to enjoy a cool air, but this seems doubtful. Having returned to the other branch of the road, I for a little way ascended the second stage of the hill, when I turned to the left to see a very fine circular well (Indara), which had been lined with brick, and had been at least 16 feet in diameter. A wild fig tree has been allowed to take root, and to throw down the wall, so as entirely to choke the well, which in all probability was very deep. Returning again to the road, and ascending the second stage of the hill, 30 or 40 yards, I came to an image of Priapus, more resembling the object it is intended to represent, than any attempt of the kind that I have seen in India. Immediately above this is a large heap of brick, which is commonly called the Raja's house; but appears evidently to have been a temple, for its size is not suitable for a dwelling, and the steepness of the hill would have rendered it exceedingly inconvenient, except as a place of strength, and there is not the smallest appearance of fortification. This heap consists of two parts, one between the summit of the hill and the priapus, and one on the summit. The walls of the former seem in some measure to remain, but the roof has fallen in, leaving an irregular mass of bricks with a cavity in the centre. Near the priapus a pillar of granite

projects from the brick three or four feet; we may form a judgment of the reliance that is due to the reports of the poor neighbours by their supposing that the Raja's elephant was secured by tying him to this pillar. The building on the summit has been immediately adjacent to the other, and some of its foundations, constructed of cut granite, still remain. The walls have been thrown down the hill, where many masses of granite may be seen; and among them parts of doors and windows rudely carved. A Ganes is very distinguishable, and there are other idolatrous figures; but so much defaced, that the particular objects which they represented are not recognizable. This building has been between 20 and 30 feet square. In the hollow between this second and the third and highest summit of the ridge have been several small buildings; and on the third summit, overlooking the lower and southern end of the ridge, has been a small chamber of brick, about nine feet square, with one door towards the N. E., and no window. This the people call the queen's apartment; but we cannot suppose, that even a Hindu lady could endure to be squeezed into such a hovel. It looks more like the den of a hermit. On the whole, I am persuaded that the buildings on the hill have been dedicated to religion, while the Raja dwelt below; and from the appearance of the inscription, in particular, I think it probable that the religious buildings on the hill are of great antiquity, probably coeval with Jarasandha, when the Pali was the learned language of Magadha.

Bangka is a most beautiful territory, there being scattered through it a great number of small detached hills and rocks, finely wooded. The plains or swelling grounds by which they are surrounded are by nature very rich, but have been most miserably neglected, owing partly to the turbulence of former times, which introduced habits not yet overcome, and partly to an indulgence shown to the Zemindars, by whom it has been grossly abused. Near the Chandan river and a few other large streams, however, there is much most beautiful cultivation, with fine plantations of mango trees and a few palms, and in the northern corner a few bamboos. The forests of the west resemble those of Tarapoor, consisting chiefly of a variety of small trees and bamboos, with many Mowal trees near the scattered villages; but towards the east the woods, where not cut, are more stately, contain no

bamboos, and consist chiefly of Sakuya and Asan, both of which, however, are in many places stunted, by extracting rosin or feeding Tasar. Except towards the N. E. the Mowal is there also very common. In the whole division there is no dwelling house of brick nor any public building that is an ornament to the country, or the least relief from the uniform misery of the huts. In the woods these are however hid from view, as in the last division, by still more ugly fences of withered branches and leaves.

Bangka is a poor little town, which may contain 120 houses. Subalpoor and Jaypoor contain each about 200 houses, and Chandan about 100 houses. The Moslems have no place of worship at all considerable. That most attended by the Hindus is Madhusudan, a very modern work, and which seems to have derived its celebrity entirely from a neighbouring hill named Mandar. I visited Madhusudan, concerning which I had heard much, and it was by mere accident that in passing I saw some of the ruins that are near the hill; nor did I discover that it contained anything interesting until I was too far removed to be able to visit it. I was therefore under the necessity of contenting myself with sending an intelligent person, who brought me a fac-simile of an old inscription, and some account of the place. Mandar hill is an immense detached rock of granite, like those on which the hill forts of the south of India have been erected. There is said to be a book called the Mandar Mahatma, which gives an account of the place. Some people told me that it is a portion of the Skandha Puran, but such assertions I know are of very little value; and a Brahman, who said that he had a copy, told me that it was first delivered orally by Kartik to Siva, who again related the contents to Raja Parikshit, who repeated it to Kapil Muni, who published it in writing. The Brahman took the price of transcribing the book, but has not favoured me with the copy. This is perhaps no great loss, as the legend is probably so monstrous as to afford little insight. The oldest buildings are said to have been erected by Raja Chhatra Sen of the Chol tribe, who lived before the time of the Muhammedans; and the Chols were expelled by the Nat, who in their turn gave way to the Kshetauris, who fled before the Rajputs that now possess the country. Inscriptions attributed to the Chol are engraved on the rock at

two different parts, but the inscription at both would seem to be the same. That in the two lines (Plate 4, No. 4) is lowest down, and its letters are about seven inches long. The higher (Plate 4, No. 5) is written in four lines, the letters of which are about an inch and a half long. None of the buildings on the hill are near these inscriptions; but at some little distance from the upper is said to be a very rude outline of the human face, which the people call Madhu Kaitabh; and say, that Madhu and Kaitabh were two Asurs or infidels, who were killed by Vishnu before that god was incarnate. Some way above this is a small temple of Siva. On the summit of the hill are two small temples. One contains six representations of the human feet exactly like those in the Jain temple at Champanagar. The people say that two represent the feet of Vishnu, two those of Saraswati, and two those of Lakshmi. In the other temple was formerly the image of Vishnu, under the title of the destroyer of Madhu (Madhusudan); but it is now empty. Chhatrapati Ray Zemindar of Mandar, as I am informed by his successor in the seventh generation, removed the image to a small brick temple (Dalan) now in ruins, and placed at the foot of the hill. Near this he built a Math, to which the image is carried on the festival, and which, according to an inscription, he erected in the year of Sak, 1521 (A. D. 1589.) Near this also Antikanath, a Sannyasi, took up his abode, and died. His pupil, Achintagiri, built a house entirely of cut stone, which is still occupied by his successors, and is the rudest building of this material that I have ever seen. It is said to have been built about 150 years ago. The image of Madhusudan is supposed to have been made by Ramchandra, one of the incarnations of the god, which it represents. It remained some time at the temple built by the Rajputs, when Rudramohan Das, a clerk in the office of the provincial Kanungoe, removed it to a small building about two miles distant, which has been greatly enlarged by Rupnarayan Deo, a considerable Zemindar now alive. It is an exceedingly rude work, although of considerable size; and the priests, who are numerous, are most importunate beggars.

The two temples on the top of the hill, a stair leading up to them, the inscriptions and some rude carvings on the rock are attributed to the Chol Raja. Among these carvings is said to be a personification of the Kaliyug or degenerate age,

at which the people assembled on the holy day were wont to throw dirt; but the practice was prohibited by a late magistrate, and the people had the good sense and moderation to take no offence. Besides these remains on the hill, ruins are scattered about its foot for above two miles in extent, and are attributed to the Chol Raja. I saw them in passing by mere accident. Between the present temple of Madhusudan and Mandar hill I saw a great many stones and fragments of pillars carved in a very rude manner, but which must evidently have formed a very large building. A small tank at the foot of the rock is called Manoharkunda. On its east side is a stair built of stones, evidently taken from ruins; and near the stair is lying a stone, on which is very rudely carved in relievo the figure of a female deity called Papaharani, or destroyer of sin. It has been very much mutilated, but communicates her name to the tank, which is more usually called Papaharani than Manohar. The scattered stones and bricks of ruins extend a considerable way from Papaharani beyond the buildings erected by Chhatrapati to a pretty considerable tank. Near this has been a temple, which has quite fallen; but the object of worship called Jagatma or Jagadamba, (the mother of the world,) still remains. It is a large flat stone, on which have been carved many figures. The chief has been so much mutilated that I cannot say what it represented, but it probably has had somewhat the form of a woman. West from the temple of Jagatma, very near it, and evidently dependent, has been another smaller one, still pretty entire. In this is the image of a quadruped, with its fore parts turned towards Jagatma. It is said to have represented a cow; but it is so much mutilated and so rudely carved that I think no one can possibly say what animal may have been intended. It is called Kamdhenu. Madhusudan is a place of pilgrimage, to which about 10,000 people assemble on the last day of the solar month Paush (Tiluya Sangkranti), and continue performing their devotions for three days. I suspect much that in this place the worship of Madhusudan has been of no long standing, as I am told that the chief object of the multitude is to bathe in the pools on the hill, especially in Manohar, and to worship Papaharani. So strongly inclined to the marvellous are the people here, that they imagine that there is a stone stair at each side of this tank, and that it contains 11 bigahs

of land. This is at least double the size; and, if the ghats exist in the eye of faith, I may safely assert, that they are invisible to the eyes of the infidel. The people also imagine, that the water of Akasgangga, a pool on the hill, is hot; but I am assured by the messenger whom I sent, a descendent of the god Siva, that the heat is not perceptible to the senses. The priests of Madhusudan are Mithila Brahmans, and the modern inscriptions on the works of Chhatrapati are in the Mithila character.

FAYEZULLAHGUNJ is a jurisdiction of moderate size. Were it in a decent state of cultivation, it is a very beautiful country; but, owing to the neglect of the proprietors, it has in many parts a most dismal appearance. The northern extremity is low land flooded by the river, most beautifully cultivated, and adorned at each end by little hills. Within that is a fine swelling tract, in some parts rather poor, in others of most extraordinary fertility; but almost everywhere very much neglected, especially towards the east, where it is naturally most fertile. Here remain many fine old plantations, but there are vast wastes overgrown with stunted trees or bushes thinly scattered among coarse grass. Towards the S. E. is a low tract called Manihari of very rich land, surrounded by hills, and finely watered, which would have been one of the finest estates that I have ever seen had decent attention been paid to its management. It contains many scattered stunted trees, but the wastes are mostly covered with coarse grass.

Some houses built by Europeans are an ornament to the country, although partly ruinous, partly devoid of architectural merit; but the natives have erected no dwelling of brick, and there are some Troglodytes, who still live in caves. There are two or three miserable brick bridges, but no public work in any degree ornamental. Kahalgang is for this country a good small town, containing about 400 houses rather regularly and neatly built. The only other place that can be called a town is Gajarajgunj, which contains rather more than 100 huts.

Although the Ganges runs almost due north from Kahalgang to Patharghat for about eight or nine miles, and although it not only washes, but surrounds the rocks of the Vindhyan mountains, this place, which on both accounts ought to be

peculiarly holy, is totally neglected, and no assembly takes place to bathe. On the contrary, the people all flock to the opposite side, where the river runs south, and the whole country is a dead level. Both Moslems and Hindus have indeed attempted to take advantage of the rocks, that are now surrounded by the river; and, since they have been separated from the continent, a Fakir has erected the monument of a saint on one, and a Sannyasi has found an image of Priapus on another; but both seem silly fellows. They only go occasionally to these places, and have not resolution or resources to pass the rainy season on the spot; and they have made no progress in bringing their rocks into a source of revenue.

At Patharghat, just where the river turns round to the east, a rock of granite projects into the channel, and has carved on it some figures of gods; but like those on the rocks of Sultangunj they are no longer objects of worship. They are exceedingly rude, and much defaced by time, so that in general the deities, which they have been intended to represent, can no longer be recognised. One of them seems to be Krishna and Radha. On the face of the hill east from thence, and facing the river, is a rock called Chaurasimurtisthan, or the place of 84 images. These are carvings, in very high relief, representing the adventures of Krishna and Ram. The figures are between two and three feet high. There is no tradition concerning these images, nor is any worship paid to them, and the same is the case with 50 or 60 images of all sorts lying scattered about the temple of Bateswarnath, which now attract the whole attention of the pious, and has superseded some old place of worship.

The image of Bateswarnath, until lately was poorly accommodated; but the Dewan of the Collector has lately rebuilt and enlarged the temple. The image is supposed to have been there for many ages, and came to the place without human assistance. The priests denied any endowment, but I find, that they have 25 bigahs, with another priapus (Bushanath), and a temple of Bhairav on the same hill, and a temple in Kodwar, of which I have given an account. The family has divided into eight houses, each of which officiates for a day in rotation, and takes all the offerings that are made, while they officiate. Almost every passenger of pure birth

stops to make offerings, so that each day produces somewhat. About 1000 people assemble to worship at the full moon of Magh, and 500 at the Sivaratri.

At Kahalgang is an old mud fort, the history of which was totally unknown to those whom I consulted.

PAINGTI.—There are a few scattered hills, and those of the northern tribe of mountaineers bound most of the territory on the south, and would render the scenery very fine, were the land between them and the river occupied and planted; but it is almost totally neglected, and has an exceedingly dismal appearance, being chiefly covered with coarse withered grass and stunted trees. The islands and low banks of the river, except the town of Paingti situated on the face of a little hill, are almost the only places, in which there is a house; and these, as usual, are very bare, while their cultivation is less attended to than common; so that I have no where seen such a wretched jurisdiction. There is no dwelling of brick, nor any public building, that can in any degree be considered as an ornament.

Paingti containing about 140 house, and Ganggaprasad containing about 100, are the only places that can be called towns. The former is rather a neat thriving place, the latter seems to be chiefly occupied by impudent and querulous beggars, who live by fleecing passengers, while they carry on their plan by complaining of being plundered.

The principal place of worship among the Moslems is the monument of Pir Saiud Shah Kumal, a saint, who, on his arrival at the Paingti, found the place preoccupied by a Pagan Raja of the Nat tribe, who passed a life of great austerity in a cave, that overhangs the river and communicates with sundry subterraneous passages. It being impossible for two such persons to live in the same place, the saints fought, and the Pagan was slain. The Moslem then lived undisturbed at Paingti, and, when be died, was buried on the hill above the cave of his former adversary. When he had been 10 years dead, Bundugi Shah Iyusuf, at Mudinah in Arabia, had a dream, desiring him to go to Paingti, and build a monument to the saint, a school, and mosque, which he accordingly did. The present keeper (Khadem) boasts of being the descendant of the Arab, and enjoys an endowment of 517 bigahs of land, which was probably intended, in part at least, to support the

school; but that is entirely neglected. The monument on the top of the hill consists of the graves of the saint, of his son, of his horse, and of a tiger, covered with brick and plaster, and surrounded by a brick wall, all in good repair. The keeper says, that over the gate there was an inscription, which, about 10 years ago, an European took away by force. The infidel had scarcely removed the stone into his boat, when a storm arose, and would have sunk him, had not he thrown the stone overboard.

The mosque is at the bottom of the hill, on the right as you ascend, and has been a decent building, although of no great size. Some additions were made to it by Captain Brooke, while he was acting against the mountaineers, and it was converted into a barrack for his seapoys. The Moslems have had the good sense to despise the pollution, and continue to worship God, as if an infidel had never entered the temple.

The mudursah or school was built over against the mosque on the left of the ascent. It has consisted of three chambers behind, with an open and wide gallery in front, extending the whole length of the three chambers. These served for the accommodation of the Moulavi, who taught, and through the day the pupils sat in the gallery to receive instruction. The roof has fallen. This school is built over the mouth of a subterraneous gallery (Sujjah), that is said to have led to the cave overhanging the river, in which the Hindu saint lived; but the passage has been walled up, a rude chamber under the school having been converted into a powder magazine, when the troops occupied the mosque. This chamber is now inhabited by a Muhammedan hermit, one of the most wretched animals, that I have seen. There is no great assembly at this monument; but both Hindus and Moslems, residents and passengers, make offerings, the place being considered as very holy. Sakaragar is an old fort, about four miles west from Sakarigali in the portion of this division, that is surrounded by Rajmahal. It is said to have been built by a Nat Raja, proprietor of the vicinity, and to be named after his wife Sakara. It contains some brick walls surrounded by a ditch, so wide and deep, that it is called a tank (Talab) ,and is so clear, that the work is probably not very ancient.

At Teliyagarhi, where the hills descend close to the river,

and form the boundary between the Mogul provinces of Bengal and Behar, Sultan Shuja built a fortress, which has been a considerable work, the two extreme gates being about a mile, road distance, from each other. The gates are built partly of stone, the houses within are entirely of brick. At the western gate is lying on the ground an iron cannon of extreme rudeness.

RAJMAHAL is a long narrow strip, extending 40 miles from north to south, and for the whole of that length borders on the northern tribe of mountaineers. The country, at a little distance from the Ganges, in general rises into little swells, and in some places into small hills, and would admit of fine plantations; but there is a great deal of land near the marshes subject to inundation from the river, which under present circumstances is bare. As, however, this is a good deal intermixed with higher lands, and is extremely fertile, the whole district might be made most beautiful, as the hills of the mountaineers are everywhere in full view to diversify the scene, and the lakes add a beauty, that is uncommon in India. In its present neglected state, however, a great part of the division is extremely dismal, especially between Udhwanala and Rajmahal, and between Musaha and Sakarigali, where it is covered with long harsh grass. There are however many plantations of mangoes and palms, with a few bamboos. The woods are all stunted. The residence of a prince of the house of Timur, and of sundry other personages of very high importance, has left behind many buildings, that would have been highly ornamental; had they not in general fallen into ruin; and the 220 dwellings of brick, that still remain, are in general so slovenly as to impress the mind with little less regret than even the common huts of the peasantry. There are two bridges of brick: one at Udhuwanala, said to have been built by Kasem Ali, and another towards Pirpahar. They are both small, and exceedingly rude; and, although still of use, are fast hastening to ruin.

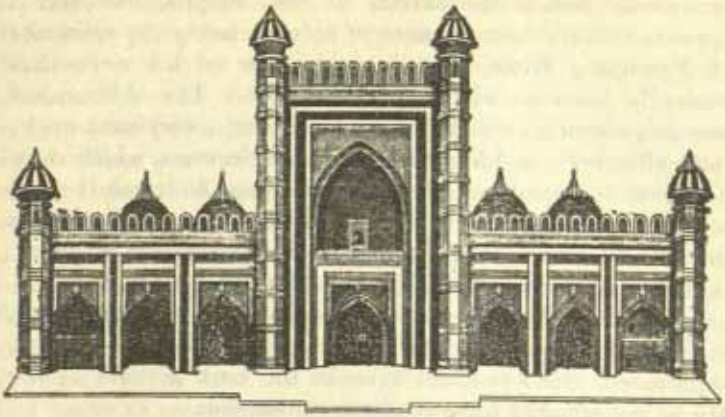
Major Wilford seems to have been able to find some authority, for considering Rajmahal as a place of note in great antiquity, and says, (Asiatick Researches, vol. 9, page 34) that Balaram, the brother of Krishna, after his wars with Banasur, whose residence is still shown near Puraniya, (Purneah) built Rajagriha or Rajamahal, on the banks of the

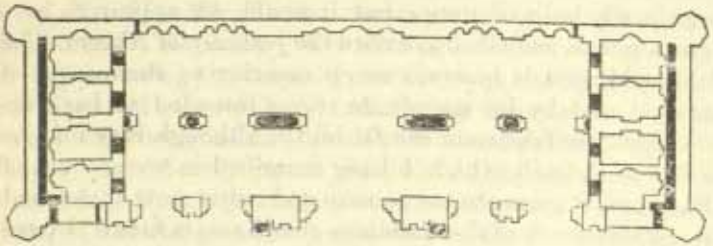
Ganges, which must not be confounded with Patna, the Rajagriha of Jarasandha. I presume, therefore, that Major Wilford means our Rajmahal, which in fact is at no great distance from the city of Banasur, that I have described in my account of Dinajpoor; and near Puraniya I have not been able to trace any work attributed to that hero. The Pandits, whom I consulted allege, that Balaram never was a Raja, and as a descendant of Jadu could not pretend to that distinction, and the inhabitants universally attribute the name of Rajmahal to a very modern period. They say, that Man Singha, when sent by Akbur to settle the affairs of Bengal, selected this as a situation for building a house; and he had begun to build one, the ruins of which are still shown, and had begun to erect a temple, when Futehjung Khan, who had the management of the neighbouring country, wrote to the King, that Man Singha was erecting a palace, which all the Hindus called Rajmahal; that although an officer of the king, he was profaning the town by building a palace of idolatrous worship, and was evidently meditating insurrection. Man Singha had timely information of this letter; and knowing his danger, immediately issued an order, that the new town should be called Akburnagar, and that the temple should be changed into the great place of assembly for the faithful, and called Jomma Musjed. The king receiving intelligence of the Hindu's loyalty, at the same time with the complaints of Futehjung, considered them as malicious. The Hindu and Moslem chiefs lived afterwards on very bad terms, and at length their followers came to blows, and a battle ensuing the Moslem was killed. There is no doubt, that Akburnagar is the name, by which this town is called among the Moslems; but as usual the Hindu title has prevailed. I must, however, observe, that the people of Bengal are apt to attribute a vast many things to Man Singha, in which, I suspect, he had no concern; and that the mosque called Akburabad was undoubtedly built by Futehjung Khan, who probably, therefore gave the name of Akburnagar to the city. I suspect, therefore, that the name Rajmahal is older than the time of Akbur; although I must confess, that, after a most careful investigation of the place, I have not been able to find any traces of considerable antiquity, nor have I been able to learn one tradition concerning any Raja, by whom it was formerly

occupied. Before the arrival of Man Singha, however, it appears to have been a place of note, as being the residence of Futehjung Khan, who from the size of his works has evidently been an officer of distinction. The Akburabad mosque, although not very large, has been a very neat work; some chambers, and a gate of his house remain, which show it to have belonged to a person of rank; and his tomb is equal to that of the persons of highest dignity, that are buried in the vicinity, and have been works of considerable elegance. It is, however, very probable, that Man Singha killed Futehjung; for bloody feuds between officers of the same government, in the general opinion of the natives, are considered as of little importance, and I suspect, even in the best periods of the Mogul government have not been uncommon.

The house of Man Singha called Huduf, is shown, and has been partly built of stone; but it would not appear to have been a palace sufficient to excite the jealousy of Akbar. The Jomma Musjed is however much superior to the mosque of his rival, and by its magnitude seems intended to have acquired the confidence of the faithful. Although very inferior in size to Adinah, which I have described in my account of Dinajpoor, it seems to me constructed with more taste, and far surpasses any of the buildings that I saw in Gaur. I have therefore given a ground plan and elevation (in the succeeding page). Its outline pleases me more than that of any large native building, which I have seen in the course of this survey; but in this district some of the smaller builings of the Moslems are certainly in a better taste. The execution of the Jomma Musjed is however exceedingly rude, whether considered as a mere piece of masonry, or in the delineation of the smaller numbers of the building. The great temple on the inside, exclusive of the small chambers at the end, measures 188 by 60 feet, which will serve as a scale for the drawings. This building has no endowment, is fast hastening to ruin, and is no longer a place of worship.*

* Unless drawings be made of the various temples and antiquities of India, in a few years more not a trace of them will be extant. [Ed.]

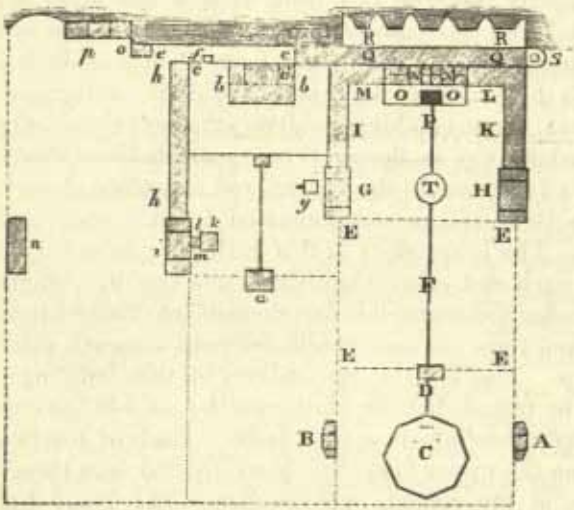




Rajmahal, during the whole time of the Mogul government continued a place of importance, although I was not able to trace the succession of its governors, the people being sunk into the most brutal state of dissipation and ignorance. It was however raised to great eminence, by being made the residence of Sultan Shuja, son of Jahanggir, who governed both Bengal and Behar, for site of the capital of which it is admirable situated. This prince at first, took up his residence in the palace of the kings of Bengal at Gaur, which to his ancestor Homayun had appeared a paradise; but what appeared in that light to the hardy Tartar, was probably considered by his luxurious descendant as a dungeon; and even for his temporary residence it became necessary to erect a building of greater splendour. This now called the Sunggidalan or stone hall, although in a miserable state of ruin and dilapidation, still contains traces to show that by its

magnitude and numerous accommodations it was fitted for the abode of any prince; and a view of it evinces the height of magnificence to which the family of Taimur had arrived, when such enormous buildings were required for the temporary accommodation of one of its sons, when employed at a distance from the capital.

A great deal of the building has been pulled down for its materials, especially for its stones, which have been employed to erect the palaces of the Nawabs at Moorshedabad; and much has been removed to make room for modern hovels; but a survey of the remains, and the accompanying sketch



Ground plan of the ruins of the Sunggidalan at Rajmahal.

will justify what I have said. Near the ruinous inn, which I am assured occupies part of the situation of the palace, may be observed two gateways (A B) which, as usual in Muhammedan buildings are very large and handsome. Entering by the eastern one (A) the visitor probably came into a court, in the centre of which was an octagon reservoir for water (C) each side 32 feet in length, and constructed of brick. The water was conveyed to it by a narrow canal of the same materials (F) which seems to have been formed in the middle of an elevated walk, that led by the right of the court to the

interior of the palace. On this road, at no great distance from the reservoir, has been a smaller gateway (D) leading into another court (E E E E) which was nearly square, and extended to the wings of the principal court of the palace. This court is intersected from north to south by the road, and no remains of buildings can be traced, although some probably existed.

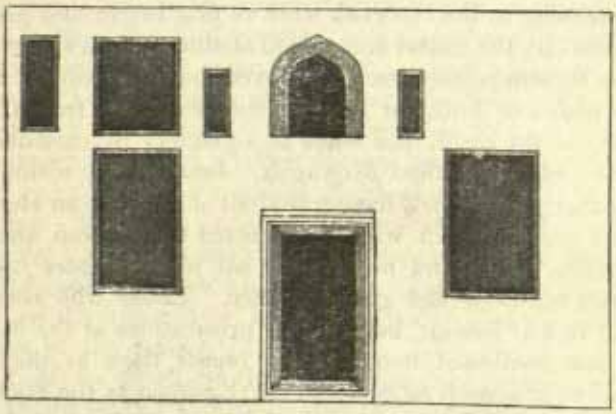
The great court of the palace was surrounded on three sides by buildings of brick, two stories high, which consisted of a great central building (N N), with two great wings (G H), connected by four lower ranges (M L I K). The central building had before it a terrace (O O), in the middle of which was a square reservoir (P), from whence the water fell into the canal, and was conveyed into another octagon reservoir near the entrance of this court, from whence again it passed through the canal into the reservoir (C) in the outermost court. This great central building, evidently the most ornamented part of the whole was in the upper story divided into three apartments, a large one in the centre, and a smaller at each end; but the three rooms communicated by very wide and lofty arches. The lower story of this must have been very dismal. Under each end room it is divided into two by a longitudinal wall; under the centre it is first divided into four by transverse walls, and then the two middle divisions are each subdivided into two. The interior decorations of this building can no longer be traced, but the plaster on the outside has contained wreathed mouldings in a good taste. Each of the two great wings on the upper floor, has been divided into three chambers as in the centre, only smaller. The lower buildings (I K L M) by which the three great ones are connected, have been subdivided into a vast number of apartments, that, owing to rubbish, dirt, and disgusting and dangerous reptiles, it would be difficult to trace. Between the farther buildings of this great court and the river has been a row of apartments, or at least arched passages (Q Q), communicating one side with the lower story of these buildings, and on the other with a terrace (R R) overhanging the Ganges, which is called the Tukht. The greater part of this has been undermined, and has fallen into the river in immense masses, so that the form in the plan is laid down, from what I judge it may have been from some fragments that remain entire, but are not sufficient to

enable a plan to be traced with accuracy. At the east end of the row of buildings (Q Q), is a great well lined with brick, through which the river water was raised by machinery to supply the palace, and the jet d'eaux, that were undoubtedly in the reservoirs, of at least the great court; and into which the natives imagine that the ladies of Sultan Shuja threw themselves with all their ornaments, when he fled before the victorious troops of his brother. The great court of the palace is considered by the natives as having been the ladies apartment; but I am convinced that it is a mistake, as I shall afterwards have occasion to show. I see nothing about these buildings marking that cautious jealousy, with which the Muhammedans watch this precious commodity. I am persuaded, that the great court is the place where the public entertainments were given, and all round the cornices of the buildings are fixed rings of stone, to which the sides of a canopy could be fixed, so as to shade the whole court.

Returning to the reservoir were we first began, and passing the gate (B), the visitor comes into another court, where most of the buildings have been destroyed, having probably been small places or huts, for the accommodation of troops; but turning to the right, you come to a gateway of considerable size (*a*), which is called Mojragah. Immediately within this is another great court, having in front of the gate an elevated terrace (*c, c, c, c,*) on which is erected the Dewan khanah, where the sultan and his officers sat to administer justice, transact business, and give audience. Those who were admitted to this honour, began their prostrations at the Mojragah, and continued frequently to repeat them as they advanced to approach as near the royal person as the etiquette permitted. The Dewan khanah (*b b*) is the part of the building that is in a state most fit to give an idea of the whole, the walls being entire. It is true, that the cornice has been injured by a new roof added by Mr. Dickson, who covered the building, then very ruinous, and has preserved it as a treasury, for which it still serves, although it has again become ruinous. It consists of an open gallery extending the whole length of the front, and behind this of three apartments which are very dark. This building is only of one story, and next to the central part of the first great court

has no doubt, been the highest finished part of the whole. The view of its front will probably induce the reader to

conclude with me, that whatever may have been the magnificence of the palace, its elegance was on a very confined scale; and this will be farther confirmed by the drawing,



which represents the finishing of one side of the room (*d*), at the east end of the Dewan khanah, where the original plaster remains perfectly entire. The east side of the court of the Dewan khanah is shut in by the buildings (G I), which form the west side of the grand court; and the covered gallery (QQ) extends so far along its back, as to form a communication with the back of the Dewan khanah, and with a low terrace (*e e*) between that and the river, to which at its east

end there is a descent by a small stair *(f)*. On the right, entering the court of the Dewan khanah, is a small square terrace (*g*) on which, it is said, the officer called Dewan sat, while the Sultan gave audience, but it does not seem suited for such a purpose, as it appears to have had no shelter.

The east side of the court of the Dewan khanah consists of a low range of buildings (*h h*), which communicates with one consisting of two stories (*i*), the upper as usual, divided into three apartments. This has no windows towards the court of the Dewan khanah, but behind it is a small room (*k*), which has a door towards that court, and communicates by a passage (*l*) with the interior of the building. On the outside of this passage, facing towards the gate and guard-room (*a*), called Mojragah, are niches apparently intended for the accommodation of a guard. This passage seems to me to be that by which the prince passed into his ladies apartments; and these, I presume, composed a third court, bounded on the east by the buildings (*h, h, i,*) of the court of the Dewan khanah, and on the west by a similar row, of which the greater part has been removed, to make room for a bungalo built by an European; but the building (*n*), which formed its end most remote from the river still remains, and is exactly similar to the one (*i*) opposite to it. If this was really the abode of the ladies, large walls no doubt surrounded it; but of these no traces remain. Towards the river this interior court had some small buildings, two of which are still pretty entire, but so much transformed and concealed by the additions of some Goth, that their original form can be scarcely traced. The one most highly finished is a small oratory (*o*), 18 feet by 12 on the inside. Its front consists of white marble tolerably polished, and neatly inlaid with pious sentences in black marble. The *minars* or columns at the corners have been built into the walls of a room, where the Goth probably swilled cool claret, and which from its neatness would have deserved some credit, had it not totally destroyed the face of the building against which it was erected; for these minars are the most ornamental parts of Moslem temples. The interior of the oratory has been totally preserved, but has always been clumsy, the marble extending only a little way up the walls. The only injury that the interior of this chamber has suffered, is that in repairing the roof, the Goth has removed the

ceiling, and left the beams staring in all the bareness of Anglo-Indian architecture. The other parts of the outside he has also completely changed, by adding a bath to one end of the oratory, and by white-washing the whole; but the rain has begun to remedy this, and shows that the outside has been painted, and enamelled with very gaudy colours. East from this oratory, and overhanging the river, is a small building, where the prince and his ladies are said to have sat while enjoying the fresh air that blows from the water. This originally consisted of three long narrow apartments, which the Goth to increase accommodation, has divided into five. That in the centre was open at the sides, where the roof was supported by little clumsy pillars and arches of black marble; but it has a pleasant situation, and the ceiling has been very neat. The two end apartments were very long with small windows, through which alone the ladies were probably allowed to peep. These have been cut down to the floor and enlarged, so as to admit a ventilation necessary in such a climate for European existence, and the whole has been surrounded by an open gallery, which added much to the comfort of the accommodations, but was not much suited to the taste of the original building, which in fact should have been left undisturbed; and the gentleman might have been much better accommodated, and on more reasonable terms, by a building entirely new.

Although the palace derives its name from stone, no great quantity of that material seems to have entered its composition. The doors, windows, and a row next the foundation of the chief part, seem to have been the whole, and the removal of these by cutting them out of the wall, seems to have been what has principally reduced a very strong and massy building to such a wretched state of decay. At a considerable distance south-west from the Sunggidalan is a ruin called the Phulvari, or flower garden, which some attribute to Sultan Shuja, and others to a Hasunali Khan, who was Faujdar or governor of the place since the time of that prince. It consists of several brick houses, each of such a size as is usually occupied by the chief European officers of the Bengal government residing in the country, and placed at some distance from each other, in a fine grove of mango trees. Its size is no doubt suited for the abode of a person of high

rank; but it retains no traces of elegance. Near this is the tomb of Bukht Homa, widow of a Shayesta Khan, who is said to have been an aid-de-camp (Mosaheb) to Aurungzebe. It is certainly the building of best taste in the place. A square space, containing perhaps three acres, has been surrounded by a neat brick wall, consisting of a series of arches filled up by a small thickness of wall, which produces a very neat effect, and saves materials. At each corner is a neat octagon building, the lower story as high as the wall, the upper covered with a dome, and having in each side a wide arched window. In the middle of one side is the entry by a lofty, wide, and handsome gate, which is arched and ornamented with a dome and minarets. The area is planted, and in the centre is the tomb, which is square, with an open gallery of three arches on each side, and a small chamber at each corner. The building is adorned at the corners by four minarets, too low, as usual here, but in other respects neat. The tomb in the centre is covered by a dome of brick; and each of the corner apartments is covered by a wooden cupola with eight windows. These cupola, the upper parts of the minarets, and the whole cornice are painted with very bright colours. On the cornice, especially, is a row of fine blue Iris, very gaudy, but exceedingly stiff. Although this tomb has a considerable endowment, it is fast hastening to ruin, and the condition of the ground is exceedingly slovenly.

Some way south from thence is another monument, nearly on the same plan, but not so fine, although I was told by the keeper that it contains the remains of Merza Muhammedbeg Subah of Bengal, and father of Alaverdi Khan, who succeeded to that high office. South a little from thence was Nageswarbag, a palace built by Kasem ali, Subah of Bengal, and which seems to have been intended entirely for a luxurious retirement among women, as it contains only one set of apartments, within which most assuredly no man but himself could have been admitted. The situation is remarkably fine, on a high ground commanding a noble view of the great lake, of the hills, and of a very rich intermediate country. The building has been large; but, so far as I can judge, very destitute of taste. It consists of an immense wall of brick, perhaps 30 feet high, and 500 feet square. At one corner is an aperture by way of entrance, fortified without by walls and

guard rooms, which were intended for eunuchs; the places for the guard of cavalry being without. All round the inside of the wall ran a row of apartments, each consisting of a small court open above, and surrounded by small dark hovels, like pigeon holes, in which the ladies and their female attendants might have been crammed. The roofs of these apartments formed a walk, concealed by the upper part of the wall; but there are in this some small holes through which the ladies may have been allowed to peep. These apartments communicated with each other by an arched gallery, which surrounded the interior court. In the centre has been a square building, chiefly of wood, somewhat like the garden house of Hyder at Seringapatam. It was called Rungmahal, or the painted hall. The outside of the wall seems to have been surrounded by a row of sheds, which it is said were intended for the accommodation of a guard of cavalry, and of the male domestics. Kasem ali never occupied this house, having been put to flight just as it was finished. Some troops, that soon after came to check the incursions of the mountaineers, took up their quarters in and near it; and, although built only 57 years, it has been rendered a complete ruin, by taking away the timbers of the roof to build the house of the Nawab Rokunuddoulah, who lives at Rajmahal.

In the town is the tomb of Mirun, eldest son of Jafur ali, the successor of Kasem. This young prince was killed by lightning. His tomb is in the same style as the others, but inferior in size. Some attention is, however, paid to keep it neat, as many flowers are planted in it, and as the remainder is cultivated as a kitchen garden; and even onions and carrots look better than the rank weeds that usually spring in such places. These are the principal monuments in or near Rajmahal, but there are many small mosques and monuments too numerous to be mentioned here, although in other parts of the country I have noticed some that are of less size; because, from the scantiness of any thing except hovels in their vicinity, they have become of importance in the eyes of the people, who have seen no better. Rajmahal has no doubt greatly diminished since it was the seat of the government, which ruled the whole of Bengal and Behar; it has lost even in consequence since the courts have been remove

from it to Bhagulpoor, still, however, it is a large place; but the ruins and the scattered manner in which the town now stands, renders its appearance very dismal. The officers of police maintained, however, that it still contains 20,000 houses and 50,000 people, but even the latter seems greatly exaggerated, although it is in no proportion to the number of houses which they state. On inquiry, I found that it still contains 12 market places, scattered over an immense extent. On applying to the owners for an account of the people belonging to these market places, they gave me a list of 1285 houses; but this is probably as much diminished as the other account is exaggerated. Besides in villages, scattered in the places between these market places, there are a great many houses, so that I do not think that the population can be less than from 25 to 30,000 persons; and the number of travellers by land and water is generally very considerable. The supply of these with necessaries is, indeed, the chief support of the town. Atapoor, containing about 500 houses, and Kaligunj, containing 600, are the only other places that can be called towns.

PHUTKIPOOR.—At the northern end of this division is one small hill, and a long marsh extends along its western side. The greater part of it consists of land, that is constantly undergoing changes from the action of the Ganges, and very bare, although fertile, and tolerably cultivated. The inland part, belonging mostly to invalids, is miserably neglected, and exceedingly dismal, being mostly covered with long harsh grass. There is no dwelling house of brick, and no public work deserving notice.

TURROKHABAD.—The whole of this district is level; and some of it, owing to the changes produced by the Ganges, is rather bare; but in general it is tolerably occupied, and, where exempted from the influence of the river, the villages are finely sheltered with trees and bamboos, as in Bengal. There is no house, nor temple of brick, nor any public work, that deserves notice. Kharidangra and Jamur, containing each about 100 houses, are the only places that can be called towns. There is no remain of antiquity.

PRATAPGUNJ.—This country is all level, and a great part of it inundated; but, except in new-formed land, the villages

are finely sheltered with trees and bamboos, and a very few palms. It contains several small lakes or marshes, that never become entirely dry. The largest are at Chandakuri and Tarapoor, the former containing 1500, and the latter 1000 bigahs. It contains seven private buildings of brick, partly dwelling houses, partly chapels. There is no public work of any note. Shumshergunj, containing about 200 houses, is the only place that can be called a town. No remains of antiquity.

AURUNGABAD.—The country resembles the division last described; but contains no marsh nor lake worth noticing. There are two dwelling houses of brick, but one of them is ruinous. Five persons have brick chapels within their premises. There is no public work that is at all ornamental. Jafurgunj, containing about 100 houses, and Kaligunj containing about the same number, are the only places that can be called towns, although Manggalpoor, which contains about 60 houses, might be considered as a part of Kaligunj, as the two places are nearly adjacent.

At Mahishali, Basudevpoor, and Tangtipara are three tanks, which many allege to have been dug by Mahipal Raja; but on the spot I found the first attributed to a Mahes Raja, a person of the low tribe of Tiwars, to whom this part of the country is said to have at one time belonged. The greatest length of this tank, being from east to west, it has in all probability been dug by a Moslem. The people again of Basudevpoor attribute both their tank and that of Mahishali, to Viswakarma, the god of artists, who instructed the Chinese and Europeans in all their arts. The tanks are far from being worthy of such a personage. At Manggalpoor are some ruins, apparently those of a small town, which is generally admitted to have been the residence of a son-in-law of Lakshman Sen, king of Bengal. Some of the neighbouring Zemindars, as will be afterwards mentioned, claim a descent from this person. Among the small tanks and heaps of rubbish is a small piece of water called Jivatkunda. Formerly, it is said, any dead body might have been restored to life by being thrown into this pond; but, since the country has become subject to infidels, the water, it is certain, has lost its virtue. It is also imagined, that in this tank there is

a throne of stone (Merh); but in December, when I visited the place, it was not visible: the people said, that it would be seen in spring, when there would be less water.

KALEKAPOOR consists of two portions, separated by Virbhum; and each of these again consists of a small space well cultivated, and of a great tract almost totally neglected. The villages are more naked than is usual with those inhabited by Bengalese. Another portion is almost in a state of nature, and mostly covered with forests, which are kept stunted by frequent cutting for fire wood. A little towards the north-east is inundated, but in general the land is high though level. All Ambar is free from hills, but there are a few scattered through the wastes of Sultanabad. Both of the Zemindars have some brick buildings in their houses; that of Ambar is very decent, and is gradually improving by additions, made as the owner can afford. Several farmers have small brick places of worship, which they keep in neat order. There is no place that can be called a town, Virkati is the largest; nor is there any public building that deserves notice. Near Virkati are many small tanks, as if there had been a considerable town; but I see no traces of buildings, nor is there any tradition of a town having been in that situation.

CHANDRAPOOR.—In the year 1796, many robberies having been committed in Virbhum, then under the magistrate of Moorshedabad, and it being pretended, that the perpetrators belonged to the southern tribe of mountaineers, Mr. Brooke, then magistrate of Moorshedabad, applied to Mr. Fombelle, then magistrate of Bhagulpoor, to check the inroads. Accordingly a thanah was established at Chandrapoor, and a small portion of Virbhum was placed under the superintendence of a Darogah.

LAKARDEWANI.—The country is naturally beautiful, as it consists of very rich lands, finely interspersed with detached rocky hills, that are covered with wood. Near Nuni these form a small cluster; but in many directions it is intersected by level passages. The country, however, has been miserably neglected, and is overrun with forests, and the houses are very mean. The most usual fences, as in Bangka, are formed of dry branches and leaves, so as to conceal the huts altogether. The forests, as in the adjacent parts of Bangka,

consist chiefly of Mowal about the villages, and of Sakuya and Asan in more remote parts. Many of these trees are stunted by extracting rosin or by feeding Tasar; but in some parts the trees attain a tolerable size. There are only a few bamboos. The cultivated parts are finely planted, with mangoes chiefly, and a few palms. There is no house of brick, nor any public building deserving notice. Kengduya is the only place that can be called a town, and may contain about 100 houses. No remains of antiquity worth notice. The northern parts are in the Mogul province of Behar, and the southern in that of Bengal; but the Mogul authority seems to have extended very little into these parts. Several tribes yet remain, who speak languages totally different from both Hindi and Bengalese; and the dialects of both these languages, that are in use, are most miserably corrupt, or rather unimproved. The southern parts are considered as belonging to Anggades.

TERRITORY BELONGING TO THE MOUNTAINEERS.—There still remains to be described a large portion of the district, which is not included in any regular divisions established for the administration of justice, or preservation of order: because it is occupied by mountaineers, who are exempted from the ordinary course of law, and from all taxes. Causes, not affecting the public peace, they settle among themselves, by their own customs; but they are bribed by annual pensions to give up such as commit violent outrages, such as robbery and murder; and these are punished by the judge, provided an assembly of their countrymen finds them guilty. The territory of the mountaineers may be divided into a northern and southern portion: the former occupied by a tribe, that has an appropriate language, that eats beef, and has not the least vestige of the doctrine of caste; the southern tribe has adopted the Hindi or Bengalese languages, according as these prevail in the low-lands adjacent to their hills; with this they have adopted the spiritual guidance of some low Hindus, and the doctrine of caste; and finally they have rejected the use of beef.

TERRITORY OF THE NORTHERN TRIBE OF MOUNTAINEERS.—It is by far the most extensive, and in general is the best defined, because the impurity of its manners has secured this tribe better from intrusion. In fixing a boundary two

difficulties occur. In the very middle of the division of Fayezullahgunj are scattered some hills, occupied by the mountaineers, who, although constantly traversing that territory, and daily dealing with its people, are exempted from the jurisdiction of its officers. If these could be induced to retire to hills, that are unoccupied, of which there are many, I think it would be highly advantageous. In the next place, in the centre of the territory belonging to this tribe, there is a tract of fertile level land, lying on both sides of a fine river, and undoubtedly belonging to the Zemindar of Manihari, although he pays no rent, and has entirely deserted it; while the only lands, that remain occupied, have been purchased by the company, and are given in part to some of the armed men, that are under the Suzawul. All these persons, and all those, who cultivate their grounds, or whom the Zemindar might send to occupy grounds belonging to him, would be under the authority of the ordinary police, which is likely to produce a jarring of authority, not easily conducted without dispute. I would, therefore, propose, that a person, entrusted with the care of the communication between government and this northern tribe, should reside at Majhuya, in this arable tract, and have the authority of Darogah, over its low-land inhabitants. It may contain 36 square miles of an exceedingly rich soil, and, if protection were offered, might maintain a great many people; while traders, residing in it, would supply the wants of the mountaineers. From Fayezullahgunj to this tract, which is distinguished in the accompanying map by red, while the lands of the tribe are marked green, is a level route, that I travelled, and passes between the hills, that are regularly delineated; while on all other sides it is surrounded by hills closely adjoining, which in general I have not been able to trace with precision. I presume, that this was the route, by which the Mahratta army entered Bengal; although none of the people, whom I consulted, had ever heard of such an event; but in the time of Captain Browne (1772) it was still remembered. The road, however, is much worse, than was represented to that gentleman; for, although so far as Majhuya is tolerably level, yet it is exceedingly strong against cavalry, being narrow and covered with wood; and between Majhuya and Rajmahal hills of a considerable height intervene. The most common passage is by Chaundi, to the summit of

which I found an exceedingly fatiguing journey; and I have no doubt, from traces, which I saw, that this was the way, by which the Mahrattas came; as by the side of the road were collected many heaps of stones, which the mountaineers said their fathers had thrown together by orders of an army, which came that way. They knew not indeed the nation, of which the army was composed, a circumstance in which they were in no degree interested. So far as I could judge, from viewing the country from several hills, there probably might be found many passages through these mountains; but these are so broken by watercourses, that few of them are fit for the plough, and the hills are more easy of access.

The hills in general are two or three miles long, and half a mile wide, and very steep and rugged. Among them there are many springs, and small streams. The villages are neater, and the huts better than those of the ordinary farmers on the plain. In many parts the views from them are exceedingly fine, although the woods almost every where are stunted. This on the hills arises from their being cut and burned after a growth of from six to eight years, in order for the fields to be cultivated. On the plains it arises from the trees being cut for fire wood, which keeps low all towards the north and east; but on the west side there are some forests of a tolerable growth. There are but few bamboos.

The only antiquity in this division is Lakrugar, an old fort in the central arable land, where a Raja of the Nat tribe named Duriyar Singha resided, and governed the mountaineers as well as the Nat, some of whom remain in the vicinity, and seem originally to have been of the same race with the mountaineers. He was driven out by the Kshetauris, who now possess the country, and who had a fort at Majhuya about two miles from the former. Here they resided for some generations, until the father of the present Zemindar, being inflamed with jealousy, excited the mountaineers to murder a Mogul officer. After this the mountaineers, discovering the imbecility of government, became too turbulent for the management of the Zemindar, who was compelled to retire to the low country.

The Southern division of the Country—Is a much more fertile territory than that occupied by the northern tribe, being much less mountainous; but it is less populous, as from

fear of disturbance, it is the hills alone that either tribe is willing to cultivate, knowing that on these the lowlanders will make no encroachment. Except in the south-west corner the hills are low and detached, and roads frequented by carts or oxen pass through them in many directions. Owing to the vast demand for charcoal, on account of the iron mines in Virbhum, the woods are very much stunted. The villages of the hill people are much inferior in neatness and comfort, to those of the northern tribe. There are no traces of antiquities.

CHAPTER III.

POPULATION, EDUCATION, RELIGION, MANNERS AND CUSTOMS, ETC.

In the Fusli year 1209 (A. D. 1802) Government, it is said, ordered a *Khanah Shomari*, or list of inhabitants to be prepared. It was in two divisions only that I procured the result, and the nature of this satisfied me that I had nothing to regret in the want of the record. In forming an estimate of the population I have not been able to rely much on any general statements procured from the natives, because I often found them unwilling, and not unfrequently unable to give me such information as I wanted. I have proceeded in the first place by estimating the number of people required to cultivate the extent of land occupied in every division, having taken into consideration the various natures of the soil and crops, the different quantities of stock, and the various degrees of industry among the people. I have then compared the proportions between the agricultural population and the other classes of society, as given by the natives; but with this I have seldom found occasion to be satisfied, and have endeavoured to correct the numbers in these classes from very minute inquiries made by the Pandit of the survey; because I think his inquiries concerning the various castes occasioned less suspicion than those respecting the number of houses occupied by cultivators, artificers, and idlers, such being immediately and evidently connected with the value of each estate.

It must be observed, that the proportion of land cultivated twice in the year is here much smaller than towards the east, and that in many parts a very large proportion is sown either without a previous ploughing, or with very slight cultivation, while the stock of cattle is strong. On this account, notwithstanding an uncommon indolence and want of skill, one man in general cultivates more land than is done in Bengal. Had I indeed taken the reports of the farmers, I should have in some cases allowed 40 bigahs for one plough; but in such

cases the ploughman does no other work, and people are hired to perform every other part of the labour.

In the Appendix will be found the results of my inquiries concerning the population of this district, together with an estimate respecting some of the causes by which it is affected. A few (500) of the young men, chiefly from Mungger and the villages occupied by invalids, have entered into the regular corps of the army; but this number is so inconsiderable as not to affect the population. A large proportion of the northern hill tribe belongs to a military corps; but as this seldom, if ever, leaves the district, and as many of their women live with the soldiers in cantonments, this does not in any considerable degree affect the population. In fact this tribe is much more flourishing than the southern, scarcely any of whom enter into service of any kind. Many of the people would wish to be considered as by birth qualified for the profession of arms, and on that account most of them excuse themselves from manual labour, at least of any severe nature, but some condescend to hold the plough, and all have farms either free or rented. They endeavour as much as possible to have these cultivated by servants, and prefer much to agriculture the casual employment of acting as daily messengers (Mohasel or Muzkuri). In general they are not well qualified for their profession by personal endowments, and they cannot endure the restraints which European discipline requires. They fill up however the enormous police establishment which is here maintained, and, I believe, would be exceedingly willing to assist any party in a predatory warfare. The men serving in the regular police (Burukandaj) are superior both in knowledge and appearance to those commonly found in Bengal; but those paid in lands for military service are very indifferent. It was reckoned that in the whole district there were 9210 men dedicated by birth to the use of arms, and willing to be employed in this kind of service. Of these only 4045 had found regular employment at home, 1580 had gone to other places in quest of employment, and 1110 strangers were here in addition employed. The military service, therefore, makes very little drain on population. The civil service rather gives an increase of population. In the whole district it was estimated that 1107 men had gone to distant parts in quest of this employment, and that 1260

strangers had here found service. Commerce makes little change on the population. A few Bengalese traders are settled in the wilder parts, but most of the commerce is carried on by natives. The number of boats is very small, and even these are mostly manned by people from the Puraniya district. In fact the people are of a very domestic turn, exceedingly unwilling to go abroad, and at home make very little exertion; but there is in this a good deal of difference. In the western parts near the Ganges, and in the eastern corner towards Moorshedabad, the people are more industrious than they are about Rajmahal, Kahalgang, and through what is called the Janggaltari.

The drains on population are very small, and in general the manners of both women and men are exceedingly strict. Notwithstanding these circumstances, and an uninterrupted peace for a number of years, with a large extent of very fertile territory unoccupied, it would appear from the reports of the natives, that the population is in some places on the diminution, and scarcely any where is advancing with that rapidity which might be expected. For this diminution or slow progression of population various reasons are assigned, and deserve especial notice. The system of premature marriages is carried to a very destructive length, and no doubt contributes to check population; but not to a greater degree than in many parts, where the population has made a rapid increase. The widows, who adhere to the rigid rule of Hindu celibacy, are here more numerous than in Bengal. This however is probably not more than sufficient to counterbalance the superior strictness in the moral conduct of the wives of Bhagulpoor.

The practice of inoculation is almost universal; but the few families that reject it, will in all probability continue obstinately to adhere to their refusal; for it has become a rule of caste. Some of them are Moslems of rank, who adhere to their folly from a knowledge of the doctrine which their prophet taught. The greater prevalence of inoculation in this district than in some of those already surveyed ought to have produced an increase of population; but other diseases are no doubt common, and it is to sickness that many attribute the decrease in the number of people. This I am persuaded is a mistake; for in the first place, the diseases

peculiar to India, especially the Koranda, which chiefly affects propagation, are not near so common as towards the east; and fevers, the most common destroyer of mankind, are not near so common as in Puraniya. In the next place, the most populous part of the district, near Moorshedabad, is just that where these two diseases are the most severe. It is true, that in Rajmahal, Paingti, and Fayezullahgunj fevers are stated to be more common, but they are not near so fatal. The western parts of the district are, for a warm climate, uncommonly healthy, yet many parts there are very thinly inhabited. Fevers in general are not so dangerous as in Europe, and it is only in the eastern corner of the district that a great proportion assume a bad form. This indeed is said to have been only the case for about 17 or 18 years; for until then the vicinity of Moorshedabad was by the natives considered as rather salubrious; but now a sad reverse has taken place, and almost every year there is in that part of the country a severe autumnal epidemic. Every where in the vicinity of the hills and woods the vernal epidemic is more severe than in cultivated plains; but I no where heard that it equalled in severity the epidemic of autumn. Fluxes, pituitous and bilious, are more common in spring than autumn; but are neither very frequent nor destructive. Choleras are far from common.

The people afflicted with both kinds of leprosy are viewed here with the same injustice that follows them in Puraniya. I saw several instances of complete albinos, with weak blue eyes, and white hair. Two of them were children born of parents quite black, and apparently in good health; but the children were weakly. At Tarapoor in this district I saw two dwarfs, both adult men: one of them was 3 feet 9½ inches high, and tolerably well made; the other was somewhat smaller, but he was rather distorted. The different chronical swellings are here much rarer than in the districts hitherto surveyed. Persons who reside on the right bank of the Ganges seem little subject to the swelling which affects the throat, and most of those in the divisions south from the great river who have this disease have been affected during a residence of considerable length on the opposite bank. The people who live on the bank of the Mon river are considered as peculiarly liable to this disease. It is said that Haradatta Singha, a neighbouring Zemindar, dug there a fine well

(Indara,) which was lined with brick. While this well continued in repair the disease is said to have appeared in the vicinity less frequently; but, since the water has become bad, the disorder has become as common as ever. These circumstances would seem to point out a certain condition of the water used as the cause of the disease; and it may be supposed, that the water of the Ganges is purified, by a long course, from the quality that produces this disease, and which seems to be peculiar to the water of Alpine regions. I am however told, that the people of the Northern hill tribe are subject to this complaint, and their hills have nothing approaching to an alpine elevation. On passing the boundary of the Mogul province of Bengal the *Sarcocele* becomes a more rare disease, and seems to diminish more and more towards the west.

In this district the fever, accompanied by an enlargement in the glands of the neck, is very rare; but that attributed to a diseased state of the nose is now exceedingly common and troublesome; for it usually attacks those who are liable to it almost every month, and lasts two or three days at a time. Formerly, as it is said, this disease was not common, and it is for only five or six years that it has become so prevalent. The people of this district, and those of the hill tribes more particularly, are much subject to rheumatism, which seems to be owing to a want of sufficient clothing, and to their supplying the want in cold weather by hanging much over a fire.

As to the condition and manner of living of the people I shall chiefly confine my remarks to the manners of the people inhabiting the more civilized parts on the banks of the Ganges, and who speak the Hindi language. The people of rank here are still more fond than in Puraniya of going out with a numerous attendance, especially of armed men; but in every other respect their appearance is very mean and squalid, and their marriage ceremonies are so enormously expensive, as to render the utmost parsimony on other occasions absolutely necessary. Funerals are conducted on more rational principles, but still are exceedingly burthensome. The practice of hoarding bullion is supposed to be very general, especially among the middle ranks, whose external appearance is in general very mean.

In the three considerable towns of the district, the former

residence of Moslem chiefs, seems to have introduced the custom of building houses of brick, which are pretty numerous. They are in general occupied by traders, and no zemindar has a house becoming the rank of a gentleman. The best are in the parts belonging to Bengal. The brick houses of the towns are in the very worst style, and the meanest that I have seen any where except in Maldeh. Some of them have tiled roofs, but in general they are covered with plastered terraces. The clay houses are of two kinds, one having two stories, and the other only one. The former usually consist of one chamber on each floor, and most commonly it has in front of the lower story an open gallery supported by small wooden posts. The stair is extremely wretched, and indeed the most common means of mounting to the upper room is by means of a ladder. The usual dimensions are from nine to fifteen cubits long, by from seven to ten cubits wide. In the upper room a person cannot always stand erect, the lower is generally six or seven cubits high. There are always wooden doors. The roof is thatched with a frame of wood and bamboos. The walls are not white-washed, nor in Behar, especially, are they well smoothed. The floor is terraced with clay. A house of this kind costs from 20 to 25 rupees, and will last 15 years; but it requires annual repairs. If the roof is burned, the walls are not materially injured, and much of the property in the lower apartment may be saved.

The houses with mud walls and consisting of one story, are thatched, and have no ceiling covered with clay to lessen the danger from fire. These houses consist of one apartment, of the same size with those of two stories, and have seldom any gallery. The roof is in general of the same shape with that in the eastern parts of Bengal, consisting of two sides meeting in an arched ridge; but the pitch is usually very low, and they are commonly of the structure called Chauka, of which I have given an account in treating of Puraniya. In Kalikapoor most of the roofs consist of four triangular sides, forming a kind of pyramid; or, if the house is oblong, the two lateral triangles are truncated. In that part of the country the houses are neater and cleaner than in Behar. Among the woods, many houses have walls of bamboos split and interwoven like a basket. The hovels in form of a bee-

hive are not so common as in Puraniya. They are most usual on the north side of the river, where bamboos are very scarce, and in Fayezullahgunj, where the people are totally abandoned to sloth.

If there is any native house in the district sufficiently large to accommodate a wealthy family, the number must be exceedingly small; and the usual abode of the wealthy consists of a number of buildings, each of one apartment, or perhaps one of the number may contain two rooms. Wherever the owner can afford it, the whole is hid by walls or fences, which are generally very unseemly. The best are mud walls thatched to prevent the rain from washing them away. Bamboos, which in many parts are very cheap, make a neat fence, but it admits of too much peeping. Dry branches, with the withered leaves adhering, are preferred in the woods, and reeds confined by bamboo splits are chosen in the open country. The huts in the latter are usually built close together, and seldom separated by quick-set hedges or gardens, or sheltered by gourds, climbing beans, or other plants, so that they appear naked, and fires are exceedingly destructive. The spaces between the huts are in general as slovenly as in Puraniya. The people here have scarcely any furniture, except bedding, and some brass, copper, and bell metal vessels. Bedsteads are much more common than in Puraniya. The best are called Palang or Chhaparkhat, and their wooden work is somewhat polished, while they have curtains, mattrasses, pillows, and a sheet, and the people who sleep on them cover themselves with sheets or quilts, according to the weather. The next kind, called Charpayi, is very rough, but the feet are turned, and the bottom is made of ropes, wrought pretty close together. These have no curtains, and it is a few only that have a very bad mattrass. The ropes are usually covered with a blanket, a small cotton carpet, or a quilt. The worst kind of bedsteads called Khatiyas, are made entirely of rough sticks rudely joined together, and the bottom is made of straw or grass ropes. A coarse quilt serves for bedding. A few during the floods sleep on bamboo stages. Many sleep on the ground, chiefly on mats made of grass (Kusa), or of palm leaves.

In the parts of this district that belonged to Behar, the fashions of dress are nearly the same as in Puraniya. The

higher ranks of Hindus, even Pandits, have on occasions of great ceremony adopted, in a great measure, the Muhammedan dress. Many of the Brahmins, as in the south of India, wear a cap of cotton cloth dyed, which sits close to the head, and descends with two flaps over the ears. It is a very ugly thing, but seems to be the original dress of the sacred order. In general it may be observed, that the people here, especially the women, are, if possible, more dirty than those even of Puraniya, and that their clothing is more scanty. The poorer women are allowed only one piece of cloth in the year, and it is not woven of a breadth sufficient to hide their nakedness, so that two breadths must be stitched together to make one wrapper, which, after all, is very scanty, and is called a Kiluya, while that of proper dimensions, woven of full breadth, is called a Sare. In the estimate, what is called silk, consists often of the Maldehi cloth, made of silk and cotton mixed. Some cloth of Tasar silk is made use of by women of rather a low rank; but very little of the Bhagulpoori cloth, made of silk and cotton, is used in this district.

Ornaments of the precious metals are not so common as even in Puraniya. The Hindu women usually ornament their arms with rings of coloured lac, and paint their foreheads with red lead. The women of the milk-men, however, and some other castes of labouring people, use rings of bell metal or brass, either for one or both arms. The Muhammedan women also use chiefly rings of coloured lac, of a shape different from those used by the Hindus; but many of them use rings made of glass, such as are worn in the south of India. Both religions give ornaments of tin to their children. The custom of anointing the body with oil in the western parts of the district is not very prevalent; but ploughmen, as almost every where in Bengal, during the rainy season, never work without rubbing their feet. Shoes or sandals are in general use with those who can afford the expense. In the parts of the district towards Moorshedabad, the people, especially the women, are more cleanly; they almost all anoint themselves frequently, and the women use much gold, silver, and shells as ornaments, nor do they daub their faces with red lead, except a small mark at the upper part of the nose. They also make only a few marks of the kind, that in the South Sea Islands is called tatooing; but the women of

Behar are almost as fond of this ornmament as those of Otaheite, especially on the parts that here are most commonly visible. Some new fangled people, however, especially among the women of the Brahmans, begin to think that the black marks disfigure their skins, and these make no more stains than just enough to satisfy the conscience of those who would not drink water from the hand of a nymph whose skin was spotless. Women and children blacken their eyes with lamp-black and oil put under the lids. Men only use this mark of effeminacy at their marriage. The women tie their hair as in Puraniya.

In the Appendix will be found the result of my inquiries respecting the diet of the natives. At Bhagulpoor, Mungger, and Rajmahal, meat is every day to be had in the market; but it is so wretchedly lean, that it is unfit for the use of an European, except for soup. Goat meat is commonly sold, but beef is occasionally procurable. At Mungger, on account of the Europeans, a good many sheep are killed. In the other places very few, as the natives prefer goat flesh. A few young buffaloes, chiefly males, are brought to market. The Hindus of this country, except the very highest castes, would purchase meat from the butcher, could they afford it; but by far the greater part of the meat used in the district, is that offered by the Hindus or Muhammedans to their gods or saints. None of the sect of Vishnu ought to eat meat; but here many of them defer taking Upades until they arrive at a good age, and until then indulge their appetites; and on occasions of festivity do not prevent their wives and children from indulging theirs. There are, however, many that reject meat, and in the table these are included among those who cannot afford it. The helplessness of the people prevents them from procuring near so much game as they might easily have; still, however, this forms a very considerable portion of the meat that is used. The impure tribes in the greater part of the district are not so well provided with pork as in Puraniya.

In some parts of the district fish is seldom procurable; and in most parts there is a considerable proportion of the inhabitants that reject its use. In most parts, near the Ganges, fish is not procurable during the inundation, and it is only in Rajmahal and the divisions south from thence

that there is a regular abundance, or that the people are disposed to avail themselves of this kind of food, so much as is usual in Bengal. This of course greatly diminishes the nutrition which they receive, although they use more meat than is common in Bengal. Milk, however, is a more common article of food than in most parts of India; but it is almost entirely used after it has become acid and has curdled, which very much diminishes its nutritive qualities.

The portion of oil and salt, which the poor are able to procure, is very small. The rich have it in greater abundance, and the wealthy have from two to four curries at each meal. Those in middling ranks have this luxury five or six times a month; and the poorest at their marriage feasts or such high occasions. By consulting the table, the proportions of these different classes may be seen. Oil and salt, capsicum, and turmeric, are the grand articles of seasoning, acids are little employed. The quantity of foreign spiceries, chiefly black pepper, is very small, and the number of those who use them may be seen in the table. Ghiu also, or melted butter, is a luxury, the daily use of which falls to a very small proportion of the community.

With respect to the oil, the quantity considered as a full allowance for five people, young and old, varied in different places from 11 to 50 s. w., the latter in the capital, where much business is done by the lamp. The average is about $20\frac{1}{2}$ s. w. The second class consumes from 5 to $17\frac{1}{4}$ s. w., average $10\frac{3}{4}$ s. w. The third class uses from $2\frac{1}{2}$ to $11\frac{1}{2}$ s. w. average $5\frac{1}{2}$ s. w. The lowest class procures from $1\frac{1}{2}$ to 5 s. w. average 3 s. w. As usual, this allowance contains the whole consumption for lamp, unction and kitchen, and no one can ascertain the proportion; but the higher classes using a much larger proportion for the two former purposes than the poorer, there is less difference in the quantity used as seasoning, than would appear in the above estimate.

The whole of the salt being used for seasoning, the difference in the proportions used by different classes is much greater; but as the rich use three or four dishes, while the poor use only one, their dishes are not higher salted; but their food is much better seasoned, as they have four dishes in place of one, to correct the insipidity of the grain, which forms the basis of their food. The people here never use ashes

to supply the place of salt. Very little of the salt from the coast of Coromandel is here in demand. The quantity said to be abundant for the daily consumption of five persons, young and old, varied in different divisions from 7 to 23 s. w.; but the average was rather more than 12¼ s. w. and the people were commonly divided into four classes as with respect to oil, diminishing in various proportions; so that the second class varied from 4 to 17¼ s. w., average 8 s. w.; the third class varied from 2 to 12 s. w., average 4½ s. w. The lowest class varied from 1 to 5½ s. w., average 3 s. w.

Rice forms the staple article of food with all that can afford it; but the rich sometimes, for the sake of variety, eat wheaten cakes. The poorer ranks must for a great part of the year content themselves with wheat, or still coarser grains. Some of these grains they boil in imitation of rice; but in general they are made into cakes or paste as I have before mentioned, and the paste is often made of different kinds of pulse; but this is not included in the table, where the pulse, stated to be used, is entirely dressed as a curry, and eaten as a seasoning with grain prepared by boiling or as bread or paste. In the wilder parts of the district, some of the poor, for some months in the year, cannot procure grain, and use in its stead the dried flowers of the Mahuya tree (*Bassia latifolia*), the seeds of the Sakuya (*Shorœa robusta*), and some other natural productions. The quantity of cleaned grain stated to be sufficient for the daily consumption of five people, young and old, varied from 72 to 40 s. w., and the average is 52½ s. w. a trifle less than the average of Puraniya.

In some of the divisions, especially Lokmanpoor, Pratapgunj, and Furrokhabad, the proportion of those who drink distilled spirits is evidently underrated, and the same has been done respecting those who drink palm wine in Lokmanpoor, Kumurgunj, and Tarapoor, in the two latter of which, in particular, the practice is almost universal. Everywhere west from Udhawanala, throughout the cultivated country, the palms are plentiful. In almost every part of the district the only spirit used is distilled from Mahuya flowers. The spirits drawn by native artists both from grain and from this flower, have a smell so disgusting, that I have not been able to taste them so as to judge which is the least

execrable; but I have had already occasion to dwell on the advantage that might arise from an improvement of the manufacture. The most execrable quality that can be imagined is no bar to excess; on the contrary it rather conduces to it. This is strongly confirmed by what I have seen here. In no country have I seen so many drunken people walking abroad; and in more than one instance I saw men, who from their dress were far above the vulgar, lying on the road perfectly stupified with drink, and that in the midst of day, and in places far removed from the luxury and dissipation of towns.

Different kinds of betle-nut possess very various degrees of narcotic qualities, but all, like other narcotics, produce an exhilaration and insensibility which accounts for the fondness with which this nut is devoured by nations, that are restrained from using strong liquors. All betle that is not dried, possesses this quality the strongest. The people here using much strong drink are less addicted to betle; for, although a large proportion is said to procure betle in abundance, the quantity called such here, would towards the east be considered as trifling, few using it more than two or three times a day. At the capital eight leaves and two nuts are reckoned a full allowance for the most wealthy.

Fuel in almost every part of the district is abundant, as there is no place far removed either from forests, or from sandy banks overgrown with tamarisks. In fact charcoal and firewood form a considerable part of the exports of the district; yet in almost every part cow dung, mixed with the husks of rice and other grain, forms some part of the fuel, because it is collected close to the house, and costs less trouble to bring home than wood, which may be two or three hundred yards off. Wherever the country is tolerably clear, the poor burn scarcely anything else, except towards Moorshedabad, where they are still worse economists, and burn much straw. In the cold season almost every family burns a fire all night, and sleeps round it. The consumption of lamp oil in religious ceremonies is much smaller, even in proportion to the number of inhabitants, than towards the east. The natives of this district are very fond of a numerous attendance and showy equipage; but their poverty prevents them from vying in this point with those of Puraniya. Camels just begin to appear in the western extremity of this district.

The free male domestic servants of the great are of three kinds: Bhandaris who are stewards, and take care of all the household effects; Khedmutgars, who dress their master, attend him at meals, supply him with tobacco and betle, and make his bed; and Tahaliyus, who clean the kitchen and its utensils, bring wood and water, and buy provisions; but in common one man does everything, and takes care also of the horse, and of any cows and goats that may live in the house. Their wages vary from 8 to 24 anas a month, besides food and clothing. About 1 r. is however the average, the food may be as much and the clothing may be 4 rs. a year. The whole allowance seldom exceeds 30 rs. a year. Female free servants are in general not procurable, and those than can be had are commonly old women, who have lost all their kindred, and attend as domestics for food and raiment. The invalids have in general servants, male and female, whom during their service they either purchased, or acquired by the force of arms. Although such might be called slaves, this word would convey a very different idea concerning these persons, from what is the real case. In fact these boys and girls are looked upon by the old soldier as his children; and when he dies, he in general leaves them the whole of his effects. If the girl acquires a proper age, before the veteran's death, she often becomes his concubine; and many of them as wives, receive a pension from the Company.

Proper slaves of the male sex are in this district called Nufurs, and their women are called Laundis. They are confined to the part of the district included in Subah Behar. In general they belong to the owners of land, chiefly on free estates, or to wealthy Brahmans, who rent land. None of them are employed as confidential servants, such as in Puraniya receive a good farm for the subsistence of their family; on the contrary they are generally very poorly provided, and the greater part of the men are employed in agriculture. Some of them, when there is nothing to do on the farm, attend their master as domestics; others are employed entirely as domestics, and living in their master's house receive food and raiment; finally, others are constantly employed on the field, and these get no allowance, when there is no work on the farm, but are allowed to cut fire-wood, or do any other kind of labour for a subsistence. When old, their allowance

is in general exceedingly scanty, and commonly depends in some measure, and sometimes in a great part upon what their children can spare. If they have no children they are sometimes turned out to beg. The usual daily allowance is about 3 sers Calcutta weight, or about 6 lbs. of rough rice, or of the coarser grains, the great quantity of the husks of the former making it of less value than the latter. The slave from this must find clothing, salt, oil, and other seasoning, fuel, and cooking utensils. His master gives him a wretched hut, where he lives almost alone; for, although he is always married, his wife and children live in the master's house, and there receive food and clothing. The women when young, are usually alleged to gratify their master's desires; and, when grown up, sweep the house, bring fuel and water, wash, beat and winnow grain, and in fact are women of all work. At night they go to their husbands' hut, unless when young and too attractive; in which case they are only allowed to make him occasional visits for the sake of decency. The boys, so soon as fit, are employed to tend cattle, are early married, if possible to a girl belonging to the same master; but sometimes the master has no girl of an age fit for marriage, and cannot purchase, in which case he allows his boy to marry a girl belonging to another master, or a free girl, in either of which cases he gets no share of the children. If a man has a marriageable girl, and no slave to whom he can give her, he allows her to marry another person's slave, or even a free man; but in both cases retains all the children. In general a free man marrying a slave girl is not personally degraded to slavery as in Puraniya; in other places he becomes a Chutiya-Golam *(cunno servus)*, but cannot be sold; he works for his wife's master at the usual allowance that a slave receives. Slaves may be sold in whatever manner the master pleases; but they are not often brought to market. All the slaves are either of the Dhanuk or Rawani castes. Free men of the Dhanuk caste, if very poor, sell their children; but in this district this is not done by the Rawanis. The slaves here are in general industrious, seldom run away, and are seldom beaten.

I have procured no estimate of the mere domestic slaves, either male or female, that are kept by Muhammedans of rank, and of which class I have given an account in treating

of Puraniya. There are no doubt many such, as the chief persons in the district are Muhammedans, and some of them have, I understand, dealt in this commodity to a ruinous length. I saw two Abyssinian boys in the train of one person of rank, and he told me he had commissioned them from Calcutta on account of the character for fidelity, which this nation holds throughout the east. In the division of Mungger alone, I understand, that the Moslems have 50 male, and 70 female domestic slaves (Golam and Laundis).

The number of common beggars, that were estimated to be in the district, amounts to about 4000. I have certainly no where seen this class more numerous; and in general they are real objects. In general they have small huts; and are not destitute of food, so long as they are able to ask for it from door to door; but, when sick or infirm, they are in general totally neglected. Many poor persons, however, lame and blind, are sheltered by their kinsmen, and taken care of when unable to beg; but as their kinsmen are straitened, such are very naturally considered objects of charity, and procure from that source their common means of subsistence. It is those alone, who have no near kindred, that are suffered to perish from neglect; and this is more owing to the doctrine of caste than to a hardheartedness among the people. The Muhammedans are therefore more distinguished for real charity, than the Hindus; and I mention with satisfaction the goodness of Sheykhzayed Ali, a small Zemindar near Mungger, who supplies all the infirm poor, that live near him, with food. Mohan Das a wealthy religious Hindu mendicant of Lakardewani is entitled to the same praise. The number of sufferers is however great, and would shock the most hardened nation of Europe. In general the women of this district have a very fair character. The men are exceedingly addicted to intoxication, and particularly in the interior are very slothful. They are less charitable than in Dinajoor, but less addicted to robbery and theft. Yet there are many pilferers. The men are excessively jealous of their women, which leads to frequent murders. They are also of a most suspicious disposition with respect to the views of every person in authority, which one might not have expected, considering the kindness with which they have been treated, but they are conscious, that their burthens are nothing, and cannot be brought to think, that govern-

ment will preserve its faith. I may venture to say, that no people on earth has less regard to truth than themselves. Their men of business are only remarkable for chicane, in which they are complete adepts. In the interior I found the people uncommonly obliging, and my wants were cheerfully supplied; but everywhere near the great road, I heard of nothing but difficulties, raised entirely for the purpose of enhancing the price to an extent, of which my attendants most bitterly complained.

EDUCATION.—The schools for teaching to read the languages spoken by the Hindus, and the progress made are very near on the same footing as in Puraniya, but the number of teachers is smaller. In some parts, however, the Guru instructs the boys only in the mere rudiments of writing and arithmetic, by instructing them to form their letters and figures, on a board, with a reed and white ink, made of powdered mica. The boys are afterwards taught, by their parents, to write on paper, and to keep accounts. The teachers, where the Hindi language prevails, are called Gurus; but, where the Bengalese dialect is in use, they are called Pandits, a name, which in most parts of Bengal and Behar is confined to men of more exalted science.

In by far the greater part of the district the Hindi character and dialect almost universally prevail; except that a few rude tribes still retain languages peculiar to themselves, which, appearing to have derived very little from the Sangskrita, may be considered as pure aboriginal Hindu dialect, these tribes having in their appearance nothing of the Chinese nor Tartar race. The Hindi spoken in the better cultivated parts of the district differs no more from that of Mithila, than is usual in different parts of Puraniya, and the pronunciation is nearly the same. Among the hills and woods the accents vary much, and each tribe, even of those, which have adopted the Hindi dialect, retains many obsolete or strange words, besides an uncouthness of pronunciation, so that many of them are almost totally unintelligible. Even in the part of the province of Bengal, that is contained in this district the Hindi dialect, called Khotta, by the Bengalese, is very prevalent. In Paingti, Rajmahal and Phutkipoor there are more Khottas than Bengalese. In Furrokhabad they are about equal. In Pratapgunj and Auruggabad the Bengalese is by far the

most prevalent. In Kalikapoor and Chaudrapoor, scarcely any speak Hindi. In the north part of Lakardewani the Hindi, and in the south part the Bengalese is the most predominant; but both so corrupted by the accents and uncouth phrases of rude tribes, as to be with difficulty recognisable. The Bengalese usually spoken in this district is of the Gaur dialect, which extends along both banks of the Bhagirathi from Gaur to the sea; but differs considerably in different places. The people of Calcutta, who speak the dialect of Gaur, although confounded by the pride of the west with Bengalese, in their turn, as usual, ridicule the accent of the people of Dhaka, who are the proper Bengalese; and Calcutta being at present the capital, the men of rank at Dhaka are becoming ashamed of their provincial accent, and endeavour to speak like the Babus of the former city. In the southern parts of Lakardewani and Bangka the Bengalese resembles that of Virbhum, which is a part of Augga. The revenue accompts in the province of Bengal are kept in Bengalese even at Rajmahal, where as I have said, the Hindi language is most prevalent.

The Bengalese of this district, as elsewhere, call their polite or poetical language Prakrita, and the books in it, which they most usually study, are those written by Kavikangkan and Kasi Dasi. None of the women can read the common character, and very few understand the poetical language when it is read by others. In this district those who use the Hindi dialect in common affairs, write the Nagri character; and the highest ranks, even the Pandits, both in common discourse and epistolary correspondence on ordinary affairs, employ the language that is commonly spoken, and is intelligible to the vulgar. It is promiscuously called the Bhasha or Desbhasha, and no books have been composed in it. The compositions which they possess, that are not in pure Sangskrita, are all so mixed with that language, as to be unintelligible to the vulgar; and this language also is called Bhasha. The Ramayan of Tulasidasi is the one most used, and is much more read than understood. I am told, that of the 16 people who read it, two may understand it completely; four may understand some sentences; ten understand a great many words, but are ignorant of so many, that they do not know the meaning of any one sentence.

Among the Brahmans and higher classes are some who understand the meaning, although they cannot read any character. This is the case with all the women, who understand the poetical language; for none of the female sex have been instructed to read. The other books in the poetical language that are in most common use, are Harischandra Lila, giving an account of a Raja named Harischandra, the Bhagwat of Lalach Halwai, mentioned in my account of Puraniya; and the Rasvihar, also mentioned in the same account. These three are more easily understood than the Tulasi Dasi, and even the vulgar understand a considerable part of Harischandra Lila. On this account probably it is that they are little esteemed.

The Prakrita, which is supposed to have been the language of Ravan, and of his subjects the monstrous cannibals of Langka, has been, I believe, considered as the same with the old dialect of Magadha. If that be really the case, it has been nearly banished from this part of its original seat; as the Pandit of the mission heard of one Brahman only who pursued its study. This person, Nityananda Jha, of the Mithila nation, resides at Bhagulpoor, and is esteemed as a man emiment for learning.

I have already mentioned, that Major Wilford considers the Pali of Ceylon and Ava as being the ancient dialect and character of Magadha. That language has undoubtedly the strongest affinity with the Hindu and Sangskrita, but the character has been totally lost. I have mentioned one small inscription (see plate 4, No. 8), which, I imagine, is a remnant of this ancient character; but every person in the district to whom I have shown it, alleges that he never before saw any such writing. In this district most modern inscriptions are in the Tirahuti character, but Sangskrita books are usually written in the Deva Nagri. Many people imagine that this is the proper character of the Sangskrita language, but that must be confined to some of the countries, where the Hindi language is spoken. In all other parts of India the Deva Nagri is very little used in writing Sangskrita; and even in Mithila, where the Hindi language prevails, a different character is used in science. I do not recollect any old inscription in which the Deva Nagri is used. All the characters of India, ancient and modern, have many things in common;

but I suspect that the Deva Nagri now in use is a very modern form of the Hindu character.

The state of Persian literature is here much the same as in Puraniya. On the whole, it must be observed, that the people of this district have rendered themselves fully as well qualified for transacting ordinary business as those of Puraniya; but the various offices are not so respectably filled. The men of business in this part, especially in the vicinity of Bhagulpoor, are fond of emigration, and most of those who have any intellect or industry, seem to have found their way to Calcutta, where some of their countrymen, having risen to eminence, afford them assistance. Those that remain, especially in Magadha, my native assistants have found uncommonly stupid. In Gaur and Mithila they are more acute. The education of the Zemindars and other landholders, has been fully as much neglected as in Puraniya. In the plan of education here, science, or any study that can enlarge the views, or improve the heart, has been most deplorably neglected; and the chief object seems to have been to lay in a stock of chicane, in which even the most stupid are very profound adepts.* I have been often tempted to think that the stupidity was feigned, as a cloak for design; but my native assistants, who must be better judges than myself, are of a contrary opinion.

In the Appendix will be found the result of my inquiries respecting the extent of common education in this district, and in the first statistical table will be found a list of the schoolmasters or teachers. The science of the Arabs has not been so totally neglected as in Puraniya. Muhammed Fayek, of Bhagulpoor, is the head of a very respectable family, of which there are now 20 persons, all called Maulavis, and who all instruct pupils in Arabic. Their houses are called Mudursahs. The family has considerable endowments in land, and the Moulavis take no fees for instruction. Their pupils amount only to 40 young men. Muhammed Fayek is a person highly and justly respected by his countrymen, exceedingly affable and unaffected in his manners, obliging and communicative to strangers, and said to be well skilled in Arabic lore.

* Dr. Buchanan forgot that cunning was a vice naturally resulting from oppression amidst a feeble people.—Ed.

In Suryagarha two brothers, Golam Mortuja and Golam Hoseyn, who have a large free estate, have endowed a Mudursah, and employ a Moulavi to instruct youth in Arabic and Persian literature. These two men affect an uncommon sanctity of manners, and avoid strangers; nor do I know what proficiency the person employed by them has made in his studies. Muhammed Hayat, of Bhajuya, near Gogri, has an endowment, and instructs seven youths in Arabic, Persian, and the Koran. He as usual takes no fee, and gives food to such of his pupils as choose to avail themselves of his liberality. Muhammed Fayek says, that none of the Kazis know Arabic or grammar, and that they have made very little progress in a knowledge of the law. In general they know a little of Persian literature; but this is the extent of their knowledge. Many as usual read the Koran, who do not understand a word of it. From the small number of professors who teach the three great sciences of the Hindus, that is, grammar, law, and metaphysics, and who amount to only 14, as will appear from the first statistical table, it will readily be perceived, that such learning is here at the lowest ebb. Three of the professors, I understand, are men distinguished among their countrymen. Besides the teachers, there are in the whole district about 50 persons called Pandits, who have been educated regularly in grammar and law, none of them have studied metaphysics; but most of them, if not all, have a smattering of Jyotish, so as to be able at least to calculate nativities and fortunate times. One of them constructs almanacks. Two have studied grammar, but in general this and the higher sciences have been entirely reserved to the sacred order.

The Brahmans in the western parts of the district have reserved to themselves the exclusive privileges of acting as astrologers, soothsayers, and wise men (Jyotish). In the eastern parts the Daivaggnas of Bengal have made some intrusion on this valuable branch of science, which is here by far the most profitable. Among the 50 Pandits above mentioned, 40 may practise this art, and perhaps 15 more are practitioners, without having received an education that entitles them to the degree of Pandit. The common Dasakarma Brahmans can tell fortunate days for marriages, building houses, cultivating land, or such trifles. These

men can read, but do not understand any composition in Sangskrita. The Daivaggnas of the east possess nearly a similar state of knowledge. Medicine is in rather a more creditable state than towards the east. About 270 Sakadwipi Brahmans and a few Maithilas practise medicine. They in general know more or less of Sangskrita, and have some books treating on diseases and remedies, and written in that language. A great part is committed to memory, and a Slok or couplet is on all quoted as of divine authority to remove all doubts, and to astonish the multitude, who do not understand a word of it. At Bhagulpoor, Mungger, Rajmahal, and Pratapgunj, are men who have regular practice. In other parts they are hired as servants, and receive monthly wages, amounting to from 10 to 20 rupees, partly given in land. In this district I did not hear of any other practitioners of medicine, who possessed any thing like science, except eight men in Rajmahal, partly Brahmans, partly Kayasthas of Bengal, and partly Muhammedans. The Baidyas here have entirely relinquished the profession of medicine. The practitioners who exhibit medicine without having books, and in general without being able to read, are called by various names as in Puraniya. In the whole district there may be of such 600, some of whom are old women.

In the three chief towns are about 20 Jurrahs, who evacuate the water of hydrocele, treat sores, and draw blood both by cutting a vein, and by a kind of imperfect cupping. They are by birth barbers. The midwives are the women of the lowest castes, and merely cut the umbilical cord. The low people, who cast out devils, cure diseases and the bites of serpents, and oppose the influence of witchcraft by incantation, are exceedingly numerous. In some parts the same person pursues all branches of this profession, in others he confines himself entirely to some one. On the whole, there may be about 15 or 16 hundred persons who pretend to a knowledge of this mummery. The low castes, that eat pork and drink spirits, are supposed to have most skill in devils.

A branch of these wiseacres practise inoculation for the small pox, and with the utmost success. The number stated to belong to this district is about 30, but many practitioners come from adjacent districts. It is not here the custom for the inoculator to repeat prayers. Some Brahmans and makers

of garlands perform this office. I am informed, that of those who are seized with the spontaneous disease, not above one in twenty dies. The operation is managed exactly in the same manner as in the districts already surveyed, and is attended with the most complete success, very few indeed dying. This success and the general adoption of the practice render the introduction of the vaccine of very little importance.* Mr. Hogg at Mungger, employed as subordinate vaccinator, cannot procure one person to bring a child without a bribe. It is true that bribe is not high, being one ana, or not quite twopence, or about a day's wages for a common labourer. One from this might be led to suppose, that parents here are little interested in their children when such a trifle can induce them to submit their offspring to a practice which they consider in any degree objectionable. I do not however see any other mark of such want of affection, on the contrary, the parents of this district seem fully as fond of their children as any where else, and to the amount of the bribe we must add the saving of the fee, that would be given to the inoculator.

In this district witchcraft (Jadu) is supposed to be exceedingly common. The people in the parts hitherto surveyed did not mention it so much as here; but whether from believing in it more or less I cannot say. My native assistants seem to think that they concealed their belief from an extraordinary fear; for not one of themselves seems to have the least doubt of the frequent practice or reality of the art. I suspect however, that in reality the people there are not so much afraid of the art as here; for they seemed much more communicative than the people of this district, and the only talk that I heard of it was in Kamrup, especially at Goyalpara, where the women were accused of using witchcraft for deluding their lovers. Much more desperate and unjustifiable views are here attributed to the witches, and occasion very great alarm to most parents. The witches (Dain) here also are supposed to be women, some young and some old. Their supposed practices would appear to be from pure malice. It is thought, whenever one of these witches sees a

* This is a mistaken idea; the continuance of inoculation propagates the disease, while vaccination tends to meliorate or to expel it.—Ed.

fine child, by means of imprecations addressed to some unknown gods, who are pleased with such worship, that she destroys its health, so that it pines away, and is deprived of reason, or dies.* Unless the witch knows the real name of the child, her imprecations do no harm. On this account children are usually called by some nickname, and their proper one is concealed; and, as most parents think their children fine, almost every one is alarmed, when in play his children go out of sight. The children however are generally fortified by hanging on them something that is considered as a charm against spells.† At Bhagulpoor it was stated to me, that about 25 children are supposed annually to perish in that town from the malevolence of these witches. Some poor women, it may be suspected, are not unwilling to be considered as witches; for, after they acquire this character, parents are alarmed whenever they approach; and, after having concealed their children, give the Dain some present to induce her to go away.

Religion and Sects.—Calculating in the same manner as I did in Dinajpoor, and including the hill tribes among the Hindus, I reckon the Muhammedan population at 23 per cent. of the whole, or at about 458,000 persons. In the Appendix will be seen the result of the calculation for each division, and also the various proportions of Muhammedans and Hindus in different parts of the district.

The Muhammedans.—The number of Moslems seems to be diminishing, although converts are occasionally made, because they have less encouragement and means of subsistence than formerly. Although by far the greatest landholder is a Moslem, he seems far from encouraging the faith, and perhaps regrets the change of his family religion; for in some parts of his estate, of considerable extent, there is scarcely one of the faithful. The same mutual adoption of each other's religious practices, that exists between the Moslems and Hindus of Puraniya, prevails in Bhagulpoor. The Kazi of Mungger and Kharakpoor had never heard of the Satya Pir. I suspect, therefore, that this object of worship, common to the Hindus and Moslems, is peculiar to Bengal; but

* This is the German story of the evil eye.—Ed.

† In Africa these charms or spells are used by all classes.—Ed.

at Mungger the Hindus pray occasionally to Satya-Narayan, repeating verses in the dialect of Bengal. The Kazis seem to have no regular mode of conducting business. In some places they have regular deputies, called Nayebs or Mollas, who officiate for certain portions of their respective jurisdictions. In other cases they depute a person for each occasion, when personal attendance would be inconvenient. They do not in general, at least in Kharakpoor, consult the people in the appointment of Mollas, and there are no people of this description except the few who act as their deputies. I have not learned that any person in this district acts as a Mirmahalut. The lower excluded castes have Mehturs or Serdars, who settle the business of their associates in public assembly.

The office of the Pirzadahs, who admit people into the order of Murids, is somewhat like the confirmation of the church, or the Upades of Hindus, and seems more respected here than in the districts hitherto surveyed, although the number of those who profess themselves Murids is by no means greater. Considerable establishments have been granted to the families who enjoy the office, which is hereditary, and they seem to perform their office for many people who do not reside. I heard of no persons called Khondkars. I suspect that it is a term used in Bengal for those who are here called Pirzadahs. All religious mendicants, Hindu and Moslem, here as well as in Puraniya, are called Fakirs and Padres; but I shall confine the term Fakir to those of the faith in Muhammed. The Fakirs in this district are much on the same footing as in Puraniya, but are not so numerous, they may amount to between 550 and 600 families, mostly married; but the country is overwhelmed with vagrants of this name, most of whom want women, and are Benawas. The residents seem to be in general less amply provided than in Puraniya. There were four great founders of the order of Fakir, and every person of this profession belongs to the sect of some one of these four doctors. These four sects have again branched out into 14 orders, and every Fakir belongs also to some one of these; but the orders again have branched out almost *ad infinitum*, and the ignorant are in general only acquainted with the subordinate rule to which they pretend to belong. A great many of the Fakirs are here called Arzanshahi, from a holy man of Patna, who founded a rule. After

having resided some time at Patna or Azimabad he went to Wordi, and on that account many of his disciples are called Shahar-Wordi Fakirs. A disciple of this saint, named Mortuja Shah Anund, settled at Sutigram in the division of Pratapgunj, and founded a new rule of Fakirs, called Mortuja Shahi, after his name. These two are the most common sects here, but there are also some Julali and Madaris.

The Benawas are divided into two classes, Gudriposh and Benawas proper. The Gudriposh dress in rags sown together, and derive their origin from a certain Benawa named Gadanarayen, who added this extravagance to the rules of severity, which the common Benawas observe. They have no women, and beg for their daily subsistence, preserving nothing for to-morrow, and sleeping under trees, or accidental shelter. The Madaris should not keep women, dress in dark coloured clothes covered with ashes, and do not shave their heads nor beards. Muhammed Fayek says, that Budiuddin, who founded this order, did not live at Mudinah, but at Mukunpoor near Lakhnau. The Julalis ought to cover themselves with ashes, but do not seem to be excluded from women. They eat serpents and centipedes, and burn their bodies with balls made of charcoal, and torment themselves with iron spikes. The tomb of Julal of Bukhari, their founder, is at Kuriaungch in the Sikh country.

The people here seem more attentive to prayer and ablution than even in Puraniya. In Mungger the Kazi says, that from one-fifth to one-fourth of the whole perform these ceremonies at the five stated periods, and many more once or twice a day; but I believe, that in other parts of the district there is a much greater relaxation. Pilgrimage seems far from being fashionable; but I heard of two persons who have been at Mecca. I met several who pretended to be on the way, and on the strength of their intentions levied contributions from the charitable. I suspect, however, that they never meant to leave the banks of the Ganges. Many people, as I have said, are diligent readers of the Koran. The fasts are far from being regularly observed, and are neglected much, as in Puraniya; and many of the faithful drink spirituous liquors. The Mohurrum is observed by both Moslems and Hindus, much as in Puraniya; but only one of the latter, the Sultangunj Rani, makes a pageant; many send offerings.

The number of Shiyas is very inconsiderable; but either their zeal, or the intolerance of the Sunnis this year, during the celebration of the Mohurrum, was near occasioning an open rupture. On this occasion the Shiyas curse Omur, Abubukur and Osman, whom the Sunnis regard as saints, and are of course exceedingly enraged, although it would appear that the Shiyas perform their curses in places of worship peculiar to themselves, to which the Sunnis have no occasion to go. This year the Mofti of the court of circuit was a Sunni; and, it is said, procured an order from the magistrate to prevent the Shiyas from following their usual scurrilous practice. This gave great offence, and a tumult was likely to have ensued, had not a battalion of sepoys happened to march into the town. They were delayed a day, which kept every thing quiet. Concubines (Nekahs) are always united to their keepers by a religious ceremony, and their children are entitled to a share, even if there are children by a virgin spouse. The children by slave girls have no claim, if there are any legitimate children or near kindred. The doctrine of caste is fully more extended among the Moslems here than in Puraniya.

The Saiuds are very numerous, especially at Bhaghulpoor, and in Suryagarha. At Rajmahal the chief family of Zemindars, who before their conversion were Brahmans, contend that on that account they are entitled to be called Saiuds, and the influence which the family possesses, has on the spot produced an acquiescence; but in other parts none are called Saiuds who are not supposed to be descended of the prophet. It is thought, that in the whole district there may be 2300 families of this kind. The Moguls are less numerous, amounting only to about 900 or 1000 families, about one-half of whom are settled in the capital. The Pathans amount, it is supposed, to about 3400 families, of whom a large portion is also settled in the capital. These three tribes form a kind of gentry, none of whom chooses to apply his hand to labour; but they do not enjoy the high privileges with which they have been indulged in Puraniya. The bulk of the Moslems, who here also are called Sheykhs, chiefly employ themselves in agriculture. Of the tradesmen, who in this district are excluded from intermarriages with the Sheykhs, I heard the following mentioned. Momin-Jolahas or weavers, about 4300 families. Tape weavers and

string knitters (Patwars) 140 houses; and three weavers of cotton carpets are also excluded. Cotton cleaners (Dhuniyas), 1680 families.* Those who prepare and retail curds 100 houses, confined to the division of Fayezullahgunj. Taylors about 330 families. Washermen about 108 families, besides five families that scour shawls. Barbers about 45 families. To these belong also 20 families called Jurrah, who are a kind of surgeon-barbers, that have been already described. Butchers, including those who kill both beef and mutton, about 45 houses. Gelders (Abdal), 35 houses. Horse shoers, here called Nalbund, two families. Cutters, 28 families, are the only workers in the metals that are excluded.

One family which makes ornaments of lac; 25 families who make ornaments of glass, and about seven families of turners are excluded. Painters of two kinds, Patwar and Rungsaz, are generally excluded, there being 13 families of the former, and 20 of the latter; yet I found even a descendant of the prophet employed in this occupation, and not disgraced. Ninety-six families of paper-makers; and 20 families of those, who prepare tubes for smoking tobacco, are excluded. Eighty-seven families of dyers are excluded. A good many Beldars or pioneers have been converted, and still keep a separate caste. I heard of about 150 houses.

In this district no Muhammedans are fishermen; but there are about 280 families who retail fish, and are called Mahifurosh or Pajari, and are excluded. Twenty families are excluded, because they live by catching birds and managing hawks, and are called Mirshekars. Sixty-six families of Mukeri are excluded on account of being petty dealers in grain, and about 1450 families (Kungjra), because they retail greens. Five families, that retail the charcoal balls used in smoking tobacco (Tikiya-furosh), about 280 families, who retail tobacco prepared for being smoked, and 47 Bakhos and 80 Besatis, who retail spices, are also excluded. Eighty-six families of Bhathiyaras, who keep inns (Sarays) are excluded from communion, and also about 16 families of bakers.

The Moslem bards (Bhat) are excluded, and amount to 17 families. The Damphalis, who are excluded, amount to above 140 families. Here they not only play on the Damph

* Caste it will thus be seen extends to the followers of Muhammed.—Ed.

and beg, but hawk trinkets and spices. Eleven companies of Hijras or eunuchs, may be placed in the same class, as they are mendicants. Twenty houses of Dhotis are musicians, but do not beg.

There are 32 families of Bhangr, whom I took in Puraniya to have been jugglers; but I am told, that they are mendicant wits, who amuse the people by making wry faces and gestures, and singing ridiculous songs. Four houses of Badiyas play tricks with serpents, and no less than 63 families of Chambas tame monkies and bears for the amusement of the public, and do not torment themselves as in some other parts. The Helas are a low class of Moslems, the men of which here keep dogs, and the women are midwives to the rich. I heard of only four families. The accounts of this caste that I received in Puraniya were rather contradictory, and no one here speaks with certainty concerning people considered so vile. A great many of the female attendants, that European ladies can procure in India, are said to be of this class. The Muhammedan women of loose character are excluded from communion, and amount to about 112 houses. Besides these, 10 families of a higher class of dancers and singers, called Piranis, are to be found at Rajmahal, where they pretend to exhibit before persons of high rank only.

THE HINDUS.—I shall first, as formerly, give an account of the tribes and castes, and then conclude with some general observations. In enumerating the castes, I shall in general follow the order of rank which each holds in the western part of the district, formerly a part of the province of Behar; and this order differs much from that observed in Bengal; for the sake of connection, however, I shall treat of the analogous tribes of Bengal in the same order, although in the part of the district, which belonged to Bengal, the order of precedence is very different, as I have had occasion to mention in my account of Puraniya, to which I shall refer, whenever I have nothing new to offer on any subject.

To begin with the sacred order, Major Wilford says, (Asiatic Researches, vol. 9, page 74), that all Brahmans are of two kinds, Kanyakubja and Sakals, who came from Sakadwip. With respect to the former he also says (page 92), that the Brahmans acknowledge that they are not natives of India, but came from the north-west, and that Kanoj was

their first settlement. The Pandit of the survey has procured a book, called Rudrajamal, supposed to be composed by Siva, and published by Parasuram, who delivered it to the Munis or sages of old; but the man by whom it was made known to sinners is not known. In this book it is stated, that the Brahmans came from Sakadwip to Jambudwip, and after some generations went to Kanyakubja. After some generations again they dispered over different countries, as the Dakshin, Angga, Bangga, Kalingga, Kamrup, Odra, Bata, Magadha, Barandra, Chola, Swarnagrama, China, Karnata, Saka, and Barbara, according as they were favoured by different Rajas. This book mentions no other Brahmans. I am also informed by Gauri Datta, a Saryuriya Brahman of Kanoj, the most intelligent man whom I could procure to assist me in making this account, that in the Vishnu Puran it is mentioned, that all Brahmans were originally of Kanoj, and were afterwards divided into ten nations, according to the countries in which they settled. Major Wilford also has been informed, that the colony from Sakadwip first settled in the country called Kikat or South Behar, to which they communicated the name Magadha, from their ancestor Maga. Nor does this contradict the report of the Rudra Jamal; as the descendants of those, who remained behind in Kikat, might retain the original name of Magas or Sakadwipis, while the more successful colony of Kanyakubja is considered as the common source of the sacred order of this miserable world (Jambudwip). What country may be meant by Saka, I shall not take upon myself to say. From its being surrounded in Hindu legend by a sea of milk, I suspect that it is imaginary; but Major Wilford seems to think that he has been able to trace it in the west. In the country occupied by the Magas was first taught the doctrines of the Buddhs, which has been spread even to China, and in Ceylon, Ava, Siam, and Thibet has been accompanied by the original legends and written characters of the Gangetic plains; but I cannot agree with Major Wilford in supposing, that the inhabitants of these countries are descended from the Magas; in my opinion the countenance of the rude tribes of both countries, as well as of the more polished and intermixed nations, mark them clearly as distinct races of the human species. In the following account of the sacred order

I shall first mention the Brahmans of the ten nations derived from Kanyakubjas as the most important, and then return to the Magas and Sakals.

The extreme difficulty of coming to any fixed or rational conjecture concerning the transactions of a people who have no history, may be well exemplified in the opinions which I have given concerning the original seat of the nation of Brahmans called Gaur. In my account of Dinajpoor, I supposed it to have been in the west of India; but, when I reached Puraniya, a tradition current in that country induced me to change my opinion. Major Wilford however says, that the term Gaur in Hindu books is never applied to Bengal as a province, but to the city alone, as being the abode of the deity Gauri, whose temples I have mentioned in my account of that city; and he farther says, that the proper Gaur (Gauda as he writes it) is on the banks of the Narbada in Malava. In this district, at any rate, about 36 families only of Gaur Brahmans have settled; but 25 of them reside at Rajmahal, in what is now reckoned Gaur. They are of the sect of Vishnu, and their Guru resides in Brindaban, being of the Radhaballabhi school, which implies their worshipping Vishnu under the form of Krishna. Most of them here, as well as in Puraniya, are men of the world, chiefly merchants and shopkeepers; but five or six of them have images, and act as Gurus and Purohits for several tribes from the west of India.

The Maithilas are by far the most numerous of the ten nations of Brahmans, and amount to betweeen 5 and 6000 families. About a tenth part of these have taken up their abode in the part of this district, which belongs to the province of Bengal. The remainder reside in the western and southern parts of the district, and seem to have acquired as complete an ascendency in Magadha as they have in Mithila. In the two countries they follow very nearly the same customs which I have described in the account of Puraniya. The only difference which I perceive is, that the Brahmans, who officiate in temples, are here usually called Pandas, but this term is also bestowed on priests of the lower tribes. In the south it seems confined to the Sudras, who are dedicated to the worship of Siva.

Of the five sacred tribes introduced from Kanyakubja by

the Hindu kings of Bengal there may be 500 families, of whom nine-tenths at least belong to the Rarhi division, and not a tenth to Barandra; for Bollal Sen assigned all the portion of this district that belonged to the province of Bengal to the Rarhi Brahmans. Almost a half of this division however, has settled in the part of the district which belongs to the Mogul province of Behar. Besides these, there are from 2 to 300 families, who, by officiating for low tribes, have in the south-east part of the district degraded themselves to the rank of Varnas; and some who officiate for the Kaibartas, and are called Patits, or sinners. Only three houses of the Baidik Brahmans of Bengal are to be found in the whole district. Of the Brahmans, who retain the title of Kanyakubja, there are between 13 and 1,400 houses. Some of them call themselves merely Kanyakubjas; but others distinguish themselves by the subordinate and inferior denominations of Antarbediya, Saryuriya and Sanoriya. They go in carts drawn by oxen, as in Puraniya; but few only of them are of the sect of Saiva, and they are very much divided among the different sects that now prevail. A great part of them have lands either free or rented, by the cultivation of which they chiefly live. Some of them give religious instruction to their own tribe to Kshatris, Rajputs and Kayasthas; but the Maithilas perform most of the ceremonies, which here as well as in Puraniya is the most profitable part of the sacred office.

The Saraswat nation of Brahmans are from 20 to 30 families, who live chiefly by officiating in the ceremonies of the high ranks from the west of India. There is only one family of the Utkal nation. Besides the Maithila and Kanyakubja Brahmans already mentioned, from 4 to 500 families of the sacred order have been degraded in the western parts of the district by acting as priests for the low castes; and between 2 and 300 by performing the office of Kantha, or Mahapatra, or Agradani; but some of these last are of the five tribes of Bengal. In general the nation, to which these degraded Brahmans belong is not known, and they are called by their office, or by the name of the tribe for which they officiate. In this district none of the southern nations of Brahmans (*Pangcha Dravir*) have settled.

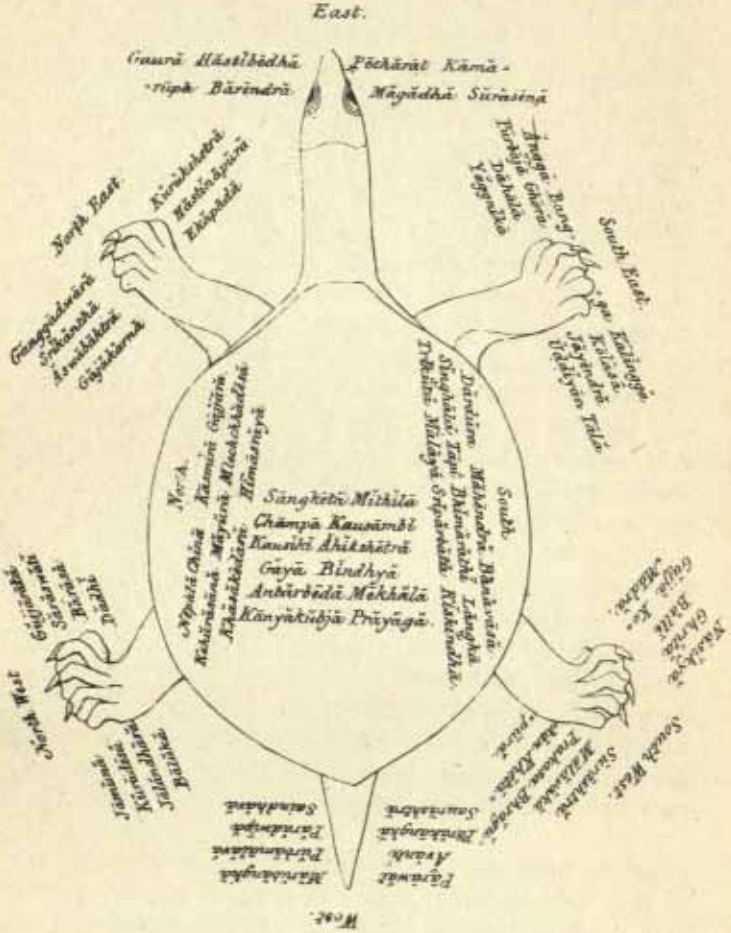
These are all the Brahmans that belong to the 10 nations, into which the sacred order is usually divided; but their is a

kind of Brahman called Mathura, from the name of a city in Brindaban. They pretend, that they sprung from the sweat of Krishna. They live in what is called a pure manner, and confine themselves to officiate as Gurus and Purohits for pure tribes, or to cultivate land, which they rent or enjoy free. One of them has some science; but concerning this tribe I have not yet learned anything sufficient to enable me to enter into a detail. Four families of Brahmans pretend that their ancestors were brought from Kraungchadwip by Dasarath, the father of Ram, in order to enable him to have a child. This Kraungchadwip is surrounded by a sea of melted butter, and is therefore far beyond the extent of my geographical knowledge; nor have I anything to relate concerning these Brahmans, except that they instruct many of those who worship Ram, and are considered skilful in astrology.

In my account of Puraniya, and in the foregoing pages, I have given some account of the Sakadwipi colony; they are alleged to be the original stock of almost the whole Brahmans; but it is only those who remained behind in Magadha, when their brethren removed to Kanyakubja, that retain the name Sakadwipi. Of these there are in this district from 2 to 300 families. They mostly practise medicine, by which they probably recommended themselves, when they arrived from their original country; and most of them understand the books on their science, which are to be found in the Sangskrita language. In search of employment many of them go abroad to other districts, and a few have studied Persian, and entered into the management of worldly affairs. They act as Gurus, or religious instructors for themselves; but hire Maithilas to perform their ceremonies. The people of the sect of Saur, who worship the sun, give much of their offerings to the Sakals, who are considered as peculiar favourites of the great luminary; but most of the Sakals are of the Sakti sect. They are divided into 18 families, and a man cannot marry a woman of the same family with himself. They say, that in Sakadwipi there were four classes of men: First, Magas, from whom the Brahmans are descended. Secondly, Magadhas, who were the military tribe of the country. Thirdly, Manasas, who were the merchants; and fourthly, Mandagas, who were the labourers; but none of the three lower tribes came with the Magas from their original country.

They still acknowledge the name of Magas. It is said, that an account of this tribe is to be found in the Samba-Puran, attributed to Vyas.

These Magas must by no means be confounded with the Magahis, Bhungihar or Zemindar Brahmans, yet these are undoubtedly the old subjects of the kings of Magadha, and are admitted by all to belong to the sacred order, although they never perform any of its peculiar duties. In my account of Puraniya I have given some account of this race, and when it was composed, I thought, that in this district I should have had an opportunity of clearing up many points, concerning which I found myself dubious. In this however, I have been in a great measure deceived; for, although there are in the district at least 10,000 families of this tribe, they are uncommonly shy, and the very mention of the terms Bhungihar or Magahi, especially of the latter, puts them in a rage. In Major Wilford's account of the Anugangam, or country watered by the Ganges, I perceive a reason that may be assigned for their unwillingness to be called by their national name. The Pauraniks, says this learned officer, (Asiatic Researches, vol.9, p. 62), allege, that "Ripungjay drove away the Brahmans; and raised to the priesthood men of the lowest tribes, Kaibartas boatmen and fishermen, Patus, Pulindas, and Madrakas; but these Brahmans were no better than Mlechchhas or impure and base-born men. These boatmen and fishermen, being used to live upon fish, would never give up their favourite food when raised to the priesthood, and their descendants the Bengal Brahmans live upon fish even to this day. The same circumstance is mentioned in the Vishnu Puran." The comment on the Brahmans of Bengal has probably been written by some person who was not aware, that of all the five northern nations of Brahmans, Gaur, Utkal, Kanyakubja, Maithila and Saraswat, it is only the first that are excluded from eating fish, although many of all the nations reject this food from an idea of purity. The books to which the Major alludes, have therefore in all probability been written in the south of India. The Brahmans of Bengal cede to none, I believe, in either purity or learning; and this passage in the Purans seems in reality to be aimed at the introduction of the sect of Buddh, to which the later Hindu princes on the banks of the Ganges belonged. As the



Division of Bhavatkhanda into 9 Kingdoms, according to the book called Swarodaya.

doctrines of the Purans prevailed, and when this story had become current, the Brahmans of Magadha became ashamed of their country. The reason why they seem to be offended at the Hindu term Bhungiya, and to prefer the Persian synonym Zemindar, is, that in this district there is an exceedingly low tribe called Bhungiya, with whom they are afraid of being confounded. This Ripungjay Raja, who lived about the seventh or eighth century of the Christian era, is also said to have "exterminated the remnants of the Kshatri tribe, and to have filled their places with people of the lowest classes." Part of these I take to be the ancestors of the Bhungiyas, with whom this tribe of Brahmans is afraid of being confounded; but the Kshatriyas of Magadha had previously been destroyed, or driven out of the dominions of Mahananda king of India, who flourished in the fifth century before the birth of Christ, (Asiatic Researches, vol. 9, p. 37), and this prince placed Sudras in the room of these nobles or soldiers. I am inclined to suspect, that the Zemindar Brahmans are the descendants of those Sudras, admitted by this prince into the military order; for their manners are entirely similar to those of the other tribes of military cultivators; and, as I have said in my account of Puraniya, they seem to be the descendants of the Brachmani of Pliny. Brahman, it must be observed in the languages of India, is not exclusively applied to the order of priesthood; but as I have said in my account of the religion of the Burmas, is applied to the new inhabitants of any land. Accordingly we find in Mr. Joinville's account of Ceylon, many colonies of Brahmans entering that island; but these Brahmans, instead of being priests, would appear to be industrious weavers; and it must be observed, that the title of the Brahman priesthood in their original country is said to have been Maga; so that it was probably on their arrival in India as a new colony, that they received the name Brahman.

Great persons among these Brahmans are fond of being called Raja, those who have estates assume the title of Zemindar, and those who are poor distinguish themselves by the name of the tribe to which they belong. These tribes are numerous, and somewhat resemble the old clans of Scotland, as all the members are supposed to have a common descent in the male line; but they seem to have little attach-

ment or respect for their chiefs. The nation is said to extend on both sides of the Ganges from Benares to the frontier of Bengal. In this space I have heard of 19 tribes.

Before the time of Siwai Singha they acknowledge, that they all ploughed and worked oxen with their own hands; but those in Mithila having since been threatened with being reduced to the rank of impurity, should they persist in this iniquity, have given it up. The poor, however, even there do all other kind of work about their farms, and in Magadha they continue to hold the plough. Besides these common Brahmans of Magadha, are between one and two hundred familes, who call themselves Magadha Desi Srotriya Brahmans, who live very pure, and act as Gurus and Purohits for pure castes; but, so far as I could learn, have no learning; nor have I been able to hear any thing of their history. They have no connection with the Srotriyas of Bengal, but are considered as much higher than the military and agricultural tribes of Magahi Brahmans.

In the eastern corner of the district are about 40 familes of Daivaggnas, who are hereditary astronomers, and are considered in rank as next to the Brahmans. In the other parts of the district the sacred order has reserved to itself this branch of science. Next in rank to the astrologers are between five and six hundred bards of the Hindu religion, who are called Brahma Bhat. Most of them have small endowments, and they all have some land, that they rent from Zemindars, or hold from government. They are all employed at funerals and marriages; or, if they are very poor, are open beggars on all public occasions. In common, men of reputation get from one to five rupees, but great persons often give 20 rupees. Bhats of inferior abilities get from one to 15 anas. If not paid according to their expectation, they are apt to be very abusive; but of late people of rank have begun to resent the liberties, which the bards were wont to take. Notwithstanding the military tribe has been twice at least expelled from this country, there are about 80 families scattered through the district, who call themselves Kshatris; but there is great reason to think, that these are in reality Khatris from the west of India.

The Rajputs in this district are exactly on the same footing as in Puraniya; that is, in the parts, which belonged to the

province of Bengal, they are considered as inferior to the scribes, physicians, and merchants; but in Behar, they are considered as next in rank to the bards, and are allowed to be Kshatriyas or members of the pure military tribe. In this district are between five and six thousand families. Some of them hold the plough with their own hand; but these are disgraced, and the others will not intermarry with their families. There is besides a tribe of Rajputs called Baksariya from Baksar (Buxar R.), of whom about 500 families have settled in this district. Wherever any considerable number of these Baksariyas live in one place, it is called Katgar. They are considered as peculiarly warlike, and bold, and plough with their own hand; but, owing to their violence, their purity is not disputed. The customs of the Rajputs here are the same as in Puraniya.

The Kshetauris pretend to be of the military rank, and having been long in possession of a great part of the district, their claim is so far in general admitted, that in many parts they are placed next in rank to the Rajputs. I have mentioned the remains, which their chiefs have left. In the western end of the district the Kshetauris have been in a great measure exterminated; but there still remain, in the middle parts chiefly, above 3000 families, and there are still in the division of Bangka four persons, who assume the dignity of Raja, and take their titles from Manihari, Hangrwe, Barkop and Parsanda. An account of their genealogy and condition will be afterwards given. The Kshetauris pretend, that, when Parasuram destroyed the military tribe of India, two of them fled to Viswakarma the god of artists for protection. Parasuram, coming up, was desirous of killing them, but Viswakarma said, these are not Kshatris (fencibles), but Kshetauris, (farmers), on which Parasuram demanded proof by their handling the plough, which in order to save their lives these degenerate persons consented to do. Their descendants have ever since been called Kshetauris, and are considered as somewhat degraded. The tribe, after this, resided for many ages in the vicinity of Delhi; but, on the Muhammedan conquest of that city, they retired to Chhota Nagpoor and Kharakpoor, both of which, for some time, almost entirely belonged to them. No such tribe I am told remains near Delhi; but the Kshetauri, Koeri and Dhanggar

are still the principal inhabitants of Chhota Nagpoor, where, I am informed, the two latter, and I suspect, the former do not speak the Hindi language, and the Dhanggar are still impure, and perhaps infidels (Mlechchhas). Another tradition concerning the Kshetauris is, that they were originally of the low tribe of fishermen called Chandal, and were raised to importance by one of them, who was a favourite of Ram. I have little doubt, that in fact, whether infidel mountaineers or vile fishermen, they were one of the tribes raised to military rank by Raja Ripungjay, and that on their becoming followers of the Brahmans, these priests invented a Pauranik legend. They have now entirely adopted the manners of the Rajputs, and as many, as can afford, will not labour their fields with their own hands; but those, who hold the plough, are not disgraced. Their Gurus are partly Maithila, and Rarhi Brahmans, partly Dasnami Sannyasis. The Brahmans of both kinds perform their ceremonies. The affairs of caste are settled in assemblies of respectable people, nor have they any hereditary chiefs.

Of the medical tribe of Bengal (Baidyas) there are only between twenty and thirty families, all settled in the parts of the district that belonged to the province of Bengal; where they are allowed to be higher than the scribes. In Behar the pen-men (Kayeth or Kayastha) are placed next to the Kshetauris, and by the Brahmans are considered as bastards; to whom the rank of Sudras has been given; and in general they do not presume to be angry at this decision, which in Bengal would be highly offensive. Some of them however pretend, that they did not proceed from the feet of Brahma, like Sudras; but that three of them were made from the dust, with which, during the fatigues of creation, the whole person (Kaya) of the God was covered. One of these men of dust, named Cihitra Sen, was writer to Ram or Bacchus, and from him are descended all the scribes on earth. One of the remaining two was given to the judge of the infernal regions, and the other to the chief of serpents.

[Dr. Buchanan gives a long account of the various castes or trades,—a description of which will be found in Puraniya, Behar, &c.—Ed.]

The mountain tribes are, I believe, the descendants of the original inhabitants of the country, very little, if at all, mixed

with foreign colonies. Their features and complexion resemble those of all the rude tribes, that I have seen on the hills from the Ganges to Malabar, that is on the Vindhya mountains. Their noses are seldom arched, and are rather thick at the points, owing to their nostrils being generally circular; but they are not so diminutive as the noses of the Tartar nations, nor flattened like those of the African Negro. Their faces are oval, and not shaped like a lozenge, as those of the Chinese are. Their lips are full, but not at all like those of the Negro; on the contrary, their mouths in general are very well formed. Their eyes, instead of being hid in fat, and placed obliquely, like those of the Chinese, are exactly like those of Europeans. In fact, considering that their women are very hard wrought, they are far from having harsh features.

The most remarkable of these mountaineers is the tribe, which occupies the northern part of the Rajmahal hills. To the map and topography I refer for an account of the territory, which they possess, and for an account of their manners I refer to a paper by Lieutenant Thomas Shaw contained in the fourth volume of the Asiatic Researches, to which I have very little occasion to make any additions. The orthography, which I have adopted, differs from that employed by the above mentioned intelligent officer, not from any idea, that his is incorrect; but for the sake of uniformity. In the first visit, that I made to their villages, on the hill Gadaitunggi, east from Udhwanala, I went from the bank of the Ganges in a palanquin, which I left at the foot of the hill, and in order to give no alarm ascended with only two servants, and a guide who was a mountaineer in the service of the post office. Not one of us had even a stick in his hand. As we ascended, we were joined by a young man, son of the chief of the village, who, as I passed, came from a farm on the plains, which his father rents. The young man was intelligent, and not at all rude; but showed no disposition to give us a cordial reception. When we came to the village, all the men remained in their houses, and most of them shut their doors. The women and children came out to look at me, but declined conversation, although the young man said, that all the women could speak the low country dialect. I went towards two or three groups; but, as I approached, they all retired, except one young woman, who had a good deal of reason to be satisfied

with her appearance. As I approached, she stood with a becoming, but modest assurance; but she would not speak. I now determined to put the young chief's hospitality to a full trial, and sat down on a stone by his father's door, complaining of the heat, and of thirst; but he neither offered to take me into the house, nor to give me water.

Another attempt on the hill Chaundi, west from Rajmahal, convinced me, that these people do not possess the virtue of hospitality. I soon after indeed found out the means of making them assume its appearance. I had passed along a great part of their frontier, without having been able to procure any intercourse, sufficient to give me a knowledge of their manners; and I therefore determined to give a feast, which I was told would answer the purpose. At Ganggaprasad I invited those of the neighbouring hills, and gave them a dinner and drink. At Paingti I gave another entertainment. Afterwards, so long as I continued in their neighbourhood, I was completely worried with their attentions. Flocks poured in with little presents of honey, and eager to give me information; and, when I visited any of their villages, I found every door open. Our intercourse, however, always terminated in a solicitation for drink, a most extravagant fondness for which seems to be the greatest foible of the tribe. They are, however good natured in their cups; and one of them, who was brandishing a hatchet, as he was dancing amidst a staggering crowd, readily gave it up to me, and seemed sensible of the propriety of my taking it. A custom, which they observe in their dances, clearly marks their insatiable desire for liquor. The chief person goes round the men and women of the party, as they dance; and in their turns pours from a pitcher into the mouth of each, what he thinks a reasonable quantity. When he has gone the round, another person takes the pitcher, and helps the chief. No one helps himself to the pitcher, sensible that so long as a drop remained, he could not remove it from his lips.

They are fully as well dressed and cleanly as the neighbouring peasantry, and their women have a greater quantity of ornaments, and these more valuable. Their houses are more roomy and airy, and fully more clean. The principal ornament of their huts consists of the skulls of the tigers, deer, hogs and porcupines, which the owner has slain, and

on the number of these trophies he prides himself with all the exaltation of a keen sportsman. Their chief art is the preparation of what they call Pachoi, that is fermented grain, from which they prepare their liquor, and which differs considerably from the operation of malting. The grain, either maize or janera (*Holcus Sorghum*) is boiled, and spread out on a mat to cool. It is then mixed with the ferment of vegetables called Bakar, which I have described in my account of Ronggopoor, and kept in a large earthen pot for eight or nine days.* Warm water may at any time be added to this, and in a few hours it ferments, and is ready for being drank. This liquor they call Pachoitadi. Some of them can distil it, and prepare Patkatadi. In the southern parts of their hills this tribe possess many oxen and cows; but in the northern parts they have only domestic swine and goats, as mentioned by Mr. Shaw. A few of them can read and write the Nagri character.

These people call themselves Maler; but they admit that this name is also applicable to the southern tribe of mountaineers, whose manners and language are very different, and with whom they cannot eat nor intermarry, nor could I hear of any tradition concerning the two tribes having ever had similar customs; but probably their customs at no very remote time were the same, their traditions going back to no distant periods. They have, for instance, no tradition concerning the introduction of maize, which is now their principal food; and its introduction must have been the greatest improvement on their condition that has ever taken place, and has occasioned the addition of a new god to their worship. All other tribes they call Galer; but among these are comprehended several tribes that shall be afterwards mentioned, with whom they sometimes intermarry, many of whom retain their language, and all eat in common, and join in the repast on beef. The Suzawul or native officer who superintends their conduct estimates the number of this tribe at 80,000 houses.

On a most careful inquiry I learned that the territory of this tribe is reckoned to contain 589 villages, and that though some few of these contain from 30 to 50 houses, the average cannot be taken at above 12 houses and 60 people for each, giving in all 7068 houses, and 35,340 people. In the whole

* See Vol. III. book II.

of their territory I have allowed 38,000 people, the difference being on account of the Ghatwals and their dependents residing among the hills. This tribe openly boasts in its impurities, and glories in eating beef and drinking beer, as if it were composed of Englishmen; but all the other tribes have become more or less ashamed of committing such enormities, and endeavour to shun or conceal part of their impurity. This produces a great difficulty in tracing their pedigree; for the various degrees of command which in different parts the people of the same tribe have obtained over their unruly appetites has given rise to innumerable divisions, and at very little distances totally different customs prevail.

The Nat are usually called Pahariya (hill) Nat, in order to distinguish them from those who amuse the people by performing tricks. The northern tribe consider their southern neighbours as brethren, and call them Maler, the name which they give themselves; but the southern tribe, shocked at the impurity of the others, deny this consanguinity, and most usually call the northern tribe Chet, while they assume to themselves the denomination of Mal or Mar, which however is probably a word of the same derivation with Maler. The Mal however divide themselves into three tribes, Kumarpali, Dangrpali, and Marpali; and they often call the northern mountaineers Sumarpali, thus, as it were, acknowledging a common origin, which I have little doubt is the fact. The manners and language of the three southern Pali are the same, and they speak a very impure dialect of the Bengalese. The three Pali were originally local distinctions, but now all live intermixed, have exactly the same customs and language, and intermarry; but there are five real hereditary distinctions, which descend in the male line. The highest rank consists of the Rajas or chiefs and their descendants, all of whom are called Singhas or Lions. Next to these are certain families that were at one time rich, and are called Grihi. They assisted their poorer brethren with loans, and seem to have been a kind of bankers, like the Vaisyas of the Hindus. They never seem to have held any office in the state. The third in rank were the Majhis or chiefs of villages, and none but persons of this rank were ever permitted to hold this office. The persons of the Aheri or fourth class were by birth hunters; and at first, in all probability, were the lower

and labouring class, like the Sudras of the Hindus; for what is now considered as the lowest and fifth class is composed of the Naiyas, who are allowed to have originally been the priests, but have been totally discarded from that office. It must be observed, however, that by the neighbouring Hindus the term Naiya is usually given to the whole tribe. From among the persons of a certain family he appointed a Majhi for each village; but after his appointment the Majhi could not be dismissed without the consent of an assembly of the whole tribe, from which no one was excluded. The Raja appointed also a Foujdar to command in predatory excursions, and could dismiss him at pleasure. He also appointed a Dewan. Each person gave annually to his Majhi some share of his crop, a goat, a pot of honey, and a bundle of rope; and the Majhis again gave to the Raja a share of what they thus procured. This custom continues; but the Foujdar is no longer necessary, and the Majhis are considered as hereditary by right of primogeniture. The land seems to be the property of the cultivators. On the hills and swelling land the field is cultivated two years, and then lies fallow for five or six; but a man may prevent any other from cultivating his fallow land. Every family has some land, but some have not enough, and these at spare time work for wages. There are no slaves.

A field thus cultivated after a fallow is called a Vari, and in the hills is not ploughed; but in the low country it is often ploughed, and there some of the Mal possess rice lands, that every year are regularly cultivated. Their huts are usually contiguous to the Vari, and near them they have small gardens, in which they rear plantains, capsicum, and green vegetables. On the hills the Vari is not ploughed nor hoed. The men cut the trees and burn them, and the women sow the seed. On the first year they scatter over the surface seed of the kinds of millet called Kheri and Kangni; and, with a stick pointed with iron, form small holes, in which they drop seeds of the maize, of janera, and of a pulse called Bora or Kalai. In the second year they plant only the maize and janera. In the Varis on the low lands, which are ploughed, they raise the same articles as on the hills with the addition of rape-seed and sesamum. They collect wild yams, and besides cows and oxen, for milk and labour, they rear swine

goats, fowls and pigeons for eating. They ferment both maize and janera, and usually drink the liquor without distillation; but some are acquainted with this art. They make no cloth, and cannot work in iron. They have most of the instruments of music commonly used in the low country, and have adopted inoculation for the small pox. Although their progress in agriculture is greater than that of their northern neighbours, their huts are much more wretched and dirty, their clothing is more scanty, and their women are less cleanly and worse provided with ornaments. This, I presume, is owing to a consciousness of impurity and sense of degradation which has taken away the pride that induces men to labour for distinction. Their deities have neither images nor temples. The bodies of the dead are burned on the same day that they die; and, if the person has been of rank, a Brahman performs ceremonies. The kindred mourn five days, and then give a feast.

Among the rich, who have Hindu priests, premature marriages are in use; but the poor often wait until the girl is 20 years old; her inclination however is never consulted. Her parents always receive some money from the bridegroom, but not enough to defray their expense. A man may marry several wives. A widow may live as a concubine (Samodh) without any religious ceremony, but the connection is permanent. Adultresses are turned away, but may become concubines. If an unmarried woman prove with child, her paramour must marry her. The eldest son at present succeeds to all dignities and land, but he gives his brothers a share to cultivate, and a father's moveables are divided equally among his sons. The women are left to be provided for by the sons until they are married, or become concubines.

My informants have no tradition concerning their tribe having emigrated from any other country, nor have they ever heard of any emigration from their hills; but in the hills of Mallepoor, south from Mungger, there are about 100 families of a similar rude tribe called Naiyas, the name usually given to the Mal by the neighbouring Hindus. These live by cutting timber, and have scarcely any agriculture. Neither Naiyas have indeed any knowledge of the other.

General manners of the Hindus.—In this district I shall chiefly confine myself to those which belong to Ma-

gadha, and they differ very little from those of Mithila, which have been described in my account of Puraniya. I shall therefore confine myself to the mention of their differences. The pure castes are allowed to eat rice cleaned by boiling, an indulgence, however, from which a great many abstain, especially the Baniyas. Brahmans do not eat meat, except such as has been sacrificed, and that of weathered goats. The other pure tribes do not eat tortoises, and as usual the sect of Vishnu, even of the lowest rank, abstains entirely from animal food and liquor. On this account, people of this sect seldom take Upades until advanced in years. Many of the hill tribe kill and eat the ox, and some of them eat rats, serpents, and jackals, and monkies. Some Brahmans smoke tobacco. Except Brahmans, Rajputs, a few of the Baniyas, and the sect of Vishnu, all avowedly drink spirituous liquors. Somewhat more than in Mithila celebrate their parents' memory in the Tithi; but they only observe the Amabasya of the month Aswin. The people here have no objection to live in a house where a person has died; but yet they very seldom allow any one to die in the house, least he should become a devil or ghost. If near the holy river, the moribund are placed with their feet in the water, and the Purohit reads prayers until they die.

The low castes marry earliest; but the high castes almost always procure matches for their daughters before they reach the age of maturity. The two most heavy expences which a Brahman incurs, are the marriages of his children, and the assuming the thread; but, if they have not money enough of their own, they can usually raise it by a subscription of the neighbours. The season for marriage lasts Magh and Phalgun, stops in Chait, and recommencing in Vaisakh, continues all Jyaishtha and Ascharh. The expence and noise are intolerable, and for a great part of the time many people continue idle, going from one feast to another. There is little or no trouble in matching their girls with persons of proper rank; the Brahmans here being less attentive than in Puraniya to distinctions of that kind. The men very seldom take a second wife, unless their first has lived long without having children.

Among the castes who keep concubines, the younger brother cannot take the elder's widow except she is willing,

and she may go with whomsoever she pleases. The concubines are widows, and are not connected with their keeper by any religious ceremony; but the connection is indissoluble, except on account of infidelity. They are called Samodhs, Sagai, and Chuman, and their children may intermarry with those of virgin spouses. An unmarried woman who has had a child cannot be married; but, if her lover has been of the same caste, she may live with him as a Samodh; he must however in that case pay a sum for purification. If her paramour has been low, she is turned out of her caste, and her kindred must pay the expense of purification before they will be received in company. The children of private connections are illegitimate.

Widows in some parts burn themselves pretty frequently,* especially the Bhojpuri tribes settled in Mungger. In that town about one in a year may burn herself, and in the whole district besides there may every year be about two sacrifices of this nature. In my account of the castes I have mentioned the principal sects to which each is addicted. The Pandit of Mungger thinks that in Magadha the three sects of Vishnu, Siva, and Sakti are nearly equal in number. The doctor chiefly followed by the sect of Sakti is Krishnananda. None profess themselves of the Virbhav, at least in Magadha; nor is the Syamarahasya in request. In the Bengalese part almost all the sect of Vishnu worship Krishna. In Magadha and Mithila they chiefly worship Ram. There are a very few of the sect of Saur and Ganapatya.

All sects and tribes make offerings to the Grama Devatas, but the sect of Vishnu do not kill the animal; they turn it loose. In the account of the topography of the divisions I have mentioned the most usual of these deities, many of which are males, and seem to have in general been rather men celebrated for their piety than for their heroic actions. Many again, both male and female, seem to have been the deities of rude tribes who formerly inhabited the country, and whose descendants have been converted. The females have usually annexed to their name the title Mata, just as in

* This horrid murder is now totally abolished; I established in India a journal in four languages, which led to its safe and immediate cessation in 1829.—[Ed.]

the south of India they are called Uma, both words signifying mother. Many again of these gods are called Bhut Devatas or devils, by the Brahmans, who however do not fail to worship them. They have no images, but sometimes a rude stone, or where that cannot be procured a lump of mud, generally on a hill, or under a tree. Many have Brahman Pujaris, and many have persons of low or even vile tribes approaching on being Mlechchhas: some of both kinds have endowments. In the part of the district, which formerly belonged to Behar, the priests of most of the village deities are called Kaphri, a word peculiar, I believe, to that part of the country. The Kaphris are supposed to be capable of inspiration by gods and devils. Those who are in danger from disease, not only apply to procure favour from the god, but to know the result. When the Kaphri makes the offering, he becomes violently agitated, and, after the usual mummery, gives a response. When people are bitten by serpents, they are in many parts carried to a temple of Bishahari, and the Kaphri pretends, by looking at a pot of water, to foretell the event. If the water is agitated when the offering is made, it is supposed that the deity has come to assist in the recovery, which will of course take place. It is not only the Kaphris that are supposed to be capable of inspiration; but the devils or gods are supposed to inspire another class of men called Chatiyas, who on such occasions are violently agitated and give responses. Some of these Chatiyas are Brahmans, others are low fellows. The ignorant worship them, offering sacrifices, milk, sweetmeats, and the like. Each Kaphri or Chatiya, who pretends to be inspired, has an attendant named Phuldhariya, who conducts the ceremonies, and holds his master while he pretends to be deprived of reason by the deity or devil. He also explains what his master says, which is generally unintelligible. In fact he is generally the greater rogue of the two.

The following are the chief Grama Devatas. Kali, in some places called Burhi Kali, is well known as the great object of worship among the Brahmans of Bengal. Siva is in some places here considered as a Grama Devata, is sometimes called Kanggali or the beggar, in others Burhanath, in others Gaurisangkar, and in others Bangkanath. One of the most common is Bishahari, the terrible reptiles under

her authority being uncommonly destructive. Siddheswari, Chandi, and Mahamaya, are not very common, and I saw none of Sitala. Makeswari is a female deity.

Dubebhayharan, in the very extensive territory of Kharakpoor, is the most common village deity. He is supposed to have been a Brahman of Kanoj, on whose lands Abhiram, a Kshetauri Raja, built forcibly a house. The Brahman, in order to be revenged, ript up his own belly, and, having become a devil of the kind called Brahmadasya, has ever since been a terror to the whole country. In particular he has destroyed the whole Kshetauris; and those who call themselves such, are alleged by the Kaphris of this god to be mere pretenders.

Pachuya, a male devil, who destroys children. Ram Keyari, a male deity. Mahadano or Dano and Pahardano, a male god of the rude tribes. Bisurawat, who was a holy man of the Goyala tribe. Chamufoujdar who was a holy man of the Tiwar tribe. Kama and her husband Kira were two holy persons of the low tribe called Musahar. Chaldev, a god of the Maler. Nilamata, the god of several rude tribes. Hari Ojha, a male saint. Ratnamohan, who was a Zemindar Brahman, that was killed by a tiger, and became a devil, of whom every one is exceedingly afraid. He is chiefly worshipped at marriages. Kokilchandra is a devil exactly of the same kind, but he is addressed chiefly at harvest. Several of his priests are Brahmans. Jaguhajra, a watchman or Dosad. Garbhakumar. This devil, according to some, was a potter, according to others, a milkman; but it is generally believed, that like the two Brahmans, he was killed by a tiger, and his ghost has ever since been a terror to the neighbourhood, and it is deemed prudent to worship him. His priests are milkmen. Bhaiya Singhamata, a female. Sivaram Thakur, a sainted Brahman of Kanoj. Ram Thkur another. Kalkali, a female deity. Ajan Singha, a sainted Brahman. Sales, of whom I have made mention in my account of Puraniya. Kamalnaiya, a sainted or bedeviled Brahman. Bhimsen, mentioned in my account of Puraniya. Vindhyavasini, a female deity. Rakshasi, a deity of the Maler. Sikharavasini, a female deity. Bajun, a female deity. Takshak. Sanggu Mandal. Satbhaiya. Loknath. Sabal Pahalwan. Babu Ray, a male devil. Brahma Devata,

a deified saint of the sacred order. In many villages the deity is anonymous, and is merely called Grama Devata. In Magadha the Charakpuja is not in use, except among some Bengalese settlers.

The chief worship among the Hindus of this district is bathing in the river, and pilgrimages. Out of the district, Baidyanath is the chief place of resort; perhaps one quarter of the Behar population, including women and children, and the western tribes settled in the part of Gaur belonging to this district, go there annually. Few of the Bengalese give themselves the trouble. Next to Baidyanath, Harihar Chhatra at the junction of the Gandaki and Ganges, opposite to Patna, is the place resorted to by most people of this district. Perhaps 5 or 6,000 go there on the Purnima of Kartik. It is a great fair, and the trade and amusements of the place seem to be a principal object.

About equal in reputation is the Mela near Kangrhagola, at the junction of the Kosi and Ganges, as mentioned in my account of Puraniya. To Jagannath perhaps 1,000 people may go annually, and as many to Janakpoor; 500 may go to Gaya, and 300 of these may go on to Kasi. Perhaps 100 go to Kasi alone. Perhaps as many go to Prayag at the junction of the Yamuna with the Ganges. Here the worship by hoisting flags is not fashionable. In the Bengalese part, during the month Kartik, many people hoist a lamp, and bunch of sweet basil *(tulasi)*, at the end of a bamboo.

In Behar the Holi is much more celebrated than the Durgapuja, or Dasahara. In the Bengalese part the reverse is the case. At the Holi great multitudes of men assemble, wherever there are images of Krishna and Radha, and sing indecent songs, and throw red starch at each other. In Sravan (from the middle of July to the middle of August), at a festival called Jhulan, the women and children assemble at night, and amuse themselves by a swing, and celebrate the loves of Radha and Krishna in songs.

The Goyalas in October or November, celebrate a holy day called Govardhanpuja or Annakut Yatra. They pray to a heap of boiled rice, which is supposed to represent the hill Govardhan, where Radha and Krishna passed some of their time; and make an offering of food, red lead, turmeric, and flowers, to each animal of the cow kind that they

possess. They also repeat some prayers to the sacred herd. The Sudras are not allowed to read the sacred books, and the Kshatris do not give themselves the trouble. In Kartik, Magh and Vaisakh, some learned men read small portions of the Purans to the rich, and explain the meaning in Hindi. The portions selected explain the modes of worship, that will be agreeable to such and such gods, and procure such or such blessings. The people of Magadha have little or no objection to take an oath by the river water. The Purohits have here much more profit than the Gurus or religious guides, although every Hindu here, as elsewhere, acknowledges that his Guru or spiritual guide is perfectly equal in wisdom and power to God.

In a few places are some Brahmans, who perform the ceremonies of those only who abstain from Samodh; but in others the same person officiates for all the pure tribes. The whole are called Paurohityas, and the term Dasakarma is not in use. There are here no Chausakhis, each impure tribe has a sect of degraded Brahmans peculiar to itself. No Guru of the Sackti sect has any considerable influence. They are mostly Brahmans, but the Dasnami Sannyasis have begun to interfere.

The Saivas do not here conceal their sect. The Brahmans of this opinion have Gurus among their own order. The Rajputs and Sudhas are under the guidance of the Sannyasis as in Puraniya. In this district there are scarcely any of this order of men who are merchants, perhaps five or six houses; and many of those, who act as spiritual guides, are (Udasin) unmarried, and are supposed to observe the rules of their order. There are of them about 30 Akharas, the most distinguished of which is on the rock near Sultangunj, that is surrounded by the Ganges. Each Akhara contains several Sannyasis under the authority of a Mahanta or Mathdhari. They seemed to me to be poor ignorant creatures, very pious, and zealous in the mortification of the flesh. Some of them can read, but only one of them understands any Sangskrita. Of those who have married, and have become San-Yogis are 150 families, who also act as instructors. Some of them have endowments; others rent land, and employ servants to cultivate; none of them have any sort of learning. By far the greater part of the people of the sects of Siva and Sakti are

BHAGULPOOR.

1.

A Jain Inscription at Kuriyaur.

2.

3.

Lower Inscription at Manakar Hill.

4.

Upper Inscription at Manakar Hill.

instructed by strangers, who come wandering through the country, and those who have their houses or Akharas here, wander in the same manner; for it would appear, that the more they are known the less they are respected, or that like the prophets of old, they are little valued at home.

The Kanphatta-Yogis have a few disciples in this district; but none of them reside. The Janggams are married, and observe the rules of purity commonly kept by Sudras of the sect of Siva; that is, they eat the meat of sacrifices and fish, drink spirituous liquors, and keep concubines. All their male children follow their profession, which is that of mendicants. The women do not beg. The men when begging, sing concerning the nuptials of Siva and Parwati, ring bells, and make various noises to attract notice. They wear many beads, and have on their head an ornament of brass, which they call a temple of Priapus, and it contains an image of the great god. They consider themselves as representatives of the sun; but worship Siva alone. They are followers of Gorakshanath, who was born of a cow, impregnated by their god. Gorakshanath* is however considered as a god, and his disciples the Yogis, are the Gurus of the Janggams. Their ceremonies are performed by Brahmans of Mithila, who are not degraded. Their dead are buried. They would admit proselytes from the highest ranks; but afterwards would neither eat in their company, nor give them their children in marriage. They take no share in the instruction of the disciples of the Yogis. They are quite ignorant, and imagine that Gorakshanath was begotten, while Vishnu was churning the ocean, a fable which seems to be in favour among the Hindus, in proportion to its monstrous extravagance. Of the Aghorpanthi, it is said, that there are 19 persons or heads of families.

At Mungger I procured an interview with Betolnath, and one of his pupils. The chief was said to be at the head of all the sect in this district, and was called Guru; but was so drunk as to articulate with difficulty, and he could never read. The pupil (Chela), who was tolerably sober, alledged that the Guru would succeed to the dignity of Kinanath of Benares, when that chief of the whole order died. The Gurus should abstain from all connection with women, and

* See Vol. I. p. 65, figure 6, plate VI.

the Chelas do not marry; but they have families by women of the sect, who by exchanging necklaces form permanent connections equally binding with marriage. Disciples may be admitted from among Brahmans, Kshatris, Khatris and Rajputs, but from no other caste. Betal was born a Rajput. The Gurus have no fixed abode, but go from one Chelas house to another; and the Chelas live entirely by begging, or rather by terrifying weak people; for their customs produce universal abhorrence. They are permitted by their rules to eat whatever they please, even human carcases, which they occasionally do, as they say, merely to excite the astonishment of those from whom they wish to procure charity. They do not care who cooks their victuals. They say, that there is only one god Nirakar (the immaterial) Brahma, at least, that he is the only proper object of their worship; for it does not seem ever to have entered into the imagination of my imformants to dispute the existence of other gods. They say also, that they follow the doctrine of Gorakshanath, and that some few of their Gurus can read.

In the eastern parts of the district the Goswamis of Bengal have by far the greatest influence, especially the family of Nityananda, who may have ten-sixteenths of the people of this sect. One of the family called Ballabikanta, has taken up his abode at Syamgunj in Aurunggabad. He is not considered as a man of learning. Another branch of the same family is represented by Tilakananda, Chhabilananda and Premananda, who live at Nasipoor and Panisala, near Moorshedabad and at Junggipoor. The eastern part of the district is considered as their property (Velayet), and every worshipper of Krishna gives them somewhat, although he may have another Guru. They have appointed a Foujdar, who resides at Manggalpoor. To assist him in collecting their dues, they have from 25 to 30 Chhariburdars. These officers are not Brahmans, and take no share in the religious duties, which are performed by Adhikari Brahmans for the high castes, and by Vaishnavs for the low. Acharya Prabhu descended of the same doctor, and mentioned in my account of Puraniya, has about two-sixteenths. The descendants of Adwaita residing in Bholahat have about 2 anas. The Ramayits of the west have procured the remainder, except about 400 families belonging to Thakur Mahasay.

The Udasin Vaishnavs, who act as Gurus for the lower ranks, amount to 140 converts, and have not married. Many of them are vagrants, and 100 of the converts are in the capital, where the customs of the vicinity require a considerable restriction on the acts of the flesh.

Of the married Vaishnavs there may be near 700 houses, many of whom are the Gurus for the lower classes in the part of Bengal belonging to this district. There are besides about 50 houses of Gaur Vaishnavs, all married. None of the Sakhibhav Vaishnavs reside; but those of Puraniya act as Gurus for some people in this district. There are here no Narha Vaishnavs.

Confusion arises from the term Vaishnav being applied to the religious among the worshippers of Ram, as well as to those who adore Krishna; and the Ramanadis and Ramanyits or Vairagis are considered as the same, although the one are descended of Brahmans, and the latter Sudras. Those, who abstain from marriage, in this district amount to 18 Akharas; and those who have married to 35 houses, but a vast many strangers frequent the country. Some of the most remarkable convents of this order are dependent on the Mahanta, who resides in the Mastarami Akhara at Murshedabad.

The sect of Sivanaryar, of which I never before heard, say that this person was born as a Narayani Rajput of Sesana, three or four days journey west from Gazipoor. He set up as an incarnation of God, and he called those, who adopted his doctrines, Santas (pious), and does not seem to have established any hierarchy. Though dead, he is still called Guru, and his three sons are only called Santas, but are highly respected. He wrote several books, Gurunyas Santakari, Santabilas, Santaupades, Santaparwana, Santasundar, Santasagar, Santa Mahima, &c. The Gurunyas contains the first, and most essential doctrines, and is that in most common use. It is written in the vulgar language of the country, where the Guru lived. A little Sangskrita is intermixed. The sect seems to have been propagated by these books distributed among those who can read, who explain them to those who cannot, and the principal agent seems to have been Rokhanram, a Rajput at Barsundi near Gazipoor, who was a very intelligent person. Many go to him for advice, and he receives presents. The sons of Guru seem occasionally to travel, in attempting to

explain the doctrine of their father. My informant Bechuram is the most intelligent man at Mungger of this sect. He pretends to no superiority over the other Santas of the place; but every year all the sect assemble at his house on the Basantapangchami, and bring presents. A copy of the book is produced, and part of it read. Then it is laid down and receives offerings of flowers, red starch, betle, and sweet meats. The whole is thus consecrated, and divided among the assembly. Occasionally, at different times, two or three people assemble, but at no fixed times, and present offerings in the same manner to the book, and hear it read. The Santas ought to acknowledge no God, except Sivanarayan; but many ignorant persons cannot be persuaded to abstain, from the worship of destructive spirits, in cases of danger, especially if their wives adhere to the old doctrines. They consider, that Sivanarayan is omnipresent, and always existed, and that his appearance on earth lately was an incarnation for the instruction of mankind. All persons, who are not Santas, will undergo transmigration; all the good Santas go to Santades, or the abode of the pious, but bad men although believers, will be born again. They employ Brahman Purohits to perform the ceremonies at marriages, funerals, and births; but merely in compliance with the custom of the country. Every Santa observes the rules of the caste, to which he formerly belonged, and continues to intermarry with infidels. They do not attempt to instruct the low castes, and they cannot admit Moslems; because these, having lost their own religion, would have no caste, and no one would associate with them; but there seems to be no absolute law against admitting proselytes of any kind. When I asked for a copy of his book, the poor man seemed to think, that he had made a convert. It is said, that in the vicinity of Benares there are many Santas, especially among the military tribes.

The priests, who officiate in temples, are in Magadha called Panda, a title, that in the south of India seems confined to the Sudras, who officiate in the temples of Siva. The profession here is not considered as honourable for the sacred order; but less disgrace attends it in Magadha than usual, and the Pandas are not excluded from intermarriage with the highest families. In some parts the Zemindars take a share of the profits, which the priests receive: and there are

temples, which have endowments, and have no priests. There the Zemindar keeps a clerk, and takes the whole profit.

The young Brahmans usually pass four days in the state of Brahmachari, before they assume the thread. During this time they eat only once a day, abstain from salt, oil and animal food, and study forms of prayer.

No Brahman of this district, so far as is known, has become a hermit, nor has any one gone to Kasi to become a Gymnosophist. I saw a fellow on the rock near Sultangunj, who had reduced himself to this state, and was a most impudent and saucy beggar; but he was not of the sacred order, and I was happy to learn from himself, that the people treated him with neglect. In some caves dug into the rock at Patharghat five or six Tapaswis or penitents have taken up their abode. They are strangers, and sit constantly in their dens, feeding on what is given to them without solicitation. It is supposed, that they often want for a day or two at a time; but, when I saw them, they appeared to be in tolerable case. Two or three old women, one of whom formerly followed the camp, have dedicated themselves to God, and are called Vaishnavis, have procured some images, called their houses Akharas, and give instruction (Upades) to sundry persons, who worship Ram. One of them at Sibgunj has taken the title of Mahantini. No women have become Avadhutinis; but mendicants of the kind occasionally come. In the part of this district, that belongs to Behar, there are no Dols, like those of Bengal.

The purity of caste, among the high tribes, is preserved by assemblies (Pangchayit), in which all the members are equal. Among the lower tribes there are chiefs called Serdars, Chaudhuris, Mehturs, or Mangjans. The office is usually hereditary, but on complaint from his dependents they are changed by any person in power, such as the Zemindar, Tahasildar, or Darogah, who procures an order from the magistrate, who, if he chooses, confirms the change. Widows sometimes succeed to the offices of their husbands. The people under each chief are called a Chatayi, as all sitting on the same mat, an honour which they forfeit by acting contrary to the rules of caste; but the authority of these chiefs is not confined to matters of caste alone. No man will enter into any engagement to perform work without the order of his

chief, who thus makes a monopoly, in the true spirit of corporation. The chief cannot excommunicate without the consent of the principal persons of his Chatayi. The chief receives a commission on the wages given by persons of rank to the labourers, whom he has furnished, and has the chief share in the feasts, which are given at purifications. Under the chief is a person called the Barik, who receives the fines for transgressions, and with them purchases the feast. On dividing this, if there are any remains he takes them to himself; if there is a deficiency, he must furnish it from his own house. Some of the Baniyas, and all the inferior castes have chiefs.

Among all Hindus, wherever an animal of the cow kind dies by accident, such as by fire, by the bite of a serpent, or the like, or, if the beast dies when tied in the house, or to a post, the master of the animal incurs sin, and must perform a ceremony of purification (Prayaschitta). Certain Brahmans, skilled in the law, point out the ceremonies proper to be performed, according to the nature of the case; and, in some parts of the district, the Zemindars have appointed certain Brahmans for the purpose, and no others are allowed to give their advice, or rather to issue their orders.

At Bhagulpoor there is a small church belonging to the Roman Catholics, and about 50 Christians of that persuasion. Half of them are descendants of Portugese, and the others are native converts, who retain their own dress, and language. The priest is a native of Milan, sent by the Societas de propaganda fide; and, so far as I could judge from a short interview, was a man of decent manners and education. He has charge also of the flock in Puraniya, amounting, as he says, to about 40 persons.

CHAPTER IV.

THE NATURAL PRODUCTIONS OF THE DISTRICT OF BHAGULPOOR.

ANIMALS.—The most common monkey in this district, and the most destructive of the wild quadrupeds, or rather as the French naturalists say, of the wild four handed animals, is the Hanuman. This animal seems confined to certain territories in a manner, for which I cannot well account. On the north side of the Ganges there are none, which occasions no difficulty, as the river is too wide for them to cross; but, although they are numerous in almost every wood in the district, and are exceedingly common in the town of Bhagulpoor, there are scarcely any in Rajmahal or the low country S.E. from it, nor are there any in Mungger, Suryagarha, or the adjacent villages. There seems to be nothing in the situation of these places, that can occasion the difference. I presume, therefore, that the people of Rajmahal, Mungger, &c. resist the incursions of these destructive animals with more vigour, than the consciences of the people of Bhagulpoor, and of other sufferers would admit. The people of Mungger, indeed, deny their using any force or violence, and pretend, that when a Hanuman comes to invade their property, they merely make a noise, and use threats, but this I have seen tried very often with no effect, and I have no doubt, that more severity is used, but this is looked upon by so many as sinful, that the poor people, who defend their property, are afraid to avow their industry. I have also no doubt, that a very moderate exertion of violence might altogether expell these pests, and the havoc, which at present they commit on the crops, is very great. To destroy one of them is considered almost as great a sin as to kill a cow; and moreover it is imagined, that such an action is exceedingly unlucky, and that where a Hanuman has been killed all the people will soon die. His bones also are exceedingly unfortunate, and no house built, where one is hid under ground, can thrive. The discovery of these bones, or the ascertaining, that none such are concealed, where a house is to be

built, is one of the employments of the Jyotish philosophers of India, so highly vaunted for the purity of their science. It is perhaps owing to this fear of ill luck, that no native will acknowledge his having seen a dead Hanuman; for it can scarcely be supposed that the animals conceal their dead, as many of the natives suppose. In the town of Bhagulpoor and some villages they are far from being shy, but have no sort of tameness, and in the woods they are very noisy, but shy. They herd in considerable numbers. The short tailed monkey is also pretty common, on both sides of the Ganges.

The black bear of India (Bhal) is found in all the woods of this district on the south of the Ganges; but, except towards the southern boundary, is not very numerous, and does little harm. Sometimes, however, the bears kill a man; but they never attack cattle.

The *Ursus indicus* of Shaw is found on the hills south from Mungger, where it lives in holes under large stones or rocks. It is called Bajrabhal, or hard bear, because it may be beaten very much without being killed. These animals live in pairs or families, and eat frogs, rats, white-ants, and other insects, for which they dig. The people here have never seen this animal digging up graves, nor eating dead carcasses, as I formerly heard was its usual custom. In this district the Indian *ichneumon*, or Biji, is pretty common, and undoubtedly kills, and eats serpents, on which account it deserves the utmost protection. Had Hindu fable been directed to such a laudable purpose, it would have merited some excuse; but in general its object seems to have been to recommend whatever is useless, and often what is prejudicial. On the banks of the Ganges there are many Otters.

The Tiger or Selavagh in this district is pretty common, but it cannot be said to be very destructive. It is not beasts of prey, that are most prejudicial to mankind. Those which attack the sources of subsistence, such as monkies, hogs, deer and elephants, do much more harm. I am indeed persuaded, that the tigers, by destroying hogs and deer, do more good than harm, at least in a district, where the two latter animals are so numerous and destructive.

Of the two large spotted animals of the feline genus that are common in India, I saw only the former. The Harvagha or Harak, derives its name from eating bones; for it pos-

sesses so little swiftness that it cannot overtake any living animal. It is said to resemble in size the spotted tiger or leopard; but it has about the loins a peculiar weakness, to which its want of swiftness is attributed, and it is striped like a tiger, not spotted like a leopard. It was said not to be uncommon in the southern parts of the district, where it remains the whole year; but, although I have offered ample rewards, I have not been able to procure a specimen dead or alive; and the leopard at Mungger is called Lakravagh.

The hyæna or Lakravagh in this district has acquired an uncommon degree of ferocity, is said to carry off goats, calves, and sometimes even children; for it is a bold animal, and enters villages at night, which tigers or leopards seldom do, at least with an intention of attacking the human species. The Kohiya, although I have never been able to procure a specimen, is undoubtedly an animal of the canine genus, of which I have heard reports from a great variety of places in India, and have been favoured with some drawings. It frequents the southern parts of the district; but does not breed there, nor does it come every year. It usually appears in February, coming in packs of from fifteen to twenty, and hunts in company. On its arrival, all other wild animals instantly fly; for it attacks even the tiger without fear, and is supposed to fly immediately at his eyes. It is, the natives say, like a dog, but longer in shape, has a black muzzle, and is of a red colour, without spots. The Kohiya occasionally kills calves, taking them to be deer, which are its favourite food; but the good which it does in driving away other wild animals, is ample compensation. Such is all the information that I have been here able to procure concerning this animal, which I suspect is the real *canis aureus*, or according to Buffon, the *pantheros* of the ancients; while our jackal, which has in its colour nothing red, or still less golden, seems to be the *adive* of the great naturalist of France, a name which in the dialect of Karnata merely implies any thing wild.

This jackal in some parts of the district, especially in the part which is included in Gaur, is more numerous and noisy than I have any where else observed. It is not only during night that one is there annoyed by their dismal and discordant howlings. This gave me an opportunity of ascer-

taining that it is this animal which makes the howl, resembling somewhat the word Phao, concerning which the natives are very much divided, some asserting that this noise is made by the jackal, while others allege that it is the voice of the fox. The natives allege, that the jackal is most noisy at the end of every watch (Pahar) of the night; and so far it may be allowed, that for a little they usually set up a general howl, and then for some time continue silent. So indistinct is the native nomenclature, that in Bengal this wretched animal and the powerful royal tiger are often called by the same name, Siyal. When the growling of a tiger is heard at night, a Bengalese will not say that it is the roar of a tiger, least the animal should instantly rush in and devour him; at night he always speaks of the tiger by the name Siyal; and it is only in the day that he ventures to call the animal a Vagh. The jackals, called Gidar in the Hindi dialect, are accused of being great thieves, and of carrying away clothes, money, and many other things, for which they can have no use. The fact, I believe, is, that they sometimes carry away parcels, thinking that they contain food. At Phutkipoor, a bag belonging to one of my servants, was taken out of his tent, and in the morning its contents were found scattered about at a little distance. This was attributed to the jackals, and perhaps with reason, as a thief would probably have carried away the articles, which were wearing apparel. The wolf (Hundar) is said to be sometimes but rarely seen in this district. The Indian fox (*Canis Bengalensis*, Pennant) is very common, and is a pretty harmless creature.

According to the report of the natives, all these beasts of prey may annually kill 20 people, and 250 head of cattle. The porcupine, called here Sahi, is not very common, which seems to be partly owing to its being eagerly sought after by many who eat it, and partly to the soil being too stiff. In the hills it is more common than on the plains, and finds shelter under large stones and rocks. The Indian hare (Khurgosh), is much more common, although a good many are killed for eating. In general, however, the natives seem to give a decided preference to the porcupine; although both are admitted to be pure food. In every part of the district the small striped squirrel (Gilhari Lukkhi or Kat Biral) is very common. The *Sciurus Indicus* of naturalists is

not uncommon in the woods of Mungger, where it is called Rato. Except when breeding, it is a solitary animal.

The animal of which the natives are by far the most afraid, and to which they attribute their having deserted many villages, is the elephant. This animal is, however, confined to two parts. The greatest number frequents the Rajmahal hills and their vicinity, and it is said, that it is within these 30 or 40 last years that the wild elephants have made their appearance. The stock is said to have been some that made their escape from the Nawab's stud, which is often sent for forage to the vicinity of Rajmahal. So far as I can learn, there may be in all 100 head, partly on the east, and partly on the west side of this range of hills. From the latter, small herds sometimes make excursions so far as the hills south from Mungger; but this is not usual, and hitherto these animals have in general confined their depredations to within seven or eight coss of the Rajmahal hills.

The natives, I am persuaded, greatly exaggerate the injury done by these animals; but there can be no doubt, that these herds are chiefly fed on the crops; for in many woods frequented by the elephants there is scarcely any forage that they will eat. Palms, ratans, scitamineous plants, bamboos, reeds, and marsh grass, are there very scarce, nor are the fig-trees, which the elephants eat, common any where except near villages. It seems therefore surprising that the elephants have not entirely resorted to the western hills, where the bamboo is very abundant, and where in some places there is a tree called Galgal, of which they are said to be fond. This circumstance, in my opinion, shows that the elephant is not an adventurous animal, and might be easily repelled.

The alarm that the elephants occasion is exceedingly great. One night that I lay close by the hills, although I had a guard, the men of the village close by my tents retired at night to trees, and the women hid themselves among the cattle, leaving their huts a prey to the elephants, who know very well where to look for grain. Two nights before some of them had unroofed a hut in the village, and had eat up all the grain, which a poor family had preserved in its earthen store (Kuthi). On the north side of the river, a colony of elephants, similar to that in the southern parts of Puraniya,

frequented the marshy woods of that part, and occasioned an equal alarm.*

In most of the wild parts of the district, the rhinoceros is occasionally but very rarely seen. Formerly, in the marshes at the foot of the hills between Rajmahal and Sakarigali, there were many, and even now there are always some, but they have been so much disturbed by European sportsmen, that they have become scarce, and exceedingly shy. They never did much harm. In almost every part of the district wild hogs are to be found, and even in Mungger, its best cultivated part, they have been known to come into the fort; but in general they are neither numerous nor very destructive; and are worst on the north side of the Ganges. In the wilder parts they seem to be kept within bounds by the number of persons of low birth, who take a delight in hunting them on account of their unclean flesh.

The Indian term Harin, is difficult to explain. It includes not only the Moschus, Antilope, and Cervus of European zoologists, but also a wild species of the Bos, while it excludes the wild buffalo. The *Moschus Memina* is a pretty little animal, not much larger than a hare. Intermediate between the Moschus and Cervus, as having the tusks of the one, and the horns of the other, is the rib-faced deer of Pennant, which is pretty common among the hills. The Cervus Axis in many parts is exceedingly common and destructive. It is perhaps the finest of the deer kind, not only on account of its beauty, but of the facility with which it is tamed.

A very beautiful animal of the genus *Antilope* is pretty numerous. It is found in all the woods of the southern parts of the district, and goes in small herds or families. It resembles very much the Nilgayi, or *Antilope picta*, and may perhaps be considered as a mere variety of that fine animal; but it is much the colour of the stag, and grows to the size of a small horse. From its make, it would appear to possess both great strength and agility, and its shape, carriage, and motions are graceful.

The *Antilope Cervicapra* is the wild quadruped of which I saw the greatest number in this district, but that probably

* They are sometimes taken in snares by tame elephants; but a very small number survive the loss of their freedom —[Ed.]

was owing to its frequenting open naked plains, while the deer and hogs, in the day at least, usually conceal themselves in woods and thickets. It goes in small herds of from three to seven. I have not observed more than one male with a herd, but I have sometimes seen solitary males hovering around. I suspect, that the males, so soon as they become fit for procreation, fight until only one remains alive, or at least until all the weaker competitors are compelled to retire from the herd. It seems difficult to account for the bounding which this animal uses in running, when not hard pursued; for it very much impedes their progress, must be very fatiguing, and seems to be totally useless. I at one time thought, that it might be with a view of enabling the animal to see if any enemy was concealed behind bushes or other cover; but I have observed them to use this manner of advancing when on exceeding bare plains.

Along with musks, deer and antelopes, under the generic name of Harin, the natives class an animal of the genus *Bos*, which in the Hindi dialect is called Gaul or Gaur Harin, and in the Bengalese Gyal Harin. I could procure no specimen, except a pair of horns without the skull. The Gaur is represented as extraordinarily fierce and untameable, which is by no means the case with the Gyal of Chatigong; but I have heard from Mr. Maera, surgeon there, that in the eastern woods an animal resembling the Gyal, only of extraordinary ferocity has been sometimes found. The Gaur is said to be about the size of a buffalo, and in this district is rare; but in all the wilder parts of the south it is occasionally seen.

The wild buffalo, so common in the eastern parts of Bengal, is scarcely known here. No native of this district, it was alleged, makes hunting a sole profession; but the men of the hill tribes pass a great deal of their time in this exercise, partly from the love of sport, and partly to supply themselves with food. The boar, deer, antelope and porcupine are their common objects of pursuit, and the bow and arrow their usual implement. The arrows are in general poisoned with the root brought from Nepal. Some of the ruder tribes towards the south use the same means; but in most places the farmers have nets, with which they take these animals; and hares are so abundant, that they are knocked down with sticks, although they also are often caught in nets. In many

places dogs are trained to drive the wild animals from their cover, and in a few the matchlock is used in their destruction. On the north side of the river it is in the rainy season chiefly, that the farmers hunt. The animals then are often so surrounded by water, that even tigers fall an easy prey. In the Ganges porpoises are exceedingly numerous, and are occasionally caught in the fishermen's nets, and their oil is used for the lamp.

Birds of prey are numerous, but do little harm, carrion and wild animals giving them a copious supply of food. Some Rajahs keep tame hawks for sport. Ducks, teals, snipes and the Bageri lark or Indian Ortolan are taken; and in some places we heard that partridges and quails were caught, and fattened by the natives for their own eating. The small singing birds, which the Mirshekars catch with nets, are chiefly a species of the Loxia. The Aggin, a lark very much resembling the *Alauda arvensis* of Latham; but it is considerably smaller, and its note not so strong as that of the sky-lark of Europe, its manners are very similar; the Chandul is a crested lark.* The birds that are most destructive to the crops are the crane, parakeet and peacock. The latter is exceedingly numerous, and it is good eating.

Near the Ganges, and in the larger of its branches on the north side, tortoises are very numerous; they are caught by the common fishermen and are saleable; but except among the lower tribes are in little request. Some are sent from Rajmahal to Moorshedabad, and to the mountaineers. At Mungger there are reckoned seven kinds. First, Singgiya, which is said to grow to between five and six feet in length; the other kinds vary from two feet to four feet in length. All these tortoises lay their eggs in the sand, digging a hole for the purpose, and covering them with sand. The season is from about the 1st of March to the middle of April. On other occasions the whole continue always in the river, except the Katha, which occasionally during the afternoon basks on the shore. They are supposed to feed chiefly on fish; but they are also thought to eat shell-fish, the reed called Kosala, the roots of which are inundated, and mud. Their eating the Kosala appears to me doubtful; and what the natives mean

* See Puranya for a description of various birds.—Ed.

by eating mud, must have arisen from their having seen these animals searching among the mud, for worms, snails, or such like animals.

Crocodiles, both of the Ghariyal and Boch kinds, are numerous in the Ganges, and still more so in the Tilyuga. They are occasionally caught in the fishermen's nets; but are not intentionally molested, except on the north side of the Ganges, where the low tribe Musahar pursue them with spikes, and extract the oil. The Ghariyal when caught, is eaten by the fishermen, as well as the Musahar; but by no others. The Boch is rejected by all. Some invalids, whom it was attempted to settle on the banks of the Tilyuga, assigned the number of crocodiles as a reason for having deserted their lands; but I did not hear that in the whole district these animals had ever destroyed man or beast. I have however heard of the Boch having bitten people very severely. In one tank I heard of their being tamed to a certain degree, as mentioned in my account of Puraniya. Lizards are not common. Serpents are certainly more numerous and destructive than in any of the divisions hitherto surveyed, and it was alleged, that annually from 180 to 200 persons are killed by their bites. The Maler on a hill near Paingti shewed me a hole in a rock, opening into a hollow space close by the path leading up to their village. They said, that this hole was the abode of a very large serpent, which they considered as a kind of god. In cold weather they never saw it; but in the hot season it frequently was observed lying in the hollow before its den. The people pass it without any apprehensions, thinking that it understands their language, and would on no account injure a Maler, should even a child or a drunken person fall upon it. The animal is said to be almost as thick as the body of a man, and is exceedingly slothful. How it procures food, the people cannot say; but they think that it eats deer and hogs. Several such serpents were said by the chief of the village to be in other parts of the hills belonging to this tribe.

In the interior of the country south from the Ganges, fish are very scarce; the rivers, for a great part of the year, are almost dry, and there are few marshes, ponds, or lakes. In the rainy season, however, a few are generated, and are mostly caught by the farmers, as the waters dry up. Near the Ganges again, and especially near the Tilyuga or Ghagri,

on the north side of the great river, there is a great abundance of fish; but during the floods, owing to the want of skill in the fishermen, the supply is every where scanty; and at Bhagulpoor, owing probably to some defect in the police, the scarcity prevails at all seasons, while at Mungger and Rajmahal, not more favourably situated, the supply during the dry season is uncommonly copious, and the quality tolerable.

Some fish are dried, and sent to the interior, and to the adjacent hilly parts of the Virbhum district; near the Ganges this kind of food is not in request; nor do the people there prepare the balls called Sidal, formerly mentioned. A large proportion of the fish used is far advanced in putrescence before eaten. Rahu, Katla and Mrigal, being sent to Moorshedabad in considerable quantity, sell about one-fourth dearer than the other kinds. In the dry season these valuable species sell at Mungger, for from $2\frac{1}{2}$ to 3 paysas a ser of 84 s. w. (about $2\frac{1}{2}$ pound), 64 paysas being equal to a rupee.

Some of the Banpar Gongrhis at Mungger are said to strike large fish with the Gig (Dukti) which is chiefly done in the floods. Some Kewats called Dubaru or Divers are said to pursue fish under water with a spear, and I was gravely assured both at Suryagarha and Mungger, that these men could continue under water a Hindu hour (24 minutes), but two men, that I tried at Mungger, did not complete one minute, although one of them brought up a prawn. The number of fishermen stated to belong to this district was 3800 or 3900; but many of these are employed part of their time gathering tamarisks for fuel, in harvest, and in working the boats which belong to the district. The number actually employed may therefore be 7000; and allowing, that each fishes eight months in the year, and catches five rupees worth of fish monthly, the total value will be Rs. 2,80,000, of which the owners of the fisheries may be able to secure a third part. No fish, so far as I heard is sent to Calcutta. The sales are managed as in Puraniya.

The fishermen during the fishing season can clear from two to six rupees a month, that is on an average four rupees, and the people, whom I employed merely to buy such fish as I wanted, complained of four rupees a month, as being hard wages. The following is a list of some of the species*, which

* Dr. B. goes into a detail of many other species which it is unnecessary to give.—[Ed.]

I procured: I was a good deal surprised to find so high up a fresh water river as Mungger, a species of *Raia;* but I am told, that this fish is not uncommon so high up even as Kanpoor (Cawnpore R.) This species approaches nearer the Lymme described by Lacepede, than to any other mentioned by that author; but may readily be distinguished by having a fin on the fore part of the under side of the tail. It does not grow to a large size, at Mungger is uncommon, but is thought very good. The Phokcha of Mungger differs from the species of Tetrodon, called by that name at Nathpoor. It is however very probable, that both may be called by the same name, as they have strong affinities. At Calcutta this is called Gang Potaka, from its frequenting rivers, while the other is most commonly found in marshes, tanks or ditches. The fish, which I am now describing, grows to about six inches in length; and, when irritated, does not swell near so much in proportion as the other kind. Bamach is an ugly animal, even for an eel, and may perhaps be the Murenetachetée of Lacepede. Europeans, who like eels, think this very good, but it is not common. When full grown it is said to be two and an one-half cubits long, and one cubit in circumference: but I strongly suspect, that the latter dimension is exaggerated, for one, which I procured, 38 inches long, was only six and one-half inches round. It is a very distinct species from the Vamos of the lower parts of Bengal, although the names are undoubtedly the same.

The Pathri is a species of Lutian, which by the Europeans at Calcutta is often called a whiting, being a fish nearly of the same size, and somewhat of the same taste with our European fish of that name, although it is inferior in quality, and in the eye of the naturalist has little or no affinity. The Kalbangs (a proper Cyprinus), when caught in water, that is pure, and which has a hard bottom, assumes a different colour from what it has in dirty pools, many of the lateral scales being then of a coppery hue. In this case it is called Kundhna. The Rohu, that most elegant of carps, called Rohit in Bengal, is here perhaps the most common fish; but, being generally caught in dirty stagnant pools, it is seldom very good. Excellent Rohus are, however, sometimes procured from the river. No fish seems so much to have attracted the attention of the Brahmans.

Oblong crustaceous fishes are in very great abundance through the whole course of the Ganges, and at Mungger those about the size of a prawn are remarkably well tasted. Small crabs are common in the inundated lands. Insects are very troublesome and destructive. I have not however heard, that Locusts have ever been seen; on the south side of the Ganges the white ant (Diyak) is more destructive, than in any part, that I have ever been. In Gidhaur many heaps of earth, much larger than a native hut, were shown me as the remains of their work. Flying bugs are exceedingly troublesome.

Honey bees are numerous in the woods, but no person makes a profession of gathering the honey or wax, nor is there any rent exacted. Many farmers, however, at idle times, collect both; and usually present a part to their landlord or his agents. The hill tribes gather a good deal of honey, which in general they eat; but those near the great road dispose of it to Europeans, to great advantage, under the pretence of giving presents. In the high parts of the district there are few or none of the shells, from whence lime is prepared. In the low lands they are in abundance, similar to those in Ronggopoor.

Plants.—This district is an excellent field for a botanist, although the plants bear so great an affinity to those of the south of India, now best known to Europeans, that I have met with much less new matter than I did in the Ronggopoor district. In most parts of this district the whole waste land is called Janggala, where covered with trees it is called Katban, where covered with thick long grass reeds or bushes, especially tamarisks, it is called Bangjar, and where small bushes are thinly scattered, the waste is called Jhangti; but these terms are not applied with much accuracy, nor are the distinctions of great use. It is estimated, that there are 585 square miles of inundated land occupied with reeds, bushes, and tree. 383 square miles of this are on the north side of the Ganges, and the greater part of the remainder is near that river. A large proportion is covered with tamarisks, about an equal quantity with reeds. A less share with stunted woods of the Kayar (Trees, No. 43), and about an equal quantity with rose trees, and finally the largest share is covered with very coarse bad grass. The woods may perhaps amount

to 70 square miles, exclusive of an equal quantity of rose trees, which do not rise to a height that can entitle them to be called woods, although the perversity of the English language requires that a bush bearing roses should be called a tree.

In woods, thickets of bushes, and deserted villages, which have become totally wild, there are 1731 square miles of land sufficiently level for the plough, and there are 1146 square miles of hills, that are covered with woods. Including the tamarisks we have therefore in all forests and thickets almost 3100 square miles. By far the greater part of these is kept in a very stunted condition by the following causes. In many places the species, that grows, never reaches to the size of a tree, which is especially the case with the rose and tamarisk. In many places, especially on the hills, there is no soil capable of supporting large trees. This cause, however does not operate to a very great extent. Every year in spring the whole forests are burned. This destroys all rotten branches and leaves, and certainly tends greatly to improve the air, to keep open the country and to meliorate the pasture, but it no doubt checks the growth of the tree. It would indeed appear wonderful to any one, who saw the conflagration, at a time when every thing is parched like tinder, how any tree can escape destruction. It is supposed by many, that these fires are spontaneous.

The extracting rosin from the *Shorea robusta* tree keeps a large proportion of that valuable timber in a very stunted condition, as the tree is always killed by the operation. This is a perfectly wanton abuse; for a tree, if allowed to grow large, would give the rosin equally well, and when the rosin has ceased to flow, might be cut down with equal advantage, as if rosin had not been extracted. The extraction of Catechu is managed with as little economy. The people, not only before the trees have acquired an adequate size, begin to cut them, but they even dig up the roots; yet it is probable, that one square mile planted with the Mimosa, which yields this drug, if divided into 20 equal portions, one of which should be cut every year, would supply 10 times the quantity, that is now made in the country. The rearing the silk called Tasar keeps the trees employed in a stunted condition. The soil fittest for the tree is a poor red clay, and the trees are so

pruned, that they are far from injuring the crops, which here thrive best on such land, namely Sesamum and the pulse called Kurthi. A very few square miles, regularly planted with the proper trees, would supply 10 times the quantity now raised, and not one acre of it need be fallow, oftener than was necessary to prevent the soil from being exhausted.

The Khajur in this district is an object of considerable importance. I have before noticed its great affinity to the *Phœnix* or date, and, after having compared the fruit and whole plant with the description in Kœmpfer, I am inclined to think, although it was considered by Linnæus as forming a distinct genus, that it cannot even be called a distinct species, and does not differ so much from the date of Arabia as a crab apple does from a pippin. The ripe fruit is exceedingly sweet; but is covered by so little pulp, that it would be unfit for preserving. The only difference I can observe is, that in the date the root is creeping, and sends up young shoots round the parent stock; but such I have never observed in the Khajur. If such a want in the latter does not depend on neglect of cultivation, the species may be considered as distinct, and there is no hope of improving our tree to an equality with that of Arabia, as no good date is there reared from seed: but if by care young suckers could be procured, then by a selection of these from the best kinds, by copious watering and plentiful manure, the quality of the fruit might be improved, and we might have proper dates, which would be one of the greatest possible improvements on the hilly parts of India.

A tree is fit for being cut when 10 years old, and lasts about 20 years more, during which time, every other year, a notch is cut into the stem just under the new leaves that annually shoot from the extremity. The notches are made alternately on opposite sides of the stem. The upper cut is horizontal, the lower slopes gradually inward from a point at the bottom, until it meets the upper, and a leaf at this point collects into a pot the juice that exudes. The season commences about the beginning of October, and lasts until about the end of April; after the first commencement, so long as the cut bleeds, a very thin slice is daily taken from the surface. In from two to seven days the bleeding stops, the tree is allowed an equal number of days rest, and is then cut

again, giving daily two sers (88 s. w.) of juice. In the afternoon the men cut the trees and fasten the pots, and in the morning they carry the pots to the shop, where it is to be retailed, and a man can manage from 10 to 16 trees. The juice when fresh is very sweet, with somewhat the flavour of the water contained in a young cocoa-nut. This is slightly bitter and astringent; but at the same time has somewhat of a nauseous smell. Owing to the coolness of the season it does not readily ferment. It is therefore collected in large pots, a little ($\frac{1}{16}$th) old fermented juice is added, and it is exposed to the sun for about three hours, when the fermentation is complete, and it sells at 1 paysa ($\frac{1}{64}$ part of a rupee) for the ser, which is nearly $\frac{1}{24}$ lb. avoirdupoise. A man therefore should daily collect about 4 anas worth; and his wages being $1\frac{1}{2}$ ana, the retailer has $2\frac{1}{2}$ anas a day on each man that he employs; but then he must pay the tax, amounting, so far as I could learn, to about one ana daily on each person employed, and he must also pay the rent on the trees, which usually amounts to $\frac{1}{3}$ of the juice or 8 anas each tree for the season. A tree therefore gives annually about 64 sers of juice, or bleeds about 32 days. No sugar is made from the juice; $\frac{1}{2}$ ser or a pint of the fermented juice makes some people drunk, and few can stand double the quantity. Mats for sleeping on are made of the leaves, and are reckoned the best used in the district.

The Tal or Tar is the *Borassus flabelliformis*, usually called Palmira by the English. Its stem is seldom applied to use, although few materials are more valuable for making good thatched roofs. The leaves are never used for thatch, but are made into mats, on which people sleep, and which are next in quality to those made of the Khajur. They are also used as a kind of umbrella to keep off rain. Although the juice is not so sweet as that of the Khajur, the wine, it is said, becomes stronger, and it ferments without addition, or without being exposed to the sun; but this is probably owing to the heat of the season, as it begins to yield juice about the middle of March, and the season lasts for two months. Trees may be had which will bleed throughout the rainy season, and the juice of such is used for fermenting bread. This palm is often planted, in rows, by the sides of roads, or round new tanks; but by far the greater part springs spontaneously from

seed scattered by the animals, which eat the fruit. Neither it nor the Khajur would however appear to be native plants; and, where found in the woods, may be always traced to former villages. The palm does not begin to flower until between 25 and 40 years old, and lives to an indefinite but very extended old age, far beyond the recollection of man. After it begins to flower it continues ever afterwards at the proper season to yield juice, as it is the flowering stem (spadix) which is cut, and its bleeding seems to debilitate the tree no more than if the flowers or fruit had been allowed to form, which the operation prevents. Three times a day a thin slice is cut from the point of the unopened spadix, until it entirely withers, and a pot is kept constantly suspended under it. New spadices shoot in succession, so that the tree bleeds constantly for two months, beginning about the end of April; and as I have said, a few straggling spadices occur throughout the rainy season. I think that in the account of Puraniya I have mistaken the season in which this juice is extracted, which I should think must be the same in both districts. It must however be observed, that in Bhagulpoor it is only the male spadices which are cut; but I am told, that after the fruit is ripe, in August or September, the female spadix may be cut, and would bleed without injuring the tree. A tree gives daily about 2 sers or 4½ lbs. of juice, worth about 2 paysas (each equal $\frac{1}{64}$ part of a rupee), that is, the tree, during the season, gives to the value of about 15 anas of Tari, and where cut for wine, each usually pays 8 anas to the landlord.

The fruits of a numerous class of Indian *Terminalias* are winged and dry, and I have no doubt that these kinds are of the same genus with the Chuncoa of America. Of these I have in this district observed four kinds. The first and most important is the Asan of the natives, which Dr. Roxburgh in his MSS. calls *Terminalia alata pilosa*. Where allowed to remain undisturbed, it grows to be a very fine tree, with a remarkably straight stem, and may be known at a considerable distance by its bark being dark brown, and cut into small squares by deep notches, vertical and horizontal. The same, however, takes place in a kindred species, the Moti of Mysore. The bark of both is burned, and the ashes serve in place of lime to chew with betle. The wood is reckoned strong and

durable; and, although it does not take a polish, would for many purposes be very useful. The chief use to which the tree is however applied is to rear the Tasar silk, of which I shall here give some account. The tree abounds chiefly in the part of the district that is situated east from the Chandan, and between that and the Rajmahal hills, and there occupies as large a space as the bamboo does towards the west. The animal is reared by all castes, who inhabit these parts, but in general by the armed men employed under Ghatwals to preserve the peace of the country. With a view perhaps of securing the employment to themselves, they have established certain rules of purity, as they call it, which they allege are absolutely necessary; and they allege, that any infringement would totally destroy the insect. Women, who are best fitted for such a work, are entirely excluded from it as totally impure, nor are they permitted to approach the place; and while employed in this work, the men totally abstain from the company of their wives. Again most of the low vile castes are excluded by their appetites, abandoned to the gross impurity of animal food. The breeders eat sparingly, once a day, of rice cleaned without boiling, and seasoned only with vegetables. They are considered also to preserve their purity by never employing the washerman nor barber.

Concerning the method of procuring the seed cocoons, I found in the accounts of the natives the utmost difference. In Bangka it was stated, that the only good seed was procured from the forests, from whence the spontaneous cocoons were brought by people of wild tribes, were purchased by merchants, and distributed among those who rear the worms. From these cocoons three successive broods are reared, but those reared from the wild cocoons (Dhaba) are the best; the others, Sarihan, Jarhan and Langga, gradually degenerate. At Tarapoor and Lakardewani it was stated that the kinds are quite distinct, that the good Tasar (Dhaba) is always reared from cultivated cocoons, some of which are preserved through the year for propagating the breed, and that the wild cocoons are only used for this purpose, when from accident and carelessness the proper seed is lost; and the Tasar, which these give, is always of an inferior quality, but is of two kinds, Sarihan and Langga, the last of which is very in-

ferior, and is seldom employed. Each kind, according to these people, breeds twice in the year. In Tyezullahgunj again it was said, as in Bangka, that no seed was preserved through the year, that in the beginning of the season wild cocoons were procured, but that the silk which these gave was of inferior value, and that the cocoons of this brood were chiefly preserved for producing a second, of which the silk was of the best kind. These accounts are in direct opposition to each other, nor can I take upon myself to assert which is true, or whether any of them is false, although I am inclined to rely most on the account given in Lakardewani and Tarapoor; but it may happen that such different practices really prevail, and that the influence of them on the quality of the silk is quite imaginary: for I would observe, that at Bhagulpoor all the cocoons are usually sold indiscriminately as of the same value, and very often intermixed. The weavers indeed say, that there is a difference in the quality of cocoons, and that one kind (Dhaba) is more easily wound, and gives a larger quantity of silk, while the Sarihan produces $\frac{1}{4}$ less, but it is of a better quality. The merchants who deal with the simple breeders endeavour probably to keep up distinctions, of which they avail themselves. They pay in advance for the whole, and give a very low price; but they no doubt are often defrauded by people who never fulfil their engagements.

Among other ridiculous imaginations concerning the insects propagated, as I suppose, to impress the people with an idea of their purity, it is supposed that a Tasar female moth will not admit the embraces of a male of the same paternal family with herself. The breeders however very judiciously leave the whole adjustment of this delicate point to the discretion of the females. The seed cocoons are placed on a large flat basket; and when the moths burst the cocoons, they are allowed to form such connections as they please. In from 15 to 20 hours afterwards the males are thrown away, and from 20 to 25 impregnated females are placed in a cylindrical basket with a narrow mouth, which is covered with leaves, and some leaves are laid on the bottom of the basket. In some places an earthen pot is preferred. On these leaves, in the course of the day, the females deposit their eggs, and are then thrown away, and the eggs are placed in small baskets made of the Bhela leaves. On the ninth day afterwards the

eggs are hatched; and the baskets on which they are lying are put upon a tree, over the leaves of which the young insects immediately spread. When they have consumed these, the worms are removed to other trees, and in 36 days from being hatched they begin to spin. In 15 days this operation is completed, when all the young branches are cut, and the cocoons are thus collected with very little trouble. The only operation at all troublesome is the removing the worms from one tree to another, and this might probably be avoided by putting no more worms at first on each tree than it should be able to maintain. The worms however must be watched, as crows and other birds and hornets are apt to destroy them. The whole space of time occupied by the two crops may be about five months, beginning about the first of July, and ending about the last of November. A great number of the cocoons preserved for seed burst, and these can only be sold for about half price. Those originally intended for sale are killed by being put in boiling water, and then dried in the sun.

In procuring food for these worms, the only trouble is to select a piece of ground on which the Asan tree grows, intermixed with few others. These latter, and all bushes ought to be removed, and all the large branches of the asan tree should be lopped near the stem, and young shoots permitted to grow; for these produce large succulent leaves fit for the worm. The worms are only applied to the same tree once in the two years, a whole year being necessary to allow the new shoots to grow.

The Bassia, mentioned in my accounts of Dinajpoor and Puraniya, is found in great quantities, both entirely wild, and allowed to grow like the palms, in a half-wild state, near the villages on the skirts of the forest. In the wilder parts it is called Mahul, but in the purer Hindi dialect its name is Mahuya. It does not grow in any part of the district that belonged to the province of Bengal, and on the north side of the river there are only a very few trees. The Bassia grows to be a very fine spreading tree; and thinly scattered over the poorer fields of a red soil, where it seems to thrive best, its shade by no means injures the crops of Sesamum or pulse, which are those that thrive best on such soils. The timber gives tolerable planks, that are commonly used for making

doors and window shutters, because, from being preserved, the trees grow to a large size. The ripe kernels are eaten like almonds, but are not good. They also give an oil, four sers of kernels yielding one of oil. After being dried in the sun for some days, the kernels are beaten in a mortar, and then put in a common oil mill and pressed. In cold weather the oil is thick like Ghiu; but in hot it becomes liquid. In most parts it is only used for the lamp, having a bitter disagreeable flavour; but amidst the forests the poor use it in cookery, and take out the bitter taste by boiling the oil, and while boiling, by sprinkling it with a little water. It is not sold, the poor who use it, make it on their own account. The most important part of the tree is its flower, which falls during the morning, after having expanded in the evening. These flowers being succulent, resemble round berries, and are filled with a thickish sweet juice, which would not be very disagreeable, had it not an uncommonly strong narcotic smell, worse perhaps than even that of hemp. Deer, however, monkies, and other animals, are very fond of these flowers; so that the trees, where proper care is taken, require to be watched. The ground under the tree should be smoothed, so that the flowers may every morning be collected by sweeping. The flowers are spread on mats, or on a piece of cleared ground, and dried in the sun, and are then fit for sale. A tree gives from 5 to 30 sers (80 s. w.) or about from 10¼ to 61 lbs. of dried flowers; but at Mallipoor it was alleged that were care taken to exclude deer and monkies, double this quantity might be procured. Formerly, it is said, the flowers were wont to be sold at the tree for from 6 to 3 *mans*, or from about 493 to 246 lbs. a rupee; but in the year 1810-11 at Bangka, close to the forests, they sold at 1¼ *man*; and in 1811-12, at Mungger, they rose to 1 *man*, while 1½ *man* is there considered as the common price. In most places no rent is taken for these trees, in others a trifle of a rupee for from 16 to 25 trees is demanded, and little or no attention is paid to preserving them, but the increase of price will probably produce a greater care.

The principal use of the Mahuya flowers is for distillation, of which an account will be afterwards given; but they are also used in diet. People in easy circumstances, as a luxury, fry the fresh flowers in butter, after they have been boiled

in a little water to dryness. In the southern parts of the district the poor are compelled to derive from this flower a portion of their ordinary nourishment. In common years, for about five months, they use partly grain, partly the Mahuya; but for four or five days in the month they eat the seed of Sakuya. In times of scarcity $\frac{5}{12}$ of their whole subsistence is derived from the Mahuya, $\frac{2}{12}$ from the Sakuya, $\frac{1}{12}$ from the Odail root, and $\frac{4}{12}$ from grain. A few other substitutes are used, as will be afterwards mentioned; but to no considerable extent. All these substitutes are very inferior to grain, and the people, feeding even on the Mahuya, which is the best, become weak and sickly. The fresh Mahuya flowers are boiled in a little water to dryness, and form a pulp, which is eaten cold with a little boiled pulse, if this can be procured. The dried flowers are boiled to dryness, and then beaten to a paste, which is eaten with some parched seed of Sesamum, if this can be afforded.

The Kend is one of the most common trees in the district, and has a very strong affinity to the Tupru of Mysore, but neither seems to have been described in such works as I possess. The fruit is eaten, and, when ripe, is said to be good; but it is generally brought green to market; and, to render it eatable, must be heated in a pot covered with embers. The tree flowers in June, and the fruit is not ripe until April. The common timber has the same qualities with that of Makar-Kend; but both, when allowed to grow large, produce a black heart, which is called Abnus (Ebenus). The Kumbhi of Mungger, and Kumbir of the southern woods, or Pelou of the *Hortus Malabaricus*, is pretty common. The cabinetmakers of Mungger employ it for boxes. It takes a polish, is of a mahogany colour, well veined, and is not very heavy. It does not resist damp, and splits with the sun; but, if kept dry, is pretty durable. Its fruit possesses a saponaceous quality. Its timber was formerly used for making the drums of the sepoy corps, and it is employed for wooden hoops. It is very flexible, and, on exposure to the weather, does not split.

The Kalamba Nembu of Mungger has oval notched leaves, generally blunt. The petioles are slightly winged. The fruit is oblong, but thicker towards the point, which is sharper than towards the stem, and is marked with many obtuse longi-

tudinal angles. It grows as large as the Jamiri, ripens in November, and has a fine acid juice. The Karna Nembu of Mungger has seldom any thorns, the leaves are generally long, egg-shaped, sharp pointed, and slightly notched. The petioles have a large wing. The fruit is as large as a citron, is shaped like a pear, but rather sharp at both ends, and is very rough. The juice is agreeably acid. It seems to come very near the *Limo taurinus* of Rumph. In the plant of Rumph, however, the juice is corrosive, and unfit for eating, which is by no means the case with ours; but Rumph's plant is in a state of nature, and ours is cultivated, which may account for this difference. The Naranggi of Mungger is the *Aurantium sinense minus* of Rumph (Asiatic Researches, vol. 2, page 113). It is a small sweet orange, the rind of which, when ripe, separates spontaneously from the succulent part. About the villages, a species of *Cedrella* is much esteemed by the cabinetmakers, and takes a fine polish. The flowers are used as a yellow dye.

The Galgal of Mallepoor is in spring a very beautiful plant, being covered all over with large yellow flowers, without leaves. It approaches very near to the genus, called *Stewartia* by botanists, but its seed is wrapt in a kind of cotton. Its wood is in no request. The sandal tree is found near some monuments of saints, at Bhagulpoor, and in the common dialect of the place is called by the same name exactly, which the English use. I am assured by a native workman of Mungger, that some years ago a tree of this kind grew near Pirpahar in that vicinity, and, having reached to about a span in diameter, was cut, and found to possess a very good quality. This is exactly the same tree with the sandal of Malabar, which by modern botanists has been called *Sirium myrtifolium*, although it no doubt is the tree which gives the most common and valuable sandal of commerce. The pomegranate is common. The apple-tree grows in a few gardens, and produces apples, little larger than a nutmeg, and not absolutely so bad as crabs. In the gardens of Europeans the peach is common, and there are a few in those of the natives. It by no means thrives so well as in Bengal. It is too late of ripening, so that the showers of spring usually rot one side, while the other is green.

The Khayer, or *Mimosa Catechu* of this district, exactly

resembles that which I saw in Ava, and differs in a few trifling particulars from the tree of Morang, which gives a similar drug. The wood is of no use, except as yielding this extract, and in this district the roots seem as much used as the stems. The number of trees is very great, especially in arid barren places, in which chiefly it seems to delight; but it is here very rare to find a tree of it so thick as the arm, which would seem to imply, that the quantity of Catechu prepared was very considerable. The Catechu made here is very inferior to that of Morang, owing partly to the slovenly manner in which it is prepared, and partly to a general practice of adulteration. The chips are boiled in small earthen pots, until the Catechu is extracted, and the decoction is then inspissated in a separate vessel, and poured thin on a bed of leaves, where it is allowed to dry. It is then beaten in a mortar with a little warm water, and formed into balls, during which operation, a kind of earth, called Makar Mati, afterwards mentioned, is generally added to about one-fourth of the whole weight. A little called Papri is made into small cakes, without adulteration. The people work from Kartik to Phalgun (middle of October to middle of March), but an interruption of two months at least arises from the rice harvest, so that each man may make 3 *mans* or 270 lbs., worth to him 6 rs., and to the exporter 18. The maker pays a rent of 4 anas a year, one-half for permission to cut Khayer, and one-half for permission to cut fire-wood. 1350 men make about 4000 *mans* of Catechu. The wood of the Babar is much sought after for carts, especially for the naves of wheels. The gum is sold by druggists.

The *Bauhinia purpurea* is a small tree of little use, but is exceedingly ornamental; the flowers before they expand, are used as a common vegetable. The *Butea frondosa* is very common in the woods on both sides of the Ganges, wherever the soil is rich and moist, without being liable to inundation. Its bark is beaten to a kind of oakum, which is used for caulking boats. Its timber is useless. In the woods it is reckoned the best tree for rearing the Lac insect.

The Satsal is reckoned the most valuable timber in the district, and is that chiefly employed by the cabinet makers of Mungger. The timber admits of a good polish, resembles very dark mahogany, and is durable. In the forests of this

district the Bhela or Semicarpus is abundant. It is supposed, that some people if they approach this tree, are liable to sores and humours; but the opinion is accompanied by several ridiculous circumstances, which render the whole suspicious. The fruit is sold in the markets as a medicine, and for staining linen. The timber is only applied to the most coarse purposes.

The mango has been extended beyond all reasonable bounds, so that the produce of a bigah (one-third of an acre) planted with these trees, and containing perhaps 20, is not in general estimated at more than 2 or 2½ rs. In general the fruit is very bad, and it is late of ripening, so that the season is short. Much of the ripe juice is preserved by drying it in the sun. This preserve is here called Amawat. Green mangoes are also preserved by cutting and drying them in the sun; this preserve is called Khatai. A few are made into Achar; when green they are split, stuffed with salt, mustard and aniseed, and then put in mustard-seed oil. The wood is in much request for packing-boxes, doors, chests, and other coarse work, but notwithstanding the numerous plantations, and that there are many old trees of great size, the wood can scarcely be procured, as the Zemindars, especially about Mungger, will not consent to their being cut. In this district mats are seldom, if ever, made of the stems of *Cyperi* or *Scirpi*.

The Chehar or Tehar is perhaps the greatest twining tree (*Funis silvestris*, Rumph.) of India, often exceeding a foot in diameter, and involving many trees in its grasp. It is a species of Bauhinia, of which I find no traces in authors. The legumes are roasted in the ashes, and the beans eaten. The leaves, being very large, serve as platters; and strips of the bark are used for ropes and bow-strings. The mountaineers eat wild yams (Dioscoreas); but such are not in use at Mungger.

The *Butea superba*, in spring is the greatest ornament of the forest. The seeds give an oil, which among the forests is used both for the lamp, and for anointing the body. They are parched before the oil is expressed. The Lac insect is sometimes reared on it. The bark is used for ropes, &c.

Minerals.—The country respecting its minerals, may be divided into five remarkable spaces. 1st. The Rajmahal

range of hills, extending from a little below Kahalgang to Udhawanala along the Ganges, and from thence south to the extremity of the district. 2nd. The Mungger range, beginning with a narrow point at that fortress, and stretching towards the south into the Ramgar district; but from its centre it sends towards the east a long chain, which is of the same nature, and reaches to Jathaurnath. The hills of Gidhaur are of exactly the same mineral appearances. 3rd. The space included between the two former ranges, and south from the above-mentioned chain, that is sent east from the Mungger hills. 4th. The space north from the same chain. 5th. The space on the north side of the Ganges, which consists entirely of earth and clay, and in this part of the report requires little or no attention; as it differs in nothing remarkable from the adjacent parts of Puraniya already described. I may only observe, that there, as well as in most low parts of the district, a black clay fit for the potter's wheel is abundant, and in many parts the vessels made of such are strong, and considered as preferable to those made of the reddish or yellowish clays, that are most commonly found in the higher parts of the district; this, however, I believe depends on its containing small siliceous pebbles; where it contains none of these, the black clay makes very brittle ware.

It is not to be imagined that these divisions are exactly defined by certain lines, which separate totally the productions most peculiar to each from those belonging to another division; such exactitude is never observed in the works of nature; but in the mineral productions of each division there is a great predominance of certain minerals, although detached portions of the minerals of another division are occasionally interspersed.

Minerals of the Rajmahal cluster of hills.—This is the only part in India where I have seen a great mass of stony matter disposed in horizontal strata; nor is it everywhere in these hills that this position can be traced; it is chiefly observable on their higher parts. There it may be in general traced, wherever any considerable excavations have been made, or wherever there are abrupt precipices. Such however are not common; for although the hills are steep, they are not broken by great rocks; and the stones by which their surface is covered, are generally small detached masses.

Towards the roots of the hills, again in many places the rocks are absolutely devoid of visible stratification.

The great mass of these hills consists of what appears to me to be the variety of Trap, called *Whinstone* in Turton's translation of the Systema Naturæ, (vol. 7, p. 127); although I am not clear, that it is not a compact lava, (vol. 7, p. 128), between which stones I know of no proper limit. It is found in detached masses on the bank of the river at Rajmahal and Sakarigali; but both there, and in most other places, no appearance of stratification can be observed. Its horizontal disposition may however be very clearly discerned at the iron mine near Partapoor, in the division of Fayezullahgunj, where it forms the horizontal floor and roof, between which the ore is contained.

Very nearly allied to the above is what is called hornblende in mass, which differs chiefly in being much softer, although it still retains a great degree of toughness, and resists the action of the air much longer. It takes a tolerable polish, although inferior to that of marble, with which however it is often confounded. On account of the ease, with which it is wrought, and of its durability, this stone is in great request among the natives. At Paingti it is found in rounded masses immersed in a soft substance, evidently consisting of the less durable parts of a rock of the same nature, now gone to decay. In some places this rotten mass has lost all traces of its origin, and has become a deep red soil, in which masses of the hornblende are found imbedded. Masses of several feet in diameter and quite sound might be procured; but the natives content themselves with smaller ones, which they cut into the stones on which they grind the materials for making curry, and many other substances. On the hill named Taruya, near Paingti, has been a quarry of this stone, from which great quantities have been taken, it is said during the Mogul government. The place is conveniently situated, and very fine masses might be procured for building, no part of the rock having as yet decayed.

The two stones hitherto described, whin and hornblende, were by Wallerius classed together and called hornstone (*Lapis corneus*), and both the arrangement and nomenclature seem excellent, as both stones possess great toughness without being very hard, and as their colour resembles that of a

black horn. Modern mineralogists, however, in the progress of their science, which seems both in arrangement and description to be retrograde, have applied the name hornstone to other minerals, which have little or no resemblance to horn, and which are flint in the mass or rock. At Sakarigali, close by the edge of the water in the winter, is a curious horizontal layer of this stone not above a foot wide, but exceedingly difficult to break. It is filled with the exuviæ of a fern. It is divided by fissures into rhomboidal masses, from 6 to 12 inches in diameter.

A substance, which naturalists include among the clays, but called Khari by the natives, is very generally diffused through these hills, and several quarries of it have been, and still are wrought. When perfect, it is a substance somewhat like chalk, but is not calcareous. Women in many parts eat it, when breeding, as in Bengal they eat baked clay, and some of it for this purpose is exported to Moorshedabad. Boys when taught to write, rub it with water into a white liquid, with which they form letters on a blackboard. Native painters and gilders cover with this liquid the wooden work, on which they are about to operate. The best Khari is white, and although little harder than chalk, seems to be formed of siliceous stones in a state of change. Among these hills I have found no specimens of the flinty hornstone, yet I think it probable, that formerly much has existed, for every where there abounds a kind of imperfect Khari, which to sight has every external appearance of the real kind, but is too hard for use, and in fact is in an intermediate state between the proper Khari and flinty hornstone. Farther in a piece of this imperfect Khari, which I found on the road between Sripoor and Majhuya, are evident traces of vegetable impressions, which serves to connect its origin with that of the hornstone of Sakarigati above mentioned. Still farther in some pieces of imperfect Khari, I can trace the gradations from that stone to a kind of granular quartzose concrete, very common in these hills. Although the best Khari is white, yet much of a proper softness, as well as of the hard and improper kind, consists of various parallel layers of different colours, sometimes plane, at others very curiously waved. The colours are white, red and dirty yellow.

On a hill called Kharipahar, the farthest south on the

range, now described, is by far the best quarry. It is covered by a horizontal stratum of stone about three feet thick, under which it extends to an unknown depth; but in their operations the people have not exceeded six or seven feet. It is disposed in vertical plates from one to three inches thick, and separated by an ochraceous matter, among which I observed traces of mosses. The plates run north and south, and are of various shades of white, but the whitest and softest alone are selected for market, and freed from ferruginous matter. This Khari seems to be what naturalists call a porcelain clay, and of very fine quality, and perhaps as ballast might be sent with advantage to Europe. This quarry has been long wrought; and although situated on a hill belonging to the southern tribe of Mountaineers, and cultivated by them, has been considered as the property of the Virbhum Rajas, and on the sale of their estate went, as a separate lot, to Lala Gourhari, who pays for it 29 rupees a year. He sometimes has wrought it on his own account, and sometimes has let it to a manager. Whoever works it, gives to the hill people, who quarry, $2\frac{1}{2}$ Sers of rice for each ox-load of *Mans*, and this he sells at Moorshedabad for about $1\frac{1}{2}$ r. He annually digs about 1000 *mans* ($58\frac{1}{16}$ s.w. a ser), each weighing rather more than 60 pounds.

About three miles farther north, on a hill called Porgang, is another quarry of Khari, which I did not see. When I was in the vicinity, in Dec. 1810, it had been only lately discovered, and for about six months, during which 500 *mans* had been procured. At Mansa Chandi, a small hill near Phutkipoor, was a mine of Khari, which had been dug from a kind of sloping gallery running through a curious argillaceous stone, that will be afterwards mentioned; but the deity of the hill, about 40 years ago, was supposed to have taken offence at the people prying into her secrets and the work was stopt.

On the hill called Gadai Tunggi at no great distance from the above, and belonging to the northern tribe of Mountaineers, is a fine quarry, now wrought. The hill forms the NE. corner of the range overlooking Rajmahal, and consists mostly of whin, but the surface in some places is covered with shaggy fragments, that appear to me to have undergone the action of fire. The Khari is only covered by red earth from 18 to

24 feet thick. Through this earth the workmen dig a sloping passage, open above, and perhaps four feet wide, until they reach the Khari, when they dig a gallery into this substance, and take out as much as is wanted. Every year this must be repeated; as in the rainy season the water fills up the passage, and brings down the roof. A merchant hires the hill people to work, and, on account of the risk, gives them four anas a day. The Khari here is softer, and more unctuous than at Kharipahar, and being mostly in layers of different colours, is chiefly used as a medicine. In fact it is what naturalists call Bole, or perhaps Lemnian clay; for in water it does not fall to powder. On one piece I saw somewhat like the appearance of a bivalve shell, but, if such, it was so much decayed, as to render its nature uncertain.

The last quarry, that I shall mention is on the hill called Modiram, which is a little south from Kahalgang, and forms the north-western extremity of the range, which I am now describing. This quarry is a porcelain clay, being of a less unctuous quality than the last; but on being put into water, it falls instantly to powder. It is not however so pure as that of Kharipahar, being less white; but its colour is an uniform pale ash, nor is it intermixed with ferruginous matter between the layers; and being close to the river, its price at Calcutta might be a trifle. It has been wrought in two places, pretty high up the hill. The stratum in each has been from three to four feet thick, perfectly horizontal, and extending into the hill for an unknown length. The roof and floor in both are imperfect harsh Khari. The natives dug into the quarry, without leaving pillars, to support the roof, until that fell. About three years ago, they went to the upper quarry, now wrought, and have made a large excavation, perhaps 20 feet each way, and they will continue to enlarge it, until the roof falls, when they will look for some other place. The leaving pillars to support the roof, is a mystery far beyond their present attainments in the art of mining; and, when mentioned, was received with numerous frivolous objections.

Very nearly allied to the above Khari, and frequently indeed forming alternate layers in the same mass, of the more imperfect kinds, is the strong substance called by the natives Geru, which differs only from Reddle in being harder. It has not been found in larger masses, and is in general so much

intermixed with matters of another colour, to which it firmly adheres, that it is never sought after in quarries. Small fragments, that are found scattered in the beds of torrents, and which, in the progress of decay have been separated from the other matters, with which they were united, are sometimes collected near Kharipahar, and used as a paint, for which they seem well fitted.

I have already said, that some of these Kharis probably owe their origin to sand-stones, and of these there are in this district a great many. Some are horizontal, and of these some seem to be composed of the debris of siliceous rocks united together, partly without any visible intermediate cement, as on the ascent to Kharipahar, and partly by a cementing matter, in which little masses of quartz are thickly interspersed, as the stratum, which covers the quarry of Khari on the same hill: others again seem to be the mere sand of the river united by some unknown process of nature, as at low water mark under the hill at Paingti. In other sand-stones however there is no appearance of stratification, horizontal or vertical; and such seem to me to be granitic rocks in a state of decay. The various stages may be traced at Patharghat, under the temple of Bateswar, and the most complete specimen may be observed on the Pirpahar, which is a few miles above Rajmahal.

Sand-stones in many parts of the world form the best material for building; but in this district, so far as can be judged, from, what appears on the surface, they are of little or no use. The only one, that seems to have been wrought, is on the face of the hill above Patharghat, where the edge of a horizontal stratum of concrete siliceous stone has been smoothed, and carved with numerous figures, probably of considerable antiquity. The stone is certainly very ill fitted for sculpture; but seems to resist the weather, and probably would answer well in building. A stone of a similar nature, but much more perfect, is found on the summit of Kangreswarikatok, which I take to be the crater of an extinguished volcano; but its situation is too distant from water carriage to admit of its being used. Besides the granites and vertical strata in a state of decay, I must mention, that under the northern and southern extremities of this range, at Patharghata and Kharipahar, there is large grained grey granite

with blackmicaceous or shorlaceous spots. At Patharghata the rock is washed by the Ganges, and fine masses might no doubt be procured. In the very southern extremity of the division, on the Duyarka river, is a fine rock of solid granitel consisting of black shorl with many small specks of white quartz. It may be doubted however, whether any of the primitive rocks form a part of this eastern range, as they are found just on its extremities, and may belong to adjacent mineral structures.

I here observed several breccias, with an argillaceous cement, containing rounded nodules of different kinds. One of these was in the bottom of the cavity in Kangreswarikatok, a place, which I take to have been the crater of a volcano. Another was on the hills between Phutkipoor and Mansa Chandi, which consists chiefly of what appears evidently to me to be a slaggy matter, that has undergone the action of fire; but, before I proceed to treat further on such slags, I must observe, that south from Mansa Chandi, at Jajpoor on the borders of Virbhum and Murshedabad, there is a hill, which consists chiefly of a clay readily cut with a knife; but which on exposure to air becomes somewhat hard, and is evidently of the same nature with the brickstone of Malabar, which I have described in my account of Mysore. It is however vastly inferior in quality. This clay has a very strong resemblance to the slaggy stone of Mansa Chandi, and some parts of it, that have hardened into stone, are scarcely distinguishable, except by wanting the slaggy appearance. They must however be considered as a kind of breccia, as they contain certain ferruginous nodules in an argillaceous cement. To return to the slaggy matter, which I consider as having undergone the action of volcanic fire; I cannot say, that I saw it any where, very decidedly, forming great masses like currents of lava; but on a great many places, I found it in detached blocks lying on the surface; such as on Pirpahar near Rajmahal, on Chaundipahar, on the road between Sripoor and Majhurya, and on different parts of Kangreswarikatok, which I consider as the old crater. On Mansa Chandi and Gadai Tunggi, I am inclined to think, that the masses were united into solid rocks; but, without digging, that could not be ascertained. On the edge of what I took to be the crater of Kangreswarikatok, I found a stone, which appeared to me

to be volcanic sand conglutinated; and the resemblance between this stone, and the siliceous concrete, that is often incumbent on the Khari, is very strong. This, together with the circumstance of the vein of Khari contained in the slag of Mansa Chandi, seem to imply an extension of the operations of fire over the whole of this mineral division of the district.

I have said, that Kangreswarikatok, on the western extremity of this range towards Parsanda, appears to me to have been the crater of a volcano. It is a conical hill about 300 feet in perpendicular height, and very steep on all sides. On reaching the summit you find, that it consists of a great cavity surrounded by a thin ledge, and descending to very near the level of the plain. The ledge now is of unequal heights, having in some places given way, especially towards the east, where a gap, about 30 yards wide at the bottom, gives access from the outer plain with very little ascent, and allows the water from the cavity to escape. Towards the summit the inner surface of the ledge consists of abrupt rocks, but the bottom is filled with the debris of the portions of the ledge, that have fallen. Much slaggy matter is to be found both on the outside of the hill, and in the bottom of the cavity.

I was informed by Isfundiyar Khan, a fine young man, assistant to the Suzawul, who manages the hill tribes, that about five years ago he heard of a smoke, that isued from a hill named Chapar Bheta, about seven coss SE. from Karariya. He visited the place, which was not hollow, and consisted, as usual of earth mixed with a great many fragments of stone. In the day it was not luminous; but a thin smoke issued continually from a space about 8 or 10 cubits in diameter. He heard, that in the night it was luminous, but he did not see it in that state. On throwing wood upon the hot place, in a few minutes it took fire. These appearances continued for about three years, and then stopped.

In this range of hills I saw no traces of pyrites, coal, nor other inflammable substance. I have however been informed, that at Motijharna, on the hills near Sakarigali, there is a stratum of coal; but this information I also received long after I had been in the vicinity, and from a person, on the accuracy of whose accounts, I had several opportunities of knowing, that no reliance could be placed. Besides the slaggy detached

masses, that are scattered over the surface of this mineral range, there are two other classes of sporadic bodies, that are very common, not on the higher hills, so far as I saw, but at their roots, or on very low hills, or very often on the plains, that are interposed.

The first of these sporadic masses, that I shall mention, are siliceous, and are usually found scattered over surfaces, intermingled with fragments of whin, slag and imperfect Khari, and I suspect owe their origin to these bodies under a fusing heat. I found them at the bottom of Gadai, Tunggi, and Chaundi, near the iron mine of Partapoor, but above all on the road from Sripoor to Majhua, for almost the whole of its extent, which is about 14 miles, just in the centre of the northern part of this mineral range. Many transitions, or intermediate states, between the three substances, to which I have above alluded, and the more perfect siliceous nodules may, I think, be observed. When perfect, they are more or less diaphanous, or even transparent, and many of them are crystallized. Some of their substances are uniform, others are in various coloured layers, but in general without the smallest interruption of continuity. These layers are sometimes parallel, sometimes concentric, and several nodules with concentric layers are often included in one mass. Many of the masses are covered with stellated pits, as if they had formerly been corals; but the crystallized internal structure of some, that are thus pitted on the surface, seems to prove, that the appearance is not owing to the impression of animal exuviæ. The crystals are very various. In general they are clusters covering the surface; but in others they are confined between parallel plates; while in others they shoot from the inner surface of a smooth cylinder, and fill its cavity; finally in others they form through the substance of the nodule very curious angular cavities.

The other kind of sporadic masses, scattered on the surface of this mineral tract, is calcareous, and consists of nodules called Ghanggat. In some places these nodules are small, lie on the surface, so as to cover it entirely, and prevent vegetation. In others they are imbedded at some depth in a thick red soil, through which they are scattered at various depths. Their surface is white, and very irregular, and their shape is very various, often branching out like corals. They

are exceedingly hard, and within of a compact structure, and are entirely similar to the calcareous nodules found in the south of India, which I have described in my account of Mysore. In the interior of the district they are generally found on the surface; but towards the banks of the Ganges are most usually immersed in the earth, and in both are used for making lime; but it is of an inferior quality, and is not white nor fit for the outside plaster, with which walls are encrusted; but answers well enough for mortar to connect the bricks. On the hills of Paingti and Sakarigali considerable quantities are burned.

This calcareous matter seems to me to be a kind of tufa, and to have been once in a soft state. On these detached nodules indeed no impressions can be traced, and there is strong reason to think that they are now forming, as it is alleged by the workmen, that the same earth from which they have been taken, after a lapse of some years, is found to contain new ones. But farther, the very same calcareous substance, of which these nodules consists, is found in very large solid masses, in which it seems to have flowed over the surface of the stony matter, and to have involved many detached portions, or to have lodged on the surface of a rock, into the crevices and pores of which it has penetrated, so that the two masses cohere. The external surface of such masses is as unequal as of that of the nodules, and resembles that of some corals.

At Paingti two very distinct kinds of this tufa in mass may be traced. One exactly resembles the stone of Manihari described in my account of Puraniya, and which, when I wrote that, I considered as a porphyry changed into calcareous matter; and in fact it so exactly resembles the argillaceous breccia found in the hills south-west from Phutkipoor, that I have very little doubt of its having been once of a similar nature. In this are involved many masses of the hornblende in mass, which I have mentioned as constituting the greater part of the hills near Paingti. The masses of hornblende are of various sizes, from that of an apple to that of the head, and have been rounded by the progress of decay, before involved in the calcareous mass. The other kind of solid calcareous mass found at Paingti consists of the common tufa, involving pebbles of various natures, but mostly of the

Geru, or indurated reddle, that I have formerly mentioned. At Patharghat, again the same calcareous substance has flowed over a stratum of the red concrete sandy matter mentioned as found there, and entering its crevices, has united with it into one mass.

This calcareous matter at Paingti has also formed a very different substance from the above-mentioned tufa, or at least has in decay suffered a great change of appearance, forming a friable granular substance; but it retains traces to show that it has formerly resembled that, which I suppose to have been changed from the argillaceous breccia. This is a very considerable mass, into which the cave under the old Mudursah, described in the topography, has been dug.

In this portion of the district the quantity of metallic matter in the form of ore is not very considerable, and it is iron alone that has been discovered. The richest mines of Virbhum are close adjacent to its south-east side, and probably are connected with it in mineral affinity, for mines were formerly wrought at Virkati in Suttangunj, and at Kalidaspoor in Ambar, both on the eastern side of this division; but these have been abandoned, and are now entirely choked, so as to be inaccessible. The former were situated in a stratum strongly resembling the indurated clay of Jaypoor abovementioned; and at Jaypoor I found plates of iron ore, forming a mass contiguous to that clay, and separated from each other by argillaceous matter strongly impregnated with iron. They are not attracted by the magnet, have a somewhat conchoidal fracture, very fine compact grain, no lustre, a very dark reddish brown colour, and red streak.

The finest iron mine in the district is on the hill named Ramkol, a little south from Pantapoor, which I have already had frequently occasion to mention; but this also has been abandoned, from the slothfulness of the people. The mine is a horizontal stratum, some way up the hill, running to an unknown extent between two solid masses of whin or trap, which compose the hill. The stratum of ore was said to have been about seven feet perpendicular thickness; but, having been wrought exactly in the same manner as the quarry of Khari on Modiram, the roof has fallen, and the exact dimensions cannot be ascertained. The whin immediately adjacent to the ore is decayed, or as the natives not unaptly say, is

dead, which rendered the precaution of pillars still more necessary. The ore is of two natures. In the upper part of the stratum it is softest as in a state of decay, is called Laliya, and is attracted by the magnet. In the under part it is harder, is called Kariya, and is not attracted. This is said to be the best ore, although it would appear to be specifically lighter, and should therefore contain least metal. Both are black with a common lustre, and contain small grains and dots, which to me give an appearance of its having undergone fusion. This is probably the only mine in the district which Europeans would consider worth working.

In this part of the district, as well as in the third of its mineral divisions, there is a very common appearance, which I think may possibly arise from ferruginous vapours issuing from the earth. In certain places all the fragments of stone and pebbles, that are lying on the surface of the earth, are covered with a kind of brownish enamel, quite thin and superficial. The stones thus covered are all of different kinds, nor does any one in the same space seem to escape, while similar stones at a little distance, are in no manner affected.

In September 1810, at Masdharipahar, about 10 coss east from Kalikapoor, in the territory of the northern tribe of mountaineers, a considerable space of the surface of the hill, said to have been about 40 yards each way sunk downwards, leaving a cavity 10 or 12 cubits deep. The cavity at first was filled with water, but soon dried. The soil was a red clay mixed with many fragments of stone. The intermediate country was so inaccessible, that I could not find means to visit this curiosity.

Minerals of the western range of hills.—In the former division I have said, that the most predominant rock is of the nature of whin or trap, and quartz is there rather an uncommon ingredient, at least in masses of a great size; but here a large proportion is quartz, and a still greater kind of rude jasper, or petrosilex, called hornstone by later mineralogists; and these two siliceous stones run so into one another by various gradations, that it is difficult, if not impossible to say, where the one begins, and the other ends.

It is, I imagine, difficult to say, that these hills are in any degree stratified, although they sometimes assume an appearance of that form. In general the siliceous rocks are inter-

sected by a vast number of fissures horizontal and vertical, cutting them into masses approaching to the form of cubes and parallelopepids; and, when they are exposed to the weather in a state of decay, these masses divide into layers somewhat like those of wood, especially if the mass is exposed on an abrupt vertical surface; but if the surface exposed is horizontal, and level with the earth, the layers more resemble slate. In some places the vertical fissures, extending the whole depth of a perpendicular rock, give somewhat the appearance of basaltic columns, which may be especially observed in the magnificent recess called Marak, about 15 or 16 miles southerly from Mungger; but in fact, so far as I observed, there is nothing really columnar in the district. These hills are particularly distinguished from those of Rajmahal by their rugged nature, vast masses of naked rock projecting everywhere on the surface, and forming precipices of great height and abruptness.

The form which the greater part of this siliceous stone assumes, is that which I have called rude jasper, or petrosilex, the hornstone of modern writers, for although these stones are considered as different, yet in the specific characters which are given, there is, as often happens, no real difference. If we take the character of Wallerius, that petrosilex is found only in veins, or detached masses immersed in rocks, and that jasper forms whole rocks, then undoubtedly our rock is a jasper; but it in general departs very far from the appearance of what is usually called such. It is a rock striking fire copiously with steel, with a large conchoidal fracture, forming when broken sharp edges like a flint, and its fracture has a rough, earthy appearance, being composed of very fine grains. In most parts it is of different shades of white or ash colour; but in others it inclines to livid, and still more often to red, but it is seldom that the redness extends over a whole rock, it is generally confined to layers alternating with others that are parallel and white, or it is confined to spots or flakes on a white ground. Such more resemble the stones commonly called jasper; but whether it could be wrought, or take a polish, I cannot say, having been unable to procure a workman.

This jasper or hornstone sometimes has larger grains, so that each is very distinguishable to the naked eye, and then

it approaches near some of the quartz, which becomes granular; but there are other stones, which are a kind of intermediate between the two species, where a mealy or arid quartz approaches very near to our jasper, and there are still others which would seem to be composed of small portions of the two stones huddled together, and firmly united to form, what naturalists call an aggregate, as will be afterwards mentioned.

The quartz, in its most perfect form, consists of a substance approaching to glass, the conchoidal appearances on which, when broken, are very minute, and are known to differ from the former by every one who has taken the pains to compare the appearance of a piece of broken glass with that of a flint. The quartz, of which also there are many rocks, is sometimes almost pellucid like glass, sometimes white, sometimes red, or stained with red just like the jasper, and sometimes livid. Most of it has a fat unctuous appearance; but some of it approaching to the jasper, has dry earthy-looking particles; but, when broken, wants the large convexities, that distinguish that stone. Again, other portions consist of small grains, united together, and some of these have the fat appearance, while others in the same stone are mealy, and thus form what the mineralogists call an aggregate. The quartz again is very often mixed with extraneous matter, and especially with what is called mica, which shines like gold or silver. When this is in very small quantities, thinly scattered through the body of the quartz, the rock may be considered as simple; and among the whole quartz of this division very few masses of any size could be found, in which a few specks of mica might not be shown; but, when the stone consists of some particles of quartz and others of mica heaped together, and closely united, these particles form what is called an aggregate, and I shall proceed to treat of these, after mentioning, that mere quartz is so full of fissures that it does not cut for building. The fort of Gidhaur is indeed, in a great measure, built of it, or of the rude jasper from the adjacent hill; but the masses have not been squared by the mason; the parallelopepids, as rudely formed by nature, have been employed.

To return to the aggregate stones, both what I have called granular quartz, and granular jasper petrosilex or hornstone,

may be considered as an aggregate; although it is usual to confine that term to rocks, in which more than one kind of matter has been aggregated. When the stone is compounded of glassy quartz, intermixed with mealy quartz or hornstone, which in such cases I do not know how to distinguish, the term will be more readily admitted. In this part of the district there are many such rocks, and they are sometimes coloured in the same manner as the jasper. In some cases the mass consists of thin alternate layers of this aggregate, and of simple fat quartz, as on the detached hill called Khejuri, a little south from Tarapoor.

I have already mentioned, that large masses of quartz, which do not contain any mica, are seldom found; but, when the mica and quartz are, as it were, intimately combined in minute parts placed parallel to each other, they form a stone which has been called schistose mica, and on the hill Rauta, a part of the transverse chain reaching to Jathaurnath, may be found stones in all the intermediate stages from pure granular quartz to the perfect schistose mica. A little east from Rauta, near a hill called Barai, this last substance is found in a considerable mass, forming a small hill called Barapahar, and is wrought for making the stones of hand-mills. It is by the natives called the Dudi stone, and is divided into irregular trapezoidal flags, separated from each other, first by vertical fissures, which run east and west, at from two to four feet from each other; secondly, by other vertical fissures which cross the former at right angles, generally at greater distances; and finally by horizontal fissures, at the distance of from six inches to one foot; but these flags are so much shattered by subordinate fissures, that solid masses, fit even for making the stone of a handmill, cannot be every where procured. This stone cuts readily with a chisel, and does not readily tarnish in the air. It has a pale greenish hue from the mica, perhaps approaching somewhat to the nature of chlorite. In some places it is stained red. The same kind of stone is found at Tahuyar Nagar Ghat, in the same vicinity, but it is not wrought.

Where the aggregate consists of two distinct matters, mixed together without any apparent order, it is usually called a granitel, and some such are found on the hill Rauta above mentioned, especially one seemingly composed of quartz

and chlorite; one composed of black very heavy shorl, or perhaps micaceous iron ore, with small spots of quartz; and finally one composed of white quartz, with a smaller proportion of the same black matter. These latter aggregates may be perhaps considered as adventitious in this division of the minerals, as they are on the boundary of a territory abounding in such, and quite different from the general mass of which I am now treating.

The only one which I consider as properly belonging to this mineral range, is a stone composing the small hill called the Kamuya (working place) of Laheta, 15 or 16 miles southerly from Mungger. It has been long wrought for the stones of hand-mills. The quarry is on the southern declivity of the hill, runs nearly east and west, and has been opened in different places for a considerable extent. The excavations are now pretty large. One of them, the largest that I saw, might be 200 feet long, 20 wide, and 12 deep; but so irregularly and unskilfully wrought, and so clogged with rubbish, that the proper extent of good stone is not readily determinable; and this good stone is bounded on each side by kinds, which in the eye of the mineralogist, scarcely differ; but which the workmen reject as too hard and difficult to work. The workmen take a piece suitable for their purpose, wherever they can find it most easily, cut it into shape on the spot, and then look for another, until the whole quarry is so filled with rubbish that no more mill-stones are procurable. Pioneers are then employed to clear the quarry. This is also choked with large masses, which the workmen avoid as much as possible, as being troublesome to break. Fine stones for building might therefore be readily procured, and it seems to be an excellent material, which cuts readily with a chisel. It is an uniform aggregate, without a tendency to schistose structure, and consists of grains of glassy quartz, united by a greenish grey substance, which has no lustre, and might be perhaps considered as of the nature of powdery quartz or hornstone; but its colour is against that supposition, and in many places, I think, I can trace the foliated appearance of mica. It contains some small red spots, which seem to me to have arisen from the iron of the mica when it is decayed, having collected in the form of ochre. If wanted for building, the part of the stone above

the quarry, which is rejected by the workmen, as wanting fissures to facilitate its division, and by them called Korra, would be found the best, but its distance from the river is perhaps too great.

The siliceous matter of this division of minerals also has some tendency to form the kinds of clay called Khari, of which there is a considerable quarry on a hill south-west from the hot springs of Rishi Kunda, but which I could not visit. It is of an uniform bluish grey colour, but becomes white when powdered. It has a soft greasy feel, does not readily fall into powder when put in water, nor does it adhere to the tongue. It is chiefly used for writing and painting. From the unctuous nature of its feel, this might be suspected to belong to a class of minerals, that will be soon mentioned; but I think, that on the banks of the Mon, near the hot springs of Bhimbandh, I found the petrosilex in a state of decay, advancing towards the formation of such a substance; and at Amjhor Ghat, nine or ten miles from Mungger, I saw a red grained siliceous aggregate, evidently in part changed into a kind of Khari, called there Parori Mati, which is used by pregnant women as a medicine.

But farther, a Khari used in writing, is found on a hill called Geruya. It is a stratum of an unctuous substance, which cuts smooth with the knife; and although on the face of an arid hill, retains some moisture, even in March. When dried, it adheres to the tongue, and instantly, on being put into water, falls to powder. It is of a fine white colour, veined and spotted like the siliceous rocks, between which it is found. These rocks have a strong resemblance to the argillaceous breccia, mentioned in my account of the first division of minerals, as being found near Phutkipoor; but its cement is most evidently siljceous, and it contains veins and nodules of quartz, as well as nodules of other substances. The whole has more or less of a slaggy appearance, and some of it has, in my opinion, most clearly undergone the action of fire. There is, however, nothing about the hill that resembles a crater, and it is quite sporadic, in the midst of the third mineral division, near Jamdaha, on the left bank of the Chandan. I am however induced to consider it as a detached portion of the second class of minerals, from its resemblance to the hill named Katauna. This hill Katauna

is situated a little south from Thanah Mallepoor, in the centre of this mineral division, although it belongs to a detached portion of the judicial district of Ramgar, which is surrounded by Bhagulpoor. There is no Khari on Katauna, nor has it, so far as I saw, any appearance of a crater; but its stone is exactly of the same nature with that on Geruya. Notwithstanding the copious warm springs which it contains, these are the only traces of volcanic fire that I have observed in this mineral division.

The soft matter called Khari, formed of the siliceous rocks hitherto mentioned, leads me to speak of a softer class of stones, which occupies much of this mineral division, although by no means so much as in the first described portion of the district; nor did I here observe any whin; they are all of a softer nature, although many of them are abundantly tough, and difficult to break with a hammer. Commencing a little south from Mungger, and going south almost to the parallel of Kharakpoor, and then turning west to the banks of the Kiyul river, is a long uninterrupted hill. On both sides it is siliceous, and in one place where I crossed it, the siliceous matter is no where interrupted; but in every other place which I had occasion to observe, the centre of the hill seems to consist of a much softer material.

One of the best of these stones, is a very fine grained hornblende in mass, containing small crystals of the same matter, and of a greyish black colour. There is a good quarry of it near Masumgunj, where a few workmen have been long employed in cutting blocks, from whence images of Siva are finished at Mungger, and sent all over Bengal. Very nearly allied to the above at Amjhor-ghat, a very little south from the above-mentioned quarry, I saw large rocks of a fine silky lustre, and consisting of parallel thin layers of different shades of grey, but having nothing schistose in their texture. I found detached blocks of the same at Amrakol, south-west some 10 or 12 miles.

At the same place I found detached masses of a stone, which differs only from the former in its layers being of different shades of red and white. I nowhere saw the solid rock of this stone; but it is probable, that there is such in some place of easy access; as two of the gates at Mungger, have been in a great measure faced with it, and have been orna-

mented with many foliages cut in relievo. It does not take a finer polish than the hornblende, and does not resist the action of the air nearly so well; but from its colours it is more beautiful, and fit for buildings. In this stone had been imbedded many small cubical masses, but they were in such a state of decay, that I can form no conjecture concerning their nature.

By far the greater part of the stones of this class, that I saw, were, however, schistose or slaty, but none of them, at least by the native artists, that I tried, could be split sufficiently thin for roofing slates. Some of them are, perhaps, argillites, but the greater part is of schistose hornblende. The one that is in the thinnest plates, least silky, and freest from crystalisations, and that therefore is the nearest an argillaceous slate, has somewhat of a bluish hue, but in general they are black, or intensely dark grey, with a silky lustre, and sometimes of a fibrous as well as of a slaty texture; and most of them contain small plates, I presume, of hornblende. They take an imperfect polish; and, when rubbed by a pencil of the same substance, leave a grey streak, so that they might serve for keeping accompts. In many parts they are wrought by the natives, who form platters of them; or make slabs, with which they lay floors. In general the workmen content themselves with taking fragments, that have been separated from the rocks by the streams of mountain torrents, but in some places they have taken the pains to procure a smooth surface, and split masses from it, as required. In some places adjacent to these proper strata of slate, I observed schistose matter in decay, which appeared to me as a kind of transition between the slate and the adjacent siliceous rocks; for it was more harsh than the proper slate, and in some places showed a tendency to the conchoidal fracture. In some places these slates contain pyrites, but not in great quantity.

Very nearly allied to these schistose rocks are others of a similar colour, and silky lustre; but their structure is not at all slaty, and consists of a number of parallel fibres, strongly conglutinated. These are what I presume some naturalists call unripe asbestos. In some places it is disposed in thin parallel layers alternating with white quartz. It is not applied to use. At Kaha, on the Mon river, I observed a bed of a

black talcose matter, with a silky lustre; and, except where the river had laid it bare, enclosed on every side by siliceous rock. Mica, which serves as a substitute for glass, in its shining sppearance is nearly allied to the above; and, as I have mentioned, is very generally diffused through the masses of quartz. In some places I found it abundantly transparent; but the plates were too small for use. Near Ghoramara, however, I learned that there was a place called Abarak, the name which the natives give to this substance; and in passing it, some of my followers found pieces tolerably large, which, with the addition of the name, induces me to think that the substance is procured from thence, although this was denied by the natives. The only stones of this portion of the district that remain to be mentioned, are the calcareous. The detached calcareous nodules called Ghanggat, and mentioned in the former division of minerals, are in this also very common, and need not be again described. The calcareous matter in mass is of two kinds, both very different from that of the first division. One called Leruya, is on the border of the Kamgar district, in the channel of the Ulayi river, and is said to be a small rock; but I did not see the place, nor can I judge of the extent of calcareous matter. It is a white marble, with small crystalisations confusedly heaped together, and intermixed with a little yellowish green mica, so that it must be considered as an aggregate. It takes a polish; but whether large blocks could be procured I do not know. The other calcareous matter in mass is called Asurhar, or Giant's bones. The greatest quantity is found at a place, in the centre of the hills, called Asurni, or the female giant. As the lime, produced from this substance, is whiter and better than that made from the nodules, a great part has been removed. It occupied a space on the surface of the declivity of a hill; about 40 or 50 yards in length; and from the bottom of the hill extended upwards from 10 to 40 yards, and seems to have formed a crust from 2 to 3 feet thick, covered by a thin soil filled with loose masses of stone. It has evidently been fluid, or, at least, gradually deposited from water, as it has involved many fragments of stone, some earthy matter, and a few univalve shells, of a species with which I am not acquainted, and cannot therefore say whether they are a marine

or land production.* The masses of stone that have been involved, vary from the size of the head to that of a walnut, and the Asurhar, or calcareous tufa, does not adhere very firmly to them, so that in breaking, the mass being very hard, these nodules are generally shaken out. Near the quarry I saw no rock; but all the fragments involved, and those under the calcareous matter are of a dark-coloured siliceous matter. In this place I saw appearances that in some measure justify the native name, for one piece of the Asurhar contained what had very much the appearance of a flat bone, with a process projecting at one end. I also observed a curious impression, a semicylinder about 3 inches in diameter, and 18 inches long, not quite straight, and exposed to view, as if, by breaking the rock, the other half of the cylinder had been removed. The surface of the cavity was wrinkled with transverse folds, like the inside of an intestine; but may have possibly been the bark of a tree, although I have seen no bark with such wrinkles. I rather suppose, that this has been the impression of some marine animal. The greater part of this Asurhar, as I have said, has been burned by Mr. Christian, a Polish merchant of Mungger, who, I am told, owing to the expense of carriage, did not find it advantageous. His overseer gave me a piece of it crystalized, which differs in some respect from any calcareous spar that I have seen. I myself found no crystalized matter in any of the Asurhar. This substance is also found close adjoining to the hot sources of the Angjana river, and by the natives has been wrought to a trifling extent. It is in a stratum about a foot thick, lying on loose siliceous stones, to which it adheres, and is covered by about a foot of soil, mixed with stones. So far as I saw, it contains no animal exuviæ. On the stones, through which the hot water issues, both at the sources of the Angjana and at Bhimbandh, there adheres a tophaceous matter, so like this Asurhar, that I at first sight concluded it to be the same; but on trial I found that it does not effervesce with the nitric or muriatic acids, and is probably of a siliceous nature.

I have already mentioned the pyrites found in the slate, and they seem to be martial, but the quantity is very small. Among this class of minerals, the only iron mines of which I

* I have since found these shells in the rivers of Gya.

heard are in the ridge, which extends east to Jathaurnath; and as they are on the borders of the third division, which abounds in similar mines, I suspect that they in fact belong to this division, and one description may serve for both.

Minerals of the southern central division of the district.—This division, as I have said, contains in its centre one detached hill, Geruya, of a nature which seems to belong to the class last described; but as the great predominant features of that division were hornstone, or quartz, and stones approaching to hornblende in their nature, so in the division which I am now about to describe, the grand predominant feature consists of aggregate rocks, composed of felspar, or shorl, intermixed with quartz, and sometimes with mica; nor in the whole, did I see one rock of hornblende, either in mass or schistose, nor any one even approaching to these in nature. This division also abounds in iron mines, and what I have called shorl may, I suspect, in many cases, be rather what is called black micaceous ore, and its separation from the other ingredients of the compound rocks may give rise to the iron mines.

Although these aggregates, containing felspar or shorlaceous matter, are the great component parts of the division, quartz is also very common, not only forming parts of the aggregate, but also forming alternate parallel layers in the same rock, and even whole strata. I no where observed any thing like hornstone, or rude jasper, except on the hills, by which the whole civil district is skirted towards Virbhum. I crossed these only in one place, between Dumka and Chandrapur, and therefore cannot speak with precision on the subject. There, however, although the greater part of the rocks were granitic, I found a granular reddish hornstone, exactly resembling many in the second division; and I suspect that a second long chain of hornstone projects from the east side of the rocks of that division, and passes by Baidyanath and Tiyur, in Virbhum, to the hill in question.

In the well-defined parts of this third division, the rocks seldom rise into bold broken precipices, although in a great many parts they come to the surface; and in the channels of torrents have generally been laid bare. Their internal structure cannot, however, be so easily traced, as that of the second division, but still it may readily be perceived that it is strati-

fied, for in some places I traced the same species of rock for a great way in one direction, while in the space of a few miles, crossing that direction at right angles, I observed a great number of different kinds, some of which reached a considerable way, while others could be traced in only one place. This implies that the strata are vertical, and that some of them are very wide, while others are narrow. The general direction of the strata seemed to run easterly and westerly.

In some of these strata the component parts were pretty uniformly scattered, thus forming granites and granitels, according as they contained 3 or only 2 ingredients; but in by far the greater number certain plates or flakes, as it were, contained a greater proportion of one ingredient, and certain portions a greater share of the other, forming thus what by some is called Gneiss. The length of these plates is always disposed parallel to the general direction of the stratum, and the edges are vertical, or nearly so. There were also other stones, in which the component matters were disposed in what may be called striæ; that is, a great proportion of one of its component parts run horizontally through the others in lines parallel to each other, and to the direction of the stratum. Such stones have also been included under the name of gneiss.

In many of these stones may be occasionally found vertical layers of white fat quartz, running parallel to the stratum, and entirely separating one part of the aggregated matter from the other, without producing the smallest interruption of substance; nor is the stone more easily broken there than any where else. In these stones, when entire, there is nothing like a schistose, or striated fracture; but in a state of decay, if exposed to the weather in certain situations, especially so that the rain may lodge on the surface, the stone gradually splits into thin plates like slate, and this seems to happen as readily to pure quartz, or to perfect granites and granitels, as to the gneiss. In other cases again, especially where blocks have been detached, the stone decays concentrically, and, of course, losing its angles first, becomes a rounded mass. As none of these stones are applied to use, and are too far removed from the river to be thought of for carriage to a distance, I need not enter into further particulars; I have only to mention, that in Lakardewani, some of them, in a state of

decay, form what is called Makar Mati, and consist of grains of white quartz, mixed with a white powder, which appears to me to be the felspar and mica reduced to one powdery substance. This is washed from the quartz, and makes a white-wash for the walls of the houses, which, were it more generally used, would add much to the appearance of the country. It is most commonly found in iron mines, and its whiteness seems to be owing to the abstraction of the ferruginous particles, when these united in the form of ore.

It must be observed that in the decomposition of these aggregates the quartz is the part which resists destruction by far the longest, although it subdivides by numerous rents in all directions until it is reduced to sand. In many parts of this division the surface is covered with such sand intermixed with fragments of half decayed granite and masses of quartz from veins not yet reduced to sand or gravel, while the felspar has been totally, and the mica has in a great part, been washed away. Proper mica is indeed very indestructible, and broken into small portions remains for ages intermixed with the quartz in sand, but the black shorlaceous matter of this division seems to yield more readily than even the felspar. Here also there are two kinds of calcareous tufa, the Ghanggat and Asurhar. The former is exceedingly common, generally in small nodules scattered on the surface. The Asurhar, so far as I could learn, is found only at one place, the fork at the junction of the Tapsitari with the Kurar, which is near Jamadha. It exactly enough resembles that of the source of the Angjana, and is covered by a little soil; but it is found on a level, and is intermixed with quartz, among nodules of which it has been deposited. Although it has been occasionally wrought, the depth of the stratum has never been ascertained, and the natives allege that the lower down that it has been dug, it has been found to contain less and less heterogeneous matter. I saw no traces of animal exuviæ, but I had an opportunity of seeing so little surface exposed, that it may very likely contain many.

In some lands disputed between Kadar Ali and his former vassal Rupnarayan, and situated near the five hills (Pangch Pahar), I was told that a mine of lead had been discovered, and that this had added much to the bitterness with which the dispute was agitated. The mine was said to have been

discovered by the priest of a village god, a man of very low caste (Mar). He conducted me to the spot and showed me a metallic vein, but I have heard it since alleged that I was intentionally conducted to a wrong place, and that both parties agreed to conceal the real mine; although in my tent even, I could not prevent the agents of the two chiefs from squabbling and worrying each other. This violence may however have been mere affectation, and what I saw certainly was not an object worth dispute, but the pertinacity with which the natives adhere to disputes concerning trifles is very great. I cannot therefore say whether or not I was shown the proper mine, I can only describe what I did see. In the first place it must be remarked that the ore is not that of lead, but the foliated sulphuret of antimony, which the natives call sorma. The priest showed me where he had dug an irregular trench, running from east to west, about 12 feet long, from two to four feet wide, and from one to two feet deep. In this space he said that he had found three ox-loads of the ore in masses from the size of a filbert to that of the fist, and on finding only small bits he had desisted from digging. He said that he found it intermixed with mouldering stone, but whether in a continued vein or in scattered fragments I could not understand. The ore he considered as lead, and had sold it as such to a merchant, who would no doubt sell it to the great, who stain their eyes with this substance powdered. The Gangue, or stone, in which the metal is found, is an aggregate rock of a palish green, or in some places of a rusty colour, and small grain. It is in general in such a state of decay that I cannot venture to guess at the nature of its component parts. In some places it coheres little more than sand, in others it is a soft stone. In almost every part of the gangue small detached bits of the ore may be found, and on digging and clearing away a part I found a vein about one-fourth of an inch thick, inclining from north to south at about an angle with the horizon of 50°, and apparently running east and west. The extent of the gangue I cannot state, as it appears on the surface at the place only where it has been dug. About 15 yards from the place, towards the south-east, is a rock of a very fine grained aggregate with a white opaque ground, and some greenish micaceous matter, probably a composition of felspar in decay with chlorite. In a torrent east

from the mine, and perhaps 30 feet perpendicular below the surface, are two decaying rocks, one a fine grained whitish granite with black shorlaceous specks, and I believe some small garnets; the other consists entirely of black shorlaceous masses united together, and of a foliated texture. The five hills are immense naked masses of granite, and may be considered as belonging to the mineral division next to be described, which extends obliquely to the south, as it advances east from Jathaurnath. Without digging at some expense, there is no saying how the mine might turn out, but there is nothing in its appearance to promise its being rich. A vein on the surface, thus suddenly diminishing, is, I believe, considered as a bad sign. Nor is a mine of antimony of any considerable value.

In many parts of this mineral division iron ore is found, but generally in such small masses that it would not answer for European manufacture, and the whole usually procured in a year would not perhaps fill much more than one of the Carron furnaces. Although the mining, or rather the gathering of the ore, is always conducted by the same persons, who smelt it and procure the charcoal, I shall defer giving an account of the processes until I treat of the arts, and shall here confine myself to an account of the mines. Adjacent to the branch of the second division, which strikes east to Jathaurnath, are several mines, at Kuji, Osla or Majra, at Belhar, Beldiha, Mongrar, Asnahatari and Rangga, where in all there may be 70 families that smelt iron. I had only an opportunity of examining the first mentioned place, but was told that the others were exactly similar. The smelters of Kuji winnow the sand brought down by torrents from the hills called Bara and Bharam, and during the winnowing very dexterously throw out the light siliceous matter, while the ore remains behind in small grains. On breaking these they appear of a black foliated texture, and are attracted by the magnet. The black iron ore in form of sand is found very common in some other parts of this mineral division of the district, especially after rain in the torrents of Lakardewani, but although it approaches very near the above ore, and only differs in its grains being rather smaller, it is in general neglected, yet these small grains found on the surface are generally admitted to make the best iron. The pebbles found intermixed with

the ore at Kuji are mostly quartz, but I found some which consisted of quartz aggregated with the black shorlaceous foliated matter, which I suppose is the common source of the iron ore of these parts.

A little way south from Kuji is Paharidihi, from whence iron mines extend all the way to Chandan village along the west side of the Chandan river. In this space there are at least 150 families of smelters. At Pahari-dihi the people collect the ore from torrents, just like those of Kuji, but it is found in grains as large as barley. After separating the quartzose matter by winnowing, these grains are broken between two stones and again winnowed. They consist of the same black foliated ore as that found at Kuji, and are attracted by the magnet. At Sejuya, seven miles from Jamdaha, the ore consists of similar small grains, but it is found mixed with earth and pebbles, in veins running three or four feet under the surface. The people dig shafts about a cubit in diameter until they reach the vein, which is from one to two feet thick, and they cut out the whole as far as they can reach, or venture to go from the little shaft. They then make another, and thus proceed over the field. The substance taken from the vein is then dried and winnowed, and then beaten and re-winnowed, as at Paharidihi. A little south from Bhungri Simar I found the mine used by the smelters of that place, which is in the same line, and it differed in nothing from the mine last described, except that the metallic grains, instead of being mixed with clay, were contained in a white quartzose sand. Such is the nature of the mines on the west side of the Chandan river.

In the division of Lakardewani, on both sides of the river, are many mines; but it was said that there are only about 100 houses of smelters. Those of Nuni say that they discover the ore by observing some of it on the surface, and then follow the vein by digging little shafts, as I have before described. The veins are nearly horizontal, generally covered by three or four feet of soil and clay, and the sides are of the same; but under the vein are usually fragments of quartz, thickly imbedded in clay. These veins or beds are never known to extend more than a bigah (45 yards) in length, and seldom reach so far; they are from 1 to 1½ cubit in diameter, do not run in a straight line, and often send off lateral

branches. The veins are never found on hills, nor near solid rocks. The Makar Mati, or decayed aggregate rock, is often found in the vein, but always in small nests, seldom containing above two or three *mans*. The whole vein is not ore, this is found in masses, intermixed with clay, and sometimes with fragments of quartz. The mixed matter is taken out and dried, and then the earthy matter is separated by winnowing. The ore is then beaten small, and winnowed again, when it is fit for the furnace. The workmen are frequently interrupted by water, and have not attempted any means for draining their mines. The ore is reckoned of two kinds, Asul or principal, and Dusra or secondary. It is supposed that three parts of the latter give only as much iron, as two parts of the former; but it has never entered into the imagination of the workmen to ascertain the proportion, either by weight or measure. I examined a mine of the Asul ore belonging to the smelters of Pokhariya, about four coss north-west from Nuni. The ore is in irregular smooth concretions, from the size of a nut to that of a small biscuit, and is intermixed with clay and quartz, so as to form a hard substance that requires to be cut with a large chisel. The internal substance of the concretion consists of shining foliated black masses, much like that of the ores which I have hitherto described. It is attracted by the magnet.

About five miles west and southerly from Nuni I examined mines of the Dusra ore, belonging to the smelters of Chanda Bathan, in the Mauza of Pandoriya. The one consisted of grains like barley, mixed with clay, and internally of a very fine earthy fracture, and pale reddish brown colour. Their specific gravity is small; but the particles are slightly attracted by the magnet. At Gamra, south from Dumka, about six miles, I examined another mine of iron, which differed somewhat from the above. The ore was found in horizontal strata, not above a foot thick, and covered only by from 12 to 18 inches of a red clay soil. The miners said that they never had gone deeper, having in many places found abundance of the ore. This ore is in small masses, like those at Pokhariya, but its structure is like that of the Dusra one of Chanda Bathan. It is not however attracted by the magnet. These masses also, before they are put into the furnace, require to be broken and winnowed.

At Dumka I visited a mine of a very different description, and which might perhaps give a supply to a forge of some considerable dimensions; but it is not much valued by the natives, and has last year been deserted. For the space of about 40 feet square the people have made small excavations, and have taken out the ore to the depth of about a cubit. So far it consists of angular masses, from the size of the fist to that of the head, and compacted together; but the fissures are filled with earth, which renders the ore easily wrought. Below this depth the mine becomes more compact, and the natives neglect it, as too troublesome; nor has its thickness been ascertained. Neither has its horizontal extent been determined. Ore has been taken from the side of a tank, about 100 yards distant, and it is probable that the stratum extends at least so far. This ore has every appearance of a slag that has been in fusion, and is not attracted by the magnet. I saw nothing near it of a volcanic appearance; but it is at no great distance from the hills of the eastern mineral division, among which there seem to me to be many traces of volcanic fire. The reason of its having been deserted, seems to have been its hardness, and the size of the lumps, which, before they are put in the furnace, require to be broken to small grains, and to be winnowed. In this mineral division also, the enamel mentioned in my account of the first division, as investing pebbles lying on the surface, may in many places be observed.

Minerals of the northern intermediate division.—The proper minerals of this division, like those of the last, consist of aggregate stones; but they rise in broken peaks, exceedingly rugged; nor can any of them be traced as extending to a distance in a peculiar line; each rock or cluster of rocks is, as it were, insulated, and it would appear, that merely the summits of the rocks come to sight, and that their roots sink very abruptly, as the rocks are in general at very considerable distances from each other, and between them is found a level country, consisting of soil, in which no fragments of broken rock are to be found, unless we consider clay and sand to be such. The most remarkable of these clusters are the three rocks in the river at Kahalgang, three small hills there on the continent, the hill of Bhader, the peaks of Barkop, a rock between Kahalgang and Bhagul-

poor, the two rocks at Sultangunj, Dholpahari, north from Kharakpoor, Chauthiya, south-east from Tarapoor, Ranganath, Ungchanath, and Gauripahar, all south from the same, Mandar, west from Bangka, and Pangchpahar, south-west from thence. The two hills, named Kharai, south-west from Bhagulpoor, and Khajuri, south-east from Tarapoor, are of a different nature, and seem to me scattered portions of the second division. The aggregates of the fourth division, as well as of the third, are both granites and gneisses, and some of both are very well fitted for building; but in this climate both have a great disadvantage; when exposed to the air, they soon are covered with a black mould, that renders them very ugly. Fine blocks of grey granite, with a pale reddish cast, might be procured close to the water's edge from the rocks of Sultangunj and Kahalgang; and the rock of Dholpahari is a beautiful fine-grained gneiss, very fit for building, and at no great distance from water carriage. In this part of the district also, calcareous detached nodules are common, and on the little hills, which overhang the river immediately below Bhagulpoor, are burned for making lime. I no where saw the calcareous tufa in mass, nor are there any mines or pebbles encrusted with brownish enamel.

The most curious mineral phenomenon in this part is found in certain places which are covered with carbonate of soda, called by the natives Kurwa Mati, and collected occasionally by the washermen of the vicinity, and used by them to clean linen. It is said to be found a little south from Bhagulpoor, and I examined the places between Patharghat and Paingti, where it is also found. These last places are on the skirts of the first division, and might be considered as belonging to it; but the same substance found south from Bhagulpoor connects the production with the fourth division. The most remarkable place is in Mauza Habipoor, said to be about five coss west from Paingti. It is on the edge of the plain, inundated by the Ganges, but adjacent to the high land, and extends about 50 yards in one direction by 30 in the other. Between it and a creek, which joins the Ganges, are some fields higher rather than the saline space; but at least three or four days every year the floods rise over both, cover the saline space from knee to waste deep, and of course sweep away every saline particle. In the month of October, how-

ever, the saline matter begins to effloresce on the surface, which is covered with short grass. The washermen scrape the surface, and beat the saline matter from among the roots, and throughout the whole dry season this may be occasionally repeated; but in the rainy season, even when the space is not covered with water, no saline matter is procurable. The most singular thing is, that near the middle of the field in January I found a small well, which appeared to have been lately dug. It was not more than three feet deep, and contained about one foot of clear sweet water. I was assured by the neighbours, that similar water may be procured in every part of the saline space, and that every dry season those, who labour the adjacent fields, dig a well, such as I have mentioned, which gives them a supply of water, but is filled by the next inundation. The saline matter is therefore constantly forming; but it is only in dry weather that it can accumulate, and it is found entirely at the surface. I shall not, however, until farther investigation, take upon myself to say whether the component parts come entirely from the atmosphere, or whether the metallic basis of the soda rises in vapours from the earth, passes through the water as an insoluble substance, and on reaching the surface, instantly unites with the part of the air, usually called oxygen. and thus forms the soda.

Springs and Wells.—In the hilly parts there are many springs, but few are very considerable, and the number is not sufficient to give the inhabitants a copious supply of water; and as they have not there attempted to dig wells, they are very indifferently supplied, and are often under the necessity of going far in search of this most valuable necessary of life. In the plains, at a distance from the river, abundance of water is found in wells, and in general at a very little depth, and of a good quality; although at Ratangunj the well water is hard and ill-tasted. Near the Ganges, in most parts the wells are deep, and their water is often hard and very indifferent, especially if found in red sand or clay. At Gopalpoor, near Suryagarha, about seven years ago, a tank was dug 45 cubits deep, and no water having been found, a well was sunk four or five cubits farther. A stake was then driven two cubits into the ground when the water gushed out, and in about three hours filled the tank. It was expected that the water

of this tank would have been uncommonly good; but the spring seems to have failed, as in the dry season the tank does not contain above 8 or 10 cubits of water, and that as usual exceedingly dirty.

In this part I shall chiefly confine myself to an account of the hot springs, which in fact are numerous, but are confined to eight places, of which the five first are contained in the second mineral division, the next two are contained in the third division; and the spring mentioned last belongs to the first mineral division, which perhaps shows, that the strata of minerals found on the surface extend a very little way only into the bosom of the earth.

The first hot spring that I shall mention is Sitakunda, the fables concerning which have been already detailed in my account of the topography of division Mungger. It is situated on a plain near the Ganges, about four or five miles from Mungger; but all through the plain at little distances, are scattered small rocky hills of quartz or siliceous hornstone, and the stones from among which the hot water issues, are of the same nature; but, so far as I can judge, are all detached pieces. A cistern of brick has been built to include the springs, and forms a pool about 18 feet square, so that one cannot judge so well of their nature, as in the places that will be afterwards mentioned; but it would not appear that any one spring in this division differs from the others by any material circumstance, only that Sitakunda is at a little distance from any hill, and all the others issue from the bottom of rocks. At different places many air bubbles rise from the bottom, and generally many issue at one time, with irregular intervals before the next explosions. Near where these issue, the water is always rather hottest. I visited this spring first on the 7th of April, a little after sunrise. The thermometer in the open air stood at 68° Fahr., and in the hottest part of the reservoir, where many air bubbles rose it stood at 130°. The priests said, that about eight days before it had become cooler, and that the heat would gradually diminish until the commencement of the rainy season. I visited the spring again on the 20th of April at sunset, the wind having been all day hot and parching; the thermometer in the air stood at 84°; in the well it rose to 122°. On the 28th of April I visited it again a little after sunset, the wind blow-

ing strong from the east, but not parching. The thermometer in the air was at 90°; in the well it only rose to 92°. The water still continued clear; but soon after, owing to the reduction of the heat, and the natives being of consequence able to bathe in the well, the water became so dirty as to be no longer drinkable by an European. Indisposition for some time prevented me from being able to revisit the place; but in the beginning of July, on the commencement of the rainy season, the water in consequence of a return of heat, became again limpid; and on the 21st of that month, a native sent with the thermometer, found at sunset that it stood in the air at 90° and in the water at 132°. In the evening of the 21st of September, the thermometer stood in the air at 88°, in the cistern at 138°, and the number of air bubbles had very evidently increased. The priests, in order to magnify the wonder of the hot spring, have made several cisterns round it, and these at all seasons contain cold water, but exceedingly dirty; nor could I perceive any appearance of their containing springs; the water which they contain, seems to be the rain preserved from evaporation.

I saw no appearance of earthy depositions from the waters of Sitakunda; but it is very likely that there may be such on the stones in the bottom, as such depositions are seen at more considerable hot springs of the district. It is indeed usually supposed, that Sitakunda is pure water; but on evaporating about 4¼ quarts to about ¼ pint in a clean iron vessel, I procured about half a dram of earth. This effervesced with nitric acid, which however dissolved only a part; the residuum of the water after evaporation was tasteless; nor did it show the smallest cloud on the addition of a nitrate of silver. The water is however clear, and the heat prevents it from being polluted by the natives, or other animals.

About five or six miles south from Sitakunda, at the western foot of the ridge running south from Mungger, and at a place called Bhurka, is the second hot spring, which arises from three sources that unite in one pool, perfectly in a state of nature, and form a stream nearly of the same size with that of Sitakunda. Two of these come from under a rock of red and grey rude jasper, and are not accompanied by air bubbles; the third rises at a little distance from some spouty ground which occupies a considerable space, from different parts of

which the water ouzes accompanied by air bubbles, which do not issue regularly, but by a kind of explosions, repeated at short intervals. On the 9th of April in the morning, the thermometer, in all the three sources rose to 112°. In this spring also I observed no stony deposition from the water.

The third hot spring is at Rishikunda, about a mile south from the last, and at the foot of the same hill. This spring has been made a place of worship, and a reservoir has been built to collect the water into one pool. This is about 140 feet square, but is rather ruinous, and the springs are unable to heat so large a body of water, so as to prevent vegetation or bathing. The pool, therefore, especially on the side most remote from the sources, is overgrown with aquatic plants and bushes, filled with vermin. The bottom of the pool is in some places sandy, in others rocky, and the water seems to issue all along the western side, from different crevices in the rock. The air bubbles rise from the whole extent of the pool near the hill, and come mostly from the bottom, for a space perhaps 30 feet wide, and 140 feet long; and had the pool been confined to this extent, its heat would have kept it clean. Where the air bubbles issue from among sand, they form a small cavity like a crater. In the centre is a small rising with sundry perforations, through which the air always rises in small bubbles; but every now and then a kind of explosion takes place, an accumulation of air bursts the small rising of the centre; forces its sand to the surface of the water and when it subsides, adds to the size of the little circular mound by which the crater, is surrounded. When I reached the pool, in the morning of the 8th of April, the thermometer in the air stood at 72°. In the water, where it issued from the crevice of a rock, it rose to 110°; and in one of the craters to 114°. In this spring also I observed no deposition from the water. The stream appears to be rather more considerable than at Sitakunda.

About 15 or 16 miles south from Rishikunda are the hot springs of Bhimbandh, by far the finest in the district. They issue from the bottom of a small detached hill, on its east side and at a little distance from the Mon river, which receives their water, and which rises from another detached hill, a little way farther south. The hill from which the hot springs

issue, is situated east from the great irregular central mass of the Mungger hills, and is named Mahadeva. It consists, so far as can be seen, of quartz or siliceous hornstone. The hot water issues from four different places, at some distance from each other; and at each place, it springs from many crevices of the rock, and from between various loose stones, with which the ground is covered. Each of these four sources is by far more considerable than Sitakunda, and many air bubbles accompany the water, which is limpid and tasteless; but evidently contains earthy matter, as the stones, from whence the very hottest parts issue, are encrusted with a tufaceous deposition, which very much resembles the calcareous tufa; but does not effervesce with the nitric acid, unless the separation of a few globules of air, on its first immersion can be considered as such. These globules, however, appeared to be merely air contained in the little pores of the deposition which remains unaltered in the acid, and is probably siliceous. I have no doubt, however, that the water of Bhimbandh, as well as that of Sitakunda, contains also calcareous earth; but this, being more soluble than the siliceous, is not so soon deposited. The stones, from among which the water issues, are warm; but not near so much as the water, nor so as to be disagreeable to the touch. The thermometer on the morning of the 21st of March, in most of the sources stood at 144°; but, when immersed in places, where many air bubbles issued, it rose to 150°.

The water of the Mon river, near the springs, is somewhat hotter than the atmosphere. In the latter, about eight o'clock in the morning of the above mentioned day, it stood at 76°; in the river it rose to 82°. In one place of the stream I oberved some air bubbles rising, and there, although the stream is pretty considerable, the thermometer rose to 98°.

The 5th hot spring is at Malinpahar, about seven miles east and north from Bhimbandh, and this spring is the source of the Angjana river. It is not so large as the Bhimbandh, but exceeds much any of the other hot springs. It issues from the bottom of Malinpahar, a part of the central cluster of the Mungger hills, where a space of about 20 yards in length, and 20 feet in width is covered with fragments of rock, and the water may be heard running under these, and in some places seen through the crevices, until it comes to the lower side, and

CHAPTER V.

AGRICULTURE, IMPLEMENTS, IRRIGATION, CATTLE, ETC.

In the statistical table, (see appendix) I have supposed, that there are in this district 2974 square miles actually occupied for cultivation, houses, gardens and plantations, besides 145 square miles belonging to the tribes of mountaineers, and cultivated with the hoe. In my account of the topography I have however had occasion to mention, that for the last two or three years, on account of a deficiency of rain, a very great proportion of the rice land has not been sown, and this will reduce the extent cultivated for these years to 2722. Such occurrences, however, being very rare, in the general tables of occupation and produce I have taken the extent and amount on the average of years, when the whole has been cultivated; and in order to form an estimate for such unfavourable seasons, we may deduct from the quantity of rice stated in the tables the produce of 252 square miles, or 483,840 bigahs.

Articles Cultivated.—The proportion of land, that gives two complete crops in one year, seems to be smaller here than in Puraniya; but the custom of mixing several things, as one crop, on the same field is more prevalent than in any place, that I have yet seen; and there are a greater variety of articles cultivated. A considerable quantity of seed is sown, without previous cultivation, in both the manners mentioned in my account of Puraniya, and in this district the practice seems to have been extended farther, not only in proportion to the quantity of land, but to the number of articles sown. This seems to arise from a greater degree of indolence; but I no where heard of there being fields so far neglected as to produce spontaneous crops of rice.

Plants cultivated for Grain.—Rice, although of less importance, than in the districts hitherto surveyed, is by far the greatest crop. It is of six kinds, which differ in season of reaping.

At Rajmahal the merchant gives 60 sers of rough rice, and receives 37½ of clean. According to my estimate the cleaner has on this rather more than 16½ (16. 6) per cent. of the grain. Three women there clean 60 sers (92 s. w.) a day, so that each for a whole days work gets almost 6 lb. (5. 9) of clean rice. Very little of the rice is prepared into Chura Lawa or Murhi, and the poor for breakfast use chiefly meal, either parched or without having undergone that operation, and made either into cakes (Roti), or into a kind of pudding (Chhattu). Rice is seldom made into meal. Wheat, next to rice, is the culmiferous plant cultivated in the most considerable quantity. It is used in the same manner as in Puraniya. At Rajmahal and Mungger abundance of Mayda or fine flour may be procured; and there are bakers who make bread both after the European and Hindustani fashion. At the capital also there are bakers; but the Mayda must be brought from other places. Wheat is sometimes sown without any previous culture, and near the Ganges, on some overflowed land, requires only one or two ploughings; but in higher parts it requires seven or eight. In the interior again, on the low land near the torrents, the fields of wheat are watered once or twice a month; and sometimes the field is watered immediately before it is sown. In most places towards the western side of the district, on both sides of the river, the wheat is sown in drills, which are about a span's distance from each other. Barley is very little sown without previous culture, and some after one or two ploughings. Like wheat, where the land is stiff, it is usually sown in drills. A great deal is sown mixed with the field pea; both are reaped together, and the grains are used intermixed, and called Jaokerao. In the western parts of the district this is one of the common foods of the poor. Maize is most suited for the higher lands of this district wherever the soil is good, and in time will no doubt supersede most of the others, especially rice, which at present is too much cultivated, and ought to be confined to favourable spots. The maize is used both in cakes (Roti) and puddings (Chhattu), and the people have entirely lost the prejudice of considering it unwholesome.

The next culmiferous crop is Maruya, or the *Eleusine* of Gærtner, which by the northern tribe of mountaineers is called Kodom. On the plains it is reckoned only of one kind; but

on the hills of the northern tribe of mountaineers it is divided into two kinds, one of which is gathered in Aghan (middle of November to middle of December), the other is gathered in Bhadong, or three months earlier. My authority for supposing that the Kodom of the mountaineers is the Eleusine, is their saying, that it is the same with the Maruya of the plains; but such a difference in the time of ripening leads me to suppose that the Kodom, which ripens about the end of November, is not of the same species with the other, and may perhaps be the Gundli to be afterwards mentioned, which ripens at that season. The Kheri mentioned under Puraniya is in this district the next most considerable of the culmiferous crops. It is a very poor grain, and can only be used boiled like rice; its meal is very bad, and the straw is bad fodder.

The poor millet called Kodo, next to the Kheri,* is the most considerable of the culmiferous crops; and much is sown on the low lands near the Ganges. It is a species of Paspalum, and perhaps may be the species which in the Encyclopédie Methodique is named *coromandellianum*, although in some points it differs from the description given in that work. It is used both boiled like rice and parched, ground, and made into a kind of pudding. It does not form cakes. It sometimes occasions vertigo or intoxication, and this quality is confined to some parcels of the grain; all those who eat of such being affected, and the same field will one year produce intoxicating Kodo, and on the next that which is perfectly innocent. This narcotic quality is by the natives attributed to the grain on certain fields, having been infected by a kind of snake called Dhemna, a large poisonous serpent. This opinion is however very improbable, and the intoxicating quality seems more likely to proceed from some spontaneous seed, not readily distinguishable, being intermixed with the Kodo of certain fields. The straw is eaten by cattle.

Great pains are bestowed on the cultivation of China (*Panicum miliaceum*), considering that it is a poor grain; but it thrives here more than any where else that I have yet seen. The fields are divided into little square plots like a garden,

* The order of succession indicates the degree of cultivation of each article.—[Ed.]

and regularly watered. The produce is said to be very great, and from the seed, which is shaken in reaping, a second crop which comes up without any cultivation or trouble, is called Labhera, and is cut about the end of September. China is chiefly used in what is called Mara. The grain is first boiled a little, the water is then poured off, and the grain is heated in the same pot. It is then thrown in small quantities into a hot earthen vessel, the bottom of which is covered with sand, and is parched, which bursts the husks and makes the grains swell. The husks are then separated by rubbing or beating. This Mara, mixed with sour curdled milk, is much used at marriages, and in many parts of the district is considered an indispensable part of the marriage feast, perhaps from this grain having been the first that was reared in the country.

Janera (*Holcus Sorghum*) is a very inferior grain, and seems to be gradually giving way to the maize. The Bajra (*Holcus spicatus*) is to be found in a few gardens as a kind of curiosity, but in such small quantities that it cannot be included in the tables of produce. The Gundli* (*Panicum miliare*), is chiefly confined to the southern parts of the district, which in soil resemble Mysore. The smallest of the culmiferous crops is the Kaun or Kangni (*Panicum italicum*), a grain much superior to most of those mentioned. The number of small birds that are most rapacious after its grain is assigned as the reason of its being neglected. It is chiefly reared by the hill tribes, the northern of which call it Petaga.

The leguminous plants are very important, and, as in Puraniya, the most common is the Mash Kulai (*Phaseolus*) which in the Hindi dialect is most usually called Usid, or Makh. There is a variety of it called Aghani Kalai, which differs in its seed, instead of being green, it is brown, and it ripens about a month earlier. The Arahar (*Cytisus Cajan*) grows with uncommon luxuriance. Great quantities of the Khesari (*Lathyrus Sativus*) are reared, especially among rice stubble, as are also two varieties of the *Cicer arietinum*. The common pea (*Pisum*) has white seeds, like the garden pea of Europe (*Pisum sativum*). The Til, or Sesamum, which, in the hilly parts of the district, thrives remarkably on new-cleared land, especially on a red soil, however poor.

* The Shamay of Mysore.—[Ed.]

The plants yielding oil are numerous. *Ricinus* in the parts near the Ganges is a very considerable crop, and I have nowhere seen it growing with such luxuriance as in the division of Gogri. The oil made is good and clear, and is excellently fitted for the lamp; so that it may be burned in the houses of Europeans, and in glass lamps without disgust: but such is seldom, if ever, employed by the natives. This fine oil has, I believe, been often sold as castor-oil, procured by expression; but Bhagulpoor is famous for sophistication; and after careful inquiry I have reason to think, that this is not an expressed oil, and that the following is the process by which it is extracted. Break the hard inner shell *(integumentum)* of each seed between two stones, pick out the kernels, and beat these in a large mortar, adding a little water to form a tenacious paste. Put $2\frac{1}{2}$ sers of the paste in an earthen pot, with 4 sers of water, and boil for about three quarters of an hour. Then scum off the oil, which swims on the surface. From the $2\frac{1}{2}$ sers of seed between 8 and 10 chhataks (1 ser = 16 chhataks) of oil are procured. It is evident, that such a process could not be used in any country where manual labour possessed value.

The rates for harvest vary as in Puraniya; but in general towards the west are not quite so high, and nominally are often so low as the sixteenth bundle, and sometimes as the twentieth; but the bundle which the reaper takes, is much larger than the 15 or 19 which the farmer gets, which perhaps makes the former about equal to $\frac{1}{8}$ or $\frac{1}{10}$ and the latter to $\frac{1}{12}$ of the whole, where the master thrashes. The lara or gleaning is also carried to a greater extent, and I saw some fields cutting, where at least $\frac{1}{10}$ of the grain was left. This is not however all loss to the master; as in many parts the gleaners give him a share. The reason of this seems to be, that the lands have often been assessed by a certain portion of the neat produce; and this gleaning was a combination between the farmer and gleaner, in order to defraud the landlord. In the eastern part of the district the harvest is reckoned equal to $\frac{1}{8}$ of the crop; but this is mostly a nominal charge, a great part being reaped by the owners, or by servants hired by the year. The whole grain is here trodden out by oxen. The granaries of unbaked clay (kuthi) are in universal use; in some of the eastern parts, however, grain is

kept in a kind of large basket, made of straw, which stands in the house like the granaries of unbaked clay. In most parts of the district, on account of the white ants *(termes)*, grain cannot be kept in pits; but in the low inundated lands, where these destructive insects cannot harbour, the pits are used in the dry season.

In the whole course of my survey, I have as yet seen no gardeners so expert as those of Mungger. They are of the Koeri cast, and possess some little stock. Formerly they were employed in cultivating the poppy, and took annually two crops from their land, one poppy, the other maize or maruya; but, the poppy having been prohibited, in its stead are reared wheat, baygan, ricinus, onions, garlic, and other vegetables. Each man has usually 4 or 5 bigahs (110 cubits square), or from about 7½ (7.562) to 9½ (9.453) bigahs, Calcutta measure, and he requires two strong cattle, which both plough, and water the land; for in the dry season the whole is watered with a leather bag. A great deal of the labour is performed with the hoe, and his wife and children assist in weeding and gathering the produce. The gardeners pay a rent of from 7 to 9 rupees a bigah, and of course must be very industrious. The crops of wheat are exceedingly heavy, and certain. Of the 5 bigahs, 3 for the first crop will be maize, 1 maruya, and 1 ricinus, mixed with sem. Of the maize land 1½ bigah give as a second crop, wheat, 1 baygan, and ½ safflower, mixed with a few amaranths, or other greens. The maruya is succeeded by garlic, or onions, mixed with karela and radishes. The *sem* and *ricinus* occupy the whole year. The crops are every year changed; land yielding wheat and maize one year gives pulse and ricinus, or maruya and onions another. The produce of each bigah, customary measure, cannot be estimated at less than 20 rs. a year. The soil is good, but not better than a very great part of what is now waste; and the wells are very deep, being from 25 to 30 cubits, as is usual near the great river. This shows what might be done. It is true, that in the interior there would be little sale for the vegetables; but a bigah of this size cultivated with grain, and with the same pains, would no doubt produce to the value of 12 or 14 rs.

Ginger is here reared only for the consumption of the country, and is commonly planted in mango groves, shade be-

ing favourable for the growth of most plants of the scitamineous order. The plant here also is hairy. Turmeric is only reared for the consumption of the country, and not in a quantity sufficient for the demand. Capsicum is seldom cultivated in large fields, but small plots are common.

At Mungger are reckoned two kinds of onion, the bhagalpuri and patniya, the former little, and the latter large. Both are cultivated in two manners. One is by sowing the seed, and transplanting the young onions; such are called Dhemra. The other method is by dividing the root into slips, which may be done at all seasons. Such onions are called Saga, or Sachi. Many onions are sent to Calcutta. The same is the case with garlic. Methi, or fenugreek is cultivated not only in gardens, but in separate fields.

Of the Ajoyan, (or Ammi indicum), considerable quantities are sown on the muddy banks of the rivers, as the inundation retires. The Channani of the farmers is the same with the Randhuni of Ronggopoor, and is cultivated in fields; but the druggists sell the sweet fennel by the name of Channani. Dhaniya, or Coriander, and the Saongp, or anise, are common. The Jira is confined to the very borders of Gaya. The seed resembles that of cummin, or perhaps is the same. The most common Baygan, at Munger, is called Golbhanta. It has prickles, and is therefore a kind of the Solanum Insanum. It is shaped like a pear, and may usually weigh half a pound. This is the Golta of Puraniya. The Chengga, which has a cylindrical black fruit, and prickles on the leaves, is the Baramasiya of Puraniya. The Baramasiya of this district, has a fruit shaped like a horn, polygamous flowers, and no prickles. It is therefore a *Solanum Melongena*. Its fruit is greenish, or dark red. The species which in European hothouses is often called the egg-plant, from the resemblance of its fruit to the egg of a common fowl, is pretty common, but has no peculiar name. The European potato *(Solanum)* has come into very general use at Mungger and Bhagulpoor, and at both places considerable fields are raised, and the roots are preserved throughout the year. They are not so large as those of Patna; but some are sent to Calcutta, and to several intermediate places. The cultivation has only for a very few years extended to the natives; and they never are used as the staple article of food; they serve only when fried in oil, salt,

and capsicum, as a seasoning for grain. They are called Gol-Alu. The Shukurkund Alu *(Convolvulus Batatas)* is commonly reared in gardens; but no extensive fields are occupied with this root, which seems to be giving way to the potato most common in Europe. Yams *(Dioscoreas)* are not in great variety.

What at Mungger is called Pekchi, seems to be a smaller variety of the Komorbhog of Ronggopoor. The bulbs are small, many adhering in a cluster to a bunch of stems, and are ripe from August to October. The Aruya of this district which is the most common, seems to be different from that so named at Nathpoor, and is the Muckhi of Dinajpoor. Cuttings of the roots are planted about the end of January, and are watered once in four days, until the rains commence. Many shoots spring up close to the parent, and under these many proliferous bulbs are formed, larger than those of the Pekchi, although the plant is much smaller. They are fit for use about the end of September, and weigh from 1 to 1½ lbs. each. They are dug, when ripe, and kept for about three months. The petioles or leaf stems are seldom used. It is said, that a bigah will give 50 *mans* of root, worth 8 anas a *man*, which is at the rate of about 27½ *mans*, worth 13½ rupees, from the Bigah, Calcutta weight and measure, or at the rate of 6842 lbs., worth 39½ rupees an acre. The ground is manured with cow dung and ashes. The Ol *(Tacca sativa)* of Rumph, is raised in small quantities, in corners about the houses, as the *man* is about Calcutta: but so little pains are bestowed on it, that the root always retains a considerable acrimony. It is said to be good only on a black free soil, which in this district is not common. Radishes are not near so common as in Dinajpoor, but in most parts of the district many small plots are to be found. They are all of the red kind. The carrot is cultivated in fields, is much eaten by the people, and what can be spared is given to cattle. If watered two or three times in the season, the carrot will give 100 *mans* a bigah, Mungger measure and weight, or double the produce of the Arum above stated. The value, by wholesale, is about 8 r. at the rate of 2 r. for 100 heaps, of about 10 sers each: but this land gives another crop in the year, that which is cultivated with the Aruya produces nothing else. Other statements, not likely to be exaggerated, make the produce ½

more, or 600 heaps a bigah. The carrots are ripe about the end of January, and will keep throughout the spring, when fodder is scarcest. Plantains are very scarce.

In the villages scattered through the woods of Bangka and Lakardewani, two kinds of Dolichos, called Kursa, are reared about the hedges, and their beans are used as Tarkari. The smaller or Chhota-Kursa has at least a great resemblance to the Dolichos pruriens, and the hair on its fruit produces the most violent itching; but it differs in so many particulars from the Cacara pruritus of Rumph (vol. 5, page 393), and the Nai corana of Rheede (vol. 8, page 61), that I consider it as a distinct species.

The Kursa, although exceedingly like the other, differs in the hair of the fruit, which is soft, and excites no itching. Neither species is worth cultivating, the beans being very indifferent. Rheede attributes invigorating powers to those of his plant, and it is probably some such idle notion that induces the people here to use so wretched a vegetable.

Plants cultivated as greens.—The Amaranthi are by far the most common. Spinach is not much used, because it will only grow in the dry season. The Basella is called Poyi, and the Chenopodiums are a good deal used. The Gulpha is the Purslane, and its leaves are often used as a green, as is also Fenugreek in the cold season. Fennel leaves are sometimes used as a green.

Plants used as an acid seasoning.—There are still fewer than in Puraniya, and mangoes are almost the only thing in request. The leaves of the Chandana (*Hibiscus cannabinus*), which is cultivated for making ropes, are occasionally employed. The Europeans have paid some more attention to their gardens than in Puraniya; but they are still very backward in their fruits. I have already mentioned most of the fruit trees that have been introduced. Mr. Christian, of Mungger has figs, and several gentlemen have grapes, which are tolerably good; but both the figs and peaches would require shelter from the rain, by giving them a western or southern exposure, from whence rain seldom comes, and by placing them against a wall covered by an arch. The common European vegetables thrive well enough during the dry season; but asparagus has made little way; and it is the only one that grows during the rainy season. Artichokes

are in abundance, and continue all the heats of spring. It seems extraordinary that this plant, which thrives uncommonly in the very cold and moist climate of the highlands of Scotland, should in India prefer the most sultry and arid seasons and places. In Bengal Proper, it can scarcely be brought to produce.

The fruits reared by the natives are very much the same with those of Puraniya, and equally neglected, so that I have no occasion to repeat what has been said on that head. The only additions, that I have to make, are respecting those of the cucurbitaceous kind, which near the Ganges are much cultivated. The water melons (Tarbuj) are very good. The best kind of melon is here called Kharbuja, and seems to me to be the Cucumis Dudaim of Willdenow. It is depressed at the poles, and its smell is very fine, but it is insipid, and very poor eating. The Phuti Kangkri or Dam, differs from the plant, so called at Puraniya, in the shape of its fruit, which instead of being oval is cylindrical, and it is often two feet long, by a diameter of from four to six inches. It has an agreeable smell, but is still more insipid than the Kharbuja. The Mithuya Kangkri of Mungger is, I suspect, the *Cucumis flexuosus* of Willdenow; but differs very little from the two above plants, except that its fruit has little or no smell, and in place of being cylindrical, or depressed, tapers to a point. Although its native name would seem to imply its being sweet, the fruit is exceedingly insipid. The common cucumber is very abundant, and tolerably good. Boiled or stewed it is one of the best vegetables that the country produces. Some of those, who make garlands near the towns keep small plots, where they rear flowers for sale.

The only plants cultivated as medicines to any extent are the *Nigella sativa*, and common cress. The former, it must be observed, in the dialect of Maghadha, is called Mangrela, while the name Kalajiri, by which it is known in Puraniya, is in this district given to the *Conyza anthelmintica* of botanists, the Sungraj of Bengal. In the gardens, besides the cress, which is by far the most common, there are raised the following medicinal herbs. Cissus quadrangularis, species of Zinziber. One kind, the root has a flavour of the mango. Gahakaran, a scitamineous plant. Israulgad, an *Aristolochia*, which seems to be the *Indica*; but differs in some points

from the accounts given of that plant. Isaddaula, *Euphorbium Tithymaloides*. Sudarsan, perhaps the *Radix toxicaria* of Rumph (VI. tab. 69), a species of *Amaryllis*. Chita, the *Plumbago zeylanica*. Dhanattar, lemon grass, which, I believe, has never been known to flower, and cannot therefore be referred to any botanical system. Barbari, Nazbo, the two kinds of *Ocymum* mentioned in my account of Puraniya.

Plants cultivated for making thread or ropes are of little importance, and exclusive of the lands belonging to the hill tribes, amount to only about 18,000 bigahs, most of which during the year produce also other crops, as will be seen from the tables of produce. The Crotolaria juncea, called Son in Bengal, in this district is called Kasmiri, and is reared in small plots by the fishermen for making their nets, and is applied to no other use. The Chandana, Amliya or Kudrum, of this district is the *Hibiscus cannabinus* of botanists, is cultivated nearly in the same quantity as the Corchorus, and the crop generally occupies the ground for a whole year. The natives reckon its ropes stronger and more durable than those of the Corchorus; but they are still harsher, and its fibres cannot be reduced to fine thread.

Cotton in this district is by far the most important of these crops, and the interior is very much fitted for its cultivation, so that at least none needed to be imported; but although 12,000 bigahs are said to be cultivated on the plains, besides a very considerable quantity on the hills belonging to the northern tribe of mountaineers, much is still imported. A few plants of the Kukti, the wool of which has the colour of Nankeen cloth, are scattered thinly through the fields of the Gajar. I have not been able to trace most of these kinds through their stages of growth, so as to ascertain with sufficient accuracy their botanical affinities. The only one indeed, which I have been able to examine, is the Gajar, which differs in nothing essential from the *Gossipium* of Rumph (vol. 4, *pl.* 12), which in Puraniya is called Bhadai; but the season of its growth, and manner of cultivation are totally different. It is sown about the end of June, ripens about the end of April, and is then cut; but for two years springs from the roots, giving a crop annually at the same season. For the manner of cultivation, and value of produce, I must in general refer to the tables.

Plants cultivated for saccharine juice.—Besides the palms and the Mahuya tree already mentioned, the only article under this head is the sugar-cane. It is chiefly cultivated near the banks of the mountain rivers, where it can be supplied with water by means of canals, and in the vicinity of Rajmahal, where it grows with more luxuriance than I have any where else observed. In the interior it is not so rich, but still is tolerably good, and is cultivated with some care. The lands there are level and rich, and under constant crop, much as in Ronggopoor and Dinajpoor: but in Rajmahal they are swelling, and rather stiff, but the field generally, although not always, is allowed a year's rest between the crops. In the former places the produce usually stated was about 5½ *mans* a bigah (Calcutta weight and measure) of the extract; but this is ridiculous; for although the natives stated, that the greater part of their cane is of the small kind like a reed (Nargori), I saw none such; and my assistants recollect very little. I do not think, therefore, that less than 10 *mans* of the thinner extract (Rab) can be allowed for the bigah. Very little of the cake extract is made.

There is here a greater variety of kinds than in any of the districts hitherto surveyed. Of the Kajli, Khagri, and Nargori, I have already had occasion to treat. The Kajli is by far the best, and is confined to the vicinity of Rajmahal; but the mango of other places seems to me to be the same, and is chiefly used for eating without preparation, and much is consumed in that manner. The Paungdi and Raungda are tolerably large yellow canes, and one of them at least would appear to be the same with the Bangsa of Puraniya; but both agree with what I was able to notice concerning it. The Keruya is a poor small cane.

Plants used for smoking and chewing are of very little importance. The tobacco is not adequate to supply the demand of the country, although in most places it seems to thrive. It is on the north side of the Ganges alone, that it is cultivated to any extent. That which produces the largest and mildest leaf is called Mandhata or Dhamakul; the smaller and most narcotic is called Desla or Thariya. Betle leaf sells very high.

The hemp reared for intoxication occupies only 13 bigahs that are avowed; but, as I have said in my account of Pura-

niya, a few plants are in many places reared in hidden corners. The people here only allow 2 *mans* a bigah, but not the smallest reliance can be placed on what they say. I neither saw, nor heard of any poppy, although a considerable quantity was formerly reared. Catechu, Ajoyan, Saongp and Dhaniya are also chewed. There are no betle-nut palms.

Plants used for dying.—Indigo as usual, is by far the most important.* Safflower, the Kusum of the natives, is of more importance here than in Puraniya. About 18,000 Jujub trees are used for rearing the lac insect. The mulberry is confined to the eastern part of the district.

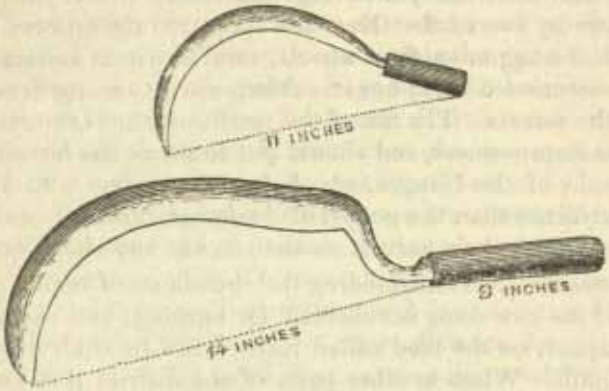
Implements of Agriculture.—The plough does not differ materially from those of the districts already described; but it is always provided with a little bit of iron. To draw the plough scarcely any cows, but a few buffaloes are employed. The other observations made on this implement and its management, in my account of Puraniya, are entirely applicable to the ploughmen of Bhagulpoor. Wheat and barley are usually sown in drills; and the drill consists of a bamboo, having at its top a wooden cup, into which a man drops the seed. The bamboo is tied to the beam of a plough, and its lower end passes through the body of the plough, just behind the iron, so that the seed falls into the furrow, and is covered by the next.

In the eastern parts of the district the Mayi is used; but in the western, as in Puraniya, its place is supplied by the beam or plank called Chauki. In order to save the skin ropes many farmers here use for dragging it an iron chain fastened to a hook, and they have had sufficient ingenuity when it is dragged by ropes made of hide, to use a hook driven into its upper side, and to this to fasten the rope. Many farmers have the Bida or rake drawn by oxen, and it is usually provided with iron teeth, or at least the teeth are alternately of wood and iron; but in many parts this implement is not used, and there is nothing to supply the want of the harrow.

The reaping hook is of two kinds; the Hangsuya, which has no teeth, and is the larger of the two; and the Kachiya, which has teeth, and is very small. The former is most

* Dr. B. gives a long account relative to indigo, which at the present day would be superfluous.—[Ed.]

usually employed to cut grass; but in some parts they use for the latter purpose a large sickle called Jhapau, and the Hangsuya (here represented) is used to cut corn.



There is nothing remarkable in the weeding iron (Khurpi), the hatchet (Kurhali), or the bill (Dao.) The hoe (Kodar) is of two kinds, differing chiefly in length of shaft; but not distinguished by appropriate names. On the north side of the river every family has a large wooden pestle and mortar for beating rice, and the lever (Dhengki) is not in use; but on the southern side many families, even for their own consumption, use the latter instrument; and it is universally employed by those who beat for sale.

The sugar mill (Kalu), is of the same kind with the Kolgachh of Ronggopoor. The iron boiler is however in general larger, and the number of earthen pots through which the juice passes, before it comes into the boiler, where inspissation is completed is much smaller, seldom exceeding five. A set of works clears about five acres of cane in a year, and is usually made at the joint expence of from five to ten neighbours who may rear that quantity, and who unite their cattle and servants to clear the whole crop. The iron boiler is the only part of the apparatus at all valuable, and is often hired by the season.

A small cart called Saggar in the southern forests is in universal use, and is employed to bring home the harvest, to carry goods to market, and to bring fire-wood. It is exactly on the plan of the Mysore cart, described in my account of that country, but more rude, and consists of an axle-tree

with two wheels made of three planks, joined together with wooden bolts and cut round, with a hole in the middle for the axle-tree. The body consists of two sticks tied behind to the axle-tree, and joined together before at the yoke. It is drawn by two cattle. Near the Rajmahal the farmers have a kind of waggon on four wheels, very nearly as rude as the above-mentioned cart; but it is chiefly used to bring firewood from the forests. The use of the small cart, however rude, is a great improvement, and should put to shame the farmers on the banks of the Ganges, who flatter themselves with being more civilized than the people of the forests, and yet continue to carry home their harvest on their heads and shoulders.

Manures.—Notwithstanding the abundance of fuel, a great deal of the cow dung is collected for burning; and except in Kalikapoor, on the land called Rarh, I saw no such thing as a dunghill. When in other parts of the district it is wanted to enrich any land, it is done by collecting throughout the night a number of cattle on the field. No great pains are however bestowed on this; for most of the cattle that are kept in Bathans, are not brought at night to the fields that are in the vicinity of the wastes where they feed, and their manure is totally lost. On the whole however, the farmers are rather more attentive to this improvement than those of Puraniya, especially on their sugar land, which is always manured, and the effects are very visible on the crops. Oil cake and fresh earth are given to betle-leaf, and the latter is given to the mulberry. Ashes in many places are neglected, in others they are given to winter crops. In the high rice lands called Rarh, which constitute the cultivated parts of Kalikapoor, the farmers collect cow-dung and ashes for that grain, and also manure it with mud from the bottoms of old tanks; and their condition shows, that they find an ample reward for the little additional labour that they bestow. Manure is usually given to each field once in the two years. Wherever the land is inundated, and has received the mud of the Ganges (Reti), manure is considered as totally superfluous. Much more attention is paid to watering than in any of the districts formerly surveyed. In the marshes of Rajmahal the spring rice is watered by an instrument like a canoe; and on the banks of the Ganges by a basket suspended from four ropes.

The canals from rivers are called Dhar, and are made and repaired entirely by the owners of the land, who appoint petty officers to distribute the water. These canals are usually from 1 to 3 coss long, and usually 4 or 5 cubits deep, and as much wide; but a few extend from 3 to 6 coss in length. Their principal use is to supply the rice fields during the rainy season, when there happens to be long intervals of fair weather, and during the month Kartik, when the rains have usually ceased. At this time the mountain torrents contain a stream, which is turned into the canal by temporary dams. In the rainy season the rivers are abundantly high to enter the mouths of the canals. The cost of digging these was stated to be $2\frac{1}{4}$ rs. for every 100 *guz* long, by 1 wide and 1 deep. The guz is $33\frac{1}{3}$ inches, which is at the rate 346 cubical feet of earth moved to a short distance for the rupee. Each farmer makes small dams across the canal in order to force the water upon his fields; and, when these have received their allowance, the dam is broken, and the water is permitted to run to the next man's possession.

The method used at Mungger for raising the water for irrigation is by a leathern bag, drawn by two oxen passing down a slope, with a rope passing over a pulley or roller. This instrument is called a *mat*, and differs from the *capily* of Mysore in having no contrivance, by means of a leathern tube and double rope, for evacuating the bag, when it reaches the surface. Two men are therefore required for each mat; one to manage the oxen, and one who, when the bag reaches the surface, pushes it aside, and, placing it on a cistern, allows the water to run out by slackening the rope. He then, as the cattle ascend the slope, throws the bag into the well. No time is lost in this operation, but an additional hand is required. The common depth of wells at Mungger is from 25 to 30 cubits, and some are still deeper, and yet bear the expense. In the interior southern parts, all the wheat and sugar-cane are watered; but the implement used is a pot suspended from one end of a lever. In some parts of the district, in place of suspending the pot to the end of a lever, it is lowered and drawn up by a rope passing over a roller, which turns round between two forks, but is not thicker than the arm, so as to afford very little increase of power.

Throughout the Behar part of the district, asses are pretty generally diffused among the washermen. An ass sells from two to three rupees. The stock of cattle of the cow kind in this district, when compared with Bengal, is of great value. Near the Ganges, on both sides of all the Behar part, the cattle are fully as good as those of the best parts of Puraniya. In the parts belonging to Bengal they are inferior; but are not so small as in Dinajpoor or Ronggopoor. In the forest districts they are of an intermediate quality, and seem to have been rapidly improving; for Captain Browne, in his account of that part, speaks of the cattle as being uncommonly small, which at present is by no means the case. An improvement, indeed, might be naturally expected; as since the abolition of plunder, the best cattle from the banks of the Ganges frequent these forests, and by an intermixture of breeds will no doubt render both of the same value. The cattle kept by the tribes of mountaineers, and fed on the pastures at the roots of their hills, are said to be remarkably strong. They are used for carriage alone. Uncommon little pains are bestowed on the nourishment of the sacred beasts, and they are treated with the utmost severity in exacting their labour, but in other respects great attention is bestowed on them. It is only in Lakardewani that some impure taungtars have been permitted to work the cow, and a most violent opposition was at first made to such an atrocious innovation; but the obstinacy of the barbarians prevailed, chiefly, I believe, because they were thought powerful in witchcraft, and because disputes with such people were considered as dangerous. This tenderness towards the cow no doubt has tended to improve the breed; but has been counteracted by a very great proportion of the labour being performed by bulls, nor did I hear any where of good prices being given for bulls reserved for breeding, the number of which is indeed small, nor is this compensated by many consecrated animals, although these are not only more numerous in proportion than in any of the districts hitherto surveyed, but also more pampered and vigorous. The bulls that are wrought in the plough sell lower than even cows, and these sell a little lower than labouring oxen of the same size. An estimate of the whole quantity of milk that the owners of the cows receive, and of its value, will be found in the Appendix.

FARMS.—The high castes do not enjoy the same privileges as in Puraniya. In no part are they more exempted than others from paying rent for the ground occupied by their houses; but in most parts of this district it is from few only that ground rent for houses is demanded, and it is only in some parts, chiefly in the portion of the district which belonged to Bengal, that they are allowed to occupy land at a lower rate than others. A certain part, however, of the military tribes hold land by military tenure, either free of rent, or for a mere trifle, and the lands of both are miserably neglected. But besides these a great deal of the land is rented by the high castes; and a great deal of this is supposed to be at the same rate with what is paid by common cultivators; but their rent is seldom levied with rigour, and the kinsmen of many of these farmers being employed in the management of the estates, various shifts have been invented to lighten their burthen. None of them work with their own hands, and it is not customary in this district, except just in its southern extremity, to relet land to under tenants, neither are those who cultivate for a share numerous, so that most of the land rented by the high castes are cultivated by their slaves or hired servants. The higher rent paid here makes them more industrious and attentive than in Puraniya, and their stock of cattle also is very large.

The next class of tenants consists of the tradesmen and artists. Among these I have only included such of the Goyalas as deal in milk, for in this district a very great number of that caste does not deal in milk more than any other farmers. A great many tradesmen work part of the year in their art, and the remainder at their farm. Here a great part of the petty traders *(Beparis)* are included among the Pangniyas (or tradesmen).

The third class of tenants consists of Chasas or ploughmen; but this denomination of persons contains not only the tenantry who are willing to labour with their own hands, but servants, day labourers, and slaves. In Kalikapoor I saw some wealthy men of this class, like the great Muhammedan farmers of Dinajpoor, and these were also of the same faith; but in general this class is very poor. Most of the more wealthy are petty dealers, and are distinguished from the petty dealers of commercial tribes by being called Grihastha-beparis, in

place of Beparis. The fourth class of tenants consists of under tenants, except in the southern parts of Lakardewani. In the appendix will be found an estimate of the proportion of live stock belonging to the high castes, to tradesmen, and to farmers; and an estimate of the proportion of rent paid by the three first classes, and of the proportion of ploughs held by their owners, or men of their families, by those who cultivate for a share, by hired servants or slaves, and by under tenants. This will explain many circumstances relative to the stock of farms, and will enable the intelligent reader to judge in what manner the burthens fall on each class of the tenantry.

The expense of implements is next to nothing, so that the only stock worth notice is plough cattle. In many parts the tenant pays, nominally at least, one half of the produce as a rent; but this is on valuable crops. The expense of cultivation however, even allowing for the frauds, to which the high castes are incident, cannot well exceed upon the whole, one half of the gross produce, as in the former. The cost of harvest is here in general smaller; but on the whole, even where the tenant does no work himself, every charge is, I am certain, defrayed by half of the gross produce; nor can the rent paid to the landlord amount to one half of the remainder.

There are fewer great or wealthy farmers than in Dinajpoor, or at least they conceal their wealth so carefully, that it is unknown, and in fact becomes either useless to themselves or others. Owing, however, to the system of advances having made comparatively less progress, the people are not so much involved in debt and difficulty. In the appendix* will be seen an estimate of those who pay their rent as it becomes due, from their own stock; of those who borrow ready money; of those who take advances for the purpose, but who at crop season complete their engagements; and of those who, having taken advances, are annually falling more and more in debt. Similar statements have not been formed for the districts hitherto surveyed, but in all of them, I am persuaded. it would have appeared that the first class would have been less numerous,

* Dr. Buchanan gives tables on all those subjects, similar to those of Behar; (see Note I Appendix) but the totals, or averages, will be sufficient for the formation of a general idea on the subjects referred to. [Ed.]

and the last class more predominant. Money, borrowed in small sums to pay rent, usually pays at the rate of $\frac{3}{4}$ part per mensem. The arears of rent due to landlords are a trifle.

There has been no attempt to regulate the size of farms, which are nearly of the same size as in Dinajpoor or Puraniya, but it is not so common a custom here as in the latter district, for poor farmers to unite stock, to enable them to complete what is requisite for a plough: each man, in by far the greater part of the district, has as much of his own, or borrows it.

Scarcely any of the landlords make advances to the tenants, and those who follow this practice, are chiefly confined to the eastern parts of the district, and it is given only to new comers. It would be more useful in the wastes, where poor men alone can be expected to come, and where new settlers are much required. The advances which are made are usually in the form of a loan for one year, at the rate of 2 anas interest on the rupee, or $12\frac{1}{2}$ per cent. The rents are much more equally assessed than in Puraniya; and in the same vicinity are in general somewhat in proportion to the value of the land, but in different parts vary astonishingly; and on this subject in particular, the utmost pains were taken to keep me in the dark. What I have learned on the subject shall be detailed in my account of particular estates. In general, however, it may be observed, that except in a few places, and on rice land, it is too low to act as a sufficient stimulus to industry; and it will be noted, that it is only the rice lands, and the parts which are high rented, that are in a tolerable state of cultivation.

What I have said in Dinajpoor and Ronggopoor concerning the illegal exactions, alleged to be taken by the Zemindars, or their agents, are entirely applicable to this district; and, although the landlords have not here the excuse of the privileges granted in Puraniya to the higher castes, I am persuaded, that in general the people are worse used than in that district, and to this chiefly must be attributed the miserable condition to which many parts of it are reduced.

The tenants of Behar in general transact their own business with the agents of the Zemindars, and it is only among the rude tribe called Saungtar, and in the Bengalese parts of the district, that a kind of chief tenant is employed to transact the whole affairs of the community, a practice, as I have men-

tioned, that is common in Ronggopoor, and which seems to have been pretty universal in India; for the chiefs of villages, by whatever name (Mandal, Makaddam, Gauda, Shanaboga, &c.) known, seem to me to have been originally agents for the tenants, and not officers of government, or assistants of the Zemindars, as is now usually the case; and wherever the native customs have been carefully preserved, and well administered, the appointment of this officer is always regulated by the inclination of the tenantry. In Behar, as I have said, the tenantry have more confidence, and chiefs of villages have in general been disused. The Bengalese are more bashful; and it is only the Mandal that is gifted with the faculty of speech before a person of such consequence as the village clerk (Patwari); nor is it supposed that each Mandal should have audacity enough to find utterance before his landlord; so that on estates of any size there is a chief Mandal, who is spokesman for the others.

The rents of this district are levied in two manners, Nukudi and Bhauli. The former is a money rent, and is collected by messengers in the same miserable instalments that have been mentioned in my account of Puraniya, and which give rise to all the vexations that are liable to such a mode of collection: but here this rent is free from the evils that in Puraniya have arisen from inequalities of assessment. For although in the part of the district where the revenue is paid to Moorshedabad, the assessment on the high castes is trifling, yet the mode of having created the inequality is quite different, and is productive of much less evil, as will be explained in my account of the estates of that part.

Bhauli, is a rent paid in kind, and is confined to the part of the district which is comprehended in Behar, and is chiefly confined also to rice, with very little on other kinds of grain. It, in fact, is similar to the division of watered crops which takes place in the south of India, and seems to have arisen from the same source, namely, the uncertainty of these crops, which in some dry seasons cannot be at all taken, while in others that are favourable they are exceedingly valuable. In the former the tenant could not pay a money rent, and in the latter, it is fair that the landlord should participate. Various deductions before division are made from the heap, especially the whole expense of harvest; and, after these deductions,

the landlord in some places receives one-half, in others $\frac{8}{16}$; but then the landlord, as I have said, is at all the expense of the canals, and generally at all that of the reservoirs for irrigation, and the harvest, one of the heaviest deductions is in favour of the tenant. In my account of Mysore, however, I have taken occasion to show that this practice is a great encourager of sloth; and as a means for collecting the revenue of the state is liable to the most gross abuse. Even here, where the Zemindars might be supposed capable of attending to the division, the collusions of their agents and the tenants, I have little doubt, produce numerous frauds, and have given rise to the following mode of avoiding the actual divisions. It has been customary for the Zemindars to send persons to value the crops, and to make an agreement with the tenants for a sum of money in place of his share. The tenants, so long as the estates continued in the management of the Zemindars, were abundantly satisfied with this plan; but some persons, who have farmed the rents of certain estates, have of late given occasion to heavy complaints; and the tenants allege that they are not at all consulted in the valuation, and are compelled to pay much more than the real price of the Zemindars share. Tenants who hold lands by Bhauli are in fact no better than the Adhiyars of Puraniya and Dinajpoor, only that no man's whole rent is paid in that manner. It is evident, however, that the landlords, on the whole, must have been defrauded, as many of these tenants live as easily as those of districts, where the rent does not amount to more than one quarter of the gross produce, and is often much less; and many of them here are of high castes, and abundantly indolent and careless.

The tenures, by which farmers in this district hold their land, are extremely various. I shall here only mention a few circumstances of a more general nature. With regard to the duration of the leases, some part is in perpetuity. Some of these are held by persons of high rank, and considerable possessions, being called Rajas and Tikayits, and according to the regulations these ought to have had their lands separated from the Zemindaries, to which they belonged, when the under Zemindars, at the perpetual settlement, were freed from vassalage; but being then totally ignorant of the law and customs of Europeans, they were persuaded to avoid

applying for this relief until the time allowed had elapsed. This they now bitterly repent. Some of them, having had their leases confirmed by the European officers of revenue, refuse to submit to any renewal, and their lords are earnestly soliciting them to accept of new leases on any terms, in order to set up a claim of the investitures being only for life. Others, who have quietly submitted to this rule, now find that they are harassed by claims on account of the renewal. In the wilder part of the district these various claims have produced the most violent dissensions and heart burnings, and nothing but the fear of a superior military force has prevented the parties from having had recourse to arms. These tenants, as I have said, are often men of considerable rank, but by the Zemindars are called Ghatwals, or guards of passes. Some of them still are bound to attend their lord, or to assist the officers of police, with a certain number of armed men; while others are bound only to pay a certain sum of money. It is most notorious that the lands of these latter are comparatively thriving, and that progress is daily making in bringing more into cultivation, and in introducing comfort and the arts; while the lands held by the military tenure are going backwards; nor in the present state of affairs do these military services seem to be at all required; while, if any military force was requisite, this would be totally ineffectual. In these military tenures another cause of dispute has arisen; the landlords pretend that a certain extent has been assigned to each Ghatwal, or tenant, according to the number of men, that he is held to maintain, and that on condition of the military service the tenant is entitled to hold this for two anas a customary bigah, or less than one ana for one of the Calcutta measure; but if any more land is cultivated in the villages occupied by the military tenants, it is liable to full rent. The tenants deny this, and allege that the whole villages, which they occupy, were assigned to them for the support of their men, and the payment of a fixed sum in money, and that they may cultivate as much or as little of the land as they please.

Formerly the custom of not fixing the rent until the crop had been sown was common, but fortunately it has now in a great measure gone into disuse. It must be observed that, except in the leases in perpetuity, few or no tenants, espe-

cially in Behar, have any proper document either for the extent of their possession or the amount of the Zemindars claims. The leases, as they are called, are granted to two or three chief men of the village by name, with an &c. comprehending all the others; and they do not specify even the total of the lands, nor the total amount of the rent, but merely the rate of rent; and sometimes not even that, but only command the tenants to work, assuring them that the customary rent alone will be demanded. At the times of payment bills are made out according to this rate, for each tenant, and after having paid these for one year his rent cannot be increased without its being alleged that he has cultivated more or better land than he at first did. Great room, however, is left for unjust demands of this nature, as in the bills there is nothing specified but the amount of the rent in money; and the practice of such vague agreements exposes the Zemindar as much as the tenant to fraud, as his agents and the tenants may enter into collusions in forming the first bills. Such practices in letting leases are, I believe, contrary to law.

Those who cultivate for a share of the crop, those who are hired by the month or season, and those who are usually hired by the day, (taking hire is considered so very disgraceful, that few even of the poorest farmers will acknowledge that they perform any work except on their own farms) next require consideration. It is usual to bring as many ploughs to work on the same field as possible, for it is alleged that six ploughs in one day will produce more effect than one plough in six days; and it is the custom to transplant, weed, and reap a field at once, probably for the sake of tumult and bawling in which the natives delight. Poor neighbours, therefore, usually unite on such occasions, and by turns work in company on their respective possessions.

Many tenants who have leases may be said to cultivate for a share, and are often supposed to give more than a half of the produce to the landlord; but there are very few who cultivate the lands of tenants for a share, and in the Behar part of the district they are in general confounded with undertenants, who pay a rack rent, under the general name Kurtali; while small tenants, who have only stock for half a plough, are called Adhiyars; but in the Bengalese part those who cultivate for a share are called Adhiyars, while under-

tenants are called Kolayit. It is there that those who cultivate tenants' land for a share are most common, and none of the rent there consists of a share of the crop.

In the Behar part of the district, ploughmen are seldom hired by the year, but generally for the ploughing season alone. They usually in fact sell themselves for that time; for they receive from 5 to 20 r. as a loan, without interest, and, until they can repay that, they ought to work every ploughing season for their master, receiving daily about 3 sers, Calcutta measure of rice in the husk, or of some coarse grain. If the master has 4 beasts, the ploughman works 6 hours; if there are 6 beasts he works 9 hours. He does nothing for his master but work the cattle, either in the plough, or with the plank or rake; so that, if he is industrious, he may do little jobs in the afternoon. When there is no ploughing, the servant is usually employed to weed or transplant, getting a a trifle more than his common allowance of grain. The whole profits on harvest is secured by the master to his own ploughman, as far as possible, and many contrive to have the advantage of two harvests; as in the southern and northern parts of the district the seasons of the prevailing crops are different, so as to admit of the same persons sharing in both. Although the allowance for harvest is smaller than in Puraniya, yet the sharing in two harvests, and the higher allowance given daily, render the condition of the ploughman here somewhat better, so that a man and woman who have two children, can spend 2 rupees a month; and it is not alleged, that many of them run away. The money advanced defrays the expense of marriages, funerals, and such ceremonies, and is lost when the labourer dies. His allowance of grain and harvest may amount to 15 r. a year. The woman makes the remainder, in which she is very much assisted by gleaning, most of the reapers having a strong fellow-feeling in leaving her a large quantity of ears. Owing to the extravagant jealousy of the men the women here can, on the whole however, gain less than in Puraniya. In the Bengalese part of the district the ploughmen usually receive from ¾ to 1 r. a month, besides food and clothing, but are engaged the whole year, and perform every kind of labour. Of course their condition is better than in the western parts.

In the southern corner of the district, Belpatta and Kali-

kapoor, although the language spoken is a kind of Bengalese, the ploughmen are called Kamiya, and Krisan, the usual term, is applied to another class of labourers. These have neither provisions, land, stock, nor seed, but borrow the whole, and cultivate as much as they can. When the crop has been reaped, and the expense of this operation deducted from the general mass, the master takes double the quantity of the seed. The remaining produce is divided into three equal shares, of which two go to the master, and one to the Krisan; and out of this he repays whatever provisions he has borrowed, with an addition of 50 per cent. Such people are exceedingly poor. The reward for those who tend cattle is very nearly the same as in Puraniya; old men, women, and boys can at least procure a supply of food by tending the cattle that remain in the villages; and those who tend cattle in the wastes have higher wages than ploughmen; and it is alleged, derive very considerable advantages from the milk, of which they defraud their masters; but they lead a hard life, although not one of severe labour.

There are in this district few Chauthariyas, who, as in Puraniya, plough twenty days on their master's field, eight on their own, and two on that of the person who tends the cattle, the master furnishing the plough and cattle. Day labourers here receive about the same allowance as in Puraniya, that is, about 3 sers of grain a day, or money and grain to the value of between from $\frac{3}{4}$ ana to 1 ana a day. The condition of the labourer is here no worse than in Puraniya; that of the ploughman is better; nor have I heard, that day labourers here are paid in advance, except when wanted by Europeans. Their number is very considerable.

What I have said in my account of Puraniya, concerning the manners, conduct, and education of the Zemindars, is in general applicable to those of this district; except in one point, in which the Zemindars here most eminently differ and honourably distinguish themselves. In general I found them most attentive and polite to me as a traveller, and more especially those of the highest families, and greatest possessions. Some new and low men about the capital were reserved; but everywhere else I was visited and received with great cordiality; and every assistance was given to supply my wants.

The general management of estates is nearly the same as in Puraniya, only less of the rents, at least until very lately, were farmed out to middlemen, called here Mostajers; but in the southern part of the district the term Mostajer is given to large farmers, who take a considerable extent, and relet it to under-tenants. Some of the estates under the immediate management of the landlords, are badly enough conducted; but all, or at least most of those, whose rents are farmed, are going backwards. When the rents are farmed, the Mostajer generally engages to pay the whole rental that appears on the books of the estate, after deducting the establishment, and this is carefully preserved; so that his only legal profit should be what waste land he brings into cultivation. Little can arise from that point, most farmers leaving the estate as bad, and often a great deal worse, than when they took it. Besides, many give large sums to the owner for the farm, and of course make up this and a profit by vexing the tenants. These, however, are often able to bear additional payments, having much more land than that for which they pay.

The Zemindars, notwithstanding the indulgence that has been shown them in the assessment, have not the least confidence in the perpetual settlement, and take every means in their power to conceal their profits. Imagining that I had come with a view of inquiring how far their taxes might be increased, they were in general anxious to show me statements of their condition, by which it appeared that they had little or no profit. Some, indeed, pretended, that their lands were an expensive burthen. So far as I could understand, these statements were copies of what they had shown when the settlement was made; and seem to have been the foundation upon which it was conducted. I have not the smallest doubt, that these statements are totally unworthy of credit, and that the profits of the Zemindars, where any pains have been taken to cultivate the land, are enormous: but in many places their distrust and caution seem to have prevailed, and they avoid cultivating more than will just enable them to live, and pay the trifling revenue that has been imposed. Some part of the settlement was, I believe, made by measure, and a certain number of bigahs have only been conveyed by the deed. In many such cases I am persuaded, that an actual measurement would discover, that the Zemindars possess much more

than their right, and it would be of the utmost advantage to the country, were they deprived of the overplus. The number of bigahs, which their rights convey, afford abundant means, if used with industry, of giving them ample profit: and of this they would more avail themselves than they do at present, when the immense possessions that they hold for a trifle, were they properly cultivated, appear to them a temptation to oppression that government could not resist. The nominal expense of collection in the part of the district especially that belongs to Behar, is not in general quite so high as in Puraniya; but still is enormous, and arises from the same causes.

Pergunah Bhagulpoor (Bhagulpoor Glad) occupies almost the whole of the Kotwali, and Ratnagunj, and part of Kodwar, Bangka, Fayezullahgunj, and Kumurgunj. In all, exclusive of hills, rivers, and barren ground, it may contain, abundantly capable of cultivation, 14,20,000 Bigahs, Calcutta measure, or about 900,000 of the customary measure, of which last about 5,50,000 may be actually occupied with houses, gardens, plantations, and fields, and about 3,50,000 are waste. Of course, some such must always remain, for roads, burial grounds, market places, broken corners, and the like, but that need not amount to more than the 50,000 odd Bigahs, leaving 300,000, that are unnecessarily neglected for 5,50,000 that are cultivated. In order to form some notion of the state of different parts of the pergunah, I have calculated as follows:—

	Calcutta Bigah.		Customary Bigah.	
	Total.	Occupied	Total.	Occupied
Kotwali.....	1,42,800	1,26,000	90,490	79,840
Ratnagunj	5,38,200	4,21,300	3,41,000	2,67,000
Kodwar.....	1,32,700	84,000	84,100	53,230
Bangka.....	4,36,300	1,51,000	2,76,500	95,040
Fayezullahgunj .	1,68,228	84,114	1,06,600	53,300
Kumurgunj	2,200	1,100	1,400	700
	14,20,428	8,67,514	9,00,090	5,49,110

The usual measure is 5½ cubits the pole, 18 poles each way, making a Bigah. The pole is laid on the ground, so as to measure exactly its length; but with so short a pole, and the carelessness usual in native measurements, the line followed

will be seldom straight, and the lines will seldom intersect each other at right angles, and the deviations of both kinds produce, in proportion to their extent, a diminution from the proper size of the bigah. If properly measured, the customary bigah contains nearly 22,725 square feet.

In Barkop, the leases are called Meyadi, all for a short number of years; and when these expire, a new bargain is made for what pays money rent (Nukudi); but three-fourths of the rent is levied by a share of the crop (Bhauli), which is divided equally between the landlord and tenant, after deducting the expence of harvest; but a valuation is usually made, and the tenant, if satisfied, gives the amount in money. The money rent on lands regularly cultivated is one rupee a customary bigah, good or bad, which is at the rate of about 10 anas Calcutta measure; but the Zemindar complains that the tenants never cultivate the fields for more than two years, and then desert them, and go to another waste spot; for large deductions are made to all those who take in new lands, a trifle called Khil being accepted for the first year, and a very poor rent (Kum) for the second. This is intended as an inducement to bring new settlers; but in fact is a powerful means of continuing the present waste state of the country; and therefore ought to be most strictly prohibited. In fact the new land is much more productive than the old, and ought rather to pay a higher rate.

Besides these rents, the Zemindars as Chuklahdar or chief of a district, (Tappa), and as Mokaddam or chief of the contained Mauzas (manors), takes a commission of $2\frac{1}{2}$ anas on the rupee ($\frac{5}{32}$) of money rent, and of $2\frac{1}{2}$ sers on the *man* ($\frac{5}{160}$) of grain that falls to the tenant's share. At crop season each Mauza also presents him with three rs., and at different festivals with two rs., one male goat, and one pot of curdled milk. The village establishment is chiefly paid by the tenantry. Eleven (Patwaris) clerks, receive $\frac{1}{4}$ ana on the rupee ($\frac{1}{64}$) of money rent, with $2\frac{1}{2}$ sers of grain on each bigah thus rented, and $\frac{3}{4}$ ser on each *man* ($\frac{3}{160}$) of the tenant's share of the crop, when the rent is paid by a division. Thirty messengers (Gorayits) are allowed a little land at the expence of the Zemindar, and $\frac{1}{4}$ ser on the *man* ($\frac{1}{160}$) of the grain on lands let for a share. Four Baniyas take the same rate, and measure the grain when it is divided. Almost the whole of

the rents are farmed out in small lots of from two to four Mauzas for a short term of years. The farmers make with the tenants a bargain for the duration of their engagements; and the tenants allege that they are so squeezed that the cultivation is gradually diminishing. The farmers of the rents have no authority to dismiss any of the village establishment.

The general establishment, kept up to collect the money from the farmers of the rents, is as follows: one Dewan or superintendent, 5 rs. a month. One Gomashtah or agent, 7 rs. a month. Three accountants (Mohurers), 10 rs. 2 anas a month. Five Peyadahs or guards, 7½ rs. a month. Two Kotwals or messengers, 25 bigahs of land. It is evident from these allowances, that each must have perquisites at the expence of the tenantry.

In Parsanda the leases are also granted (Meyadi) for from two to nine years. One-fourth of the land pays a money rent, the remainder pays one-half of the crop. Rice land (Sali), and land (Kheri), said to produce two crops, that is high land in full cultivation, pays money rent from 12 to 22 anas a bigah, customary measure; land of an inferior nature (Vari), if cultivated with the crops called Korwa (Kulthi and Arahar), pays 2 to 4 anas; and, if cultivated with winter crops, it pays from 6 to 8 anas. Here also the Zemindar complains that the farmers will not cultivate more than two years on account of the deduction of rent made for that period. The Zemindar is also Chuklahdar, and on that account, when the crops are divided, he takes one-half of the gross produce, with a commission on the gross produce of ($\frac{3}{80}$) $\frac{3}{4}$ ser on the *man*. The high castes, all those who lease lands for cultivation, tanners, potters, blacksmiths, washermen, and barbers, pay no ground rent for their houses. All others pay at the rate of 57½ anas a bigah. The village establishment is in general paid by a commission on the gross produce of the land rented by a share of the crop.

Ten Patwaris (clerks), receive $\frac{3}{4}$ ser on the *man* ($\frac{3}{80}$) of grain, and the Zemindar gives them $\frac{1}{4}$ ana on the rupee ($\frac{1}{64}$) of the money rent. Fifteen messengers (Gorayits) are allowed $\frac{1}{4}$ ser on the *man* ($\frac{1}{80}$) of grain, and from 1 to 5 bigahs of land each. Six Baniyas or measurers, are allowed $\frac{1}{4}$ ser on the *man* ($\frac{1}{80}$) of the gross produce. A much smaller

proportion of the rents are farmed than in Barkop, and the estate is not in quite so bad a condition. The general establishment is, one agent (Gomashtah) 7½ rs. a month. Two accountants (Mohurers), 6 rs. a month. Two Vakeels or agents to attend the judge and collector, 2 rs. Sixteen Peyadahs or guards, some receiving lands, some 2 rs. a month. The village establishment in Fayezullahgunj consists of six (Patwaris) clerks, who receive from the Zemindar ¼ ana on the rupee (1/64) of the money rent; 52 Pasbans or messengers, who receive in all 380 bigahs of land, and subsistence when on duty at a distance from home. The chief establishment consists of one Tahasildar or steward, at 18 rs. a month. Two Peshkars or assistants, at 5½ rs. each per month. Two clerks (Mohurers), at 5 rs. each per month. One Foldar or valuer of money, 2 rs. per month. Six guards, at 2 rs. each per month. One sweeper, at 4 anas per month. Sacrifices (Dev-Khurch), 3 rs. per month. Stationery, 2 rs. per month. This establishment, it must be observed, is decently paid, having been appointed by the collector, when he managed the estate by an agent.* The present farmer of the rents has relet part of them to 109 petty tyrants. The tenants on the assessed lands are said to amount to 2007.

Tappa Mandar, belonging to a branch of the present family of Kharakpoor, contains about 64,000 bigahs, of which about 40,000 may be cultivated, and its superior condition to Barkop and Parsanda, in its immediate vicinity, may be attributed to four causes; first, it is much higher assessed, paying 1600 rs. a year; secondly, it has no sort of Ghatwali or irregular military establishment, a constant source of indolence and disorder; thirdly, the amount of the rents is generally stated in the lease, without rate or measurement; and fourthly, the rents are not farmed. It is worse cultivated than the lands north-west from it, owing to being lower assessed, and it is better cultivated than the lands south from it, which are infested by the Ghatwali rabble.

Very little is let on a division of crops, and the tenures seem on a good footing. By far the greater part is let at a rack rent for a certain specified sum for each farm, without

* I give these as illustrations of the general system in the village tenures.—[Ed.]

any rate or extent being mentioned. This tenure is called Moshukkushi. The leases are, however, rather too short, being only from three to seven years. A little is let from year to year by a certain rate for each bigah. This is called Bighati. The rents are said to vary from 2 anas to 1¼ r. a bigah, the low rates, as usual here, being given only to new comers as an encouragement, and amount to very little of the whole.

These are the outskirts of the Pergunah of Bhagulpoor, which are indifferently cultivated, and very lowly assessed. The remainder is tolerably cultivated. About a tenth-part of it, indeed, scattered in Kumurgunj and Fayezullahgunj, is only about half occupied, owing to the contagion of bad neighbourhood; but of the remainder, about 70 per cent. is occupied. The free land in the whole Pergunah, entered in the public registers, is 62,476 bigahs and nine entire Mauzas; six of these are in the outskirts already mentioned, and if all the land, claimed there as free, were admitted, it would occupy nearly the remainder; but so far as I can judge from the documents before me, the fact is, that the real quantity there does not exceed 5000 bigahs, and is probably not so much. I shall therefore reduce the total amount in the well-occupied part to 38,000 bigahs and three villages, for which we may allow 2000 customary bigahs; so that the whole of this portion being about 570,000 customary bigahs, the free land will amount to about 10⅓ per cent. of the whole, leaving behind rather more than 510,000 customary bigahs. This portion of land is not burthened by any of the irregular military establishment, but the invalid establishment occasions a heavy deduction. The portion however of this establishment, which falls on this part of the district, I cannot exactly ascertain; partly because many of the invalid villages have lands in more than one Pergunah, and partly because the names, by which these villages are usually known, are totally different from their official denomination, so that I cannot trace the respective situations; but perhaps it may be about one-fifth of the whole, which will give about 29,700 bigahs customary measure, purchased by the Company, and 10,000 bigahs still belonging to the Zemindars, but which hitherto have produced no advantage to them. There will still remain 470,000 bigahs at the disposal of the Zemindars, and

this pays to government 85,727 rs. 13 anas, 7 pice, which is at the rate of $5\frac{1}{2}$ (5.48) customary bigahs, or $8\frac{1}{2}$ (8.652) Calcutta measure for the rupee, on a soil most extraordinarily fertile. The rented land in this part, in its present condition, cannot be less than 348,000 bigahs customary measure, and the rent on this is not on an average less than $1\frac{1}{2}$ r. a bigah, giving a gross rental of 517,000 rs. I do not think that I have in any degree exaggerated this rental, and from thence, together with the other lands of the Pergunah, a judgment may be formed of the care which was bestowed on the public interests in the settlement. Had the assessment of the whole Pergunah been made at 150,000 rs., with an annual addition of 10 per cent. until it rose to 300,000, I am persuaded every possible inch would have been now occupied, and perhaps the condition of the Zemindars better than at present; for it being judged prudent that all possible means should be taken to conceal the greatness of their profit, vast sacrifices are made for the purpose. Even in the time of Akbur, when the value of money was comparatively high, the Pergunah, as appears from the Ayeen Akbery, (Gladwin's translation, vol. 2, page 22 of the Jumma), was assessed at 117,403 rs. in place of 99,445 rs. which it now pays.

Perhaps one half of the rent is paid by a division of the crop, the Zemindar, after deducting harvest, taking one-half. The remainder is let for a money rent, according either to 20 different qualities of land, from 1 ana to 4 rupees a bigah; or according to the nature of the crop; the former is mostly adopted on the high lands, the latter on the inundated. A great many of the leases are Gorabandi, which the tenants pretend to be in perpetuity; but the Zemindars allege are only for life. Others are Meyadi, or for a few years. The village establishment here is heavy; and, when the rents are farmed care is taken to keep it undisturbed.

The Patwari or clerk receives from about $\frac{1}{4}$ to $\frac{1}{2}$ ana on the rupee ($\frac{1}{64}$—$\frac{1}{32}$) of money rent, and generally $2\frac{1}{2}$ sers on each bigah let in this manner, with $1\frac{1}{2}$ ana a year, on every house rich and poor. These are paid by the tenant. He gets from the landlord $\frac{3}{4}$ sers on the *man* ($\frac{3}{160}$) of all the grain received. The Gorayits or messengers wait on the Patwaris, and get each from 2 to 5 bigahs from rent, and 2 chhataks of grain

on the *man* ($\frac{1}{32}$) of the rent in kind. The Baniyas value the money, and weigh the grain, and are allowed ($\frac{1}{160}$) of this rent. The potmaker is allowed half as much. The Chuklahdar knows the boundaries, and receives $\frac{3}{160}$ of the rent in grain. The Dihidar is a land measurer, and watches to prevent the depredations of cattle. These persons are only employed in some places, and get $\frac{1}{128}$ of the money rent, and $\frac{1}{160}$ of the grain rent. Dakchaukis or post boys, get each from 2 to $2\frac{1}{2}$ bigahs of land free of rent, and transmit from one to another all letters belonging to Zemindars or officers of government, until they reach their destination. The Dosad watches the village by night, and in the day goes messages, and receives from 2 to 10 bigahs of land free of rent, with $\frac{1}{160}$ part of the rent in grain. All these charges are paid by the landlord. The tenants pay the expense of measurements, which are frequent. No great extent of the rents are farmed, and the practice is chiefly confined to the remote parts that are half cultivated.

The properties are very small, and the owners prudent careful men. Few of them know anything of their family history, some of them not even the name of their grandfather. Many of the smaller cannot read, and in the whole of Ratnagunj the best part of the Pergunah, no Zemindar who resides, has any higher education than to be able to read common accounts, although several of them are Brahmans. Many of them are called Malekiyats or Mokaddams. These were formerly chiefs of Mauzas, that had made an agreement in perpetuity with their landlords, and on the new settlement were freed from vassalage.

Pergunah Chhai (Chihy Glad.) forms a fine estate on the north side of the Ganges, where it occupies almost the whole of the extensive division of Lokmanpoor, and a small portion of Kumurgunj. The land here is measured by a pole applied to the ground, and in some places is 120 cubits, in others only 110 cubits square. The cubits also differ, some of them being 18 inches, others containing $\frac{3}{4}$ more; but in the most common the pole is of $5\frac{1}{2}$ long cubits; there being 20 poles square to each bigah, so that this contains 45,050 feet, or is a little more than an English acre, or than $3\frac{1}{8}$ bigahs of the Calcutta measure.

Of 302,829 customary bigahs belonging to Zemindars, it was

stated, that only 105,424 were cultivated. The most common pretence is, that the whole has been swept away by the river. The soil is indeed much lighter and more liable to injury from floods, than the southern bank of the river; but on the whole is of a tolerable quality.

In the time of Hoseyn Shah king of Bengal, to whom this part of the country was subject, Chhai was divided among a great many petty Zemindars, under the management of a Tahasildar or steward, to whom a certain Rajput named Yasamanta, was appointed Jumadar, or commander of his guard. Some years afterwards, the concern being profitable, this man purchased 13 (Mauzas) manors from various owners, and took the title of Khan, which, although a Tartar word, is now assumed by many Hindus of rank, and even by Brahmans. At that time there was another Yasamanta residing at Dharhara in Tirahoot, who being a notorious robber, seized on some treasure belonging to the king, who being enraged sent his son to punish the offender. This young man giving himself little trouble in the difficult investigations of the law, and having heard that the robbery had been committed by a certain Yasamanta, took the Jumadar, who happened to be the first person of the name that he found, put him to death and burnt his house. During the execution a faithful female slave concealed the two sons of Yasamanta; and when the danger was over carried them to Gaur, and presenting them to the king, demanded justice. The king having investigated the matter, found that his son had been guilty, and ordered that he should be delivered to Krishna Das, the eldest son of Yasamanta. The prince's mother applied to this Rajput, and procured her son's pardon, bestowing in return the Zemindary of the whole of Pergunah Chhai, except Tappa Dira, which was left to the ancient proprietor.

By far the largest estate in the district is that of the Kharakpoor Raja, which in the family records is usually called Mahalat Kharakpoor, and is irregularly divided into Pergunahs, Tappas, and Mauzas, and occupies the whole of Tarapoor, a great portion of Bangka and Mallepoor, with some parts of Suryagarha, Lakardewani, Kumurgunj, Gogri, and Ratnagunj. This was formerly the property of a family of Kshetauris, which resided at Kherahipahar, and the Kshetauris were dispossessed by a Rajput. The traditions

current in his family, which, as I have said, differ from those of the Kshetauris, are as follow.

Three brothers, Dandu, Vasudev, and Babu Mahindre, of the Kindwar tribe of Rajputs, and sons of a Singhal Ray, came from their paternal abode at Sibirat, in Pergunah Saruyar, in the west of India, and settled at Masdi, near Kumurgunj. Being soldiers of fortune, they took service and became very great favourites with Sasangkar, the Kshetauri Raja of Kharakpoor. During a friendly intercourse, they had an opportunity of perceiving how his house might be attacked; and on the night of the 7th of Aghan, of the Fusli year 910, (A.D. 1503) having collected a band of Rajputs, they suddenly attacked the house and put the Raja to death. Dandu immediately proclaimed himself Raja by beat of drum, and from time to time destroyed 51 petty Kshetauri chiefs, who had depended on Sasangka, and seized on their estates. This is said to have been in the reign of Ebrahim, king of Delhi, when affairs were in great confusion; but it must be observed that in the inscription at Madhusudan, mentioned in the account of Mandar, the son of Vasudev is stated to have been alive in 1599, which is scarcely reconcilable with so early a date for these events. The date of the inscription is farther confirmed by the accounts of the remaining Kshetauris, which have been mentioned in my account of Parsanda and Barkop. Dandu left his conquests to his son Rup Sahi, who had two sons, Sanggram Sahi and Narendra Ray. The former succeeded in the year 946 (A.D. 1549), during the reign of Akbur, who hearing that in these parts there was a Raja of great pride, who would not pay a tribute, ordered Jahanggirkuli, the Subah of Patna, to destroy the rebel. On this service the subah employed an officer named Bajbahadur, who for some months attempted in vain to force the Raja's entrenchments, at the mouth of the recess in the mountains called Marak-kol. He then gave 1000 rs. to one of the Raja's soldiers, who, in the Fusli year 1008 (A. D. 1601), assassinated his master. The widow, Rani Chandrajysti, and her son, Toralmal, held out the stronghold for six months, when, both sides being tired of war, peace was made; and, on the kind promises of the Muhammedan officer, the family consented to visit Delhi, where Toralmal was immediately thrown into prison. These transactions give no high idea of

either the vigor or regularity of the Mogul government, during its highest perfection, in the end of the reign of Akbur. Jahanggir having released Toralmal, appointed him a Morchulburdar, or person who fans the king with peacocks feathers. During the course of his attendance, being on a hunting party with the king, he attacked a tiger sword in hand and put the beast to death; on which occasion the king was so well pleased, that he raised him to the rank of an Omrao, and converted him and his three sons to the faith in Muhammed. The Raja then took the name of Rozafzun, and was betrothed to a daughter of Bajbahadur, the officer by whom his father had been assassinated. The young lady, however, considered this marriage as highly degrading, and would not admit the Raja to her bed. His mother was highly indignant at such an affront offered to her son; and, complaining to the king, the Raja was honoured with a less haughty but more illustrious bride, as she was daughter of Moradbukhsh, the king's uncle. The Raja, on this occasion, obtained the command of 3000 horse for himself, and of 1000 for each of his two eldest sons. The youngest became a Fakir, and obtained two mauzas of free land (about 4040 bigahs), which has reverted to the family. The whole of Pergunahs, Haveli, and Kajra, parts of Kharakpoor, were settled on the Raja free of rent, the former for Sanak, or table expense, and the other as Eltumga, or a gift. A mauza also was fixed upon the family as Jaygir, and various commissions were granted to them on the amount of the assessment. These commissions were Zemindars Rusum (two anas on the rupee), Melkiut, Chanda, Kanungoe, Nukudi, and Nankar. The Raja considers the whole of these as completely separated from the Zemindary, and as his property, were the lands to be sold for arrears of revenue; and the Jaygir Eltumga and Sanak are no doubt entered in the public records. The claim to the others is doubtful, as in all probability the Zemindar, when these grants were made, accounted to the king for the whole proceeds, and was allowed the above commissions for his trouble and profit; and of course his claim ceases when he no longer performs the office. The Raja, after obtaining these favours, was allowed to visit his estates, and his second son obtained the office of Morchulburdar. In the year 1038 (A. D. 1631), Raja Afzun

died, and was succeeded by his eldest son, Raja Behroz. His brother, Abdul Singha, having died, the Raja obtained his office, and, while he held it, distinguished himself in battle, and obtained some lands, called Chuklah Medanipur, in the Virbhum district, which have been since lost. He was then appointed Sahur Nesham, or royal standard bearer, and returned to enjoy his estates. He had four sons, Tahuyar Singha, Hoseyn-kungyar, Bahurbur-kungyar, and Kungyar-Garshayestah. The family seems still to have had a hankering after their original customs, as each of these sons took a Hindu title. Tahuyar succeeded his father, and had seven sons. The eldest went to Delhi, and became sword bearer of Aurungzebe. He accompanied one of the king's sons on a hunting party and killed a wild buffalo sword in hand, on which occasion he obtained a grant of the estate called Garhi; but before he could take possession he died of the small pox. He left two sons, Arjus, or Rozafzun the second, and Muhammedazum, or Abedsur. The eldest became Raja, and succeeded to his father's office in the year 1134, during the reign of Muhammed Shah. In 1141 (1734) he died, and left his estates to his son Mozuffur ali; but, owing to his youth, the management for seven years devolved on his uncle. When Mozuffur ali grew up he entered into the service of the Subahs of Bengal, who had then become independent, and served Mahabutjung, Serajuddoulah, and Jafurali Khan. When Kasem Ali rose into power, he sent into Kharakpoor a Tahasildar with 5000 men, to levy money, and the Raja retired to Ramgar, but was persuaded by Buali, brother of the Subah, to come to Mungger, where he was thrown into prison. Soon after his family was caught and plundered; but about this time, the English army advancing, Kasem Ali retired to Patna, and in the confusion the Raja made his escape. On the restoration of Mir Jafur, a Muhammed Aziz, was sent into the country in command of the troops, and he plundered it. After him came a Mir Haydur Ali, who allowed the Raja no authority, and gave him no commission. At this time a Mr. Barber, if I understand the native pronunciation, was at Patna, and to him Mozuffur sent his son to complain. The gentleman, having made inquiries, sent back the young man with an order, that the arrears of commission should be paid, and displaced the officer (Foujdar) who commanded in

Kharakpoor. When Shetab Ray obtained the management of the revenues of Behar, Abutaleb, the officer commanding in Kharakpoor, lodged a complaint against the Raja, alleging that he was a turbulent bad man, on which account the Raja was again deprived of all authority, his house was plundered by the officer, and his family was thrown into prison; but he effected his escape into the forest of Jagannathdev. The Raja now sent an agent to Moorshedabad, and complained to Mozuffurjung, then the justice general (Foujdar) of the province, who issued orders to Shetab Ray, that justice should be done. Accordingly Fuzulali, the Raja's son, and the family were released; and Abutaleb, the officer who commanded in Kharakpoor, was recalled. This wretch, knowing the fate that awaited him, took poison, and his whole wealth was secured by Shetab Ray, who restored nothing to the family, and sent another officer who allowed the Raja no more authority than the former had one. On this the Raja sent his son and Bholanath, his dewan, with another complaint to Moorshedabad; but by the way they met Shetab Ray, who sent the son back and persuaded the dewan to accompany him to Calcutta. The Raja, knowing by this that his dewan had betrayed him, sent another agent to Calcutta, who gave security, and obtained an order that the management of the estate should be restored to the Raja. About this time the house of Prandatta, the Kanungoe, or register, was robbed, and the officer commanding immediately sent a charge against the Raja, as having been the perpetrator, which his family of course deny; but it was believed by government, and a European subaltern, Mr. Clerk, with two companies of seapoys, was sent to protect the native officer (Tahutdar), who was appointed to manage. On this the Raja retired to the forests, but sent his son to meet the officer. When the young man came within a day's journey of the seapoys, some treacherous Ghatwals informed the officer that he had brought many men and intended to fight. On which the officer marched by night, and, surprising the party, put many to death; but the Raja's son made his escape. Then Mohan Singha, a Rajput Ghatwal, informed Mr. Clerk where the Raja was concealed, and this officer, advancing suddenly, caught the Raja and sent him to Patna, where he was put in irons. In 1177 (A. D. 1770) he petitioned against the Ghat-

wals and native officer. They were called before Shetab Ray, their accusation declared groundless, and the Raja was released from prison, but ordered to remain at Patna.

On the 24th of Magh 1183 (A. D. 1776), before any investigation took place the Raja died, his son Kader ali having been born a few days before, and having received (Tika) the mark of Raja from Prasad Singha, who is the head of the family, and still a Hindu, who receives an annual allowance from the Raja. Rudramohan, the faithful security, informed Mr. Barton that the Raja had no son, and that the proper heir of the family was Mahusen ali, a half-brother of Fuzulali's, and who being an idiot, was a proper heir for a manager. Some time afterwards Mr. Barton found his error, and in 1188 (A. D. 1781), Mr. Hastings issued out an order (Purwanah), directing Kaderali to be put in possession. Such is the account given by the family. How far it is true I cannot say; but in the modern events there is nothing improbable. It is however very likely, that in the confusion which ensued during the overthrow of the Mogul government, Mozuffur might have refused payment of the revenue; such being the usual practice whenever there is a want of military force.* Kaderali is a man of plain unaffected manners, but exceedingly obliging. His disposition is said to be mild and just, but he has been expensive, and is involved in pecuniary difficulties, in order to extricate himself from which he has farmed the rents of almost his whole estates to a man, who has advanced him large sums of money, who has thus very great authority, and is said to abuse it by oppressing the tenants.

According to the space which Kharakpoor occupies on the map, it contains about 47,69,000 bigahs Calcutta measure, of which I conjecture about 8,97,000 may be rivers, marshes, hills, rocks, or barren land, and 38,72,000 fit for the plough. As the whole pays only to government 68,155 rs. 10 anas 13 gs. we may readily conclude, that it is in a wretched state of cultivation; and, so far as I could learn, not more than 16,50,000 bigahs are occupied. The condition perhaps, would on the whole have been worse, had not vast alienations

* The history of this family has been given entire, as it will serve to shew the manner in which many estates have come into the possession of their present occupiers, and how Zemindars or tax-gatherers, were converted into the actual proprietors of land.—[ED.]

taken place, so that the assessment is somewhat more decent on the remainder, and there some stimulus has been given to industry, the example of which, and its advantages, prevent the other parts from being totally abandoned.

The estate called Chandwe Pasoi, belonging to Div (Lord) Rupnarayan, so far as I can conjecture, amounts to almost 7,40,000 Calcutta bigahs, of which 1,17,000 may be rivers, hills, rocks, or otherwise barren, and about 25,000 may be cultivated. He has a great extent of the fine land on the banks of the Chandan, and these are fully occupied, and let for rent. The cultivated lands scattered thinly through the woods, are in general given free of rent to the younger branches of the family, to servants, and to the armed rabble that keeps up his notions of self-importance.

In the assessed land Rupnarayan grants leases for from two to four years to each tenant, specifying by conjecture the extent of the possession, and the rate at which such as is cultivated, is to pay. When the lease expires, the rate may be altered; but this is not usually done, there being few tenants and much land. The estate is divided into seven Pergunahs; but he posseses only one Pergunah in whole, of the others he has only portions. The measure differs in each, the largest being 125 cubits square, and the smallest 99. The latter is that used in Chandwe Pergunah, of which he possesses the whole, and the rates by which he lets the land there, are as follow:

	Customary bigah.	Calcutta bigah.
Rice and sugar-cane land, best	anas 48 0	32 7
Do 2nd.	32 0	20 18
Do 3rd.	16 0	10 9
Do. 4th.	8 0	5 4¼
Two crop land, best	24 0	16 3¼
Ditto, worst,	8 0	5 4¼
Wheat and barley, best	12 0	7 16¾
Ditto, worst	3 0	1 19¼
Maruya, best	6 0	3 18¼
Ditto, worst	3 0	1 19¼
Mustard	12 0	7 16¾

These are the principal rates paid in money,* most kinds

* I have given this as one of many illustrations by the author of the various rents of land on one estate.—Ed.

of pulse pay a certain quantity of grain for each bigah, and a little is let by a division of the crops. On the whole, the great crop being rice, the rents should not be less on an average than 12 anas a Calcutta bigah. The Zemindar however pays for keeping the canals in repair. None of the rents are farmed; and, had the armed rabble been dismissed, Rupnarayan must have had the credit of being the best landlord as a manager in the district. His manner of living has no sort of splendour, but he is lavish to religious mendicants with whom the country, from being the route to Baidyanath and Jagannath, is dreadfully infested; but still he has probably large hidden treasures. It must be observed, that he pays 8,168 rs. a year for 633,000 bigahs of land capable of being ploughed, or 1 r. for 77½ bigahs; for I believe, that he is burthened with very little free land, except that assigned by himself for his establishment. Pergunah Kajra is a very fine estate, it contains 25,000 customary bigahs, and at least 20,000 of these are cultivated, being in the immediate neighbourhood of Suryagarha, where very considerable activity prevails.

The leases are usually for a short term of years, from four to seven, and the Zemindar alleges, that when a lease expires, he may increase the rent; but he seldom does so, because tenants are difficult to procure. The leases are given to one or two men in a manor (Mauza) with an &c., mention only the rates, and only what is cultivated pays rent. A few have leases for a certain farm without its extent being mentioned, but the amount of the rent is specified, a tenure which is here called Thikabandi. A few others have extent and rent defined, are called Mokurruri, and here are considered as perpetual. The rates, on what is paid by money rent, are fixed according to the value of the soil; which in some places is divided as far as 20 qualities, in others as far only as eight, and the rates are low; but this is of little consequence, as by far the greater part of the rents are collected by a division of the crop, and are therefore very high, when the Zemindar is not defrauded; but on such an extensive estate the frauds are enormous.

The village establishment is as follows: the estate is divided into Chuklahs, over each of which presides a Chaudhuri or Chuklahdar. Some of these are paid in land called

Nankar, and are besides allowed 3 per cent. on the rupee paid by the tenant. Others are allowed 2 anas on the rupee. In fact both pay annually a sum of money to the Raja, who thus keeps his accounts low. Under the Chuklahdars are Mokaddams or head men of manors, and Patwaris or clerks; but sometimes one Mokaddam has two clerks, and one clerk usually manages two or three manors (Mauzas). The Mokaddam takes from the tenant $\frac{1}{2}$ ana on the rupee of money rent, and 1 ser on the *man* of grain before division, or $\frac{1}{44}$ of the crop. Some of them have also free lands. The clerk is allowed half as much as the Mokaddam. Each is allowed a Tahalu or servant, who receives from 1 to 5 bigahs free of rent. For every two or three small manors there is a watchman (Pasban), and large manors have two or three. Their duty is to watch the villages by night, and to collect money in the day. From the Raja they are allowed from 4 to 7 bigahs each, and $\frac{1}{160}$ part of the grain before it is divided; and each tenant gives the watchman of his village $2\frac{1}{2}$ sers of grain. Almost the whole rents are farmed, which excites loud complaints.*

Pergunah Furrokhabad Serkar Orambar is not mentioned in the Ayeen Akbery. It belonged to the Register of ten-sixteenths of Bengal, and his representative still retains the property of all that is in this district amounting to about 100,000 customary bigahs (79 cubits square) of arable land. The estate is very fully occupied. One-fourth of the tenants have leases, in general such as are called Meyadi; but no term is stated in the lease, and the agents of the landlord say, that they may be turned out at will, the intention of the lease being merely to ascertain the rent that is to be paid during occupancy. The remaining tenants have no leases; but at the end of the year take a receipt (Farugkhut), for what they have paid, and it is understood, that next year no more

* In some parts of the country, a common part of the village establishment is a man to encourage the tenantry to work, or rather by repeated exhortations and dunning to compel them to labour. Their indolence, owing to too low rents, would render this a very useful service were it effectual; but I believe it does very little good, and the man is usually pacified by a little grain. When he has no other employment he is called Halsahana; but in general in order to give him more weight, this officer is also charged with collecting the rent, and is then called Dihidar.

rent can be demanded. The agents say, that Mr. Turner, when acting judge, determined these receipts to be of no avail, and that at the expiral of the year, the landlord might re-let his lands at whatever he could obtain. A contrary decision in a similar case, in the western part of the district has been given by the present judge. The law on this point would therefore seem to be rather uncertain. There can be no doubt, that the decision of Mr. Turner is most adapted for the benefit of the country.

The rent of one-fourth is fixed on the Hari or bigah, without reference to the crop. Some of this pays a commission, some does not. Where there is no commission, the tenant gets from 1 to 6 bigahs for the rupee, all tolerable land being above 10 anas for the bigah. Where the commission is taken, the rent is from 2 to 10 anas a bigah. The commission varies from 4 anas (Seway) to 2 rs. (Tetaki) on each rupee of rent. Three-fourths of the lands are let by a certain rate on the bigah, according to the crop with which it is sown; and part of this also is let without commission, part pays. When there is commission, ordinary farmers pay 2 rupees for each rupee rent, Mandals or managing tenants, pay 1 rupee on each rupee of rent, and the high castes pay ¼ rupee on each rupee. The following are the rates where commission is exacted.

	Rent.		Rent and Commission.					
			High Castes.		Mandals.		Farmers.	
	A.	G.	A.	G.	A.	G.	A.	G.
Rice and Mustard	5	10	6	17½	11	0	16	10
Wheat, Barley, and China . .	4	10	5	12½	9	0	13	10
Sesamum and Linseed . . .	4	0	5	0	8	0	12	0
Masur and Khesari	3	0	3	15	6	0	9	0
Sama, Kodo, and Kangni . .	2	10	3	2½	5	0	7	10

Very little produces two crops. All ranks pay house rent, in general very high, about 5 rs. a bigah; but the high castes pay only about half as much.

Agriculture of the Hill Tribes.—The southern tribe, in some respects, have made less progress than the northern; in other respects they have advanced farther. Their hills are cultivated with less care, neither do they rear cotton nor Cytisus Cajan, which are two of the most valuable crops that the northern tribe possesses; but many of them have adopted the plough, and use it not only to cultivate rice in low land, but

to cultivate swelling grounds at the bottom of their hills, after these have been enriched by a long fallow, and have been overgrown with trees. On both the hills and swelling lands, after two crops, the field is allowed to remain waste for from five to seven years, during which the trees shoot up to the size of large coppice. In Asharh and Sravan (14th June, 15th August), the men cut down all the trees on the space intended to be cultivated. In Chaitra and Vaisakh (13th March, 12th May), both men and women are employed burning the dry sticks. Then in the hills, with the early rains, the women chiefly dig small holes, at little distances, by means of a stick pointed with an iron about three fingers broad; and in each hole they put some seeds of Goronri (Maize), Jonola (Holcus Sorghum), and Kalai (the kind of pulse, which in the Hindi dialect is called Bora). They then sow the surface broad cast with two kinds of millet called Kheri and Kangni. Sometimes they reverse the progress, and sow the millet first. Next year they only plant the Maize and Sorghum, after which the field is allowed another fallow. On the swelling ground the field is slightly ploughed, and in the winter between the two crops rape-seed and Sesamum are sown broadcast. A field of this kind is called a Vari, and every other year the cultivators move their huts to the new field. These huts are very wretched, but have near them some plantains, capsicum, and vegetables. Part of their food consists of wild yams. The pulse is reared chiefly for market, to procure them a supply of salt, iron, clothes, and finery; but of the two last articles they procure very little. Their chief means, however, of procuring foreign articles is by making charcoal, which would afford them an ample supply, were they not totally abandoned to drunkenness; and in preparing drink consume a great part of their grain, so that the charcoal which they make is chiefly sold for rice.

The northern tribe is more industrious and sober, although both men and women often get very drunk. They cultivate the hills alone, and it is surprising what crops are produced on the steepest declivities, covered so thickly with loose stones that you can scarcely walk except by stepping from one to another. The field is cleared exactly in the same manner as among the southern tribe. On the two first years

it is planted with a variety of articles. Small holes, two or three fingers deep, are made in the interstices between the stones; and in each are dropt 10 or 12 seeds, taken by chance from a promiscuous mixture of the following articles. Maize, called by these people Tekalo, is in the greatest quantity, and is of two kinds, one gathered in Asharh (14th June, 14th July), the other in Aghan (15th November, 14th December). Naitu, a species of Holcus, called in the plains Gehungya Janera, is reaped in Paush (15th December, 12th January). The Kusora, the species of pulse called in the plains Bora, is reaped in Aghan (15th November, 14th December). The Kodom, or Eleusine Corocanus, which is of two kinds; one gathered in Bhadra (16th August, 15th September); the other in Aghan (15th November, 14th December). The Petaga or Panicum italicum, is gathered in Bhadra (16th August, 15th September). The smallest of these articles is the Lahari or Cytisus Cajan, which is of two kinds; one gathered in Paush (15th December, 12th January), the other in Chaitra (13th March, 11th April). Although the quantity of the last mentioned seed is comparatively small, it grows so luxuriantly, that, when I visited the hills, after all the other crops had been removed, no traces of them could be discovered, and the whole fields were covered with a rich close crop of this valuable pulse. On the third year the best fields are sown with cotton, and the poor are allowed to run wild, as is also done with the best, after the cotton has been removed, and the trees are allowed from 8 to 12 years to recover. I have nowhere seen more thriving fields of cotton, and have no doubt that its sale might procure an ample supply of all foreign commodities that these people want; but they exchange part of their grains for rice, and supply the lowlanders with timber and charcoal. The men cut down and burn the trees, make charcoal, and carry this and timber to market; but pass a great part of their time in hunting. The women sow and reap. Rich people occasionally hire the poor, and give a woman two paysas a day ($\frac{1}{32}$ part of a rupee) to plant; but she works only until noon. At harvest she works the whole day, and will bring home from 40 to 60 baskets of ears, each giving about 3 sers (104 s. w.) or 8 lbs. of grain: for her trouble she receives one basket.

CHAPTER VI.

STATE OF THE ARTS, MANUFACTURES AND COMMERCE IN BHAGULPOOR.

ARTS.—For an estimate of the number of artists, see Appendix.

Sculpture, statuary, and painting, are on as bad a footing as in the districts hitherto surveyed. The painters are employed as in Puraniya. Of music there is an extraordinary abundance. Mirasin, are a kind of dancing and musical girls, who perform before Muhammedan women of rank. They are confined to Rajmahal, where there are two sets, containing five girls. The common dancing girls, Bai, are much on the same footing as in Puraniya, but are rather inferior, and all profess the faith in Muhammed, except two sets, at Bhaghulpoor, of the kind called Rumzani. These happen to be the best in the district. In the southern part of the district, are a few sets of another kind of Hindu dancing girls, called Kheloni. They are exceeding bad dancers and singers, but endeavour to excite a laugh by some jokes suited to the capacity of the spectators, who are easily pleased. There are none of the sets of proper dancing boys (Bhaktiyas); but several boys dance and sing. Among these are the Jhumariyas. Each set consists of two or three men, who are musicians, that beat the drums called Tabla, and Mandira, and of two boys, who dance and sing dressed to represent Krishna, and Radha. The songs relate to the amours of these deities. These sets are employed at marriages, and receive about eight anas a day, and food. They are mostly weavers, and, when not employed in their musical profession, exercise the shuttle.

The Bhongrs are impudent fellows, who make wry faces, squeak like pigs, bark like dogs, and perform many other ludicrous feats. They also dance and sing, mimicking and turning into ridicule the dancing boys and girls, on whom they likewise pass many jokes, and are employed on great occasions. Of the Pirergayan, employed by the Moslems to sing

the praises of their saints, there is only one set. At Rajmahal, however, are ten houses of Piranis, the men, women, and children of which sing in honour of certain saints, whenever any one is afraid, and hire them to perform this kind of worship, which is performed in the houses of the Piranis. No woman who has any concern for her reputation, performs on any musical instrument; but women of some low tribes sing at marriages and festivals. There are a great many dissipated young men, who, in their cups, sing and beat on small drums; but men of rank and gravity totally reject such indecorous levity.

I heard of no persons who live by singing the praises of ancient heroes. The Daphalis are a kind of low Muhammedans, who beg on the strength of singing amorous ditties, accompanied by a tambourine. The Nariyals are men of the Goyala and Beldar tribes, who are employed to dance at marriages, and receive a share of the feast. The Bazigoors are jugglers, tumblers, and balancers, who amuse the people; and it must be remarked, that they have fixed their residence in the wildest parts of the country.* There they keep their children and old people, while some young men and girls stroll about the country, during the fair season. The girls are those who in common shew all the feats of activity, and often those of dexterity; but in the latter they are much inferior to strollers from Madras and Delhi, who sometimes visit the country. The Chambas amuse the populace with tame bears and monkies, and sometimes cut themselves before timid persons, in order to extort charity by compassion. One at Mungger, called a Gorajwaleh, procures money from such persons by threatening to run a spike into his breast. At Mungger, the people of one house live by making a coarse soap. The house contains four persons, men and women, who in eight days can make a batch. They take one *man* (84 s. w. the ser) of tallow (86¼ lb.) worth 5½ rs, and linseed oil 6¾ sers (14½ lb.) worth 1 r. They boil these in a large iron vessel for 4 days, adding to them gradually a ley, made by filtering water through 25 sers (53 lb. 14½ oz.) of quick lime, worth ½ r. mixed with 20 sers (43 lb. 2 oz.) of coarse carbonate of soda, worth 1 r. Then the vessel is exposed three days to the sun,

* They are the gipsies of the East —[Ed.]

to dry. Next day, it is boiled again, and becomes thick, when it is made up into balls of from ½ to 2 lb. weight. The materials cost 8 rs, the firewood costs 4 anas: the workmen procure 1¾ *mans* (150 lb.) of soap, worth 10 r. 11 a., so that their profit is 2 r. 7 a. They have a ready sale.

The barbers of the Bengalese part of the district, Napit, are as haughty as in other parts of that country; but the Nais of Behar are more condescending, and better operators. Among them are a few of the Muhammedan faith. They make good wages, and some, having acquired wealth, have become ashamed of their profession, and betaken themselves to the study of liberal sciences. In some parts there are a kind of surgeon barbers, called Jurrah.

In the Behar part of the district, bracelets (churi) of a coarse kind of glass called Kangch, are a good deal used. In my account of Mysore, I have given the process used. There are several kinds of Kangch. The cheapest and most easily made is black, and perfectly opaque. The workmen take 4 sers ($8\frac{6}{1000}$ lb.) of impure carbonate of soda (Sajimatti), and powder it. They then place it in the crucible of the furnace, and heat it for twelve hours, stirring it occasionally, until it melts. They then take it out with an iron ladle, and throw it into cold water. They then powder it again, and afterwards put it into the crucible. It melts in three or four hours; but is kept in this state all the day, and is frequently stirred with the ladle. In the evening it is taken out in ladlefuls, poured on the ground, and allowed to form cakes called Thaka. Next day, the cakes are put again into the crucible; and, when melted, are formed into rings, as I have described in my account of Mysore. The impure soda gives ½ of its weight of glass.

The furnace is made of unbaked clay over a hemispherical hole, that serves for a fire place. The upper part of the furnace also is hemispherical, and within does not exceed a cubit in diameter. The crucible fills the whole space from side to side, so that the flame does not reach the materials which it contains, and only envelopes its bottom and sides. Four little walls on the outside, about four inches thick and six inches deep, strengthen the outer part of the furnace, dividing it into four spaces. At the bottom of one is a hole, through which the fuel is thrown into the fire-place; and the smoke comes out by another hole, which is formed at the

bottom of the opposite space. Above this is a large hole, by which the materials are introduced into the crucible; but this is afterwards shut by a plug of fresh kneaded clay, which can be removed to stir the materials or to take out the melted mass. At the two other sides, opposite to each other, are two apertures, through which the melted glass is taken with a rod to make the rings, a workman sitting at each. These always remain open.

Another kind of glass is greenish, and a little diaphanous. To make this the workmen take about 7 sers of the impure soda, and make it into a paste with a little water, forming it into cakes of about $\frac{1}{4}$ ser weight. These are put into the crucible, and in about 24 minutes become red. The fire is kept up until night, but is then allowed to go out. In the morning the cakes are taken out and powdered. The powder is then put into the crucible, before noon melts, and is taken out and thrown into water. The slag is then powdered and dried. Next day the powder is again put into the crucible, and melts before noon. It is stirred all day, and in the evening is taken out and poured on the ground to form cakes. If the last melting is continued long, the green colour is pale, and is called white; if continued for a shorter time, it is deeper, and is called green; but inclines to blue.

There is another green glass, of a bright grass colour *(Zumorrodi)* and more diaphanous. The process goes on as in the former case, until the materials have been thrown into water and powdered. To this powder is added $\frac{1}{16}$ of a black carburet, or, perhaps, merely a peroxide of copper, prepared as follows: take a quantity of copper, and make it into very thin plates; take a piece of moistened cotton cloth, cover it with turmeric made into a paste with water, and then sprinkle the surface with salt (muriate of soda); place on this the copper, cover this with salt, that with a paste of turmeric, and that with cloth; then heat them on the outside of the furnace for four or five days. During this the vegetable matters are reduced to charcoal and have penetrated the copper, which is then powdered and is quite black.

Another glass, of a bright deep blue *(Asmani)*, is made in the same manner, only the matter added is a metallic slag called Rung, which comes from the west of India, and sells at $2\frac{1}{2}$ rs. a ser. It probably contains cobalt; but, previous

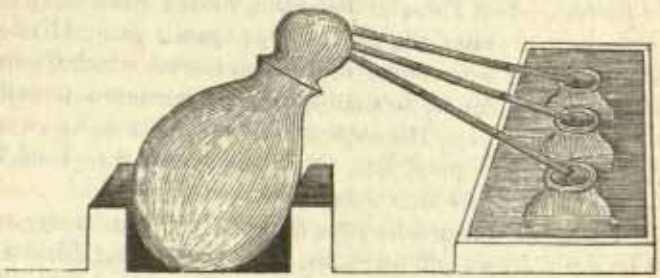
to being put with the other materials, is powdered with a little muriate of soda, and becomes black. The powder, when heated, emits copious fumes, but has neither the smell of arsenic nor sulphur; 3 sers of the powdered glass require 3 chhataks of the Rung, powdered with a little salt.

Another glass, of a brownish purple *(Uda)* colour, and somewhat diaphonous, is made by adding a stone called Sengr, which comes from the Ramgar hills, and sells at 1½ ana a ser. The stone is powdered, and about ¼ ser of this powder is mixed with 1 ser of the powdered glass, after it has been thrown into the water.

The workmen make also two enamels, that are applied to the surface of some of the rings. One is yellow, 5 chhataks of lead are melted in an oblong earthen shallow crucible. To this is added 1 chhatak of tin, and the alloy is calcined for between four and five hours. When calcined, and heated to redness, it is taken out, powdered, put into the crucible of the glass furnace, and heated to redness. Then is added a chhatak of powdered white quartz, and the mass is stirred about for three hours. It is then taken out with a ladle, poured on a smooth stone or iron, and cooled in water. The workmen, having melted one ser of the palest green glass, added ¼ ser of the above materials, which makes the yellow enamel. The green enamel is made in the same manner, only to the melted glass are added, not only the prepared lead and tin, but ¾ chhatak weight of the black powder of copper prepared as before mentioned. These glass rings are often coated with lac coloured gaudily, or ornamented with tin and copper foil.

The tanners, as usual, are of two kinds. Those who make shoes, ropes, drum-heads and saddles, and cover baskets, in the western parts are called Chamar, and in the eastern Muchi. Some at Mungger make very neat shoes, after the European fashion; and partly there, partly at Bhagulpoor, are about a dozen houses, the people of which make neater shoes of the native fashion than are made in any of the districts hitherto surveyed. Those in the villages, forming the great mass, live chiefly by making shoes and ropes for the farmers, and form a regular part of the village establishment. They are paid chiefly in grain, and each family may make 3 rs. a month. The good workmen in towns make 5 or 6 rs. a month.

The distillers are, in proportion to the population, more wealthy and numerous than in any of the districts hitherto surveyed; and they distil entirely from the Mahuya flowers *(Bassia)*. The dry flowers, with from equal to double quantities of water, are put in round earthen pots with rather narrow mouths, and exposed to the weather to ferment. This process is finished in from four to eight days, according to the heat of the weather. The whole fermented mass, flowers and water, is put into a still, and the spirit is drawn slowly off. It is never rectified, and after distillation is always very much diluted with water, owing to which it will not keep above 15 days, and it is best when fresh from the still. If rectified, or even if kept undiluted, it would preserve longer, but the customers would not have enough for their money. The dilution is usually a quantity of water equal to that of the spirit. The water is sometimes put into the recipient before the distillation commences, and at others is added when the operation has finished. The still is a large earthen pot, as here represented, placed, inclining a little to one side,



over a fire place, confined by two walls of clay. The head of the still is a small earthen pot inverted on the mouth of the larger, and luted with clay. Three tubes, more or less, of hollow bamboo pass from the head to an equal number of narrow mouthed unglazed earthen pots, that serve as recipients, and are placed in a shallow cistern containing water. A boy attends and pours water alternately over the pots.

The estimates of profit and loss, which I received, vary a good deal, as might be naturally expected. At Bangka, a man, who pays 8 anas duties a day, gave me the following account: 20 sers (80 s.w. a ser) of dried flowers are used daily. They are put into four pots, each containing 13 sers

of water. When fermented, they are distilled, one pot being drawn off at a time; of course the still is drawn off four times a day. At each time 5 sers of liquor is procured, that is 20 sers a day. To this he adds 30 sers of water, which gives 60 bottles of liquor. He sells the bottle for 2 paysas, so that the 60 bottles bring 1 r. 13 a. His monthly gain is therefore 54 r. 6 a. His expense is as follows: to 15 *mans* of flowers, 12 r.; firewood, 2 r. 13 a.; a servant's wages, 2 r.; pots, 15 a.; duty, 15 r.; total, 32 r. 12 a. Profit, 21 r. 10 a.

At Jamdaha, a distillery, which paid at the same rate of duty, uses a larger still; as, at each time it contains 10 sers of flowers; but then the owner distils only twice a day, and seems to draw off the spirit more slowly, and by this means brings over also more of the water, so that from the 20 sers of flowers, daily distilled, are obtained 32 sers of spirit, to which is added, an equal quantity of water, that renders it a very poor stuff. Although the owner thus procures 64 sers of liquor, he can only sell 56 sers, as every man who drinks, must be allowed more than the measure, for which he pays. The flowers, when I was at Jamdaha, having risen to 1 r. for 40 sers, he had raised the price to $2\frac{1}{2}$ paysas a ser. His daily sales, therefore, were equal to 140 paysas, of which 68 were then equal to a rupee, so that his sales amounted to rather more than 2 r. a day. His expenses were—flowers, 8 a., wood, 5 g., servant, 1 a., pots, &c., 15 g., and duty, 8 a., total 1 r. 2 a.; profit about 14 anas a day.

At Mungger, a man who pays 5 rupees a day as duty, says that he daily draws off 14 stills, each containing 15 sers of flowers. If the best liquor is required, he only draws off 4 sers from each still; but what is in most common demand, is made as follows: 16 sers of cold water are put into the recipients, and the distillation is continued, until the liquor procured amounts to 28 sers; but these can only be sold for 24. The price, being $\frac{1}{2}$ ana a ser, amounts to 12 anas for each still, or in all to $10\frac{1}{2}$ rupees a day. The usual price of the flowers being 40 sers for the rupee, the expense will be as follows:—flowers, 5 r. 4 a., servants, 5 a., pots, 1 a., fuel, 7 a., and duty, 5 r., total, 11 r. 1 a.; so that he loses daily 9 anas: but this is quite absurd, more especially, as I am informed by one of them, that, besides the duties paid to government, it is customary to give a sum to the native officer, who superintends

this branch of revenue; and that last year, on this account, no less than 1500 rupees were given in Mungger. The other accounts are probable enough, as the profits mentioned would allow considerable deductions.

In Kalikapoor, one family prepares a fermented liquor (Pachoi) from grain, which is not distilled. The oilmakers are fully as poor as those of Puraniya. It is only at Mungger and Rajmahal, that a few have two mills, and many mills are provided with only one beast. About $\frac{1}{10}$ purchase the seed, and sell the oil, $\frac{9}{10}$ grind for hire. Except the mill and beast, with perhaps one or two rupees' worth of seed and oil, they have no capital. Some even have not a beast, but turn the mill with their own hands. The Dahiyars, who make curds and boiled butter, are numerous, and have more capital than those of Puraniya.

The Halwais, who prepare sweetmeats after the fashion of Hindustan, are numerous. They make also a small quantity of the sugar called Chini, which has been formerly described; and also some of a coarser kind called Shukkur, which is that most commonly used in this district; but I had no opportunity of learning the process.

Workers in more durable materials:—blacksmiths and carpenters are so intermixed, that it is with difficulty that they can be separated; for those who make the implements of husbandry, in some places are called Barhai, and in others Lohar. In some places the same persons make the whole implements of agriculture, wood and iron, and coarse work of both kinds; while in others the two professions are separate, although in general the people are considered as belonging to the same caste. These country tradesmen form a regular part of the manorial establishment, and are usually paid in grain for the implements of agriculture.

At Mungger and Bhagulpoor, are some workmen who make household furniture, superior to what is made in the districts hitherto surveyed; and these persons make a great deal after the European fashion, which they sell to passengers, and sometimes send to Calcutta. The articles chiefly made are chairs, stools, couches, and bedsteads; but they also make some tables, although the pieces of timber that are procurable are not of a sufficient size, and in order to form a leaf, must be joined. The furniture is neat and cheap. The

same people, if desired, will make palanquins and carriages, and when looked after, and furnished with sound materials, are clever workmen. There are at Bhagulpoor about thirty workshops, and at Mungger about forty. In each shop are from two to ten workmen. The master sometimes hires the workmen, and furnishes materials and implements. At other times, all the workmen are partners. Journeymen's wages are from $1\frac{1}{2}$ to 2 anas a day. The carpenters of Mungger are the best, and chairs, stools, couches, and bedsteads may at all times be had ready made. At Bhagulpoor, well-finished work is seldom procurable, without being commissioned. Two or three shops in Gogri make the same kind of goods, and send them to Mungger for sale. Three houses in Bhagulpoor, and five at Mungger, have some stock, from 1 to 3000 rupees each.

At Mungger, are seven houses of Goyalas, or cow-herds, who, by a very curious process, make a yellow paint. Each house has from five to fifteen head of cattle, male or female. During the six months following the middle of November, these cattle are allowed to pasture only half the day, are then tied up, and supplied with mango leaves to eat, which the people say does them no harm. In the morning the men watch, and collect what urine the cattle void, and procure 4 or 5 sers (each 2 lb. $2\frac{1}{2}$ oz.) It is boiled until it becomes thick, cooled, and strained through a cloth: what remains on the strainer, is the paint, which is called Piyuri, and is made into little balls. Some say, that the urine gives $\frac{1}{16}$ of its weight of the paint; others admit only of $\frac{3}{80}$, or even of $\frac{1}{40}$. Merchants make advances at the rate of 1 r. for from 1 to $1\frac{1}{4}$ ser. Each house makes from 3 to 4 *mans* a year, which, when dear, is to the value of from 120 to 160 r.; and, when cheap, from 96 to 128 r.

The potters, both at Rajmahal and Mungger, make some wares of a fine quality, especially a kind of bottles for holding water (Sorahi), which, being porous, render it cool. Those of Rajmahal are uncommonly light, and very porous, so that they look neat, and produce a considerable coolness. At Mungger, they make two kinds of these bottles; both are black. The one kind is small, and exceedingly light; but it is smoothed on the outside, and does not allow the water to evaporate freely, so that it produces little coolness. The

other is coarser and heavier; but allows more free evaporation. These bottles exactly resemble in shape the black guglets (Kuzah) of Calcutta, well known to almost every one who has visited India, as being sent from Calcutta to all parts frequented by Europeans. A potter of Mungger, who makes these bottles, and also implements for smoking tobacco, says, that he does not make common pots. He makes his ware of a smooth black clay, which he finds near Chandi-than. It contains no sand nor pebbles. He forms the ware on the wheel, as usual. The larger kind of bottles, when formed, have applied to their surface some of the fine river sand, which contains much mica. The smaller kind has a substance called Gabi applied. This Gabi is a red clay, found near Sitakunda, which is mixed with water, and forms a pigment, which is applied by means of a cloth. It is smoothed by rubbing it with oil. After drying for some days, the vessels are put in a small kiln, with alternate layers of fire-wood, and covered like a charcoal-maker's kiln, with earth. When the workmen think that the vessels are sufficiently baked, the rents in the covering are repaired, and some oil-cake is put into the kiln, which occasions a prodigious smoke, and stains the vessels black, nor does the smoke affect the water which is kept in these vessels. He says, that the people of Rajmahal make the smaller kind only; but make them red, white, and black. The red are merely made of the clay, without any coating, or without being smoked. The white, before being burned, are washed with a pigment of Khari, or porcelain clay. The black are made in the same manner as here, and do not cool the water so well as either the white or red. The art has been lately introduced at Mungger.

The Baruyi, who sell betle, prepare in general the lime that is used with that substance. In Behar, stone-lime, or a kind of potash, prepared from the bark of the Asan tree, are most commonly used; and it is almost alone in the parts south from Rajmahal, that shells are collected for the purpose. The seven houses of lime-makers in that part of the country, collect and burn these shells. The others are employed to burn stone-lime, of which I have given an account among the natural productions. At present, the calcareous nodules called Ghanggat, are almost alone selected, and the two chief places where these are burned, are Bhagulpoor and Sakarigali. At

the latter place, on an abrupt bank of the river, just above high water mark, there is a horizontal bed of clay, among which the calcareous nodules are thickly impacted. In the floods, the workmen occasionally dig into this; but with fear, as the bank has occasionally fallen, and proved fatal. They therefore do not work at that season, unless when the demand is very urgent. When the floods subside, a great abundance of the nodules is always found lying among the sand, under the bank. These might no doubt be then collected to serve the burners throughout the year; but such an expense of capital as would be required for the hire of the collectors, is very seldom incurred by the artists of India. At Sakarigali it is said, that there are only five houses of lime burners; but these are in fact merchants who perform no part of the work, and hire the neighbouring peasantry, and people of the hill tribes, so that from 2 to 300 people, men, women, and children, are often employed. They have seven battas, or kilns, sunk into the ground, and their sides secured with well-kneaded clay. They are circular, about 10 feet deep, 8 in diameter at the bottom, and 12 at the top. At equal distances round are 4 holes, which descend on the outer side of the clay to the bottom, and there pass through this wall, into the cavity of the kiln, and give an abundant supply of air: but, although the kilns have been built on a sloping ground, it has not entered into the imagination of the natives to make a passage, through which the burned lime might be drawn from the bottom of the kiln. Of course a great deal of very disagreeable labour and time is employed in taking it up into baskets. Billets of wood and calcareous nodules are thrown intermixed into the kiln, and, when it is filled, the wood is set on fire, and allowed to burn without covering up; nor are the natives in this operation at all aware of the advantages of a smothered heat, which have been so well illustrated by Buffon, in his valuable treatise on heat. The expense of fuel is therefore great, although the kilns are surrounded by woods that are free for the workmen, and the operation is imperfect. The following is a statement of the expense attending the burning of each kiln. To digging the sand to render the nodules accessible, 40 days' labour, 2 r. 8 a.; to 250 days' labour of men, women, and children, at from 1½ to 4 pan of cowries, according to age and sex, employed to collect the

nodules, 9 r.; fire-wood furnished by contract with the hill people, 20 r.; 25 days' labour to remove and slake the lime, 1 r. 9 a.; 50 days' labour to separate the ill-burned pieces from the powder, 3 r. 2 a.; total, 36 r. 3 a. Each kiln gives from 4 to 500 *mans* (92 s. w. a ser), each weighing almost 94½ lbs., for which the merchant or burner is paid at the rate of 12 r. for the 100 *mans*. The average value of the lime of each kiln is 54 r. leaving a profit of 17 r. 13 a., or in the medium of years about 80 r. a year for each kiln. Out of this the merchants have to pay 10 r. for rent. None is ever made without the whole price having been previously advanced, and the burners very seldom fully complete their engagements, or are able to refund the balance. At Bhagulpoor, are 15 houses of lime-burners, but on a much smaller scale, as they are the actual labourers, and do not hire in assistants.

Stone cutters are here more numerous than in the districts formerly surveyed; because there are several quarries. In the account of the natural productions, I have mentioned these quarries, and have given some account of the imperfect manner in which they are wrought. The workmen very seldom give themselves the trouble to split the entire rock. As much as possible they endeavour to find among detached masses those of a size that will suit their purpose; and, where these cannot be had, they take advantage of natural fissures in the more decayed parts of the rock, and remove masses by means of iron crows. Their operations are now entirely confined to hornblende, or indurated potstone, and to milstones: but traces remain to show, that granite has been formerly wrought, and the blocks have been separated by wedges, exactly as I have described in my account of Mysore. The present workmen could cut granite square with the chisel; but they are totally unable to give it a marble polish; nor could I procure one, that could do this even to calcareous marble. They only attempt to polish the hornblende, and this does not take a finer surface than that of a writing slate. The workmen of Bhagulpoor have for some years been chiefly employed in the Jain temple of Champanagar. Those of Ratnagunj make only stones for hand-mills. Those of Mallepoor chiefly quarry milstones and hornstone, and form these materials into rude blocks, which are afterwards finished at Mungger. Plates, cups, mortars, and weights are made,

for common sale, of the hornblende, or hornblende slate, and images of Siva, when commissioned, are made of the former. The workmanship of these images is fortunately so rude, that they convey very little idea of the indecencies which they are intended to represent. The cups and plates are heavy, and are not turned in the lathe; but they are cut with an exactness, that is surprising, and which I should have thought impracticable except by turning: and I have no doubt, that these workmen are capable of executing with great neatness any design that could be given to them.

The white aggregate rock of Laheta is made into the stones of hand-mills, and those for rubbing sandal and curry stuff. Two of the houses at Mungger are rich, having a stock of about 1000 rupees. In general the stone cutters make good wages; and, when they have no employment in making new goods, they are sure of finding work by going round to pick the old mill-stones that have become too smooth.

The small number of goldsmiths that is to be found in most parts of the district, will show the small extent that has been made in the luxury, to which the women of India are most addicted, that is, the having many ornaments of gold and silver. In Mungger, however, the number of workmen is great, and the brides, from far and near, go there to be equipped. Some of them are exceedingly neat workmen, and make plate almost as neatly as could be done in Calcutta. These make very high wages, 8 anas a day; but many in the district do not get above $\frac{1}{8}$ of that sum. None of them have any capital, nor make goods for sale; as no native would trust bullion in their hands, nor to their making it up without adulteration.

Very few vessels of copper, brass, or bell metal are made in this district, and the workmen are chiefly employed to mend those imported from Moorshedabad, and to make female ornaments. In some places these two professions are considered as distinct, the makers or menders of vessels being called Kasera, and the makers of ornaments being called Thahtera; but in others the terms are used as synonymous. All here are poor.

The Rangdhaluyas or Ranggarhuyas work in tin and pewter (Justah), making ornaments for women, and tin leaf. A man takes one ser of tin worth 1 r.; $\frac{1}{7}$ ser of lead worth 4 anas; $\frac{3}{7}$ anas worth of oil, which is put on the metals, while

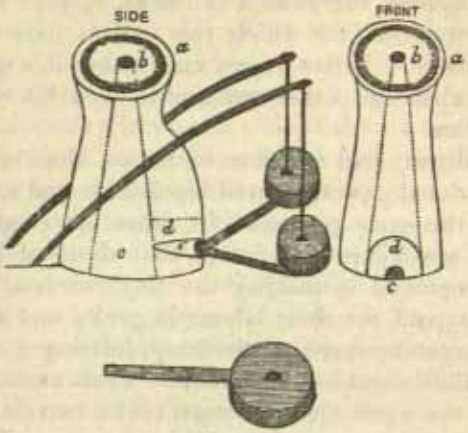
in fusion, to prevent calcination; $2\frac{1}{2}$ gandas worth of borax, used in soldering; and requires 4 anas worth of charcoal: the whole cost is therefore 1 r. 5 anas, $7\frac{1}{2}$ gs. He procures $1\frac{1}{16}$ ser of pewter; for which the natives here have no appropriate name. In five days a man makes this quantity into rings, bracelets and other ornaments, and his wife sells the work for 2 rs.

I have already had occasion to notice, that in some parts of the district the profession of blacksmith and carpenter are united in the same persons. In other parts again they are separated, and I have mentioned that those of both classes who are employed in making the implements of agriculture are usually paid for their labour in grain, and are often entitled to a certain share of the crop, forming a regular part of the establishment on each estate. From among those who labour at the anvil alone, I must notice two classes who do not belong to the manorial establishment; one of them in the forests forges the crude iron, as it comes from the smelters; the other in towns, make the finer kinds of goods. Before proceeding to mention these, however, I must give an account of those who smelt the iron, who in general, however, work part of the year in cultivating the ground.

In my account of the natural productions, I have mentioned the very imperfect skill which the people of this district have in working their mines of iron; and the defects in the manipulation necessary to fit the ore for the furnace. The heat of the furnace is so trifling, that it cannot vitrify the stony particles of the ore, which consequently must be reduced to a coarse powder to separate these particles by winnowing. Having no means of performing this operation, except by beating the ore with a stick, wherever it is found in solid masses, it is considered as useless. The same people mine, prepare charcoal, and smelt, so that no estimate can be formed of the expence of the different parts of the process; and, being very ignorant timid creatures, very little reliance can be placed on the accuracy of such information as they gave; nor can we form any judgment concerning the nature or richness of the ore from their operations, as they never have weighed nor measured either the ore that goes to the furnace or the masses of crude iron that come from it.

The furnace consists entirely of kneaded clay, and is about

3½ feet high. The upper extremity (see annexed drawing) is round, and about 18 inches in diameter. It is slightly



concave, and in its centre is a hole (*b*) about 2 inches wide, which descends gradually, widening to the ground (*c*), where it may be from 9 inches to a foot in diameter. Under the top the furnace contracts a little, and then it swells out like a bottle; but very little only towards the back and sides, and a good deal towards the front, in the bottom of which there is a semicircular opening (*d*) which communicates with the inner cavity of the furnace (*b*,*c*). In this opening is laid a pipe of baked clay (*e*), which receives the muzzles of the bellows; and, when going to work, the opening round the pipe is covered with kneaded clay. Some charcoal is put in the furnace, and having been kindled, the bellows are applied. The cavity on the top of the furnace is then covered with charcoal, and as this kindles, some of the prepared ore is thrown on it, and thrust into the hole, as the fuel below is consumed. This is repeated until the whole ore intended for the smelting has fallen through the aperture; and the fire is kept up until the workmen judge that the operation is complete. The clay and pipe are then removed from the front of the furnace, the mass of iron is taken out, while yet hot is cut in two, and is then cooled in mud, a good deal of which penetrates its pores, and adds to the weight. In this state it is always sold. Some of the smelters allege, that in each furnace they always add a quantity of iron dross, that is

procured in forging the crude iron; while others allege, that they use ore alone; and I have heard it asserted, that the best iron is made entirely by smelting this dross, without any addition of new ore; while finally some of the forgers assured me that the dross was totally useless. I cannot take upon myself to reconcile such discordances; but I saw some iron smelted, in which the dross was added, some in which the ore alone was used; and near some of the forging furnaces I saw lying a quantity of the dross, which no one, I was told, thought it worth his while to remove. The bellows are the most ingenious part of the apparatus. Each consists of a cylinder of wood, about 18 inches in diameter, and 6 inches high. This is hollowed, so as to leave thin edges, and a thin bottom. The top is covered with a hide, tied firmly round the mouth of the wooden vessel; but the skin is not tight like a drum; on the contrary it may be drawn up or pushed down to a considerable extent. In its centre is a hole about an inch in diameter, through which is passed a wooden button, that holds a string tied to the end of a bamboo, fixed like the spring of a turner's lathe. When at rest, the spring raises the skin, so that its upper surface is a hemisphere. The muzzle of the bellows a bamboo, about 4 feet long, which passes through a hole in the side of the wooden cylinder. Two of these bellows are placed close to each other. The workman, who is to blow with them, puts his heel first on the hole in one skin, and depresses it, expelling the wind by the muzzle; he then puts his other heel on the other hole, and thus, treading alternately on the two cylinders, expels the wind, while the spring raises the hide, when he lifts one of his feet to throw the whole of his weight on the other. When it is wanted to increase the power, another workman stands behind, and both tread at the same time. This gives as much wind as the bellows of one of our blacksmith's forges, but with a very severe labour. During this operation the mass of metal would not appear to be ever melted, it is only so far softened, that the particles cohere in a slaggy porous mass.

In Bangka, where 150 of the smelters reside, it was alleged by themselves, that they only smelted five months in the year, and that they wrought in their farms, and in collecting Mahuya flowers for the remainder, except during the two

months of marriage feasts, when very little work is done in that part of the country. Other people however said, that on an average they wrought 20 days a month, throughout the year, and on an average a family, of one man, his wife, and a boy or girl able to assist in collecting ore, can smelt twice a day, procuring daily about 5 sers of 36 paysas or 72 s. w. ($9\frac{1}{4}$ lbs. or more exactly $9\frac{24}{100}$) of iron, which they exchange usually for $7\frac{1}{2}$ sers (80 s. w., or $15\frac{4}{10}$ lbs.) of rice, but when I visited the place, they procured only 5 sers of that grain. As they are most notorious drunkards, although in other respects they live very poorly, we cannot allow that they make less. Each family therefore makes in the year about 30 *mans* of crude iron, or in all 4500 *mans* (about 2970 cwt.), and 2000 *mans* (about 1170 cwt.) of forged iron (64 s. w. a ser) are said to be exported, which confirms the above calculation. Twenty-five traders advance grain to these smelters (Kol), and sell this crude iron, called Bhinda, to the forgers at from 1 to $1\frac{1}{2}$ r. a *man* (the ser 64 s. w.) equal to nearly $65\frac{7}{10}$ lbs. The accounts in Tarapoor did not differ very materially, and there being in that district 100 families, they will make annually about 3000 *mans* of crude iron. In Lakardewani the smelters only allowed 12 *mans* of iron for each family; but little reliance can be placed on what they said; nor can it be conceived that they make less than their neighbours; so that, there being 70 houses, the crude iron annually made will be 2100 *mans*. In the whole district we must therefore allow the annual produce of crude iron to be 9600 *mans* or 6336 cwt. A family can make about $2\frac{3}{4}$ rs. a month, and cultivate 4 or 5 bigahs of high land. Each pays from 1 to $1\frac{1}{4}$ r. as rent for ore and charcoal, and about 12 anas for the fields, which are generally cultivated for a few years, and then fallowed, as the smelters often move in search of ore.

The iron of Kharakpoor is reckoned the best that comes to Mungger; and greatly superior to that of Virbhum, or Ramgar. It is forged into various forms. That intended for plough shares (Phal) is the highest priced, selling at Mungger for about 6 sers (84 s. w.) almost 13 lbs. for the rupee. It comes nearly fitted for putting in the plough. That intended to be wrought again is in larger masses, capable each of making a hoe, hatchet, or some other instrument, from whence it derives various names, and sells at about 8 sers or $17\frac{1}{4}$ lbs.

for the rupee. In working into coarse goods it looses one-third, and wrought into fine goods it looses one-half.

Some blacksmiths do nothing else but forge the crude iron, while others employ part of their time in making the implements of agriculture, and coarse utensils used in the country. They all reside near the mines, and the crude iron is never sent to a distance for market. Five or six men are employed at each forge (Maruya), which does not differ much from a common Indian blacksmith's; nor is it requisite to strike the iron with a larger hammer than that which an European blacksmith's assistant commonly wields, weighing perhaps four or five pounds. The crude iron is heated and hammered three or four times, and is then fit for sale, being formed into little wedges, bars, or plates, according to the various purposes for which it is intended. Each man, it was said, could make two anas a day; but they would give me no estimate of the quantity of forged iron procured from a given quantity of crude iron, on which I could place reliance. In some places they stated, that the forged iron was $\frac{8}{10}$ of the crude, in others $\frac{1}{2}\frac{1}{3}$, and there is no doubt that the loss is very great, as I evidently saw during the operation, but the above mentioned loss is certainly exaggerated. The statement, on which I can most depend, was procured at Bangka. A forge, with six men, makes daily 10 sers (64 s. w. $= 1\frac{8488}{10000}$ lb.) of each three kinds of iron; one fitted for plough-shares, one for hoes, and one for hatchets. Ninety sers of crude iron worth 3 rs. give 40 sers of the forged worth, at the advance price, $4\frac{1}{2}$ rs.; and to forge this quantity requires $7\frac{1}{2}$ anas worth of charcoal. Each man therefore makes 2 anas $1\frac{1}{4}$ ganda a day. The $\frac{1}{4}$ ganda may be allowed for the expence of implements, &c. They never work but when they receive advances. Merchants usually sell them the crude iron, and purchase the forged, so soon as made.

The blacksmiths who are employed in making finer goods, in general work for the use of the natives, making spears, swords, matchlocks, and a rude kind of cutlery. Some of them however at Bhagulpoor and Tarapoor are good workmen, and capable of making anything, for which there is a demand. At Mungger are about 40 houses of blacksmiths, who chiefly make goods after the European fashion, very coarse indeed when compared with English work, but cheap

and useful. The following is a list of the articles made, with the most common rates of their value :*

Double-barrel guns, 32rs.; rifles, 30rs.; single-barrel fowling pieces, 18rs.; muskets (Atmanari), 8rs.; Krabin (blunderbuss), 25rs.; ordinary match-lock pieces, 4rs.; carved ditto, 6rs.; pistols single-barrel, 10rs.; ditto double-barrel, 20 rs; tea-kettles (Mug) 12 anas; ditto (Sada) 8 anas; *fish-kettles, 30in. long, and 18in. wide and deep, 45; *iron ovens, 16rs; sauce-pans, from ½ to 3rs.; frying-pans, from 1 to 3rs.; snuffers, from ½ to 3rs.; *iron cullenders, 2rs.; chafing irons, square (Chauka Anggethi), 6rs.; ditto, round (Gol Anggethi), 2rs.; ditto, high (Ukhriwala Anggethi), 6rs. 16 anas; *chamber stoves (Dhungya kush), or grates, 125 rs.; kitchen stoves (Drajwala Anggethi) 15rs.; ladles, from ¼ to 2¼ anas; ramrods, from ½ to 1r.; swords, from 1 to 3rs.; spears, from ¾ to 2 rs. 8 anas; table knives and forks, per doz. 6rs.; breakfast ditto, ditto, 4rs.; scissors, 4 anas; Sarota or betle-nut cutters, 2 to 6 anas; Hindustani bits for bridles, 4 anas; ditto stirrup-irons, 6 anas; horse shoes and hob nails, per ser, 6 anas 8 pice; Hindustani spurs, per pair, 12 anas; small hatchet (Tanggari), 1r.; hatchets (Kurali), ¾ to 1r.; hoes, 12 anas; *padlocks, chest locks and door locks, ½ to 1r.; *hinges, ½ to 5rs.; clamps for boat building, per ser, 5 1-3 anas; nails for clinker-built boats, per ser, 5 1-3 anas; nails, common, do. 5 1-3 anas; curry-combs (Kharara), 2 to 4 anas; sickles, without teeth (Hangsuya), 1½ to 3 anas; shovels for cutting grass roots for horses, 2 to 4 anas; large sickles for cutting grass, 4 anas; sickles, with teeth, 1 ana; *palanquin and cast furniture; cork-screws, 4 to 8 anas; razors, 4 anas; tongs, 1 to 2 anas; rod for cleaning the implement used in smoking, ½ ana; coarse needles, per 100, 3 anas; Takuya or wheel spindles, per 100, 1 r. 8 anas.†

The chief articles are the different kinds of fire-arms, mostly sold to passengers, and carried towards the west; and tea-kettles and chafing dishes sent to Calcutta. In each shop are two or three men, generally partners or persons of the same family. When any man gets a large commission, he hires in his neighbours. A common labourer gets 2 anas a day, a clever workman is allowed 3. The barrrels of the fire-arms are made by twisting a rod round an iron spindle, and then hammering it together. The bore is afterwards polished and enlarged by borers of different sizes. The tea-kettles are made in sundry pieces united by solder, which is a loss, as the solder being copper is dangerous; and they ought therefore to be tinned when used. The workmen have adopted the European bellows. These improvements were

* Mungger (Monghir) is the Birmingham of the East.

† Those marked thus * are only made when bespoken.

introduced by the Europeans of the regiments formerly in garrison.

At Mungger is a house of Koftgurs, who plate iron tea kettles, and inlay gun barrels, sword blades or spears with gold or silver. At Bhagulpoor are two houses of needle makers, who live entirely by this profession. They have not yet acquired the art of forming the eye after the European manner; but merely make a hole through the thick end, so that the thread passes with difficulty through the cloth.

Cloth Manufacture.—All castes are here permitted to spin, and near the Ganges, everywhere except in Rajmahal, it was stated, that a large proportion of the women spin cotton, some all day but most only for a part; and this is an employment suited well to the jealousy of the men. In Rajmahal, owing probably to dissipation, and in the forests owing to rudeness, the women spin very little. The whole spun is very coarse, and is done by means of the small wheel. The number of women on the whole was estimated at about 160,000. But by taking an average of the various reports of the quantity of cotton required, of the thread spun, and of the value of each, it would appear that every woman, one with another, spins annually 16 sers $12\frac{1}{3}$ Chhs. of cotton wool (34 lbs. $7\frac{1}{3}$ oz.), worth 6 rs. $9\frac{1}{4}$ anas, and makes thread to the value of 11 rs. $1\frac{1}{3}$ ana, having a profit of 4 rs. $8\frac{1}{4}$ anas. Women who spin constantly of course make more, and many, who are much otherwise employed, make less. This statement, so far as it relates to the quantity and profit belonging to each woman, seems pretty accurate; but the total number of women said to spin, can by no means be reconciled with the quantity of raw materials said to be used. It was said, the cotton wool imported amounts annually to about the value of 276,000 rs. which sold by retail, and fitted for spinning, will amount to 345,000 rs.; and what grows in the country, including that reared on the hills, may be about the value by retail of 125,000 rs. These, according to the above calculation, would only employ 71,450 women, who would make thread to the value of about 792,600 rs. About 198,000 rs. worth of this will be required for mixed cloth, carpets, sewing, &c., the remainder, according to the average of estimates received, would make about 832,000 rs. of cloth.

The dyers in most parts of the district are chiefly employed

to dye the clothes of those who attend marriage parties, that are exceedingly numerous; and during the three months which the ceremonies last, the dyers make very high wages; but at other times they have little employment. They dye chiefly with the safflower, with which they give two colours, Kusami a bright pomegranate red, and Golabi a pale but fine red like the rose; and each colour is of two different shades. They also dye with indigo, but blue is not in much demand; and with the flowers of the Tungd and Singgarhar. As the dying cotton with safflower, and the other flowers is much practised at Mungger, I shall give an account of the processes as they were performed before me. The safflower, *Carthamus tinctorius* or Kusam, is in most demand.

In order to dye the pomegranate red (Sorukh or Kusami), for three turbans 40 cubits long by 1 wide, take of the flowers 3 sers (84 s. w.) or 6 lbs. 7½ oz. value 1 r.; of impure carbonate of soda (Saji), 6 Chhataks, almost 13 oz., value ½ ana; of turmeric 1 Chhatak, 2⅛ oz., value ¾ ana; of any vegetable acid, lime juice, mango, or tamarind, to the value of ¾ ana. Wash the flowers on a cloth strainer with six pots of water, each containing about 15 sers (32 lbs. 5½ oz.), until the water comes off clear. This water is called Pili, and is used in dying green with turmeric and indigo. In about an hour after, wash the same flowers with another six pots of water. This water is called Dohol, and is of no use. Then squeeze the water from the flowers, add the soda, and rub them together. Then place them on the strainer, and with 1 or 1¼ pot of water wash out the colour, which is called Sahab, and is the proper dye. In this dip the three turbans, and knead them in the dye. Then take out the cloth, and add the turmeric and acid; then put in the cloth again, and having soaked it, wring, and dry it in the shade. The same operation is repeated with fresh flowers, on the two following days. If the colour is wanted lighter, a little more water is added to the Sahab; and if a bad cheap colour is wanted, give the cloth only one or two dips instead of three.

The best Golabi or rose colour is given thus. After having extracted the Sahab colour as above, the dyer adds to the same flowers another pot of water, which extracts a colour called Pachuya, that dyes four turbans of the same size. They are first dipped in the dye, then taken out and

an acid added, and then dipped again and dried in the sun. Each turban brings to the dyer 2 anas, and the acid costs ¾. A paler rose colour is given by taking ½ ser of the Sahab colour, adding 5 sers of water, and using this dye as the other. The dying three turbans of a bright pomegranate brings the dyer 4 r. 8 a., and the four turbans of a rose colour brings 8 anas, in all 5 r. The cost is 3 r. 6¾.

Naranggi, or orange colour, and Zurd, or yellow, may be given either with the flowers of the Singgarhar or of the Tungd, both nearly of the same quality, and used in the same manner; but each turban requires 4 chhataks (8⅝ oz.) of the former, while 6 chhataks (13 oz.) of the latter are necessary. The flowers are boiled in 3 sers (each 2lb. 2½ oz.) of water to 2 sers. When cooled, add 1½ ser of the Sahab colour, prepared as above from Safflower, and 1 ser of water. In this dip the cloth, wring it, add some vegetable acid, and soak the turban in the mixture for 24 minutes; then wring and dry it in the shade. This makes an orange of different shades according to the quantity of cold water added. Each turban pays for dying 4 anas. The yellow colour is given in the same manner, only that no Sahab is added, and that in place of acid 1 chhatak of alum, worth ½ ana, is employed. The flowers are boiled with 4 sers of water to 3 sers. If a light yellow is wanted, a little cold water is added to the dye when cool.

The dyers of Bhagulpoor partly give the same colours; but about 12 houses are constantly employed in dying the mixed cloth made of cotton and Tasar silk, which is woven in the vicinity of that town. These dyers give a colour to pieces that are of an uniform colour (*Baftahs*), and that are dyed after having been woven. I saw 10 colours dyed by the following processes.*

1st. Kakreja, a dark brown inclining to purple. Take 25 s.w. Tairi (pods of the Cæsalpinia), bruise and infuse it in 5 sers of water for 4 ghuris. Then strain off the water and soak the cloth in it. Then dissolve 3½ s.w. of Kusis (a sulphate of iron become white and powdery by exposure to air) in 5 sers of water, and put the cloth in it a few minutes; wring,

* The Indian dyes are excellent and permanent.—[Ed.]

and dry it in the sun. Then dissolve 3¼ s.w. of alum in a little hot water, add it to 5 sers of cold, and in this soak the cloth. Then boil 12½ s.w. of Sappan wood in 15 sers of water for six hours, cool the decoction and soak the cloth in it for one ghari. Then wring, and add to the same colour 6¼ s.w. of lime, stir this about, and put in the cloth again. Then wring and dry in the shade.

2nd. Agari, a brown without any tinge of purple. Take 50 s.w. of bruised Tairi; infuse in 5 sers of water for about 3 gharis, soak the cloth in the infusion, and wring and dry it in the sun. Dissolve 6¼ s.w. of Kusis in 5 sers of water, and rub the cloth in the solution for about 1 ghari. Then infuse 18¾ s.w. of terra japonica *(Kath)* in 5 sers of cold water, add a little lime water, and stir the infusion. Then dip into it the cloth, wring, and dry it in the sun.

3rd. Uda, a bright purplish brown. Infuse 25 s.w. of Tairi in 5 sers of water, and soak in it the cloth, wring it, and dry in the sun. Dissolve 6¼ s.w. of Kusis, and use it as in the former operations. Then soak the cloth in the solution of alum, such as first used in the first operation. Then soak it for one ghari in a decoction of 50 s.w. of Sappan wood, boiled for 15 gharis in 20 sers of water, which will be reduced to 14 sers. Afterwards to a part of the decoction add a little lime water, put in this the cloth, and dry it in the shade.

4th. The Baygani, a colour rather lighter than the above, approaching to Claret colour. Soak the cloth in the infusion of Tairi, as above. Then put it in a solution of Kusis, and dry it in the shade. Then soak it in a solution of alum, to which some lime has been added. Then boil 12½ s.w. of Sappan wood in 5 sers of water for six hours; when cool, soak the cloth in the decoction, and wring; then add a little lime to the same decoction, put the cloth in this, wring and dry in the shade. If the colour is not full, put it again into the decoction of Sappan.

5th. Habasi, a blood red. Soak the cloth, as before, in the infusion of Tairi, and put it in a solution of 6¼ s.w. of alum. Then boil 25 s.w. of Sappan wood for 15 gharis, in 10 sers of water. Cool the decoction and add 25 s.w. of lime water. In this put the cloth, wring, and dry it in the shade.

6th. Shotari, a light brownish drab colour. Take 12½ s. w.

of terra japonica, and infuse it a whole day in ½ ser water. Next day add 4 sers of water and soak in it the cloth. Then put this in a solution of 6¼ s.w. of Kusis in 5 sers of water. Then wring and dry in the sun.

7th. Torunji, a bright gamboge yellow. Infuse 12½ s.w. of turmeric in 5 sers of cold water, and strain the infusion. Put in this the cloth. Then put it in a solution of 6¼ s.w. of alum in 5 sers of water, to which has been added 50 s.w. of sour curdled milk. Then dry the cloth in the shade.

8th. Asmani, a light sky blue. Take 3¼ s.w. of native indigo infused in 5 sers water, and soak in it the cloth, rubbing it well. Then add to the indigo water 3¼ s.w. of alum dissolved in a little water, and 25 s.w. of milk, and rub the cloth again in the mixture. Wring and dry it in the sun.

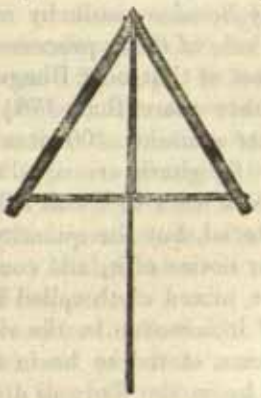
9th. Fakhtah, a bluish ash colour. Put the cloth in an infusion of 50 s.w. of Tairi in 5 sers. of water. Then in a solution of 6¼ s.w. of Kusis in 5 sers of water. Dry in the sun, and take 6¼ s.w. of Kachur root (a scitamineous plant mentioned in my account of Puraniya) powdered, and infuse it in 5 sers of water. Put the cloth into this, and dry in the sun.

10th. Shishaha, a pale blue compared to lead, but very different. Proceed as in dying Fakhtah, but the cloth, after being taken from the infusion of Kachur, is put into an infusion of 12½ s.w. of country indigo in 5 sers of water, and dried in the sun. It may be also made by omitting the Kachur infusion. In the whole of these processes the dyers use well water alone, and most of that near Bhagulpoor is hard. The sicca weight is rather more than 179½ grain apothecaries weight; and the ser contains 100 sicca weight, or 2lb. 9oz. avoirdupois weight. 2½ gharis are equal to 1 European hour.

Of the weavers who work in Tasar silk, a few weave cloth entirely of that material, but the quantity is so trifling that I shall take no farther notice of it, and confine myself to detail the accounts of the mixed cloth called Bhagulpuri, because almost the whole of it is woven in the vicinity of that town; for out of 3275 looms, stated to be in the district, 3000 of these were said to be in the Kotwali division. The women of the weavers mostly wind the thread, although the men sometimes assist. These people are so timid, that no great reliance can be placed on what they say; but I shall mention

what was stated by two men that came to me at Mungger from Bhagulpoor.

A woman takes five *pans* of Cocoons (405), and puts them in a large earthen pot with 600 sicca weight of water, a small mat being placed in the bottom to prevent the cocoons from being burned. A small quantity of pot ash, tied in a bit of cloth, is put into the pot, along with the cocoons, which are boiled for about an European hour. They are then cooled, the water is changed, and they are again boiled. The water is poured off, and the cocoons are put into another pot, where they stand three days in the sun covered with a cloth to exclude insects. On the 4th day they are again boiled, with 200 sicca weight of water, for rather less than an hour, and then poured into a basket, where they are allowed to cool, after which they are washed in cold water, and placed, to dry on a layer of cow-dung ashes, where they remain spread, and covered with a cloth, for six hours. The woman then picks out such cocoons, as are not quite ready for winding, and exposes them for a day or two to the sun, which completes the operation. The outer filaments of the cocoon are then picked off, and form a substance called Jhuri, of which the potters make brushes used for applying a pigment to their vessels. The fibres from 4 or 5 cocoons are then wound off on a miserable conical reel (see annexed drawing), which is twirled



round by one hand, while the thread is twisted on the thigh, the cocoons adjusted, and the broken fibres joined by the other. The cocoons, while winding, are not placed in water.

This thread is called Lak, and after the Lak has been removed, there remains another inferior kind of filament, called also Jhuri, which is wound off, and is purchased by those, who knit strings. Even the cocoons, that have been burst by the moth, are wound off; but owing to the frequent joinings give a weaker silk. When the Tasar is neither very high nor very low, that is, when 405 cocoons cost a rupee at Bhagulpoor, a woman boils and winds this number in 10 days. She will obtain from 16 to 18 Paysa weight (58=100 sicca weight) of the good thread, which sells at 9½ Paysas for the rupee. She gets besides 2½ Paysas weight of the inner bad thread called Jhuri, which sells for ½ ana. In a month, therefore she might wind 1215 cocoons, worth 3 Rs. and would procure about 51 Paysa weight (lb. $2\frac{357}{1000}$) of fine thread worth 5 rs. 6 as. and 1½ ana worth of refuse (Jhuri), so that her profit would be 2 rs. 7½ as. a month, but pots, fire-wood, and unavoidable interruptions necessarily make some reductions; and my informants say, that the women in fact make only from 1½ to 1¾ rs. a month. It is only however, when the cocoons are about a medium price, that they have this great advantage. When the raw material is too cheap, it is not saleable; when scarce, all cannot procure work. The estimate is also made on the supposition, that one half of the cocoons wound is of the kind called Dhaba; and the remainder of the kind called Sarihan; the former winds easily, but sells cheap, being coarse; the latter is wound with difficulty, but the finest goods are woven of it alone. Setting aside the refuse as a trifle, every rupee worth of the raw material, when the price is reasonable, will give 17-9½ rs. worth of thread or 100 will give nearly 179, or the spinner has 79 per cent. for her trouble. The medium price of the 2 kinds of thread, at 9½ Paysas for the rupee, will be for the pound avoirdupois about 2rs. 6 as.

The kinds of cloth, most usually made, are as follows:—

1st. Duriyas, the warp consists of three parts of cotton, and two parts of Tasar of different colours. The woof is all cotton of one colour, so that the cloth is striped lengthways, and is dyed entirely by the weavers in the thread. The pieces are most usually from 20 to 22 cubits long by 1½ broad, and on an average sell at 42 anas. The cotton thread costs

22 anas, the tasar 10½ anas. A man can weave monthly 7½ pieces.

2nd. Namunahs are pieces from 20 to 22 cubits long and 1¾ broad; the most common price is 44 anas. The warp contains about 35 parts of cotton thread, and 21 of tasar, disposed in stripes of a different pattern from those of the Duriya. The woof is all cotton. The cotton costs 21 anas, the tasar 14 anas. The dying is done by the weaver, the drugs costing one ana. The loom makes seven pieces a month.

3rd. Chaharkhanahs. The pieces are about 18 cubits long, and ⅝ of a cubit wide. The average value is 2½ rs. Each loom weaves 6½ pieces in the month. The warp requires 10 parts of cotton, and 15 parts of tasar; the woof 10 parts of cotton and 18 parts of tasar, so that the pieces are checkered. The cotton thread is worth 6 anas, the tasar 1r. 6as. The dying costs 4 anas.

4th. Baftahs are pieces of an uniform colour, dyed after being woven. The pieces are of the same size with the Namunahs. All the warp is Tasar, the woof is cotton. The former costs 18 anas, the latter 20 anas; the dying and washing cost from 3 to 5 rs. for 20 pieces, or on an average 3 anas. The common price of the pieces is about 3 rs. (from 2½ to 5 rs.) In the month a loom weaves 6½ pieces. The foregoing kinds are mostly made for exportation; the following is mostly made for country use:—

5th. Khariasri are pieces 12 cubits long, and 2 cubits broad. They differ in size and fineness from the Duriyas. The Tasar costs 6 anas, the cotton 7½ anas; the pieces on an average worth 1⅛ rs. and a man weaves eight pieces a month. The weaver dyes this kind.

Several other kinds are made; but these are the most important, and their consideration is quite sufficient for the purposes of general estimates. About ⅓ of the weavers are employed in weaving the Kharisaris; and it is said, that of every 1000 of the finer kinds 500 are Duriyas, 350 Namunahs, 100 Chaharkhanahs, and 50 Baftahs. Allowing that 2000 looms are employed on the finer goods, and that each works a proportion of the different kinds as above mentioned, each will weave to the value of rather more than 19 rs. a month. But 1000 pieces, at the above rates, will amount in value to 2600 rs. and the expense will be as follows:—

	Tasar.	Cotton.	Dying.	
	R. A	R. A.	R. A.	
350 Namunahs . .	306 4	459 6	21 14	
50 Baftahs . . .	56 4	62 8	10 0	
100 Chaharkhanahs	137 8	37 8	25 0	
500 Duriyas . . .	78 2	687 8	15 10	
	578 2	1246 14	72 8	Total 1897¼.

But, allowing for trifles, we may take the expense at 1900 rs. leaving 700 rs. for the weavers. At this rate, on 19 rs. worth woven monthly, he has 5 rs. 1 a. 16¾ gs. for his trouble, but he works only nine months in the year, passing the three hot months of spring in marriage festivals, so that the annual gain of each man will be about 46 rs. besides what his women make; but many men, who have two or more looms, hire journeymen to work, and they themselves spin and dye. Journeymen make about 2½ rs. a month; but in procuring a support are greatly assisted by the spinning of their women. Now 2000 looms working nine months in the year at 19 rs. a month, will give the total value 3,42,000 rs. but it was alleged, that only 2,00,000 rs. worth are exported. Two Moguls make advances to about the value of 1,00,000 rs. mostly Duriyas and Namunahs, to be sent to the west of India. The commercial resident at Maldeh advances about 10,000 rs. mostly for Baftahs and Namunahs, and about 90,000 rs. worth are sent by different smaller traders to Calcutta. As usual however in this district the merchants are very cautious in discovering the extent of their trade, and I have no doubt, that the above quantity is woven, and almost entirely exported. The raw materials required will be 49700 rs. worth of Tasar thread, and of cotton 1,63,600 rs.

Again a weaver, making coarse goods for country use, weaves monthly eight pieces, value 13 rs. Expense, (Tasar silk 3 rs.; Cotton thread 3 rs. 12 as.) 6 rs. 12 as.—Profit 6 rs. 4 as. But many of the weavers work some of the fine, and some of the coarse; I have only separated them for the sake of calculation. At this rate 1000 looms will weave in nine months 117,000 rs. worth. The value of the raw silk will be 27,000 rs. and of cotton thread 33,750 rs.

The weavers of cotton cloth in this district were stated to

be 6212 houses, having 7279 looms.* Taking the average amount which they gave of their work and profit, it was stated that the raw material came to ⅘ of the whole value of the cloth, which, so far as I can judge, may be the case. The weavers, however, pretended to a most extraordinary inactivity; and as they are the musicians employed on almost every occasion, and especially at the tumultuous marriages of this district, I cannot assert that they work more than ten months in the year. The average value of their work was stated at 7 rupees worth of cloth monthly, or 70 rupees a year for each loom, which would only give them 20 rupees for a subsistence, and their women are employed in warping, so that they bring in little or no addition. While employed in festivals they get little more than food, and what will keep their instruments in repair; we may safely therefore reject this calculation, for they in general cannot spend less than from 2½ to 3 rupees a month. In a good many divisions, indeed, it was admitted that each loom wove to the value of from 8 to 10 rupees a month, while in others they were not ashamed to reduce the whole value of the cloth woven in a month to 4 rupees. I have before estimated that the quantity of cotton yarn disposable for this manufacture is at least worth 5,94,600 rupees; and the thread being ⅘ of the value of the cloth, this will amount to 8,32,440 rupees, which will give about 114 rupees worth for each loom in the year, or not quite 11½ rupees a month for the ten months of labour. The profit will be about 32 rupees a year for the labour of each man and his wife. Although I have allowed 1,20,000 rupees worth of mixed Tasar cloth to be used in the district, although a little (50,000 rupees) is imported, and although the people are very scantily covered both by night and day, yet the above quantity is so small that it will not suffer the smallest diminution; and it is probable that the quantity of cotton imported and number of weavers has been concealed, especially considering the number of women supposed to spin.

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* The introduction of steam-wrought cotton and silk goods into India duty free, has destroyed much of their native manufacture; while we have imposed from 100 to 300 per cent. duty on their sugars, coffee, pepper, rum, &c.—[Ed.]

In the wilder parts of the district most of the thread belongs to the good women of the country, who give so much a cubit to the weaver for his trouble. Very coarse and thin cloth, from $1\frac{1}{4}$ to 2 cubits wide, pays on this account $1\frac{1}{2}$ pan of cowries ($\frac{3}{160}$ rupees) a cubit ($\frac{1}{2}$ yard). The weavers are, however, often paid partly in money, partly in thread, and partly in grain. In the more cleared part of the district, a good deal is made on the same terms, but many weavers there buy the thread and sell the cloth as woven. No person makes advances for it. Perhaps on the whole $\frac{10}{160}$ may be woven on the weavers own account, and $\frac{5}{160}$ on account of the spinner. All the cloth is very coarse and of an uncommon thin bad fabric.

The weavers of cotton carpets *(Sutrunjis)* are much on the same footing as in Ronggopoor and Puraniya. The tape-maker of Bhagulpoor makes also ropes of cotton for tents. Those who knit strings *(Patwars)* use not only proper silk, but also Tasar silk and cotton, and may make about 3 rupees a month. No advances are made. The chintz makers are on the same footing as in Dinajpoor. The blanket weavers work entirely the wool of the long tailed sheep, exactly as in Puraniya.

MANUFACTURE OF SUGAR.—The confectioners of this district prepare from the extract of sugar-cane, not only some of the kind of sugar called Chini, the process for which has been already detailed, but they make a good deal of a coarser kind called Shukkur, which is that chiefly used on the spot. I have not been able to learn the process.

I have nothing new to offer on the subject of Indigo. The works are judiciously constructed, and all built of brick. Mr. Christian alleges that fine indigo cannot be prepared from river water; and in support of his opinion says that he employed the same persons to make indigo, at the same works, and water both from a well and from the river, and the uniform result was, that the indigo made from the latter was of an inferior quality. I did not hear that any of the native manufacture is continued. Soda is found in some parts of the district; but it is merely collected by the washermen, and undergoes no preparation.

The earth containing nitre is called *Sora matti*, that is nitrous earth, or *Muya matti*, that is dead earth. On most

old mud walls near the bottom, where many animal impurities are generally deposited, this earth effloresces during the dry season; but owing to some unknown circumstance some walls do not produce it. It is not found in cow-houses, because these are kept clean; but it is found in the places (*Bathans*) where the cattle, that feed in the wastes, are assembled at night. It is also found about all old established villages, on the roads and places (*Gaundahar*) where the cattle are assembled as they go out or return from pasture, and where the carcases of the dead are thrown. The effloresecing surfaces may be scraped once in from 8 to 15 days, during dry weather: but rain stops the process for some time. The saline earth procured from old walls is reckoned the best; but both kinds are used indiscriminately, and mixed, as they can be procured. About the 1st of September a space of from 3 to 10 kathas, or from about 5400 to 18000 square feet, is ploughed round each boiler (*Kuthi*), and is kept clear of weeds throughout the season. This space is called the Phar, and its use is for spreading out the saline earth to dry. The filtering cistern is rather larger than in Puraniya, but there is no other difference in the apparatus. In each cistern are put about 2 or 3 sers of ashes from the furnace, with from 15 to 25 baskets of earth, each basket being as much as a man carries on his head, or perhaps 60lbs. The earth that remains after filtration is called Sithi, is collected in a heap, and kept until next season, when a portion is always mixed with the fresh nitrous earth brought in from the villages, spread out on the Phar to dry, and then filtered. The Ras, Muran, or ley, is boiled in unglazed earthen pots, each containing 10 or 12lbs. weight; and after some evaporation, the contents of from 10 to 12 of these boilers are thrown into a large wide mouthed jar (*Nand*). During the night the liquor cools and deposits some nitre. The liquor that remains is called Kahi, is boiled and cooled a second time, and deposits more nitre. The liquor which then remains is called Jarathi, and is thrown on the heap of earth called Sithi. The scummings, called Udiyan, are here thrown away as useless; and the people allege that the Khari-nemak comes from Dharhara, in Tirahut, and is prepared from a peculiar earth.

The Company purchases the nitre of the second boiling (Kulmi), which is prepared by the same manufacturer that

makes the crude nitre (Kachcha). Eight or 10 sers (16 to 20 lbs.) are dissolved in a large pot of boiling water, and allowed to stand for about an hour and-a-half, when the earth subsides. The clear solution is then taken out by a cup, evaporated to a sufficient degree, and put into a vessel to cool. When cool, the contents are poured on a strainer, which retains the nitre, and allows the ley to run through. This ley also is called Jarathi, and is thrown on the heap of earth called Sithi. The remains of this ley are washed from the nitre by pouring a little cold water on the contents of the strainer. Four sers of raw nitre give 3 sers of Kulmi, such as is exported by the Company to Europe.

On the north side of the river the commercial resident purchases the whole nitre by contract at 2 rs. $4\frac{3}{4}$ anas a *man* (82 s. w. the ser),=84 lbs. $2\frac{1}{4}$ oz. avoirdupois. The nitre is delivered on the spot in bulk, and the Company is at the expence of carriage, risk and package. The commercial resident has three agents (Gomashtahs) at Chhapra Singgiya and Man. These make advances to the contractors (Asamis), who are all natives of the place, wealthy and respectable men. Under the agent of Man are eight contractors. Babu Gondar, one of these, is contractor for seven Pergunahs, two only of which, Chhai and Pharkiya belong to this district. He again employs agents (Gomashtahs), who reside in the different Pergunahs, make advances to the actual manufacturers, receive the nitre from them, and deliver it to the order of the commercial resident. Each of these inferior Gomashtahs, or agents of the contractor, has whatever messengers he requires, he paying their wages; but the commercial resident furnishes each with a badge of authority; for without that nothing in this country can be done. The contractor makes as much nitre as he can, and refuses no man employment. He advances $2\frac{14}{16}$ Arcot rupees for the *man* of 101 s. w. a ser, or rather more than 103 lbs. $14\frac{3}{4}$ oz. At this rate he pays sicca anas $42\frac{83}{100}$ for the large *man*, which he delivers to the Company for $36\frac{3}{4}$ anas a small *man*, or at $45\frac{98}{100}$ anas for the large *man*; so that he has only 5,674 rs. profit on 100,000, and out of this he pays all charges of merchandize, and risk of bad debts. He however receives in advance all the money that is necessary. So small a premium or agency, would show a great

economy in the management of the Company's concerns; but, although I have not been able to trace with certainty the circumstance, I have no doubt that this is not a fair statement, and that some source of profit was concealed. One indeed will be afterwards mentioned; but it is only conjectural.

The actual manufacturers are here called Nuniyas, or saltmen, and are of many different castes. At each furnace are employed from three to five persons, men and women. The latter boil; the former collect earth and fuel, for which they pay nothing. The quantity made in Chhai and Pharkiya varies from 800 to 1,400 *mans* delivered to the Company, according as the season is dry or wet; but the average is about 1,300 *mans*, the unfavourable years being few. Each furnace therefore makes on an average 9 *mans* 7 sers heavy weight, for which the owners receive 26 rs. 6 anas (Arcot); but these are commonly current. Each furnace employs two ordinary families, that is two married men and their wives; but each can cultivate a small farm, or can work as a labourer during the season, when there is the greatest demand. In fact most of them have farms of one plough. Some few of them have sheds, under which they boil during days of occasional rain, that happen in the fair season; but none have places in which they can deposit earth for boiling in the rainy season, and they are too necessitous to be able to keep until then, the crude nitre for refining.

Exports and Imports.—The accounts which I procured of these were uncommonly defective, the merchants being very shy, and much alarmed. In almost every case, where I had an opportunity of forming any estimate, I found that the quantities reported by the traders were rated very much under the real amount; and that these people carefully concealed the extent of their trade. I have little reliance therefore on the amounts stated in the table; but it will serve to show the nature of the articles in demand, and their proportional importance, as one is likely to be as much diminished as the others.

Brokers are partly employed in the eastern parts to purchase silk, and partly in the western parts to purchase whatever is wanted, but chiefly grain. The Kothiwals or bankers are on the same footing as in Puraniya. Two indigo planters

deal in bills of exchange, and one of them to a greater extent than any person in the district. Of the natives one house belongs to the place, the others are strangers. They take bank notes at a small discount, of from ½ to 1 per cent. Both those who change gold and silver, and those who deal in copper money and cowries are usually called Surrafs, although Fotdar is also a term known for the latter people. Many Modis, druggists, and drapers deal in small money, and some of the Surrafs in their turn deal in cloth and cotton. Both kinds of Surrafs and Modis advance money or provisions, to those who are living on monthly wages, or allowances.

In the district are seven Rokari or Nukudi Mahajans, who lend money as in Ronggopoor. They have capitals of from 10 to 50,000 rs. Two of them in Mungger formerly dealt in bills of exchange, and on that account are called Kothiwals, but have of late given up that branch of commerce, owing probably to the introduction of bank notes.

Places where Commerce is carried on.—The people here are somewhat less addicted to markets than those of Bengal, and deal more with shop-keepers, or with traders, who have small warehouses.*

The same complaints concerning illegal exactions, taken at market places, exist here as elsewhere, and it is alleged, that they are usually made in the name of God, some pretended religious mendicant being appointed by the Zemindar to collect money for the celebration of some ceremony, or for the support of some place of worship; but a trifle merely is expended, and the remainder is divided between the mendicant and the Zemindar. Farther, in every great market the Zemindars erect sheds, and take duties from those who use them; and it is alleged, that none are allowed to sell articles of any amount who do not use these sheds. The Company, when the duties on the market places were abolished, purchased the land, and the right to erect such sheds, should be perhaps reserved to government, and might be made a source of revenue. It is farther alleged, that all the understrappers of police help themselves to whatever

* The ancient custom of markets is prevalent in India generally; it would be a good policy to establish fairs in central towns, annually or biennially.—[Ed.]

they want, and the difficulty of procuring any thing whatever at the capital, is by many attributed to this practice.*

During the Mogul government it would appear, that in towns every trade had a chief called by various names, such as Chauduri, Mistri Dangriya, &c., who received petty fees from his associates, represented all grievances to the officers of government, regulated the prices of labour and commodities, settled petty disputes, and supplied any large demands, such as when persons of rank, or bodies of troops passed. Some of these persons have still the (Purwanahs) grants made to them or their fathers, either by Mogul officers, or by the collectors who succeeded; and in the three towns, every trade still continues to obey very implicitly the orders of some such person, although now, I believe, they have no legal authority. In fact, I find that the only thing which these people now attempt to do, is to fleece the Europeans, who may pass. No person but these men will sell anything to an European's servant, or perform for him any service, and these persons fix prices altogether unreasonable, must be always paid in advance, and very often perform what they have stipulated in a very inadequate manner. The only remedy is a civil action, probably to be tried two or three years afterwards, and in which the witnesses must perhaps be sent some hundred miles. This is a complete bar to every complaint. At some principal market places on the road, one person of this description (Chaudhuri or Dangriya) has a superintendence over the whole, and acts much in the same manner. I would propose, that in the chief towns at least, such persons should be legally appointed from year to year, and selected by the magistrate from among the most respectable persons of the trade or profession; and that in the appointment the inclination of the members of the trade or profession should on all occasions be consulted. The duties of the persons selected should be the same as in the Mogul government. In the same manner the general charge of the police in these towns should be entrusted to one or more chief merchants or traders, who should be annually appointed, with the con-

* The Author strongly recommends Municipal Government for the principal towns.—[Ed.]

sent and approbation of the Chandhuris, and who should also act as commissioners for the decision of petty suits. Duties of course should be levied to defray the expense of the establishment in clerks and messengers; and for keeping the roads through the towns clean and practicable.

Coins, weights and measures.—The Calcutta Kuldar rupees are by far the most common currency, and not above $\frac{1}{4}$ of them have been marked. Other rupees pay a Batta, or deduction, except in the purchase of cloths, all of which are sold for inferior money. Gold has almost entirely disappeared; and, if wanted, must be purchased at from $16\frac{1}{2}$ to $16\frac{3}{4}$ rupees for the Mohur. In the Behar part of the district, copper money is much more common than cowries, and even in the Bengalese part it is current. The common Paysas, or copper money are Lohiya, or Herba, and Gorakpoori. The latter are pure copper, the former are said to be adulterated with iron. The marks are totally worn away, and no one can tell by whom they were or are made. The average value is 64 for a rupee; but it is constantly fluctuating, according to the operations of the money changers. In the S.W. part of the district, coin is seldom seen, and most commercial transactions are carried on by exchange of commodities. At the capital almost every thing is sold by an imaginary money called Taka, the name which in Bengal is given to the rupee. The Taka of Bhagulpoor contains two paysas, each paysa 64 cowries.

Weights.—All that I have said in my account of Dinajpoor concerning weights, is applicable to this district.* The Paseri varies from 5 to 14 sers. The weights in general are regulated by a copper coin called the Madhusahi Paysa, which is not current, and very seldom procurable; so that no proper means of detecting false weights exist. Some people indeed pretend to have iron or stone weights that are of the regular standard, but I know not how they could be taken in evidence. It is also alleged, that the ser of 80 sicca weight is equal exactly to $46\frac{1}{2}\frac{8}{10}$ Madhusahi Paysas; but for the sake of calculation it is usual to take $46\frac{1}{2}$. In the former

* A general standard of weights and measures throughout India would be a great advantage to commerce.—[Ed.]

case, taking the s. w. at $\frac{1}{8}\frac{1}{0}$ of a Calcutta ser, the Madhusahi Paysa will be nearly $309\frac{8}{10}$ grains.

Except in beating rice to free it from the husk, no grain measures are used, every thing is sold by weight. In the forests, the women who beat rice receive the rough grain, and deliver the clean by a measure called Paliya, which is said to contain about $\frac{3}{10}$ of 100 s. w.; but as the same individual measure is used in receiving and delivering, its capacity is of no consequence. At the three towns are professed weighers (Kayals), and on many estates there is a weigher of grain in every manor. He is not sworn, nor, if detected in fraud, is he liable to any extraordinary punishment. Among the natives it is generally admitted, that vast frauds are committed by the sleight-of-hand in weighers, and to this was attributed the apparent lowness of the profits which the contractor for salt-petre has. When I asked at other persons, whether he had given me a fair account, and how he came to be contented with 5 per cent. for all charges and risks of merchandise, it was answered, that "he weighed the salt." A few years ago most of the weights were stamped, by order of the magistrate, and none, except such as have been stamped, are considered legal. With such a want of a standard, the expedient of stamping is perhaps dangerous, leaving room for the most atrocious frauds and corruption.

The land is mostly measured by a pole, and here this is laid on the ground, and a mark made at each length. This is vastly superior to the extraordinary plan adopted in Puraniya; and is not liable to many objections that arise from the use of a rope: but in this manner it is very difficult to measure any line straight, and every deviation is in favour of the landlord. The number of rods in each Katha varies extremely, and even the cubit differs much in length. The length of a man's fore arm and hand is the standard in common use, and is supposed to be divided into seven Girhas; but the cubit in use varies from seven to nine girahs. In every other part that I have been, the bigah consists of twenty kathas, but in many parts of this district it contains only eighteen. No standards are to be found in the collector's office, where it is only known whether the customary bigah of each Pergunah contains eighteen or twenty kathas, but the number of cubits in each katha, and the size of the cubits,

have not been recorded. In some parts, however, the people have a yard and cubit, used chiefly for measuring cloth, and, where such are used, they were stamped at the same time with the weights. The people here have only one name (Guz) for both measures.

Conveyance of goods.—As will appear from the account of the rivers, a great part of the district is not at all provided with water carriage; and, even on the banks of the great river the natives possess many fewer boats than I expected. The Ulaks, formerly described, are the boats most commonly employed in the transportation of goods; and are in general small, none exceeding 1700 *mans*, and most being under 800. The Patelas are rather fewer in number than the Ulaks, and about the same burthen; and, as I have mentioned in my account of Puraniya, differ only from the Koshas of that district in being wider in proportion to their length. The hire of these two descriptions of boats from Mungger to Calcutta, when the whole channel of the Bhagirathi is navigable, is from 10 to 14 rs. for the 100 *mans* burthen, reckoned by the quantity of grain which the boat might carry. The ser is equal to 84 s. w. the 100 *mans*, therefore, are equal to 77 cwt. The distance is about 300 miles. In the eastern parts of the district some boats of large dimensions are used, during the floods, to convey fire-wood; but having been there in the dry season, I had no opportunity of seeing their structure.

Both men and boats are difficult to procure, although many of the boats are professedly kept for hire, and the office of Ghat Majhi, here as elsewhere, would require to be regulated. So difficult is it to procure boats, that at Kumurgunj almost all the trade with Mungger and Bhagulpoor is carried on by means of carts or oxen, although it stands on the bank of the river about half way between the two places. The boats called Dinggis, such as I have described in my account of Puraniya, are a good deal used; but many boats called Dinggis are clinker built, and on the Pateli construction. On so large and tempestuous a river as the Ganges these are very dangerous. Except the Nawab at Rajmahal, none of the natives possess boats of any kind accommodated for pleasure or travelling; but in the eastern divisions a tilt is

occasionally put over the after part of a Dinggi, which is then called a Pansi, and accommodates travellers.

Canoes are not much used, except in the eastern parts of the district, and in the inundated parts farther west the people are very much confined during the floods, and in cases of an inundation uncommonly high, have in general no means of escape. The Tal tree, so commonly used south from Calcutta, as a conveyance during the floods, is neglected every where here except in Kalikapoor, although it is very common.

In Lakardewani advantage is taken of the floods to float timber and bamboos down the torrents, but in Karakpoor and Gidhaur this is entirely neglected. In Kalikapoor again, towards the close of the season, when the water becomes scarce, floats are conducted down the creeks by making dams, and collecting the water, so as to render it deep enough to carry the floats for some way. When the float reaches the dam, another is made some way lower down, and the former one is broken to transmit the float. This is a very rude commencement of the art of constructing locks.

The greater part of the internal commerce of the district is carried on by carts, and back loads; but the roads are exceedingly bad. By far the most frequented and important road in Bengal, leading from Calcutta to Patna by Moorshedabad, passes through the whole length of the district; but for from two to three months every year it is not passable with any sort of carriage, or even with loaded cattle; and, even at other seasons, a four-wheeled carriage or waggon could pass with much difficulty, and some danger. There is in particular a great deficiency of bridges, and the descents into many of the creeks is so steep as to impede very much the passage, and to diminish the load of carts. In many parts there is an abundance of hard materials, with which permanent roads might be made; but, as in others these materials are too remote, and as one bad place renders the whole useless as a line of communication, no attempt at improvement, farther than what I have formerly recommended, should perhaps be made. A great part of the labour of the convicts, as usual is employed in making roads near the capital and Mungger, which, although no doubt of

some use, are chiefly intended to give the European ladies an opportunity of taking an evening ride; and much also, as usual, is wasted on keeping the grounds of the Europeans in neat order. Were the whole bestowed on the great road, it might be kept in tolerable repair, during nine months in the year, and might be gradually so raised, as to be easily practicable at all seasons on foot. This care might be also extended to the branch from Paingti to the great road, which opens the communication with Puraniya, and is only a few miles in length.

Another line of public communication is still wanted; there is no road between Bhagulpoor and Virbhum, so that the judges of circuit must return from the latter place to Moorshedabad before they proceed to Bhagulpoor. This appears to me a line of the utmost importance, and its formation would, I have no doubt, tend very much to improve the neglected interior parts of both districts; but the labour of the convicts, I am afraid, would be totally inadequate to the purpose, and indeed is scarcely sufficient, with every attention, to keep the present great road in order. Immediately south from Bhagulpoor is a considerable extent of very low land, through which a road can only be made by raising a mound; at present it is impassable for more than four months in the year, and all commerce with the interior is completely at a stand. After reaching the high land, although in general the soil is dry and firm, there are many interruptions. Many very narrow vallies of rice ground wind through the swelling grounds in all directions, and, until the beginning of December, cut off all communication. In every part there, however, there is such an abundance of hard materials, that the constructing causeways across these vallies would be an easy work, and timber is so plenty, that bridges could be of very little expense; for each valley would require at least one bridge, to allow the water to pass from one field to another. As a means for carrying this work into execution I would propose, that a tax should be levied on all pilgrims going to Baidyanath, and on this account, that the road should lead by that place from the capitals of the two districts. This, it is true, would not be the most direct line, but the inconvenience arising from the circuit would be compensated by the means of facilitating the passage, and of

accommodating the native travellers. All the remarks made on the roads of Puraniya are applicable to this district, except that here there is very little of the sandy bare plain, which there so much facilitates travelling.

Very much to the credit of Mr. Christian, an Indigo planter, he has made a road, better almost than any in the district, from his factory in Chandan to the river side near Suryagarha. The structure of the carts used in this district, I have already explained. Near the Ganges many are kept for hire, and receive $4\frac{1}{2}$ anas a day, including $\frac{1}{2}$ ana given for the driver's food. The little rude carts in the forests are an exceedingly great convenience, as they go in almost any road. Horses are not kept for carriages so much as in Puraniya, although all through the Behar part of the district there are some. They are nearly of the same quality with those in Puraniya, but rather worse, and more wretched. The mares are wrought, as much as the horses.

The Baldiya or Ladubeparis are very numerous, and have many cattle, which, they are willing to hire, when they have no speculation in view, and their cattle are very good. The rate of hire is the same as in Puraniya. Porters are only used to unload boats, or to convey passengers' baggage. In every part of the district, except Mungger, there is the usual difficulty in procuring conveyance of any kind; but at Mungger, no difficulty occurs in procuring good oxen and porters, at a very reasonable rate. I cannot yet judge, how they will perform their duty. On the great road a good deal of attention is paid to establish proper ferries, and the boats are very good and safe conveyances. On the more important ferries on the great river no attention greater than in Puraniya is shown by the police, and most of the Dinggis, being of the Pateli construction, are exceedingly unsafe on such a river. The boatmen are appointed by the Zemindars, who annually receive a rent given under the name of homage (Salami). The Sadabratas, or places where travellers experience a hospitable reception, are not numerous. Some of them belong to Muhammedans, who receive the pagan as well as the faithful; nor are the Hindus deficient in liberality, all sects being entertained, wherever the place is called a Sadabrata. Some places of entertainment however receive only religious men, and are called Akharas. On the north side of the Ganges,

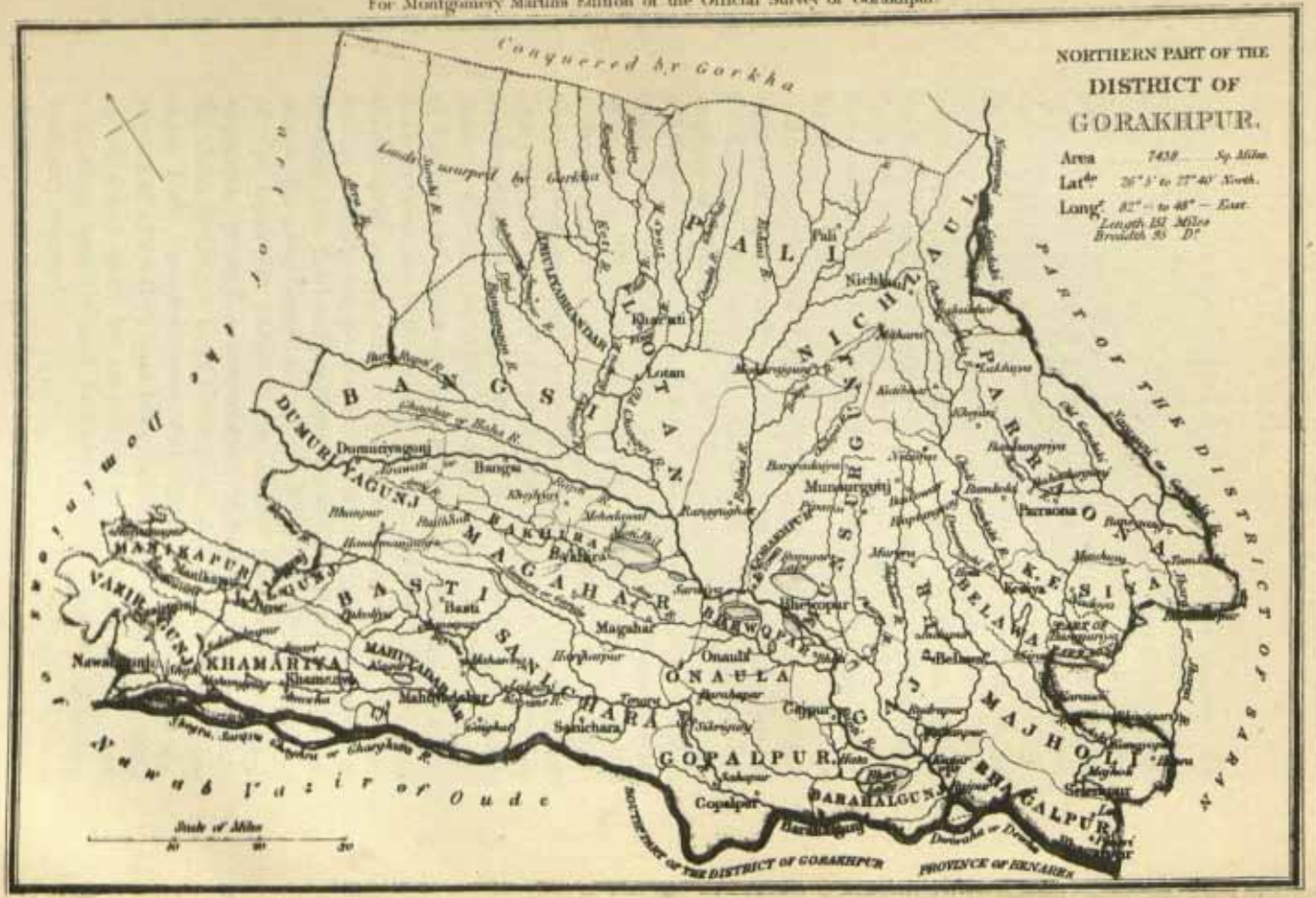
in the division of Lokmanpoor, all religious mendicants may apply to the chief farmer (Jethraiyat) of the place, and obtain a supply of food. The farmer levies the expense by shares from his neighbours.

The Modis here do not entertain strangers, so that in the greater part of the district travellers are but poorly accommodated. This is especially the case in the Mallepoor division, where no one except some foreign traders at Mallepoor will receive into his house any stranger even a Brahman. This is owing to an excessive jealousy of their women. On the great road however more attention is shown to the real convenience of travellers, than in any part of India, which I have yet visited; and regular inns (Sarays or Bhathiyarkhanahs) are kept at convenient distances. Each inn consists of a number of distinct chambers; which are let by the night to any traveller or company, 8 or 10 persons travelling together often occupying one chamber. The chamber usually consists of a wretched straw hut, 7 or 8 cubits long and 5 or 6 wide, and is in general totally destitute of furniture; a few only afford a little straw or a mat to sleep on; but some, kept by obliging nymphs, have bedsteads, where favourites are received. The Bhathiyaras or keepers are low Muhammedans, such attention to strangers being incompatible with Hindu reserve; and many of their women, but by no means the greater part, refuse no favour to a liberal customer. Each keeper, according to his means, has a number of chambers, which are usually disposed in a row (Alang); and in most inns are several keepers, whose rows of chambers surround squares or wide lanes, in which the cattle or carriages of the travellers stand. Hindus pay from 1 to 2 Paysas ($\frac{1}{8}$ to $\frac{1}{32}$ rs.) a night for each chamber, and Muhammedans pay double, because the Bhathiyarin cooks for them. The keeper generally retails fire-wood, tobacco and the charcoal balls used in smoaking and purchases for his guests whatever other articles they want. Some of them also retail earthen ware, and shoes. Hindus of the highest rank can sleep in such places, when no pure person will give them accommodation; but they of course can receive little or no assistance from the keeper, who cannot bring water that the guest will use, nor can the Brahman cook in the inn. He must go to some pure place, and for that purpose usually selects the side of a river, which

in this country is the most common abode of Cloacina. In the Muhammedan government there had been erected an inn of brick at Rajmahal, which was a square surrounded by numerous small chambers, managed exactly in the same manner as above described. These have now become quite ruinous, and the keepers have erected huts in the square. Col. Hutchinson, late superintendant of the invalid establishment, built two wretched inns of brick, totally destitute of elegance, and containing very small accommodation. They are much neglected, and the keepers prefer their straw huts; because, as they allege, every petty messenger belonging to the police or any other public establishment, insisted on using the chambers without payment, and even accommodated their horses in the rooms.

At the different invalid villages near the great road the same gentleman, built a number of bungaloes, intended partly I believe, for his own accommodation, when he visited his charge, and partly for the accommodation of European gentlemen travelling the great road. These bungaloes probably have cost the public much, and the accommodation, which they afford, is very trifling. Were they at regular convenient distances, so that officers travelling from Berhampore to Dirapore might go on horseback by stages, and find every night a place of accommodation, and were this kind of accommodation extended on one hand to Delhi, and on the other to Calcutta, it might be useful, although without reliefs of horses, and accommodations to enable a person to travel without servants, little more progress could be made, than in travelling by water. As no change of horses can be procured, and as no man can go the road without waiting for servants to bring him food and raiment, these bungaloes may on the whole be considered as not at all facilitating the progress of the traveller, although no doubt they have on some occasions proved a convenience to persons laying horses for short distances, or to those going post by palanquin, when these have been overcome with heat and fatigue; but the service of which they have been, has been so trifling, that their construction must be considered as a waste of money, and even their repair would be superfluous. Most of them are now very ruinous.

For Montgomery Martins Edition of the Official Survey of Gorakhpur.



HISTORY, TOPOGRAPHY, ANTIQUITIES, &c.

OF

EASTERN INDIA.

BOOK II.

DISTRICT OF GORUKHPOOR.

CHAPTER I.

AREA, TOPOGRAPHY, RIVERS, LAKES AND MARSHES, METEOROLOGY, &c.

The extent of country surveyed comprehends that part of the district of Gorukhpoor which is situated to the left or north of the river Ghoghra.* The greatest length of this district in a direct line from the Gandaki, at Parasoni, to Nawara marsh, at Lachhipoor, and in a direction of about east by south and north by west, is 151 miles; and the greatest breadth, crossing the above line at right angles, from Kurimgunj on the Ghaghra to the hills some miles east from Butaul, is 95 miles. The southern corner, at the junction of the little Gandaki with the Ghaghra,† according to Major Rennell, is in 26° 8′ north latitude; according to the map constructed by my assistants its northern extremity, near Butaul, extends almost 1° 30′ farther north. Its eastern extremity on the great Gandaki, according to Major Rennell, is 3° 46′ west from the meridian of Calcutta; and, according to my map, it

* Dr. Buchanan found that this portion comprehended from 7 to 8000 square miles—that it was not merely separated by a great river, but differed considerably in physical aspect, customs, &c. It was not surveyed by Major Rennell, and but very imperfectly known. Even Dr. Buchanan could not define its boundaries with precision.—[Ed.]

† This river is now usually written Gogra.

extends 2° 22′ farther west. By tracing the boundaries on the map last mentioned, the space, of which I am now giving an account, extends to 7438 square British miles, besides the lands usurped by Gorkha, about 1200 square miles. It may be necessary to give the following observations of Dr. Buchanan on this district:—

"With regard to the statements of the various kinds of soil I have followed what was said by the natives, whom I consulted, having no reason to think that it was materially erroneous; nor can a traveller, in passing through the country, judge accurately on this point. The statements given by the natives concerning the extent of cultivation, owing to the nature of the management employed in collecting the revenue, I have considered as much more liable to doubt; and it must be observed that, contrary to what I expected, the owners of the land appeared to me often to represent their estates much better cultivated than they really are, with a view, I suppose, of obtaining immediately a permanent settlement. The statements again given by the officers of revenue I consider as liable to very numerous objections. They are said indeed to be founded on what are called measurements; but I am assured by authorities which I am inclined to believe, being that of several of the persons employed, that these measurements were in general mere conjectures, in which the judgment of the surveyor was liable to be strongly biased by money received or in vain demanded. In general, therefore, I have followed my own conjectures, formed in carefully traversing the country. Where there were places that I could not conveniently see, and which I had reason to believe were in a state different from those that I examined, I have made allowances; but of course my conjectures are liable to considerable uncertainty."

Soil.—The extent of barren land, absolutely unfit for cultivation, is small: there are few or no ravines, and hills only occupy 16 square miles. Land containing soda is considered barren, although this is by no means the case, as I have remarked in Behar. It is, however, chiefly fitted for the cultivation of rice in the rainy season. In the dry, the soda being allowed to effloresce, no doubt checks every kind of vegetation. Calcareous nodules never here infect the soil, as, so far as I know, they are found only in the beds of rivers. In the bottom of wells, and in the rivers near the hills, there are often found gravel and small stones; but, except on the very roots of the hills, these never appear on the surface, nor interfere with the husbandman.

There are here two kinds of a strong free soil. The one containing little sand; and its clods, when dry, are exceedingly hard, so as to build good walls if sheltered from the

rain; but when moist it possesses little or no tenacity. It very quickly parts with moisture, consisting of a dry clay mixed with sand, so that the crops, which grow on it in the dry season, require much watering, and the pasture burns up soon after the ceasing of the periodical rains. It is, however, far from being a poor soil, as, when watered, it not only gives heavy crops, but is much less readily exhausted by repeated cropping than any other soil in the district. In the places where fallowing is best understood, it produces from eight to ten years after a fallow of two years, and for the first three gives annually two crops; while the fine free vegetable mould requires two or three years fallow after three years of cultivation. The soil in question is also more favourable for plantations, and produces very stately trees. There is a great deal of a rich vegetable mould, which is very retentive of moisture, so as to produce some verdure even in the worst seasons, and to yield crops of wheat and barley without irrigation, although by this operation the crops are always considerably improved, except in inundated lands, where the trouble is unnecessary. This soil seems to be a favourite residence of earth worms *(Lumbrici)*, which in waste fields raise it into little heaps, a foot perhaps high and three or four inches in diameter, that often cover the whole surface, and render travelling on it exceedingly troublesome. This rich mould is seldom covered with forests, and in a state of nature seems chiefly productive of long coarse grass or reeds, which, if burned in February, send forth fine tender shoots in the heats of spring. There is much clay land, which in general is almost as retentive of water as the fine vegetable mould, and indeed the two run into each other, the stiffer kinds of vegetable mould being often called clay. The clay is more favourable for the production of trees than the free mould is, and many forests grow on this soil. No soil of a red colour was observed on the surface, although earths of this kind may be procured by digging.

ELEVATION.—The only elevation which can be called a hill is Maddar, a corner of the Himadri mountains, or Emodus, which for some way form the northern boundary of the district, and send this corner through a projecting angle to the bank of the Gandaki. Maddar, although it has a plain to the north and south, is connected with the great mass which

rises, one mountain heaped on another, till it reaches the summits covered with perpetual snow; but the elevation of this projecting angle is inconsiderable, not exceeding 12 or 15 hundred feet perpendicular, as in general may be the case with the hills of Emodus next the plain of this district. Like them, it is exceedingly steep and arid, and rises suddenly from the plain with no detached rocks, and very little broken ground at its bottom. Although it is very steep, it presents few or no precipitous rocks, but is intersected by deep ravines. The trees on it are not very large, and stand at considerable distances; while the earth between, in the dry season at least, appears bare, and is destitute of verdure. The appearance of these nearest mountains, therefore, from the plain adjacent, except as affording variety from the tedious uniformity of a level overwhelmed with plantations, is not agreeable. This country, however, in every part enjoys the advantage of having the most magnificent view of the snowy peaks of Emodus, and during the season which I passed in it, the atmosphere having been cleared by frequent heavy rains, I had more opportunities of enjoying the stupendous grandeur of the scenery than I ever before experienced. From the banks of the Ghaghra and Gorukhpoor the lower hills are invisible, but the snowy mountains are most distinctly visible, with all their tremendous precipices, angles and recesses. At Lotan the lower hills appear as a black mass at the foot of the mountains: at Pali the form of each dark hill is visible, and although some of the lower hills had their tops crowned with snow in winter, implying, I presume, in that latitude, an elevation of from seven to eight thousand feet, the immense ridge of Emodus towered far above them. The utmost magnificence, however, of rude nature that I have ever seen, is the view from the Gandaki, in passing up that river by the foot of Maddar. The river is larger, I think, than the Thames at Chelsea, and much finer, being perfectly clear. Its banks are partly abrupt rocks, partly levels covered with very stately forests, while every turn opens a new view of the snowy peaks seen over an endless variety of dark shaggy mountains, which in most countries would be considered as stupendous.

The whole country except Maddar, may be considered as level, although in the eastern parts there are some very sin-

gular ridges, to which I have no where seen anything analogous, except on the banks of the Teth immediately below the town of Callander in Scotland; and concerning the formation of these I have heard nothing satisfactory. These ridges have very much the appearance of having been the work of men; and some of them near Callander, by persons totally ignorant of such works, have been called a Roman camp; but from their form there can, I think, be no doubt, that the whole of these ridges are natural productions, as no possible use can be assigned for works so constructed. The ridges in this district are pretty numerous; but many are very short. I saw however two of very considerable extent. One is on the south-west side of the Hirna between Nichlaul and Munsurgunj. This is about two miles in length, and there are several smaller detached ridges on the north-east side of the river; but the whole is not parallel to the stream, nor does it cross at right angles, and seems totally unconnected with the river, which is trifling. The ridge winds very irregularly, and is from 20 to 40 feet in perpendicular height, and from 100 to 300 yards wide.

The other long ridge I crossed on the road between Parraona and Kesiya about $2\frac{1}{2}$ miles from the former place. It extends east and west, from where I crossed, as far as I could see, and winds very irregularly, being about 230 yards wide and 60 or 70 feet high. There is not at these ridges the smallest appearance of any excavation on either side to indicate their being a work of art, nor could any reason be assigned for works of such a form. These ridges consist of a light sandy soil, and are considered as barren; but this barrenness arises more from their declivity, which prevents artificial irrigation, than from the nature of the soil, which produces very good trees; and where they properly planted, there elevation in so level a country would render them very striking and beautiful objects; but it is the very best of their level fields, that the natives have in general chosen to waste on the plantations, with which the country is overwhelmed, and these ridges produce little but poor pasture and thorns. Enough has just been planted to show, that trees would thrive.

The level country is very flat, but only a small part is subject to inundation from the rivers. Owing however to the

flatness of the country, the rain is long running off, so that many parts during the periodical rains are covered with water, which I have not included among the inundated lands. The low lands here are perhaps not so rich as those on the banks of the Ganges in Shahabad; but still are very valuable, and, as in all cases they require less trouble, and in many, none for their irrigation, they are better cultivated, although their crops are more uncertain than those on the higher lands. The difference in the proportional extent of cultivation in the two kinds of land, is in fact much greater as the whole occupied lands in the inundated parts consist of fields; while a very large extent of the high lands, there stated to be occupied is wasted in plantations, which have been so much multiplied, that the greater part of their produce is no longer saleable. In the inundated lands, where the soil is clay or vegetable mould, no crops require artificial irrigation; but where they are of an arid nature, wheat and barley require this assistance, although some other crops thrive without such an expense.

In the lands exempt from regular inundation, winter crops are always the better of artificial watering; although, where the soil is retentive of moisture, this operation is sometimes neglected, even with wheat and barley, and is never given to Chana; but where the soil is not retentive of moisture, watering is indispensable for everything.

This high land is divided into three stages, which in fact depend chiefly on their elevation, although their distance from the respective villages, to which they belong has also some effect. The villages are always in fact built in high places, and each usually occupies the highest spot that is near the centre of its territory. The land nearest the village, and therefore the highest, usually extends from the village 4 or 500 yards, and receives the chief attention of the inhabitants; and being generally more or less manured, and carefully watered, usually gives two crops in the year. The lands next to these generally produce only one crop, either of such kinds as are reaped in summer, or spring. The most remote and lowest lands are cultivated with winter rice, on which no great pains are bestowed, or with some kinds of pulse, that require still less trouble.

Although most of the inundated land is near the Ghaghra and Gandaki, it must be observed, that in the southern part

of the country there is very little rice, while towards the hills this grain forms the principal crop. The reason of this is, that the inundated land is chiefly fitted for the crops, which are sown after the waters retire, and that the higher land intermixed with it rises into little swells, which for the cultivation of rice would require reservoirs, such as are used in Behar and Shahabad, none of which have been here constructed, while the lands towards the hills are so very level, that the rain-water does not run off until the crop of rice has time to ripen.

RIVERS.—In treating of the rivers of this district, I shall first describe the Ghaghra, then the Rapti, then the lesser Gandaki, and finally the larger Gandaki.

Ghaghra.—The accounts of the great river, which passes the ancient city of Ayodhya, that I have received, differ not only very much from the maps of Danville and Rennell, but disagree very much among themselves. The confusion is increased to the most perplexing degree by very different names being not only given to different parts of the same river; but even the very same portion by different people and tribes is called by different names. Finally the native maps, that I have received of the country; through which the remote branches of this river flow, are more imperfect than those of the country either to the east or west, so that what I have to advance on the subject is liable to great doubt; but as the information, if true is curious, I think, that until more accurate information is obtained, it should not be neglected.

At the city of Ayodhya this great river among the Hindus is usually called Sarayu (Soorjew, Rennell), and this name is in use in their sacred language; but by the Muhammedans it is called Ghaghra, from the Sangskrita word Gharghara. This name Mr. Gladwin (Ayeen Akbery) wrote sometimes Gehgher, sometimes Goghar; and Major Rennell writes it Gogra. The mountaineers from the east side of this river assure me, that neither name is known on the hills, and that the Sarayu celebrated in their legends is formed by the junction of the Bheri river, which I take to be the Soorjew of Major Rennell, with the Karanali Salasu, or Sanbhadrik, which is no doubt the Gogra of that eminent geographer, as the remarkable fountains emitting flame at Dulubasandra are situated near its bank. The inhabitants of the low country also in general

agree with Major Rennell, in calling the eastern branch the Sarayu, and the western the Ghaghra, but the western branch which they mean, is quite different from that on which Dulubasandra is situated, and at any rate its principal branch on the mountains is the Kalinadi. Both these authorities therefore, that is, the mountaineers east from the river, and the people of the low country agree, that a great river coming from the west, and named the Ghaghra, unites with the Sarayu, coming from the east, and that this latter among the Hindus is considered as the principal river, and communicates its name to the united stream, while the Muhammedans adopt the opposite opinion, and continue the name Ghaghra to the river at Ayodhya. A learned and intelligent Brahman, however, Hariballabh of Kuman, from the mountains on the west side of the river, and perfectly acquainted both with the country and the legends, says, that the names Sarayu and Ghaghra are applicable to the same river, through the whole length of its course. That it rises by two petty sources in the Pergunahs of Karuvirpoor and Danapoor, on the hills north from Almorha; but far removed from the snowy peaks of Emodus. These two torrents uniting at Bagheswar form the Sarayu, which continues to run east, receiving the Panar a small channel producing gold, and the Ramagangga of considerable size. Some way east from the junction of the latter, the Sarayu receives a river much larger than itself, which rises from the perennial snows of Emodus, and is called the Kalinadi. The united stream is the Sarayu, or Gharghara, and passes south-westerly towards the plains, nor does my informant know more of its course; but, that it passes by Ayodhya to join the Ganges at Dadri, he has learned from legend.

The account of the most intelligent boatmen that I could procure at Ayodhya, is as follows. The boats which load timber, can proceed no higher up the Ghaghra than Mundiya ghat, which is in the Bareli district, about 18 coss, or 27 miles, road measure, from Pilibhit. The channel is there very wide, but the stream is not large, and is not above two cubits deep. The territory of Gorkha commences about seven or eight coss from Mundiya, at a large forest named Langsar, from which much timber comes. About twelve coss below Mundiya the Ghaghra receives from the mountains a branch

called Neaula, down which much timber comes from the territory subject to Gorkha. Twelve coss lower down, it receives the Kauriyar, and immediately below its mouth a third named the Geruya enters. Timber is brought down both these rivers, and on the latter, in the dominions of Gorkha, are two great forests, Amba and Palamu. I suspect, that the Kauriyar and Geruya, and perhaps even the Neaula are only different mouths of the same river, which in the mountains is called Setigangga, or the white river.* The Hindus have given the preference to the Sarayu, which is said to be the smallest, nor is the larger branch any where fordable below the mouth of the Bhakosa. The united channel begins to form the boundary between this district and the territories of the Nawab Vazir, just at the city of Ayodhya, where its channel and stream seem fully larger than that of the Ganges at Chunar. For about 18 miles below Ayodhya its width is from one to three miles, as it surrounds two very large islands, the property of the upper of which is disputed by the landholders of the two governments; but the lower is the undisputed property of the Muhammedan prince. About ten miles above where the Ghaghra comes to be the boundary, it sends off a channel

* Dr. Buchanan adds in a note his reasons, namely, that "between the Neaula and Geruya is a town named Bharthapoor, no doubt the Bartapour of D'Anville, who makes the three rivers form an island; nor, so far as I can learn, is there any other considerable river in the mountains between the Sanbhadrik, on which Dulubasandra is placed, and the Kalinadi or Ghaghra. The illustrious French geographer, indeed, places Dulubasandra on the same river with Bharthapoor, but all the natives of the hills, whom I have had an opportunity of consulting, allege, that in this he is mistaken. About six coss north from the mouth of the Geruya, is a town named Padnaha, belonging to Gorkha. These three rivers enter the Ghaghra in the Company's district of Bareli. About 27 coss below the mouth of the Geruya, and in the territory of the Nawab Vazir, the Ghaghra receives the Bhakosa; and in the same territory, about 23 coss above Ayodhya, it receives the Sarayu of the eastern mountainers and lowlanders, as well as of Danville and Rennell. This river, as I have already mentioned, is said to be formed by the union of the Sanbhadrik and Bheri, an account of which will be found in the appendix. Below the junction of this river it is universally agreed among the Hindus, that the name of the river is Sarayu. With the Muhammedans the western branch has communicated to the united stream the name by which it is usually known among the lowlanders, as it was this branch."

merely called the Sota, or branch, which runs parallel to the main river for above six miles, forming for more than four the boundary between the two governments, when it joins the Teri river. I crossed this branch on the 11th of December, where it was about a quarter of a mile wide, and perhaps a fourth of the channel might be covered with water knee deep, but nearly stagnant.

The Teri comes to the boundary of this district, about 14 miles from where it receives the above-mentioned branch of the Ghaghra, and at the boundary receives from the north-west a marshy channel called the Nawara jhil, which forms the boundary for about four miles. The united channel called Teri is inconsiderable, and winds much, partly along the boundary, and partly on both sides of it, until about four miles from where it receives the branch of the Ghaghra called Sota. It there joins with a similar branch of that river called Bhagala, which for some way serves as the boundary. The united channel is called the Teri. On the 11th of December I found it about 200 yards wide, and one half of the channel was covered with water knee deep, and having a pretty strong current.

About half a mile below the junction of the Teri with the branch of the Ghaghra called Sota, it receives from the north a small river called the Nakaha, which has a very short course of about three miles; but in the beginning of December contains a small stream. Immediately before it joins the Teri, it receives a rivulet, which has a much longer course than itself; but contains less stream, and has no proper name, but at Nawabgunj is usually called the powder-magazine rivulet (Barudkhana nala) from a building of that kind erected on its bank by the Nawab's father. Its stream at Nawabgunj is very inconsiderable, but further north it enlarges into many long, wide, and shallow pools, filled with aquatic plants, and called Uttara gangga, or the northern river. It commences by receiving the draining from a kind of lake in the form of an horse-shoe, which is called the Parbati jhil. This again communicates with another similar lake called the Arangga jhil, by a drain, which receives a little rivulet called Chiriyahagina. Parbati also receives the drainings of another kind of lake called Mahadeva jhil, which receives two rivulets. All

these branches of the Nakaha are of the utmost importance to agriculture, containing, so long as is requisite, a large supply of water very near the level of the fields.

About two miles below the mouth of the Teri, the Ghaghra receives a small river named the Ghaghuya nala, or nara, as the word is here pronounced. This has a course of four or five miles, and is the drain from a large piece of water or jhil, which goes by many names after the different villages on its bank. Both this piece of water, and the Ghaghuya, which drains from it, are of great use to the farmer. Below the mouth of the latter, the Ghaghra sends off a small branch or Sota, which has no peculiar name, and its course is not two miles in length.

After passing the two large islands below Ayodhya, the Ghaghra, for about 80 miles in a direct line to the mouth of the Rapti, has no interruptions of that kind, and is a clear channel usually about ¾ of a mile wide. In two places, however, it sends off narrow branches called sotas, which, after short courses, rejoin the river, and are of no use to agriculture, but do a good deal of harm by cutting the fields. It would seem, however, very practicable to shut their ends, so as very soon to obliterate their channels. One of them separates from the river about two miles below the lower island, and rejoins it about four miles lower down. The other separates about nine miles above the mouth of Rapti, into which it falls a few hundred yards above the junction with the Dewha.

About 14 miles above the upper end of the latter, the Ghaghra is joined by the Koyane (Quannah R.), a fine little river, which with its numerous branches fertilizes all the south-eastern parts of the district, and which shall be now described. It reaches the boundary of this district about 13 miles west from Dumuriyagunj, and for between 9 and 10 miles forms the boundary between the dominions of the Company and those of the Nawab Vazir. It there sends to the south a small branch named the Jehada, which joins the Bisui after a course of about three miles, its whole length forming the boundary between the two governments. This boundary then ascends to the north-west along the Bisui for about 20 miles.

The Bisui in the upper part of its course is nearly as large as the Koyane, and is entirely in the country of the Nawab.

After it receives the Jehada, its remaining course of five or six miles is entirely through the Company's territory. In this part of its course it has a channel perhaps 50 yards wide, and in the end of December contains a narrow but rapid stream about three feet deep. Although it contains many aquatic plants, especially the Valisneria spiralis, it is perfectly clear. It would at all seasons be difficult for loaded cattle to pass in any part. A little before it joins the Koyane, it receives from the south-west a small stream called the Batparoya, which has a course of four or five miles.

The Koyane, before it receives the Bisui, is a similar channel and stream, but this is a little wider and deeper, nor without boats or bridges would it be at all practicable for loaded cattle. A little below the junction of the Bisui the Koyane receives from the north-east a rivulet called the Bengwora, about the same size with the Batparoya. It is a small muddy channel, which in the end of December I found nearly dry. Below this the Koyane in the beginning of January contained a fine stream, which I could not cross on an elephant without boats.

About 13 miles below the junction of the Bisui the Koyane is joined by the Rawai, which rises near Lalgunj, and has a course of about 22 miles in length. About five miles from its mouth it sends to the left a branch named the Majara, which, after receiving a rivulet named Gehadi, joins the Koyane about two miles higher up than the main stream of the Rawai. This latter is about 50 yards wide, but in the end of November the stream is not more than 12 or 15 feet broad, although it is clear and rapid. From the marks it has left, it would appear to swell enormously in the rainy season. Between the two mouths of the Rawai the Koyane receives from the north a rivulet called the Manari, which, although small, is very useful to the farmer; as its water is near the level of the fields, and is collected by dams, affording a plentiful supply in December and January.

About four miles below the mouth of the Rawai the Koyane communicates with one of its branches named the Kathne, by a channel named Sahiyabahiya, which is eight or nine miles long, and forms the boundary between the divisions of Basti and Sanichara. The Kathne rises in the northern part of the division of Basti, and, after a course of 10 or

12 miles to the south-east, swells out into a kind of marshy lake five miles in length. Below this its channel is contracted, and in January is nearly stagnant but deep. This, however, is probably owing to dams thrown across, partly for irrigation, partly for catching fish. As these dams are mere mounds of earth, its stream even in the rainy season cannot be very considerable, but on that account it is the more valuable, as it is near the level of the country. Where the stream is rapid, as in the Koyane, it forces its way into the soil so far, that the raising it for irrigation is attended with much labour. A very little below the mouth of the lake the Kathne communicates with the Koyane by the channel named Sahiyabahiya, which has been already mentioned; and after that has an uninterrupted course of about 16 or 17 miles, when it entirely joins the Koyane.

About 11 miles above the mouth of the Kathne, and 10 below the separation of the channel called Sahiyabahiya, the Koyane receives from the right a river named the Manaura or Manorama. This enters the western boundary of the district from the territories of the Nawab Vazir, and about five miles from thence passes Manikapoor, where it is a small channel, in which the water is collected for irrigation by dams of earth. About seven miles south-east from Manikapoor it is joined by a very inconsiderable rivulet named Sajai, which has a course of about 14 miles of length, but in the dry season may be passed without notice.

Nearly opposite to the mouth of the Sajai the Manaura receives the drainings of two extensive marshy lakes named Dinnagar and Payer. About three miles lower down it receives a stream fully as large as itself, which comes also from the territories of the Nawab Vazir, and for about four miles serves as a boundary, while it has a course of about 14 miles entirely within this district. It is highly useful to the farmer, admitting of having its water collected by mounds of earth, and affording a plentiful supply in December and January.

After receiving the Chamnai the Manaura passes south-east for about 20 miles through the centre of the Khamariya division. In this part of its course it is in general about 20 yards wide, and full of weeds, but rather deep, and cannot be forded except at some parts, where it is usually wider: at Koraiya Ghat the ford in the beginning of December was

about two feet deep. About a mile after entering the division of Mahuyadabar, the Manaura receives from its right a small stream called the Ramrekha, which arises by two heads, that unite at Khamariya, from whence to its junction with the Manaura is about 10 miles, and from thence to Mahuyadabar is about an equal distance. At this place the Manaura in the end of November was a fine stream 20 yards wide, 2 feet deep, and rather clear.

Between the Manaura and Koyane there is a rivulet called the Machhai, which runs east through part of the divisions of Khamariya and Mahuyadabar, and is lost in the latter, without communicating with any river. It is lost in a large marshy lake called Chanda. Between the mouth of the Manaura, and that of the Kathne, the Koyane communicates with the Sarayu by two channels called Maldaha, which contain a good deal of stagnant water, swelling occasionally into narrow marshy lakes, and highly useful to the farmer.

Below the mouth of the Kathne in November I crossed the Koyane, where it was about 50 yards wide, but contained much water, being at least 6 feet deep. In some parts, however, it is said to have only a foot and a half of water, but at all seasons canoes can pass up and down, and in the rainy season it could be navigated by large boats; but, so far as I could learn, it is never applied to the purposes of commerce; and disputes about the property have prevented the produce of the forests on its banks from being brought to market, except in carts. About four miles below the mouth of the Kathne the Koyane receives from its right a rivulet named the Keyane, in which in November I found the water about 30 feet wide, and knee deep. About seven miles before entering the Ghaghra, the Koyane receives also from the right another similar rivulet called the Jhijara.

Opposite to the mouth of the Rapti the Sarayu divides into two branches surrounding an island, the property of which is disputed between the people of this district and those of the province of Benares, which reaches to the great river about the upper end of the island. Somewhat there about the great river, according to the Hindus, changes its name, and the remainder of its course to the Ganges is called the Dwiwaha, or Dewha (Dewah R.) or divided. People are not entirely agreed about the exact place where the

name Dewha should commence, because there are several branches of it that pass through the southern part of this district, and the province of Benares, and differences of opinion prevail concerning which of these should be called the proper Sarayu; but they all unite, and join the Ganges at Dadri or Dardara Kshatra, which is called the junction of the Sarayu and Bhagirathi, is peculiarly holy, and, on the time proper for bathing at the sacred place, attracts an immense concourse of pilgrims, while the mouth of the Dewha attracts no peculiar notice, and is no better than any other part of the Ganges.

From the mouth of the Rapti to the eastern boundary of this district the Dewha has a course of about 22 miles, separating from Gorukhpoor the province of Benares, and it is a channel from three-quarters to a mile wide, with only one small island, which is claimed, so far as I know, without dispute, by the people of this district. The stream is certainly somewhat wider, and as deep, as that of the Ganges, where the two rivers unite, and the current of the Dewha is the most rapid. In fact its sources in the Karanali are more remote than those of the Ganges, and from beyond the first ridge of snowy mountains, while those of the Ganges proceed from its southern face. Were we therefore to follow the ideas of some modern geographers, we should consider this as the true Ganges, and give some other name to the sacred stream that passes Prayag and Haridwar, just as these geographers refuse the name of Nile to the sacred river of Abyssinia.

Notwithstanding its size, no commerce is carried on in this district by means of the upper part of the Sarayu, except in sending a little fire-wood and thatch to Ayodhya, and the adjacent Muhammedan city of Fyzabad. On the bank of the part of the river called Dewha, some trade is carried on by water; but so far as I can learn, there is not one boat employed in commerce, that belongs to any town, which is on the bank of the great river within the territory of which I am now giving an account, unless ferry-boats should be considered as such. It must be admitted as some excuse, that the navigation of the Ghaghra is attended with some danger, as it abounds with calcareous tufa, forming thick crusts like rocks. Even where these are confined to the banks, the

stream is so rapid, that boats are driven against them and lost; but in this river these crusts in some parts extend across the channel, and even approach the surface in the middle of the stream. There is a very bad rock of this kind a little below Payana, and about four coss above Bhagulpoor. In the dry season this bank comes within a cubit of the surface, and, being never visible, its situation is indifferently known. In the rainy season, however, when the stream is most violent, boats pass over it without danger. Below Bhagulpoor again there is in the river another ledge of calcareous tufa or Kangkar, which is less dangerous in the dry season, because it is then visible; but in the floods it is very bad. It is situated opposite to Karingunj, a village on the right bank of the river, and nearer that side than to this district.

THE RAPTI.—The proper name of this river in the sacred language is the Airawati, so called after the elephant of the god Indra, by whom it is said to have been formed. The name is the same with that of the great river of Ava; and although our river is much inferior to that magnificent stream, it is still very considerable, and might be of the utmost advantage to commerce, were the inhabitants of its banks capable of availing themselves of the conveyance which it offers. Although very considerable, it does not issue from the hills covered with perpetual snow; but is formed by the union of two rivers, the Mari and Jhingruk, which have courses of considerable length among the lower mountains, and join a little before they reach the plain subject to the Nawab Vazir. After a long course, the Rapti comes to the eastern boundary of this district, along which it runs for about 10 miles; and then, bending more to the east, it passes for about 47 miles through the divisions of Dumuriyagunj, and Bangsi, and between those of Magahar and Mansurgunj, nor during this space does it receive any branch. The river in the heats of spring is in many parts fordable; but its current is very moderate, so that, although it contains many fallen trees, the navigation would be attended with little danger for small boats, and in the rainy and cold seasons large boats might easily frequent it. Except timber, however, nothing is exported nor imported by its means, although two places of some trade, Dumuriyagunj and Bangsi, stand

on its banks. At the former the channel is about 200 yards wide, and in the end of December was half way filled with water 9 or 10 feet deep. At Bangsi the size of the channel is nearly the same, but the banks are lower, and in the floods are inundated to a great extent, while the plain on both sides is intersected by several old channels, that would appear at one time to have contained the river.

At a point, where the divisions of Magahar, Munsurgunj, and Lotan join, the Rapti receives the Ghunggi, a river, the branches of which fertilize a great extent of country. What is reckoned the source of the Ghunggi by the natives, is neither the largest, nor most remote of its branches, nor does it proceed from the mountains, but rises from the plain in the north-west part of the division of Pali, where it is called Ghaghar. After a course of about 17 miles to the south and west, it joins the eastern branch of the Tinay, and the united stream assumes the name Ghunggi. The Tinay or Tranai, as it is called by the mountaineers, springs from the hills of Palpa, enters the plain at Butaul, and soon after divides into two branches, the eastern of which is said by the police officers of Pali to form the present boundary of their jurisdiction towards the territory usurped by Gorkha, although the officers of that government, I believe, extend their claims a good way farther east. This eastern branch of the Tinay has a course of about 20 miles to meet the Ghaghar, with which it forms the Ghunggi. The united stream, after a course of almost five miles, but in a corner now in possession of Gorkha, receives from its left a river named the Danda, which, rising in the plains of the Pali division, has a course of about 23 miles, the two last of which are in the lands now occupied by Gorkha.

The Ghunggi from receiving the Danda passes through these lands for about four miles, and then receives from the east a small rivulet, which forms their southern boundary, as does the Ghunggi for above two miles after this junction. It then turns south-west, passing through Lotan, and between that division and a detached part of Munsurgunj for about 10 miles. At Lotan it is a deep channel, which, in the end of January contained a rapid wide stream, but it was fordable, and had been swollen by rains, which had fallen a few days before.

At the end of the 10 miles above mentioned, the main channel of the Ghunggi turns suddenly to the west; but the original channel, called Purana-Ghunggi, winds about 10 miles to the south-east, where it is rejoined by the main stream. This, after passing four miles through the detached part of Munsurgunj, receives a river called Kungra, which has a course of about nine miles from the north and east, and is formed by the junction of the western Tinay with the Telar. About a third of its course from the junction of these two rivers, the Kungra communicates with the Mekhara by a channel named the Budhiyari.

The western Tinay comes from Butaul as above mentioned and passes for about 20 miles through the country usurped by Gorkha, where it receives several branches, all of which seem to rise from the southern face of the hills next to the plain. On coming to the boundary of what remains in the company's possession, it sends to the west a branch named Ghorhawa, which anastomoses with the Telar, and forms the boundary its whole length. After the separation of the Ghorhawa, the Tinay runs south and west 10 miles, first separating the division of Lotan from the lands possessed by Gorkha, and then passing entirely through the former. Near Kharati its channel is about 200 yards wide, and in January, before any rain had fallen, contained a pretty clear stream, about 20 yards wide and knee deep. It contains many shells and a few pebbles.

The Telar, which unites with the western Tinay, to form the Kungra, comes from the land usurped by Gorkha; and, where it reaches the present frontier, is joined by the Ghorhawa branch of the Tinay. From that place it forms for some way the present boundary between the Company and Gorkha. On coming to the boundary between the divisions of Lotan Dhuliyabhandar it is joined by the Koti, which rises in the usurped lands of Gorkha, and for some way forms the boundary between these and the division of Dhuliyabandar, that is to say in its present reduced state. It afterwards forms the boundary between this division and Lotan, until it joins the Tinay to form the Kungra. In this part of its course, where I crossed it, the channel is about 20 yards wide and the water, which extends across, reaches in January to about mid-thigh, and has a gentle stream. A rope made of

the stems of woody climbing plants is stretched across, and fixed at each end to a tree, and by this people in floods draw themselves over, there being no ferry. Where it reaches the boundary of Dhuliyabhandar, it is joined by a rivulet named Sisaya, which for some way separates the remaining part of that division, from what has been seized by Gorkha; and a little lower it is joined by the Marthi, which, after a long course through the usurpations of that people, passes through a corner of what remains to the company.

About a mile below the junction of the Kungra the Ghunggi receives the Jemuyar, which rises in the plains usurped by Gorkha, and, after some course through these, separates them from the part still remaining under the authority of the Thanahdar of Dhuliyabhandar. It then receives from its right the Mahasaing, which separates the division of Bangsi from the usurpations of Gorkha. Below the junction the Jemuyar separates the divisions of Bangsi and Dhuliyabhandar for about 12 miles, during which it receives from the former a rivulet named Dhi. Below this the channel is narrow but deep, and in January contains only some stagnant pools of water, and no stream. At the southern corner of Dhuliyabhandar the Jemuyar receives from its left a petty rivulet named Mekhara, which, as already mentioned, communicates with the Kungra by means of the Budhiyari. From the mouth of the Mekhara the Jemuyar, for about six miles, runs through the division of Bangsi to join the Ghunggi.

About six miles again below the mouth of the Jemuyar the Ghunggi receives a river called the old (Buri) Rapti, although I cannot learn, that it has any communication with that river; but it may possibly be one of its old channels. It comes to the eastern frontier of the district about 14 miles north from Dumuriyagunj, and for about nine miles forms the northern boundary of the Bangsi division. It then passes entirely into that jurisdiction, on receiving a river called Arra, which for a long way separates the lands usurped by Gorkha from the territories of the Nawab Vazir; and, for some miles before it joins the Buri Rapti, separates the latter from the division of Bangsi. The Buri Rapti, after entering this division, runs about 10 miles to the ruined town of Sanauli, where during the rainy season, it is so large, as to admit of a good deal of timber being exported. Immediately below the old

fortress of Sanauli, the Buri Rapti receives from its right a rivulet named Sikri, which has a very deep but narrow and muddy channel, although in January it contains no stream. About eight miles below Sanauli the Buri Rapti receives the Bangangga or arrow river, which comes from the lower hills of Palpa, and, after running some way through the lands usurped by Gorkha, passes about 20 miles through the division of Bangsi. Between the Arra and Bangangga is a river named the Surahi, which enters the division of Bangsi from the territory usurped by Gorkha, and soon after is lost in the marshes north from Sanauli, nor does its current reach the Buri Rapti.

Six or seven miles below the mouth of the Bangangga, the Buri Rapti receives from its left the Haha. It must be observed, that this part of the united stream is by many called the Bangangga, as most of the water would appear to come by that stream. The channel immediately below the junction is about 100 yards wide, and in January contains a pretty considerable stream, although it is fordable, but oxen cannot pass with loads, and a ferry is therefore employed to transport the goods. Timber comes down both the Buri Rapti and Bangangga. The Haha in the upper part of its course, where it separates the division of Dumuriyagunj from Bangsi, is called Parasi. Within Bangsi it receives from its right a rivulet named the Ekrari; and some way below it is known by the names of Ghaghar and Haha. It is a channel about 20 yards wide with a fine clear stream about 10 feet wide and knee deep, which in some places is raised by dams for the purpose of irrigation, and much more, than is now done, might be easily effected.

From the mouth of the Haha the Bangangga or Buri Rapti has a course of about three miles to join the Ghunggi, in which its name is lost, although it is by far the most considerable river. From receiving the Bangangga to joining the old Ghunggi the present channel has a course of almost 10 miles; and from thence, to where the Ghunggi joins the Rapti, is three miles farther. After receiving the Ghunggi the Rapti runs south, and runs in that direction for about 10 miles, during which it communicates with the lake called Bakhira, Bangrachh, or Motijhil, by two channels. The uppermost is called Gaighat; the lower, where it issues

from the lake is called Chorma, but about its middle it spreads out into a marsh called Marar, and the channel between that and the Rapti is called Ghiuha. By these large boats might enter the lake during the whole rainy season. After this bend to the south the Rapti turns west for 6 miles to Gorukhpoor; and, during this space, communicates by several channels with the Ami, and a lake called Nawar. The uppermost of these channels is called Sar, and passes direct between the Rapti and Ami, but is very inconsiderable. The next of these channels, comes from an old branch of the Rapti, and falls into the Nawar lake. It is called Sengwabhengwa. The third channel falls into the same lake, and is called Jokaha. In the rainy season boats can pass through these passages and lakes to the Ami.

A little above the town of Gorukhpoor the Rapti receives the Rohin or Rohini, which rises from the southern face of the mountains in the division of Pali, and after a course of about 20 miles is joined from its left by the Mahawe. This rises in a similar manner, and about the middle of its course is joined by a rivulet called the Pusha, which sends to its left a branch called the New (Naya) Pusha, which joins the Jharui, that will be afterwards mentioned. The Rohin, after being joined by the Mahawe, runs about 12 miles, SW. through Pali and Latan; and, where the latter division meets Nichlaul and Munsurgunj, is joined by the Payas. Between the two junctions the Rohin is a narrow channel sunk deep in a clay soil, and in the end of January contains a dirty stream knee deep.

The Payas is formed by the junction of the Jharui and Mulay rivulets. The former rises from the southern face of the hills; and soon after is joined by another rivulet named the Pangruya, and also by the new Pusha lately mentioned. Below this it is a channel deep sunk in the soil, and in its whole course, as well as its continuation the Payas, it forms the boundary between the divisions of Pali and Nichlaul. After about a third of its course it receives from its left a rivulet called Chakdahawa, which is formed by two branches, the Chandan and Bangangga. The former in February I found a fine clear stream, a very few feet below the level of the country; the other is a wide shallow stagnant channel equally well fitted for the irrigation of the fields. Somewhat

below the middle of its course the Jharui divides into two branches, which about eight miles below reunite. That to the right is named the Sigari, and that to the left is the Tengra. After the re-union the former name prevails, and continues for about three miles, when it joins the Mulay, and forms the Payas.

The Mulay is an insignificant rivulet, which rises on the plains, and communicates with the little Gandaki by a channel named the Chitari. About six miles below the mouth of the Payas the Rohini is joined from its left by the Beliya, a rivulet of considerable length, but trifling size, which rises in the division of Nichlaul. About 11 miles farther south the Rohini receives from the same side a similar rivulet named the Chiluya, the whole course of which is in Munsurgunj, as is also that of the Temar, by which it is joined from its right. From the junction of the Chiluya, until the Rohini unites with the Rapti, is about nine miles, and here the Rohini, even in spring, contains much water, so that its passage requires the assistance of ferry boats. Gorukhpoor, although a considerable town on the bank of the river navigable at all seasons, has no boats employed in any commerce except the timber trade, and very few frequent the place for any other purpose. The channel of the Rapti at Gorukhpoor seems to be about 200 yards wide; but at all seasons contains deep water. In the dry season the current is trifling, although below the town even in the heats of spring large boats can pass; but in a few places there are deep fords.

About 12 miles below Gorukhpoor the Rapti receives from its right a small channel named the Jhewura, through which the drainings of the Nandor lake empty themselves by two streams, that unite near the Rapti. In this part of its course the river begins to be more frequented by boats, and although no marts have been established on its banks, some strangers bring boats to carry away grain, and boats are built for sale, and go away loaded. Between 3 and 4 miles below the mouth of the Jhewura the Ami enters the Rapti from the same side. It is a small river fed entirely by springs from the plains of this district, but contains a copious and convenient supply of water for the use of the farmer. It rises 2 or 3 miles south from Dumuriyagunj, and after a course of about 24 miles is joined by the river Budh. In this part of its

course, so far as I saw on the road between Dumurryagunj and Banpoor, it is a small marshy channel, which in the rainy season overflows its banks to a considerable extent. About midway it receives a rivulet named the Jemuyar. The Budh rises about eight miles east from the source of the Ami, and has a course of about 16 miles, during which it is joined from the left by two rivulets, the Barar and Kanhati. The former in January contains a small clear stream, the latter contains only stagnant pools.

Below the junction of the Budh canoes can at all seasons pass up and down the Ami, and some way below the junction the channel is about 60 yards wide while in the beginning of January the water extended from side to side, and was so deep as to require my elephant to swim. The water however was nearly stagnant. In the course of four miles here it receives three rivulets. The uppermost from the right is very inconsiderable, and has no appropriate name. The next comes from the left, is called Gongra, and in January contains only stagnant pools. The third from the right is called Sikri, and is formed by the junction of the Sabkanara and Makri. About seven miles below the mouth of the Sikri, the Ami communicates with the lake of Bakhira by a channel, called Bangti, and three miles lower down it communicates with the Kudra by a channel, at first called Belariya; but which, spreading out into a kind of lake is then called Chanda Tal, and afterwards contracting, is named the Rani Tal. This channel with the Kudra and Ami surrounds a triangular space, which contains the town Magahar, and is five miles in length. The Kudra has a course of 12 or 13 miles, joining the Ami from its right. It is a small but deep channel, and in the middle of March contains stagnant pools of water, with dry spaces between.

At Magahar, the Ami in March was swollen by the rains that had lately fallen, so as to cover a slight wooden bridge; but at all seasons it requires a ferry for heavy carriages. It is alleged to rise considerably every January and February, even should there have been no rain; but not so much as this year, when much had fallen. This if correct, is a curious circumstance. The natives attribute the rise to a great quantity of aquatic plants (Cyperi, Scirpi, Sparganium,) which early in spring vegetate in the nearly stagnant water with

great vigour. I nowhere, however, saw the channel entirely filled with these plants, there were among the plots in which they grow, many clear passages abundantly ample for the stream; nor, even did the plants occupy the whole channel, are they of a nature to confine the water. Rather more than eight miles below the junction of the Kudra, the Ami from the right, receives the Jamura, and in the intermediate space has two communications with the Rapti; one by the Sar already mentioned, the other by the Sasa through the Nawar lake.

The Jamura has a course of about 44 miles from the boundary between Basti and Dumuriyagunj; but in that part of its course it is called the Gareya, and is very inconsiderable; nor is it anything enlarged in the lower part of its course. In the course of two or three miles below the mouth of the Jamura, the Ami communicates with the Rapti through the Nawar lake by two channels called Kungras. The lower, which I saw, is a channel 30 or 40 yards wide, and in March contained a great deal of stagnant water filled with aquatic plants, and had its sides overgrown with aquatic trees.

At Onaula the channel of the Ami may be 30 or 40 yards wide, and in March is filled with water from side to side. It is deep, but nearly stagnant. From thence to its junction with the Rapti are about 10 miles, in which space it receives three rivulets. The uppermost coming from the left, has no name. The other two are from the right, and are called Dogari and Karmahi. About seven miles below the mouth of the Ami, the Rapti receives from its right a rivulet named the Selani, which communicates with the Tarena by a channel named Garanggari, and this again sends a branch called Kungriya to join the Rapti, about two miles below the mouth of the Selani, which in November is a small dirty stagnant water course.

About eight miles below the mouth of the Kungriya, the Rapti receives from its left a river named the Kathne, and it must be observed, that on the opposite side of the Rapti there is a river of the same name, which implies its being fitted for boats conveying timber, although at present neither is by any means adapted for this purpose. The eastern Kathne, about 10 miles from its mouth, without any assignable reason, changes its name to Pharen; and in the lower

part of its course is a narrow but deep channel, which, where I crossed in November, was not fordable; but the ferry-men say that in spring it is not navigable.

The Pharen rises near Munsurgunj, and in that part of its course in March is a small river nearly stagnant, and deep sunk in its channel. A little below Pipraj, it receives from its right a similar rivulet named the Kaphur. About 18 miles below it receives, from the right also, a river named the Gorra, which comes from a large marshy lake that is east from Gorukhpoor, and about the middle of its course receives the Tura, which rises near Munsurgunj. It has a wide channel; but in March has no stream, and in most parts is dry. About a mile below the mouth of the Kathne the Rapti receives a small channel, which is in fact the drain from a large marshy lake called Bheri, but is called the Dewha, probably from that great river having once run in its direction. The Bheri lake receives a river named the Tarena, which in November is a pretty large but dirty stagnant water course. It has a course of about 24 miles, and communicates with the Selani by the channel Garanggri, as has been already mentioned.

Opposite to the mouth of this old Dewha, the Rapti receives a small river named the Majhane, which rises a little north-east from Mensurgunj, but is there very inconsiderable. Some five or six miles lower down, at the road from Kesiya to Gorukhpoor, it is a winding channel, which although nearly stagnant in March, contains even then a good deal of water little sunk below the level of the fields, and therefore would be highly useful to the farmer, who had industry to apply it to his fields; but its vicinity is mostly waste. About 30 miles from its source, for what reason I know not, the Majhane changes its name to Bethuya, which at Rudrapoor, although it has received no tributary stream, is a deep though narrow channel, containing in November so much water that an elephant in crossing must swim. The ferry-men say, that boats of 100 *mans* burthen can ascend at all seasons, 5 coss higher than Rudrapoor; and a good deal of timber is floated down, but no other commerce is carried on by its means. A little way below Rudrapoor the Bethuya is joined by the Kurna, which rises in the north-east part of Gajpoor, and is a small channel, in November nearly stagnant, but near the level of

the country, and overgrown with tufts of long grass. About four miles before it joins the Bethuya, the Kurna sends off the Gumaya, which joins the Rapti, about a mile below the mouth of the Bethuya. From thence the Rapti to its mouth has a course of about five miles, in which its appearance does not differ materially from that at Gorukhpoor.

Lesser Gandaki.—Although the lesser (Chhoti) Gandaki is but a small stream I have given it a separate head, because it is quite distinct from any of the greater rivers. It rises from a fine perennial spring at the bottom of the mountains in the division of Nichlaul, and is there most usually called the Buri or old Gandaki, although on account of the mountains, it is impossible that it could have ever been a channel of the greater Gandaki. After running about seven miles south-west, the Buri Gandaki receives from its right a rivulet named the Khejuri, which, like the Buri Gandaki, is a channel 15 or 20 yards wide. In February it contained much water nearly stagnant, but well fitted for irrigation. About five miles after receiving the Khejuri, the Chhota Gandaki, for so it is here called, communicates with the Mulay by an inconsiderable channel named the Chitari.

About 16 miles lower down the lesser Gandaki is joined by the upper branch of a rivulet, the nomenclature of which is very confused. It rises a little north from Nichlaul, and is there called Amu, but soon changes its name to Kekhra. About five miles south from Nichlaul the Kekhra divides into two branches, of which that to the right preserves the name, while the other is at first called Nari, but in the lower part of its course is named Ghagi, and after a course of about 10 miles joins the lesser Gandaki, as above-mentioned.

Rather more than a mile lower down the Gandaki receives the other branch of the Kekhra, which in the upper part of its course preserves that name, but changes it first to Man and then to Chamar buruyar (or drown the cobler). About five miles lower down, the lesser Gandaka receives a considerable rivulet named the Hirna, which has a course of about 15 miles. Near its source it is a small channel little sunk under the surface, and in the middle of February contained a very small stream, with a good deal of water in stagnant pools, but much rain had recently fallen. A very little below the Hirna, and also from the right side, the Gandaki receives

a petty rivulet named the Khanuya. By the various tributary streams above mentioned the lesser Gandaki is considerably enlarged. It is little sunk below the surface, and towards the end of February contained a pretty clear stream, about 40 feet wide and more than knee deep.

About 18 miles below the mouth of the Khanuya the lesser Gandaki receives, also from the right, a considerable rivulet named the Maun, which has a course of about 25 miles long, and is well fitted for the use of the farmer, as it contains in the dry season a little stream near the surface, which, by dams, may be readily turned into canals. Less than a mile above the mouth of the Maun, the lesser Gandaki divides into two branches, which reunite below, forming an island about 26 miles long and almost 10 wide. The channel to the right preserves the name Gandaki, and, as has been mentioned, receives the Maun. About nine miles lower down, the Gandaki receives from the right a rivulet named Dohar, a small dirty channel overgrown with grass, but which in November contains much stagnant water, very near the level of the country. In this part of its course, the lesser Gandaki in some parts is a channel 100 yards wide, which in March contains a clear gentle stream, 30 yards wide and 2 feet deep, running on pure sand; in other parts it is much narrower, the channel being clay, and there the water is deep, but even in November nearly stagnant and rather dirty.

About eight miles below the Dohar, the lesser Gandaki receives from its right a rivulet named the Dewrangchi, in the upper part of its course, and the Kangchi in the lower. It has a course of about 38 miles, and rises north from Munsurgunj, along with the Majhane formerly mentioned. It is there very inconsiderable. At Belawa it is a small channel, little sunk, and overgrown with tufts of long grass; but in November contains a good supply of stagnant water. The left branch of the lesser Gandaki is called the Khanuya. Near Kesiya it is a very small channel, which in March is dry. About nine miles below, where it separates from the Gandaki, the Khanuya is joined, from the left, by a rivulet named the Ghagi, which has a course of about six miles; but about two miles from its source is joined by a rivulet named the Bangri, which is 12 or 13 miles in length, but very inconsiderable in size. About eight miles below the mouth of the

Ghagi, the Khanuya receives from the left a rivulet, which has a course of about ten miles, partly in this district, partly in that of Saran, and partly along the frontier. In the upper part of its course it is named Sanda, in the lower Kesiya. The remaining part of the Khanuya is also partly along the frontier, partly in Saran, and partly in this district. At Selempoor, about six miles below the reunion of the two branches of the lesser Gandaki, this river may be 150 or 200 yards wide. At all seasons it may be navigated by canoes, although it has little current and is full of weeds, and in the rainy season boats of 1000 *mans* burthen could frequent it; but scarcely any goods are exported or imported by its means. From Selempoor to the mouth of the lesser Gandaki is about ten miles, during the last seven of which it forms the boundary between this district and Saran.

The larger Gandaki or Narayani.—This is a grand river, the most remote source of which, named Damodarkund, is beyond the snowy mountains, in the territories of a chief of Bhotan, or Thibet, named the Mastang Raja, and now tributary to Gorkha. After a long and winding course through the immense chasms between the peaks of Emodus, and through the inferior mountains, where it receives numerous tributary springs, it is joined at Dewghat by the Trisulgangga, a river larger than itself, which comes from the higher parts of the snowy mountains, north from Kathmandu. From Dewghat downwards the great river is navigable in canoes, and, in a small territory usurped last year by Gorkha, at Bhelaunji, becomes navigable for boats of considerable burthen. I have already described the magnificent scenery on its banks, between this place and where it reaches the plain; and there it seems to me to contain fully as much water as the Ganges after its union with the Yamuna at Allahabad; but as its banks are high, and as the channel in February contains water almost its whole width, the breadth of the stream in the rainy season is much less than that which the Ganges then attains. It then however acquires a formidable rapidity, which renders the navigation dangerous. In February the water is 10 or 12 feet deep, and the current, although gentle, is very strong, approaching near, but not reaching that degree of rapidity, which occasions a rippling noise. The water is perfectly clear, and the bottom consists

chiefly of large water-worn pebbles. All the upper part of the river is usually named Narayani, after the Supreme Being; or Salagrami, after stones which the Hindus worship, and which are found in its channel, from where it passes the singular fountains of flame and water at Muktanath, to where it enters the plain. It is only below this that the name Gandaki is known for this river; nor is it ever used among the mountaineers, except by such as are acquainted with the continuity of the stream, and adapt their conversation to the understanding of the people in the low country.

Lower down, I am told, there are several passes on the Gandaki that are dangerous for boats on account of stones or rocks, for the natives use the same word to express both; nor could I obtain any satisfactory information on the subject, the people here possessing no boats, nor carrying on any commerce by its means, that of timber excepted; and the boats employed in that trade come entirely from Saran.

The Gandaki or Narayani, in passing Maddar hill separates this district from lands originally belonging to the Ramnagar or Tanahung Raja; and which should form a part of Saran as belonging to Ramnagar, which paid tribute to the Company; but these lands were usurped by Gorkha, when its chief seized on the independent territory of Tanahung belonging to the Ramnagar Raja. From Maddar hill downwards, for about 23 miles the main channel of the Gandaki forms, so far as I know, the undisputed boundary between this district and Saran. About four miles below Maddar hill, the Gandaki divides into two channels, which re-unite after forming a sandy island 4 miles long and 1½ wide. The eastern channel contains the principal stream, although the western is wide, and contains many water-worn pebbles; but in February the stream that it contains is very trifling. Somewhat more than three miles below this island, the Gandaki forms another about nine miles long, and between three and four broad. The western channel there is very narrow, and is called the Khayara.

About four miles below this second island a third, and much more valuable one commences. This is about 28 miles long, and six miles wide. The great channel of the Gandaki at present passes for about 21 miles along the east side of this island, and then dividing into two, separates from the

upper part of the island a smaller portion, eight miles long and three wide, which belongs to this district without dispute; but the upper part of the island consisting of two territories, the Taluks of Labadha and Bhetaha is violently contested. A decision of the magistrate of this district has confirmed the claims of the Zemindars here; but actual possession is in favour of those of Saran. This part of the island on the west, is bounded by what is called the old Gandaki, and this until of late is acknowledged to have been the main channel of the river; but it is alleged, that wherever the main channel may go, is the legal boundary.

About 16 miles from its head this old Gandaki receives the Jharai, which rises near Parraona, and its source is a channel about 30 yards wide, and sunk very deep. In February the stream might be 20 feet wide, knee deep, and not rapid. It there receives a rivulet named the Bangri, which has a long course of 19 miles, but is very inconsiderable. After receiving the Bangri, the Jharai runs three or four miles, before it joins the old Gandaki, and, after running in its channel for about an equal distance separates again, having once been entirely distinct from this river. After the separation, the Jharai runs about 12 miles through the division of Parraona, and then enters Saran, where it continues about 17 miles; after which, under the name of Jhara or Jharai, it forms the boundary between the division of Selempoor and Saran for seven miles, and then re-enters the latter jurisdiction. After the two branches of the Gandaki unite at the bottom of the long island, its channel for six miles forms the boundary between the division of Parraona and Saran, and below this it has on both sides the lands of the latter jurisdiction.

The Rivers in general.—From what has been said in detail, it will appear that the rivers of this district differ considerably from the great torrents as they may be called, of other districts. Although their channels, except those of the Ghaghra Rapti and Gandaki, are not to be compared in size with those of many rivers in Bhagulpoor and Behar, their streams are in general perennial, and they are thereby considerably more valuable for agriculture and commerce, although the natives have availed themselves very little of the advantages, which they offer for either purpose. The difference that exists

between the rivers of this district, and the torrents of the Vindhyan mountains, arises from the springs in this district being fed from alpine sources, while those of the south depend almost entirely upon the periodical rains. The frequent anastomoses* in the small rivers of this district seem to arise from its greater flatness. The direction of the current in the channels forming these anastomoses is very uncertain, running at one time one way, and at another time in the contrary direction, according as more or less rain has happened to fall at the sources of the rivers which they connect.

LAKES AND MARSHES.—In this district pieces of water that never become dry, are very numerous; but in general they do not entirely resemble either the lakes or marshes of Europe. They have however, a stronger resemblance to the former than to the latter. In the rainy season they are of great extent and pretty deep; but even then they are in many parts hid by reeds, some aquatic trees, and many aquatic herbs. As the long dry season advances, their size contracts greatly, and, except in a few parts they become very shallow, and in many dry, while every day they are more and more obscured by the vegetation. This consists partly of reeds (*Arundo*), and other grasses (*Panicum, Oryza*), rushes (*Alisma, Damasonium, Sagittaria*), cyperus, scirpus, sparganium, bushes (*Aeschynomene, Rosa*), and trees (*Baringtonia, Cephalanthus*), all of which project above the water; partly of water lilies (*Nelumbium, Nymphea, Manyanthes*), whose leaves float on the surface, partly of plants that float entirely detached (*Pistia, Salvinia, Azolla*), and partly of numerous herbs that grow under water (*Valisneria, Serpicula, Chara, Potamogeton, Aponogeton, Zannichelia, &c. &c.*) In their great inequality, of size at different seasons, and in the ill-defined state between land and water, which the shallower parts of most of them overgrown with projecting plants offer to the view, these pieces of water differ from the well-defined lakes of Europe; but they differ also much from bogs or marshes in having nothing offensive or sinking on their sides and bottoms, which notwithstanding the immense quantity of vegetables and animals that they contain, consist of a fine clay,

* Branching off and running into each other, as the blood-vessels of the body do.—[ED.]

which immediately on being exposed to the air becomes firm, nor does it ever emit any offensive vapours. The vicinity of these pieces of water is therefore perfectly healthy.

THE AIR AND WEATHER.—As might be naturally expected, the climate bears a much stronger resemblance to that of Puraniya than to that of the western provinces near the Ganges. Its southern parts, however, enjoy the pre-eminent advantage of being very healthy, and are perhaps as much so as any of the hot climates of Asia. The winds in general are either from the east or west; and, when the wind, which is most prevalent, changes, it does not draw round gradually by the north or south, but comes at once from the direction contrary to that which is prevalent, a short calm only intervening. The west winds are the most prevalent from the middle of February to the middle of June. The east winds then become the most prevalent until the middle of October. During the remainder of the year the east and west winds are nearly balanced, and they are not so strong as during the months when the winds blow more regularly from one quarter. In most parts north or south winds are only known occasionally with falls of rain. The latter, when they happen from the middle of August to the middle of September, do much injury to the crops. In the immediate vicinity of where the larger Gandaki issues from the hills, its channel there, and that of the Trisulganga running north and south, a north wind is by far the most prevalent, especially in the morning. Even the trifling channel of the Tinay is able to occasion an alteration in the course of the wind, and I am assured that at Butaul there is every morning a north wind. The lower part of the Gandaki turns so much to the east that it produces no alteration on the winds of the parts adjacent to its banks. In spring as usual in the north of India there are strong squalls, which most commonly come from the north-west; but some of them this season came from the east.

The periodical rains usually continue from the middle of June to the middle of October, and are less liable to fail than in Behar and the western provinces, so that the crops of rice are much more certain, and the certainty, it must be observed, increases more and more, the nearer to the hills the place is situated. Rain from the middle of October to

the middle of November is considered as desirable; but seldom happens. Rains in the cold season are much more frequent than in the southern and western parts of Behar, and usually follow east winds. They in general do good to the winter crops; but produce very little spring. This year in February the falls were very copious, and the climate was exceedingly mild, the thermometer never, so far as I saw, sinking below 55° at night, and rising to 76° in the day, yet on the bare pastures scarcely the least vegetation could be observed, and the leaves were falling from many trees; towards the end of March, however, some verdure was observable in the south; and in the north it is said to be very considerable throughout the heats of spring, the vicinity of the hills affording more moisture than prevails in the south, where the verdure of March in a great measure disappears, as the parching winds arise in April. The squalls of spring are seldom accompanied by rain or hail, nor does the latter fall with the showers of winter, so that it is an uncommon phenomenon. Fogs are not more common than in Behar, and occur chiefly in winter. In the southern parts dews seldom occur after March, and are never copious; but near the hills they are abundant, and continue through spring.

The heats are nowhere so intense as on the banks of the Ganges, and they are more and more moderate the nearer you approach to the hills. Even at Gorukhpoor the east winds of spring are not hot and parching, and near the hills even with a west wind the nights are cool. The people every where allege, that their crops are occasionally injured by frost; but I observed nothing approaching to that temperature. In winter, however, when the west winds blow for some days strong, the air becomes sharp, and water, exposed after boiling, is readily converted into ice; but such weather is not more common than in the vicinity of Calcutta.

Gorukhpoor, although near a large marsh, and although surrounded by woods, is one of the most healthy stations which we possess, and the sepoys on duty have nowhere been more exempt from sickness. This degree of salubrity is supposed to extend in a line parallel to the hills and Ghaghra, and the nearer the place approaches to the latter it is the more healthy, while the nearer to the hills any place is, it is the more liable to fevers. This is directly the reverse of

what is agreeable to the feelings of an European at least; to whom the climate at all seasons appears the more mild and temperate, the nearer he approaches the mountains. The circumstance also is very different from what occurs in Behar, where the immediate vicinity of the great river is much less healthy than the interior of the country. Neither can the healthiness of the southern parts of this district be accounted for by its being better cleared, as woods exist there fully as much as in the north. Indeed I suspect, that we are yet far from having discovered the circumstances upon which the relative salubrity of different countries depend. It would seem, however, to be pretty generally the case in warm climates, that low lands near mountains occasion very numerous fevers, for it is not the mountains themselves that are adequate to produce this disease. Many of the hills in India are indeed worse than the plains near them. All the hill-forts in the south of India are I believe of this nature; and Rautas is said to have been terrible to every one not born on the place; but Ajayagar and Kalingjar in the same range of mountains, and without any apparent cause of difference, have by our troops been found uncommonly healthy. The mountains also to the north of this district are extremely salubrious, and a few hours ascent removes one entirely from the danger of the bad air, which prevails at their foot, and is called the Aul.

It must however be farther observed, that the same place at different periods is subject to considerable variation in the degree of salubrity which it enjoys; and that, without any very evident reason, a place for a series of years changes from healthy to sickly, or from sickly to healthy.* Thus within the memory of man Calcutta and the country south from it were much more unhealthy than the vicinity of Moorshedabad; but for a good many years the case has been entirely reversed. With regard to the relative salubrity of different parts in this district, it must be farther remarked, that, *cæteris paribus*, the western parts seem to be healthier than the eastern; and I believe the same remark may be extended all the way from the Sarayu to the Brahmaputra.

* This has been particularly remarked in the West India Islands.—[Ed.]

CHAPTER II.

HISTORICAL AND TOPOGRAPHICAL NOTICES OF THE DISTRICT OF GORUKHPOOR.

This district forms a considerable part of the territory, which in ancient legend is called Maha Kosala. In the Desmala of the Sakti Sanggam Tantra this is stated to extend east from Gokarnes, a temple near Pilibhit; west from the Gandaki, north from the Ganges, and south from the hills of Mahasurya. According to the Bangsalata composed by Udayanacharya, one of the great doctors most successful in establishing the authority of the modern Brahmans, Kosala extends north from the Vindhyan hills, or those south from the Ganges, south from Himadri or Emodus and the Airawati or Rapti. He does not mention the east or west boundaries, and as the Airawati runs nearly south from Himadri, the geographical ideas of this great luminary have been rather confused. He was probably however right in extending the limits of Kosala across the Ganges to the Vindhyan mountains, as, in travelling through that country, I could hear of no ancient division of territory, that intervenes between Kikat, extending to the east side of the Karmanasa and Malawa, which extends east to the Yamuna in the lower part of that river's course.

This very extensive and fertile region has always been considered as the proper patrimony of the family of the sun, as it is called, which for a very long period governed large portions of India, and at times produced its paramount lords. The history of the Hindus has been thrown into such confusion by an attempt to reconcile the actual succession of their princes with a modern system of astronomy, as most ably explained by Mr. Bentley in the eighth volume of the Asiatic Researches, that the utmost difficulty attends all attempts to reconcile with any thing like reason such ancient accounts as have been preserved in the monstrous and modern legends called the Purans. The difficulties attending this subject may be fully appreciated by examining the dif-

ferent attempts of Sir William Jones in the second volume, of Major Wilford in the fifth volume, and of Mr. Bentley in the eighth volume of the Asiatic Researches, although in the latter the real source of the difficulties seems to have been fully discovered. Still, however, many great difficulties exist, which these authors have not fully explained, and of which the two first do not seem to have been fully aware. Sir William Jones seems, without examination, to have adopted the account given of the Indian dynasties by Radhakanta, in his Puranartha-prakasa, as the doctrine generally received by the Hindus on the subject, and alleges (Asiatic Researches, vol. 2, page 26), that it begins with an absurdity so monstrous as to overthrow the whole system, he then endeavours to turn the whole of the early pedigree into an allegory, denying altogether the existence of many princes, because their names signify light, sky, sun, moon, and so forth; although he might have considered, that such names are sometimes used for men among ourselves, and among the present Hindus are very common. The grand objection to the system of Radhakanta is, however, his having adopted as a maxim, that there was always a supreme king of each of the families of the sun and moon, so that India, according to him, was governed like Lacedæmon, by two chiefs of two families possessing equal power; and that each dynasty contained exactly the same number of generations in the respective periods, into which the history is divided. This is a fable like many others, usually called opinions universally received among the Hindus, which Mr. Bentley (Asiatic Researches, vol. 8, page 244) so justly exposes. But the receiving it, as an universally acknowledged opinion, led Sir William Jones, from the imperfect lists composed by Radhakanta, to doubt whether any such personages as the Indian princes of the families of the sun and moon existed (Asiatic Researches, vol. 2, page 131). Had Sir William consulted the various genealogies contained in the different Purans, he would have found, that this opinion, by which he was staggered, rested entirely on the imagination of Radhakanta, or of some person from whom he borrowed it, and could not be supported by the remains of history in the Purans. So far as I can learn from Pandits, that I have employed to extract the Hindu genealogies from their books, there was only one

Mahakumar - at Burampur near Kariya.

paramount king admitted at a time, and in general the succession to this power was totally irregular, not only between the two great families, but among the branches of the same family, and, as I have mentioned in the account of Shahabad, was as irregular as the succession in Ireland during the government of the families descended of Heber and Heremon. It would even appear, that the succession to the supremacy was not strictly confined to the two families of the sun and moon, as Pandu and his successors were in fact descended of Vayasa; and also that many intervals occurred, in which no one king possessed paramount authority.

The table given by Major Wilford is highly valuable; although, when he says, that it is extracted from the Vishnu Puran, the Bhagawat, and other Puranas, without the least alteration whatever, we are only to understand, that Major Wilford made no alteration on the table, after it was extracted by his assistants from the Hindu records; for the genealogies contained in the different books, to which he alludes, differ so much from each other, that no one table could be constructed from them without making numerous alterations. This interesting table is however exceedingly valuable in showing how nearly these genealogies, by taking the human age at a just valuation may be reconciled with the real eras pointed out by Mr. Bentley, on astronomical data. It must however be evident, that both systems are liable to some doubt. In the first place there is a very great difficulty in establishing any calculation upon the number of generations contained in the Hindu genealogies, owing to the very great carelessness, with which they have been constructed. Besides numerous transpositions it would seem, that in many parts, what in one Genealogy is detailed as a succession of several generations, is given in another genealogy as a list of brothers, so that by the former process the length of a dynasty is monstrously enlarged. Again in some genealogies a whole dynasty is represented by a single name, which occasions the most absurd anachronisms to be commonly received as canonical, by such as have studied only a part of these genealogies. These anachronisms are so distressing, that some learned persons have considered as quite vain the attempt of founding any thing like a regular chronology on the Hindu genealogies. I hope however, that this judgement is too harsh, and that a

careful perusal of all the remains may lead to something as satisfactory as chronologies of equal antiquity usually admit. So far as I can at present judge, for I have not yet procured any thing like a full copy of the genealogies, the eras, even as curtailed by Major Wilford and Mr. Bentley, would require to be considerably reduced. I consider it necessary to reduce the former from the numerous interpolations of brothers and collaterals in place of sons. The argument of Mr. Bentley goes only to show the manner, in which some former systems of chronology, detailed in the Graha Mungjari, have been deformed by the present system of Varaha Mihira; but these ancient systems were also mere astronomical fictions, and, although their application to history was not attended with such monstrous difficulties, as the present system, there is nothing in its nature to show, that it is in any degree connected with what actually happened. One great difficulty occurs relative to the deluge, which Mr. Bentley and Major Wilford agree in placing immediately before the government of the family of the Sun in Kosala commenced, so that they consider the government of Swayambhuwa and his successors, kings of Vithora (Betoor Rennell) near Kanpoor, as in the antediluvian age, while Swayambhuwa they call Adam, and Vaiwaswata father of the first king of Kosala, they call Noah. One of the legends, on which this opinion rests has been given by Sir William Jones (Asiatic Researches, vol. 2, page 117); but this, as explained by the Pandits, whom I have consulted, is not reconcilable with the opinion above mentioned; and these Brahmans insist, that no general deluge (Pralaya) has taken place since the time of Swayambhuwa. The mistake consists in supposing, that Satyabrata (Satjavrata) and Vaiwaswata are the same person, and that whatever is related of one, may be attributed to the era of the other. But the Brahmans say, that these two personages, although the same soul in different transmigrations, lived at very remote periods, Satyavrata having been saved in an ark by God, when the deluge happened, while in his subsequent birth as Vaiwaswata, after an interval of many ages, he became a lawgiver (Manu or Mamu), and founded the city of Ayodhya. It must be farther observed, that although the legend concerning the escape of Satyabrata or Satyarupa has a strong resemblance to the history of Noah, he is far from being

considered by the Hindus as being like Noah the second father of the human race; but he is said to have died without children, and was born again in the family of the Sun; while Lwayambhuwa was created to people the world after the deluge; and from him were descended the first kings of India, who governed at Vithora, and who were perhaps natives, although it is possible, that they may have been Assyrians. In place therefore of allowing the family of the Sun to have governed from the time of the deluge, and that the Treta yug or silver age extended to that event, we must, I imagine, allow the golden age or Satya yug, and the government of the descendants of Swayambhuwa to be subsequent to that period, and of course must bring the time, when the kingdom of Kosala was founded, much latter than Major Wilford and Mr. Bentley do. Could we depend on the accuracy of the numbers, as Sir William Jones observes, there is a circumstance mentioned by Abul Fazil, that could throw much light on this subject. It would appear that, the Brahmans, whom that person consulted, had not always applied to the history of their princes the astronomical fictions of Varaha Mihira, and they placed the birth of Budha, I presume the grandson of Atri, and son in law of Vaiwaswata first king of Ayodhya, in the year 1366 before the birth of Christ (Asiatic Researches vol. 2. p. 125). This entirely coincides with the opinion I have above stated, and places the commencement of the historical silver age, commencing with Budha, in the 1366th year before Christ, in place of the 2204th as given by Mr. Bentley from the astronomical systems of the Graha Mungjari. Such a reduction on the era of the silver age, and foundation of the kingdom of Kosala I am far from thinking absolutely necessary; but on the whole I am inclined to believe, that it approaches nearer the truth than the systems of Major Wilford or Mr. Bentley, although I must confess, as I have mentioned, that the coincidence of the two systems, founded on principles totally different, affords a strong presumption in favour of the result.

In Hindu legend the appearance of certain persons named Brahmadikas created by God, and commonly called the progenitors of every living thing, forms a remarkable era, but the accounts concerning these personages are totally dissonant, as may be seen in the account of Major Wilford (Asiatic

Researches, vol. 5, page 246). One authority makes the three sons of Swayambhuwa to have been the Brahmadikas, placing them thus at the commencement of the golden, and not at the beginning of the silver age; and I have already stated my opinion, that these were the aboriginal inhabitants or earliest conquerors of India, but other authorities give another class totally different, and always containing Marichi, Atri, Anggirasa, Pulastya, Pulaha, Kritu, and Vasishtha, while others add Daksha, Bhrigu, and Narada. The descendants of these personages governed India both in spirituals and temporals from the commencement of the silver age until about the time when the Greeks made their appearance, and numerous chiefs still claim to be of their families. They are all called Brahmans, either as being created by the God of that name, or perhaps more probably as being persons more intelligent than those who preceded them; for far from being all of the sacred order, the greater part of their descendants were princes, statesmen and soldiers, and one in particular is stated to have been a merchant (Vaisya.)

We have seen that Swayambhuwa, the founder of the kingdom of Vithora, by the whole of what is called the golden age (Satya yug), preceded Vaiwaswata, the founder of the kingdom of Kosala, and the latter was the great grandson of Marichi, while Budha, who founded the adjacent kingdom of Kuru, and reigned at Pratisthan, opposite to Prayag, about the same time with Vaiwaswata, whose daughter he married, was the grandson of Atri. I look upon these Brahmadikas, therefore, as the leaders of a colony, which at the end of the golden age, settled in India, and assumed the name of Brahmans, as being farther advanced in the arts than the descendants of Swayambhuwa, its more early princes. I look upon it also as probable, that these personages came from western Asia, introducing with them the Sangskrita language, generally admitted to be radically the same with the Persian dialect, while the languages spoken among all the rude tribes that inhabit the fastnesses of India, and which are probably remains of its ancient tongue, have no sort of analogy to the languages of the west. In the history of Kasmira, preserved by Abul Fazil, Kasyap, who was the son of Marichi, is said to have introduced the Brahmans (that is, a colony of civilized men) into that country, and the traditions of Behar state, that

he there founded a city, of which I was shown some of the remains. These no doubt were of much later date than the time of Kasyap, although he may have been the founder of the city to which they once belonged. One of the sons of Kasyap, named Viwaswa, is supposed to be now the deity presiding over the sun, owing probably to his having introduced from Persia the worship of that luminary, and, from flattery, his descendants were usually called the family of the sun (Suryabangsa). His son Vaiwaswata, who, in a former transmigration, had been Satyabrata (perhaps Noah), founded the kingdom of Kosala, long one of the most powerful in India, and built the city of Kosalapoori, or Ayodhya.

If I am right in supposing that Budha was born about 1366 years before Christ, he being the son-in-law of Vaiwaswata, it is probable that this prince may have been born about the year 1399, and we may allow him to have been 33 years old when he founded Ayodhya, and the kingdom of Kosala. In the genealogies may be found several different lists of his successors, who are commonly supposed by Pandits to have succeeded each other from father to son, by right of primogeniture, nor did one prince fail to leave his kingdom to his eldest son for many generations (Asiatic Researches, vol. 2, p. 130). This, however, seems to be a mere supposition taken for granted, because in some of the genealogies the names follow each other without any remark, for the direct line failed in Ambarisha, and went to the descendants of his brother; and Bharata usurped the government for 14 years from his elder brother Rama. The genealogies differ so much in the names, number of persons, and order of succession, that without a very careful examination of all that is to be found concerning each person, little reliance can be placed on the particulars, although it is evident, that these genealogies have been taken from some common source; and I have no doubt, that a careful examination would enable the intelligent antiquary to remove many difficulties and contradictions, that now appear.

Far from the princes of Ayodhya having enjoyed an uninterrupted succession of supreme power for numerous ages, and from father to son, very few of them would appear to have been Chhatradharis, or lords paramount of India; and there is even reason to suspect, that the family at different periods was subject to great disasters, and repeatedly lost the domi-

nion of even Kosala. The learned of Ayodhya informed the Pandit of the Mission, that their city had been three times destroyed, and that on these occasions all the people were carried to heaven with their Rajas Harischandra, Ambarisha, and Rama. The successors of these princes again collected people to occupy the city. The Pandits, whom I have employed, have not been able to trace the passages in which the two first catastrophes are mentioned; but the third is known to every one. Several traditions, however, that I have heard, confirm the opinion of Harischandra having been expelled from Ayodhya, as he is said to have removed the seat of government to Ellora, while his son Rohitaswa lived at Rautas, and his grandson founded Champa, at Bhagulpoor, in Bengal. That Ambarisha also met with some misfortune, is probable; as in the Sri Bhagwat, he is not succeeded by his son, and the line is carried on by Sindhudwipa, his brother, while in the Bangsalata, his immediate successor is Ritaparna, who, according to the Sri Bhagwat, was the grandson of Sindhudwipa, and until the time of Ritaparna, it is probable that the family did not recover from its misfortunes. The severe treatment of his wife Sita, is said to have induced that princess to excite her sons to rebel against their father Rama, and this, more probably than his piety, sent him and his adherents to heaven. Ayodhya, however, was rebuilt by the son Kusha, who left a numerous offspring, that held the city until the reign of Vrihadbala. From Vaiwaswata to Rama, inclusive, the Sri Bhagwat reckons 55 princes, the Mahabharat reckons 69, and the Bangsalata 78; but the Ramayana of Valmika reckons only 36. This being it is supposed by far the most ancient account, is probably the most correct, and we may suppose it to be free from the interpolations of collateral successions and dynasties introduced by later writers, and to be the actual succession of the kings of Ayodhya; unfortunately Valmiki gives no list of Rama's successors, and the Purans, as usual, are filled with numerous discordances. Vrihadbala, killed by Abhimanya in the great war at the commencement of the iron age, was one of the most remarkable successors of Rama. According to the Sri Bhagwat, he was the 27th in descent from Rama. In the Mahabharat he is the 33d, and in the Bangsalata he is the 25th. As, owing to similar causes, these numbers are probably as much increased as the prede-

cessors of Rama, the number of princes, taking the scale of the Sri Bhagwat, reduced by that of Valmiki, as a guide, from Rama to Vrihadbala may have been 17, or from the commencement of the silver to the commencement of the iron age, 53 princes, which, if they were also generations of 3 to a century, would give a duration of 1766 years. There is no impossibility in admitting such a duration; but I think, as I have said, that in all probability it must be reduced. Major Wilford (table in 5th vol. of Asiatic Researches) has found in the Purans, 59 princes from the time of Rama to that of Chandragupta, contemporary nearly with Alexander. Reducing these by the scale of Rama's predecessors, we shall have 31 princes, which added to Rama and his predecessors, will give in all 67 princes. If these commenced their government 1366 years before Christ, and ended it 300 years before this event, there will be on an average about 15½ years for each prince, which can only be understood of reigns, and not of generations. On these grounds, Vaiwaswata being placed in the year before Christ, 1366, Rama will be placed in 775, and Vrihadbala, or the commencement of the historical iron age, in the year 512. But, if the antiquary prefers with Major Wilford to consider these 67 as generations, we must double the length of each period; that is, we must say, that Ayodhya was founded 2732 years before Christ, that Rama flourished 1550 years before that event, and that Vrihadbala was killed in the 2024.

It must be observed, that in the Purans, little amplification seems to have been made in the family of the moon, as from Budha, one generation after Vaiwaswata, to Krishna, contemporary with Vrihadbala, the Sri Bhagwat reckons 55 persons, a difference of only two persons from that which is given by the correction that is required in the list of the family of the sun, by comparing Valmiki with the Sri Bhagwat; and this coincidence, I consider as in a great measure proving, that the nature of the correction which I have adopted is not subject to material error, so far as relates to the number of successions; but it decides nothing as to the point of whether we are to consider these as reigns or as generations.

The people of Ayodhya imagine, that after the death of Vrihadbala, their city was deserted, and continued so until the time of Vikrama of Ujjain, who came in search of the holy

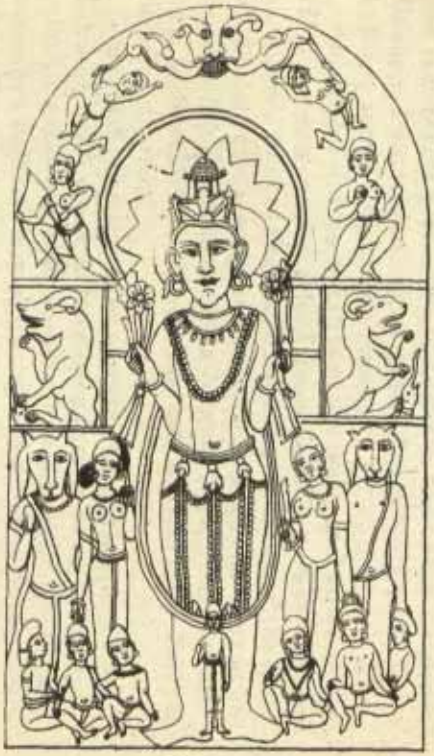
city, erected a fort called Ramgar, cut down the forests by which the ruins were covered, and erected 360 temples on the places sanctified by the extraordinary actions of Rama, of his wife Sita, of his brother Lakshman, and of his general Mahavira. The only foundation probably for such a tradition is, that Vikrama may have erected some temples, and that in the Mahabharat the genealogy of the family is continued no lower than the time of Vrihadbala, as being foreign to the subject of the book; but in the Sri Bhagwat Vrihadbala is succeeded by 29 princes, and in the Bangsalata by 24. These, taken according to the scales of Rama's predecessors in Valmiki and the Sri Bhagwat, would give 18 princes, and this will give us 279, or 558 years, according as we call these successions reigns or generations, bringing the existence of the family down to the time nearly of Alexander; but none of the latter princes rose to considerable power, and they were vassals of the kings of Magadha. Their existence, however, throws a great doubt on the whole story concerning Vikrama.

This Vikrama is usually supposed to have been the personage from whom the era called Sambat is derived, and, according to the reckoning used in Kosala, this era commences 57 years before the birth of Christ, so that the city had been then deserted about 280 years. How the places remarkable for the actions of the God could be traced after such a long interval, and amidst the forest, seems rather doubtful; and the doubt will be increased, if we suppose that the latter Vikrama, the son-in-law of the Emperor Bhoj, was the person who constructed the temples at Ayodhya. This I am inclined to think was probably the case, for although Rama was probably worshipped before the time of the elder Vikrama, yet his worship, as that peculiarly distinguishing a sect of bigots, seems to have been first established by Ramanuja about the time of the latter Vikrama, who may from thence be supposed peculiarly eager to discover the traces of the deity of his own sect. Unfortunately, if these temples ever existed, not the smallest trace of them remains to enable us to judge of the period when they were built; and the destruction is very generally attributed by the Hindus to the furious zeal of Aurungzebe, to whom also is imputed the overthrow of the temples in Benares and Mathura. What may have been the case in the two latter, I shall not now take upon myself to say, but with respect

1.

Called Nabakusa.

2.

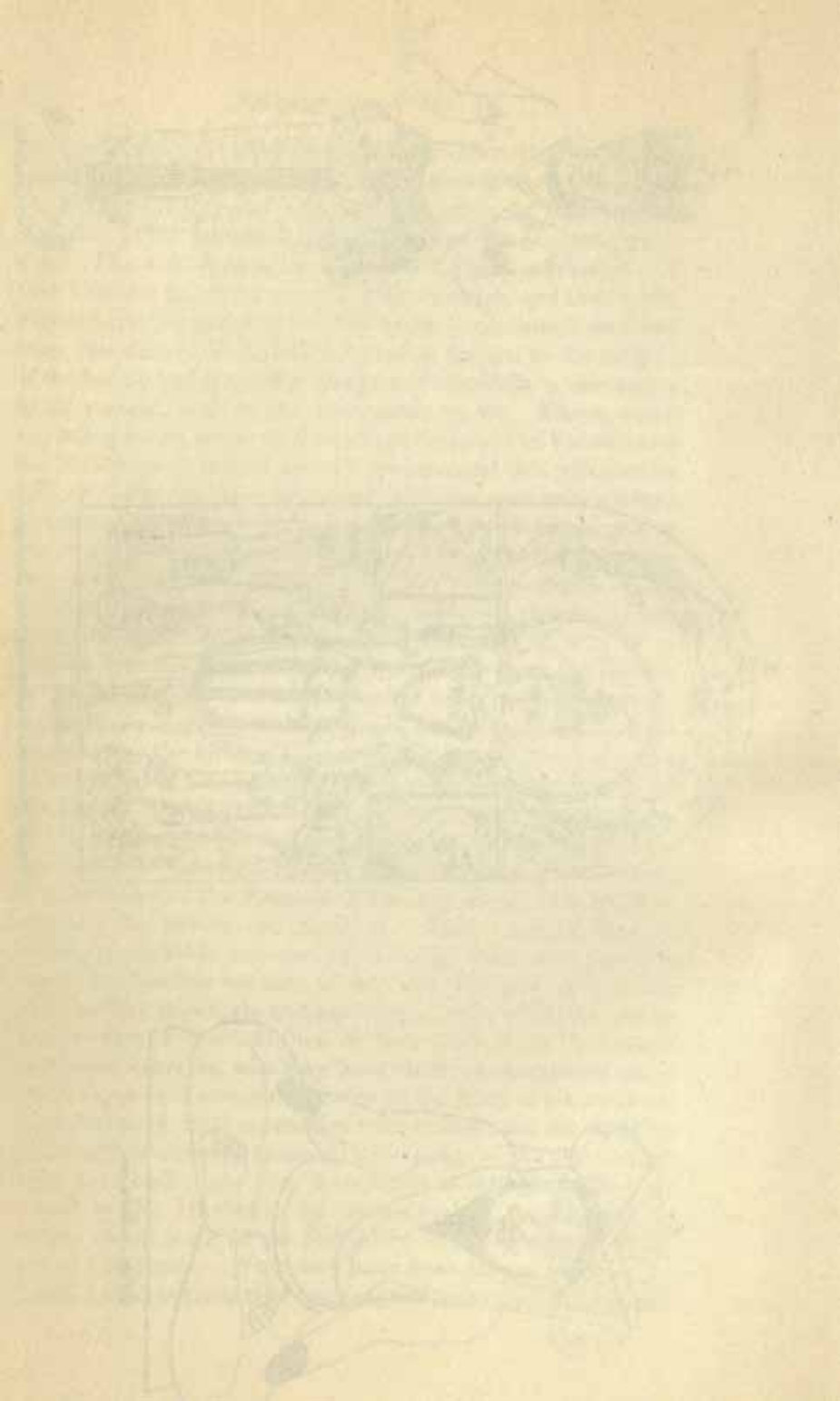


Surya.

Images found at Hangestirtha, near Rudrapur.

3

Near Amorha.

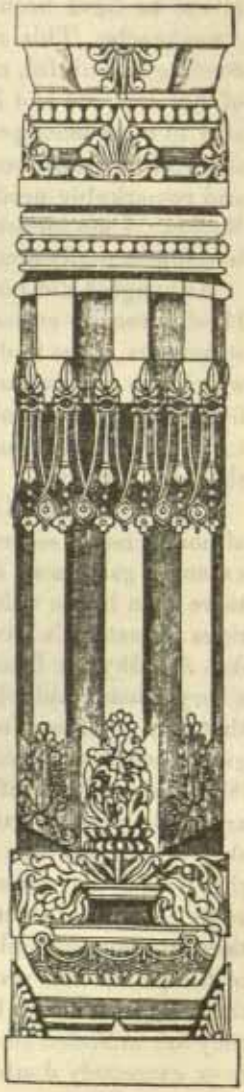


to Ayodhya the tradition seems very ill founded. The bigot by whom the temples were destroyed, is said to have erected mosques on the situations of the most remarkable temples; but the mosque at Ayodhya, which is by far the most entire, and which has every appearance of being the most modern, is ascertained by an inscription on its walls (of which a copy is given) to have been built by Babur, five generations before Aurungzebe. This renders the whole story of Vikrama exceedingly doubtful, especially as what are said to be the ruins of his fort, do not in any essential degree differ from those said to have belonged to the ancient city, that is, consist entirely of irregular heaps of broken bricks, covered with soil, and remarkably productive of tobacco; and, from its name, Ramgar, I am inclined to suppose that it was a part of the building actually erected by Rama.

Although I did not fail to visit the place, and whatever the Hindus reckon remarkable, I did not choose to take any measurements, so as to draw with any accuracy a plan of the space which the ruins occupy, as the doing so might have given offence to the government of the Nawab Vazir, in whose territory, separated from this district only by the river Sarayu, they are situated.

I may in a general manner observe, that the heaps of bricks, although much seems to have been carried away by the river, extend a great way, that is, more than a mile in length, and more than half a mile in width: and that although vast quantities of materials have been removed to build the Muhammedan Ayodhya or Fyzabad, yet the ruins in many parts retain a very considerable elevation; nor is there any reason to doubt, that the structure to which they belonged, has been very great; when we consider, that it has been ruined for above 2000 years. None of the Hindu buildings at present existing are in the least remarkable either for size or architecture, and they are all not only evidently, but avowedly, quite modern, that is, they have been all erected since the reign of Aurungzebe, or most of them even within the memory of man. Although they are built on what I have no doubt are the ruins of the palace that was occupied by the princes of the family of the sun, their being built on the spots, where the events which they are intended to celebrate, actually happened, would have been extremely doubtful, even had the elder Vikrama built

temples on the various places which had been destroyed by Aurungzebe, so that that the spots selected by Vikrama might be known by tradition; but the whole of that story being liable to strong suspicion, we may consider the present appropriation of names to different places as no better founded than the miracles, which several of them are said to commemorate.



It is said that in digging for bricks many images have been discovered, but the few which I was able to trace were too much broken to ascertain what they were meant to represent, except one at the convent (Akhara) of Guptar, where Lakshman is supposed to have disappeared. This represents a man and woman carved on one stone. The latter carries somewhat on her head, and neither has any resemblance to what I have before seen. The only thing except these two figures and the bricks, that could with probability be traced to the ancient city, are some pillars in the mosque built by Babur. These are of black stone, and of an order which I have seen nowhere else, and which will be understood from the accompanying drawing. That they have been taken from a Hindu building, is evident, from the traces of images being observable on some of their bases; although the images have been cut off to satisfy the conscience of the bigot. It is possible that these pillars have belonged to a temple built by Vikrama; but I think the existence of such temples doubtful; and, if they did not exist, it is probable that the pillars were taken from the ruins of the palace. They are only 6 feet high. There is a Siva-

lingga called Nageswar, which is called on by all the pilgrims to witness their faith, when they have performed the usual ceremonies; and this is supposed to be the oldest image of the place. As Lakshman the brother of Rama is supposed to have founded one of the orders of Yogis, there is a probability that the great God was a principal object of worship at the court of his brother, and this image may actually have then existed, as from its form, if kept from the weather, it may have lasted from the first origin of things; but it leads to no conclusions, and may be of very modern date. Could we believe what is said of the chief objects of worship now at the place, they would be of singular curiosity. They are images said to represent Rama, Lakshman, and Sita, made by the first personage, and thrown by him into the Sarayu, when he was about to proceed on an expedition to the Indus. In modern times they were divulged to a fortunate merchant by the ordinary course of dreaming. He drew them from the river, and built a temple for them, which was destroyed by Aurungzebe, but the images were allowed to escape, and Ahalya, the widow of Holkar, lately built for them a small temple, which is only opened at peculiar times, and only to the faithful. Setting aside the dream, the escape of the images from Aurungzebe, as they are made of gold, renders the story very problematical. They are about a span high, and were so covered with flowers, and shown in so dark a place, that my people who went to worship could form no opinion either as to their shape or materials.

I procured a good many old copper coins, and many were said to be of the Hindu kings; but on examination, except two, all appear to contain Arabic inscriptions, but in very old characters, and I had seen similar ones at Agra. One said to have been found in the Sarayu retains a defaced figure in the human form; and another the figure of a lion. These are probably Hindu coins, but they contain no legend, nor any thing to indicate that they belonged to princes of the family of the sun.

The person who finally expelled the family of the sun from Ayodhya, is not stated by tradition, nor, so far as I can learn, in legend, but the learned of this district have heard of the dominion of the Cheros, although this impure tribe has here left no monuments of its power, the place being far removed from the seat of government.

Although Kosala is usually said to have been the peculiar patrimony of the family of the sun, yet it would not seem to have entirely belonged to the kings of Ayodhya, nor even to collateral branches of that family; for it would appear that Benares, even during the height of their power, belonged to a Kasi Raja, from whom the town probably derived its origin, although its worshippers pretend that it has existed from all eternity, and through all the changes which the world has undergone. This Kasi Raja, according to the Sri Bhagwat, was the sixth in descent from Budha, ancestor of the family of the moon, whom I have supposed to have been born 1366 years before the birth of Christ. In the same work is contained a dynasty of many princes, the descendants of Kasi, and all considered as Rajas of that place; but the number of princes is totally inadequate to reach to the time of Krishna, by whom a Kasi Raja was killed; for from Budha the common ancestor, to Krishna inclusive, according to the Sri Bhagwat, are 55 persons; while from Budha to the last Kasi Raja, named Bhargabhumi are only 23, and in the Bangsalata there are only 21. In Mahabharat however, the genealogy is given at greater length, and is extended to 31 generations. I think, that here generations must be allowed, because Gandini, daughter of Vibhu, one of these Kasi Rajas, and 26th in descent from Budha, was married to Saphalka brother of Biduratha; the ancestor of Krishna in the ninth degree; but Saphalka being the 48th in succession from Budha, and his wife the 27th generation, coincide remarkably well. At the same rate 31 generations would place Vatsabhumi the last Raja in the list of the Mahabharat, 854 years after Budha, and in the time of Krishna.

The name of the Kasi Raja killed by Krishna is no where mentioned, but it may very likely have been Vatsabhumi. His death by no means put an end to the dynasty, and he left a son named Sudakshina, who revenged his father's death by burning Dwaraka the stronghold of Krishna. He again retorted by burning Kasi. No more mention it is said, is made of this family in the Sri Bhagwat, where this story is contained; but it is probable, that the family may have continued for some time longer, and their dominions are said to have extended from Benares, all the way to the hills, so that they possessed all the south and east sides of Kosala. To confirm

this opinion, there are in the eastern parts of this district several monuments attributed to a Kasi Raja, and as there are among these monuments two large fortifications, we may suppose it to have been here that Sudakshina retired, when his capital was destroyed by Krishna. A common tradition however, here is, that the Kasi Raja, who occupied these fortresses, was named Vasishtha Singha, a younger brother of the Ayodhya family, who attacked the chief of the family of the moon, that held the holy city, and seized his dominions. After some time however, this branch of the family of the moon recovered its ancient capital, and drove Vasishtha to the north-eastern part of the principality, where he attempted to establish a new Kasi, near what is now called Rudrapoor; but the place in former times was called Hangsakshatra. A Pandit of Bhewopar says, that an account of these transactions is contained in the Brahma Sarbaswa Sanghita, and he refers them without doubt to the time of the princes of Ayodhya, who succeeded Vrihadbala, that is, according to my theory, between the 512th and the 280th year before the birth of Christ.

It must be observed, that the city of Kasi seems early to have been granted to a collateral branch of the family of the sun, and I am told, on the authority of the Kasikhand, a part of the Skanda Puran, that it was held by Dewadatta or Diwodasa, the son of Urusrawa, the ninth in descent from Vaiwaswata. Diwodasa having erected a temple of Budha, at what is now called the proper (Nij) Kasi, which city for many ages continued a chief seat of that worship, the great God was offended, and Kasi was transferred to the family of the moon; but, if we may judge from the monuments in this district attributed to the Kasi Raja of the Ayodhya family, this illustrious race would appear to have all along retained the same heresy, and were no doubt followers of the Budhas, although all the sects of this religion previous to Gautama, would seem to have admitted the worship of the Dewatas, and especially of the great God.

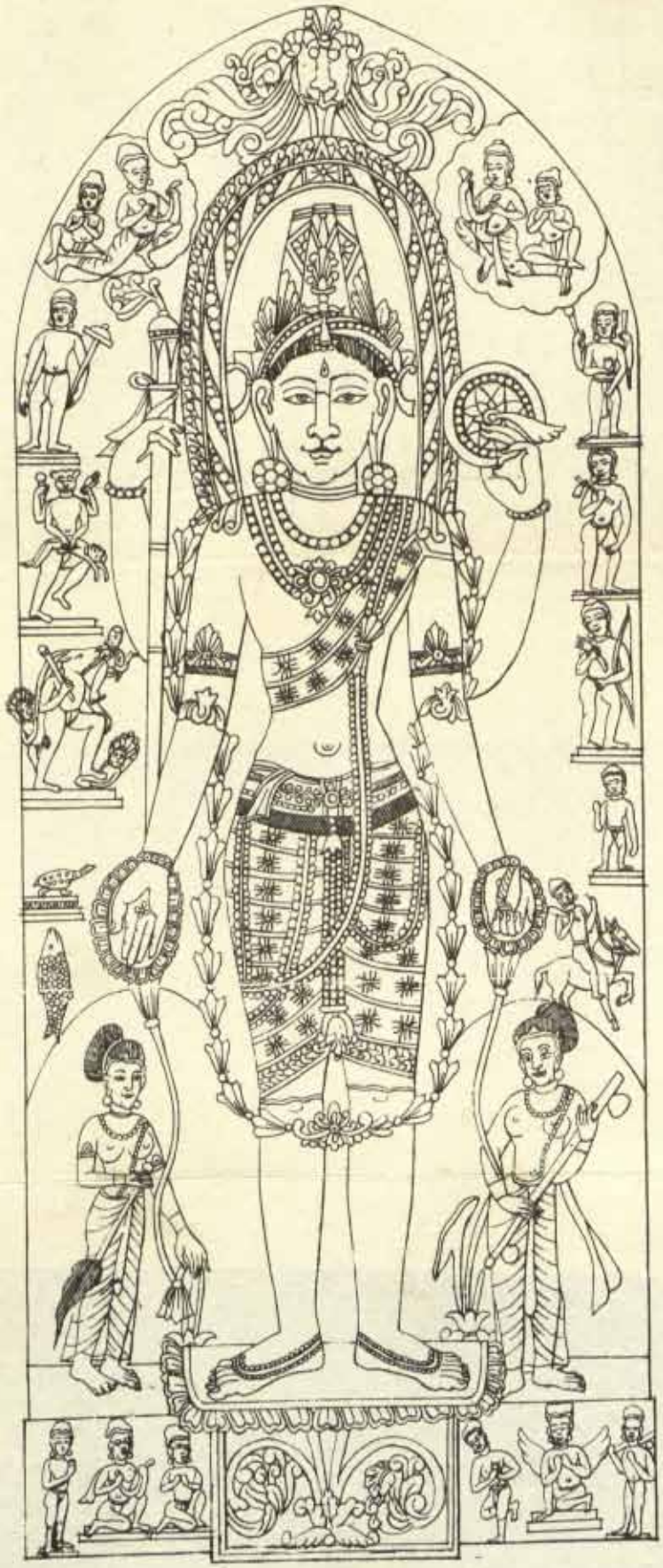
Notwithstanding what the Pandit of Bhewopar says, most people attribute the monuments in this district to the Kasi Raja, who contended with Krishna. Both the fortresses are generally attributed to the same person, and are called Sahankot; but this implies only, that they were fortresses belonging to a mighty personage. Some indeed attribute

one of these forts, which is in the Munsurgunj division, to a chief of the Sakarwar tribe, who, they say, held the Satasi Raj before the Sirnets, by whom it is now possessed. It is also said, that the first Sirnet chief succeeded by marrying a daughter of the last Sakarwar, who had no male issue. The works however seem much larger than those that have been left by any of these pure tribes, who are now in possession. Even the Kasi Rajas did not enjoy their share of Kosala without competitors. A Brigumuni, one of the seven Rishis usually alleged to have been created by Brahma at the commencement of things, is said to have held Dadri or Dardara on the banks of the Ganges, where he performed his ceremonies, on the spot called Bhriguasram or Bhadrason (Bagerassan, Rennell), while his family dwelt at Bhargapoor, now called Bhagulpoor in this district. The idea, that these persons called the seven Rishis were all of the most extreme antiquity, and coeval, seems to have arisen from confounding them with the seven Brahmadikas before-mentioned, and the reason of this confusion seems to be that two of the seven Richis, Atri and Maridhi, were also Brahmadikas; but Bhrigu must be referred to a latter age. His son was Sukra his Richika, his Jamadagni, his Parasurama. The family we may readily suppose continued in possession of the country so long at least, as some monuments near Bhagulpoor are attributed to the last-mentioned person, one of the incarnations of Vishnu, who was a universal conqueror. He is usually placed before Rama Chandra; but this opinion is scarcely tenable, and seems to have arisen from the shortness of the genealogy between him and Bhrigu, supposed to have been contemporary with Marichi, the ancestor of Rama. But Viswamitra, the spiritual guide of Rama, had a sister, who was married to Richika the grandfather of Parasurama, who must therefore have been nearly contemporary with but later than Rama; and Viswamitra contemporary with Richika grandson of Bhrigu, one of the seven Rishis, according to the Sri Bhagwat, was descended of Atri one of the Brahmadikas in the 16th degree, while the first Kasi Raja was descended from the same person in the 7th degree. The family of Bhrigu, therefore, held part of the lands between Kasi and the hills, during the time that the greater part of that tract belonged to the Kasi Rajas. The inscriptions on the works, attributed by some to Parasurama, are unfortunately in a character no

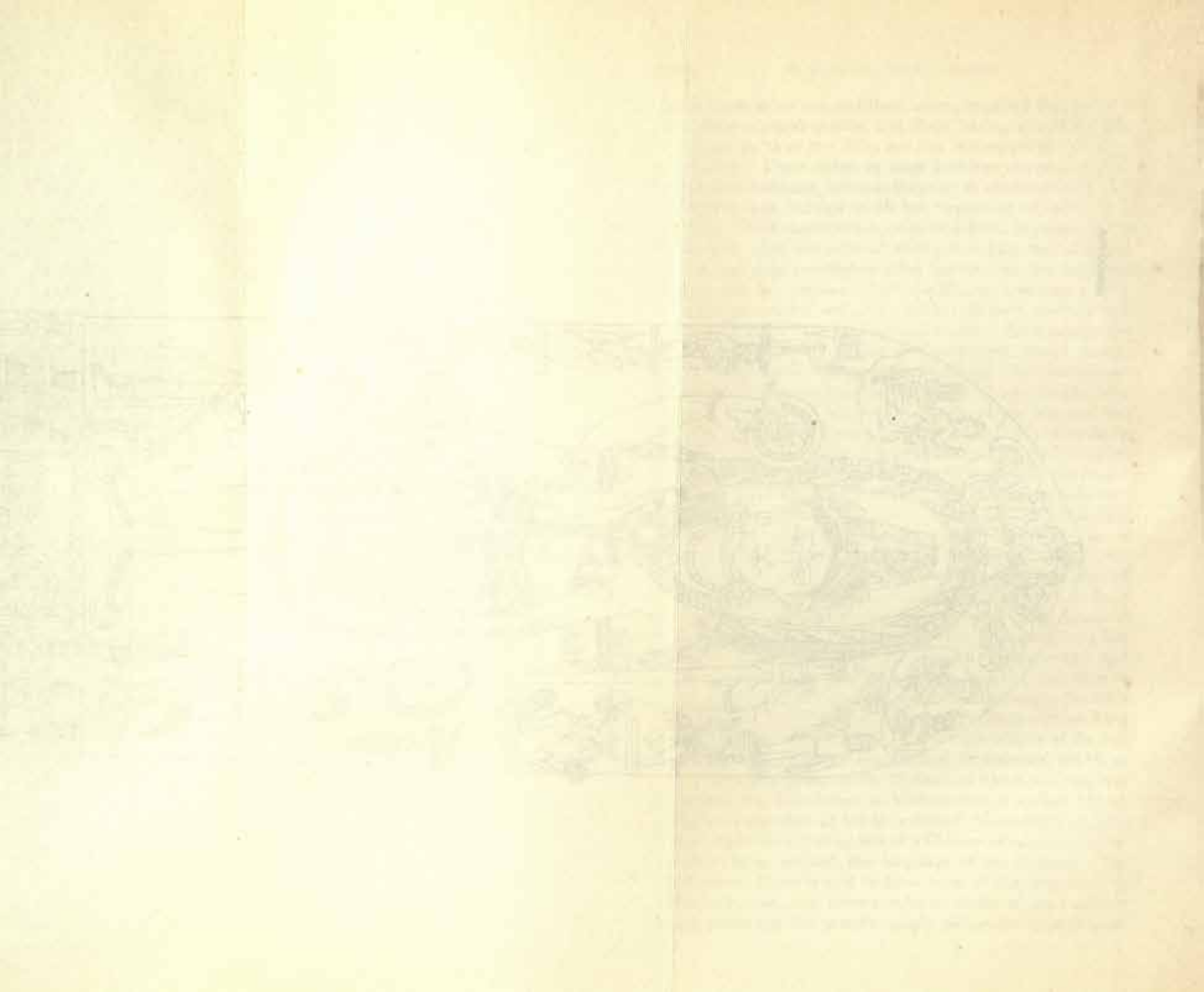
longer legible; but I can scarcely believe that they are of such antiquity as seven centuries before the birth of Christ, which even on the shortest allowance would be about the time of that furious priest. Whoever erected them, would appear to have been a worshipper of the Budhas. It is alleged by the chief family in the neighbourhood, that it is descended of this god, and it traces its origin to a certain Mayura Bhatta descended of Parasurama, who, like his ancestor was a Brahman, and even a saint living in silent contemplation (Muni). His descendants giving themselves up to temporal affairs, are reckoned Kshatriyas or Rajputs, and they pretend to have been Rajas of the adjacent country for 98 generations or successions. I shall treat farther on this subject, when I come to speak of their estates and tribe.

The Kasi Rajas are said by the traditions of this district to have been expelled by a people called Gorkha, whom I take to have been the same with the Siviras, and were so called as being followers of Gorakhnath. At Kasi these have left very numerous marks of their power, and a few remain in the parts of this district that seem to have been subject to the princes of that city; but none can be traced in its western parts, which probably continued longer under the Cheros, who had destroyed the kingdom of the family of the sun in Ayodhya, as well as that of the moon in Magadha. The Gorkhas seem to have been soon expelled from this district by a people called Tharu, who are said to have descended from the hills, and extended themselves over every part north of the Ghaghra at least. Of this people very numerous monuments are shown, and from these they would appear to have been an industrious powerful race, as the number of great buildings of brick, which they have left is very considerable; nor do they seem to have been under the necessity of securing their private buildings or towns by fortifications. A few of these people still remain in this district, and many in the northern parts of Mithila, by which it is bounded on the east; and it must be observed, that Mithila also was a part of the patrimony of the family of the sun, and was held to the commencement of the iron age at least, that is on the most moderate computation until about 500 years before the birth of Christ, by a dynasty called Janaka descended of Vaiwaswata. The Tharus pretend to be in fact the proper

descendants of the sun, and their having expelled the Gorkhas from their usurped estates, and their having descended for this purpose from the hills, are not incompatible with that pretension. Their claims to rank however are treated with the utmost contempt, because they are an abomination to the Brahmans, and indulge in all the impurities of eating and drinking. This would to me prove very little, because I have little doubt, that the rules of purity in eating and drinking now in use, were established after the time of the old Kasi Rajas; and the monuments of the Tharus bear every mark of the most remote antiquity; while it is very possible that they might have for a time retired to the hills to escape the fury of the Cheros, and that they may have issued thence again when a favourable opportunity offered. Farther in most places of this district there are no traces of any people, who existed between the time of the family of the sun and the Tharus, while the monuments of the latter bear every mark of the most remote antiquity, and entirely resemble such as are attributed to the descendants of Vaiwaswata. So that it may be supposed, that they were not expelled, but only rendered tributary to the Cheros. I am however persuaded, that the claim of this tribe to be of the family of the sun is groundless; because they retain in their features strong marks of a Chinese or Tartar origin, although it must be confessed that these marks are somewhat softened, and that the faces of the men especially do not differ so much from those of Hindus, as those of a pure Chinese do. Still however, a difference is observable even in the men, and in the women and children is very clearly marked. I am inclined therefore to refer this irruption of the Tharus to the time when the Chinese Hiuentse, with the assistance of Yetsonglongtsan, king of Thibet, invaded India, that is about the middle of the 7th century of the Christian era, (Asiatic Researches, vol. 8, p. 112). The only prince of the Tharus, of whom tradition has preserved any knowledge, is Madana Sen, a perfect Hindu name, as is also that of his lady named Karnawati; so that if I am right in supposing him of a Chinese or mountain tribe, he must have adopted the language of his subjects. His chief priest, Rasu, is said to have been of the impure tribe called Musahar, and there can be no doubt, if the tradition which points out this priest's temple be correct, that he wor-



Rama. Chora near Belawa.



shipped the Budhas, as it is well known, the Chinese have done since the first century of the Christian era.

The Tharus seem from the nature of their works to have held the country undisturbed for a long time, when part of them were expelled by Rajputs, who had adopted the rules of purity; part by military Brahmans and part by an impure tribe named Bhar, which has been mentioned in the course of my reports. The military Brahmans who were chiefly of the Domkatar tribe, seem to have been at first the most successful in seizing on the territory of the Tharus. But after a time the Bhars in most places prevailed, and drove out the Domkatars.*

Afterwards the Bhars were totally, and the military Brahmans in a great measure were expelled by Rajputs of pure birth, many of whom have held their possessions very long, but in general dependent on other countries. In particular it would seem, that for some time previous to the Muhammedan conquest by far the greater part of Kosala was subject to Kanoj, and formed the province of that kingdom, which was called Sarwariya, and this is the only old name by which the vulgar now know the country. Although the kingdom of Kanoj was overturned, the dependent chiefs of this district, seem to have been very lately, and very imperfectly subdued by the Muhammedans; for it would appear, that in the 40th year of Akber, when Abulfazil composed his account of India, the whole land rent amounted to 268,169 rs., of which the share paid by the vast extent north from the Ghaghra seems to have been a perfect trifle. Towards the hills some of the impure tribes retained their possessions until long after the establishment of the Muhammedan power; for after the capture of Chetaur, about the beginning of the fourteenth century of the Christian era, when the Chauhan tribe, to whom that city belonged, fled for refuge to the northern mountains, it was found, that the country called Champaranya, including the north-east part of this district, and the north-west of Saran, belonged to an impure chief, as I have mentioned in the account of Puraniya. This chief is here usually confounded with Madana Sen the Tharu, because there are in Champaranya several monuments of that

* Dr. Buchanan supposes that the people of Puraniya called Bhawar are the same with the Bhars of this district.—[Ed.]

prince; but he must long have preceded the arrival of the Chauhans, as some of his strongholds are in the vicinity of the Ghaghra, which long before that time had been conquered by the pure tribes. The principality of Champaranya was seized by the Chauhans, but traditions differ very much, even among the chiefs of that tribe, who still hold the lands, concerning the manner in which the transfer of property was made.

The pure tribes, as I have said, for some time made a powerful resistance to the encroachments of the Muhammedan kings; but as the influence of the sacred order increased, and as their increasing numbers diminished the power of the state, by their obtaining the lands, which formerly had supported fencibles (Kshatris), the authority of the Moslems was enlarged; still, however, until the English took possession in the beginning of this century, each chief lived in a fortified den, surrounded by woods and thickets of thorny bamboos; nor did they ever pay a revenue, until it was extorted by force, while the country was daily growing worse and worse. Major Rutledge, who took possession, when the district was ceded by the Nawab Vazir, most judiciously commenced his administration by destroying these strongholds, and removing all hopes of resistance to the law. The southern parts of the district have in consequence improved considerably; but the northern have suffered much in consequence of an usurpation of large estates by the Raja of Gorkha, who governs Nepal, and all the mountains of the north. The efforts of the British Government to bring about an amicable arrangement by conciliatory measures, having been attributed by the people to fear, the doubts, which have arisen, have occasioned very great distress, and driven thousands from their habitations and property; and should even the measures of government succeed, which is very doubtful, much time will be required to restore confidence and population, while the losses of the sufferers can never be compensated.

It must be observed, notwithstanding the ferocity usually attributed to the Muhammedan conquerors of India, that scarcely any family of note among the native chiefs, who possessed the country before the conquest, had become extinct, or been deprived of its lands during the long period which

followed under Muhammedan control. But that, during the Hindu government, each change had been followed by the complete destruction or banishment of the family that was subdued. Although many of the chiefs pretend to be descended of the family of the sun, none of these allege, that their ancestors have retained uninterrupted possession; on the contrary they all admit, that their ancestors had retired to the west, from which they again returned, after an interval of many ages. The Cheros or other immediate successors of the family of the sun have entirely disappeared, as have the Siviras, by whom they were succeeded. A few Tharus still remain on the skirts of the hills, reduced to ignorance and poverty. The military Brahmans in most parts have become entirely extinct, except near Behar, where the support of their warlike brethren in that province has enabled one or two families to reserve a little property. The Bhars, who co-operated with the military Brahmans in destroying the Tharus, have suffered still more, and are reduced to a few miserable families, who live in the skirts of the forests by collecting the natural productions of these wilds. It is also to be observed, and I think to be much regretted, that the operations of our systems of finance and law have done more in twelve years to impoverish and degrade the native chiefs, who succeeded the impure tribes, than the whole course of the Muhammedan government.

CHAPTER III.

TOPOGRAPHY OF THE DIVISIONS OF THE COUNTRY.

DIVISION UNDER THE KOTWALI* OF GORUKHPOOR.—Except what has been cleared about the cantonments and the houses of Europeans, which may be about one-fifth of the division, and the town, which may occupy as much, the whole is overwhelmed with mango plantations, which in some places have begun to decay, and are intermixed with other trees that have sprung up spontaneously. The town therefore contains almost the whole population, and is nearly a mile each way, besides the cantonments, which are on its west side. It is situated on some high land upon the left bank of the Rapti, a fine navigable river, but only a corner of the town is adjacent to the bank, the extent of high ground being there small, and widening farther back from the river. The situation, however, is good and healthy, and would be more agreeable, were the forests and plantations cleared away, as they exclude ventilation, occasion many muskitoes, and harbour great numbers of monkies, which are exceedingly troublesome; but the natives would object strongly to any such measure; and it has been by an act of power, that the magistrates, since the English took possession, have cleared even the town, and the space necessary for the cantonments.

In 1805 an estimate was made, and the town was then supposed to contain 4568 houses. It has increased since, and by a list given by the chief man of each ward (Mahal), it is now supposed to contain 6121 houses, at the rate of about 7¾ persons for each, besides Europeans and soldiers and their followers. The buildings are very mean, and the streets in general are crooked, dirty, and filled with impediments; but they are not so narrow as in many Indian towns. The houses, with respect to the streets, are placed very irregularly. Ten, besides those of Europeans, are of brick with flat roofs, seven of two stories, and three of one story; 200 are

* Native officer of police.

partly of the above fashion, and partly have tiled roofs; one house in 32 may have brick walls, but the roofs are entirely tiled; one in eight consists of mud walls two stories high, and all these have tiled roofs, except about five, which are thatched. Ten out of 16 are mud walled huts covered with tiles; three out of 16 are mud walled huts thatched; and one out of 16 is a thatched hut with walls made of hurdles. Many of the mud walls are exceedingly rough; but some are neatly smoothed, and a few painted with grotesque daubings. When new, like others in this district, the tiled roofs are uncommonly neat; but they are very soon spoiled by the monkies, who from their insatiable curiosity, and restless mischief, turn over the tiles, and render the roofs the most unseemly and useless in the world.

There are two mosques of some size, but one is a complete ruin; and the other, although still frequented, is ruinous, and has never been any ornament to the place. It is indeed the heaviest piece of brick and mortar that I have ever seen. The Imam Vara, intended to commemorate the sons of Fatemah, and built by Suja Uddoulah, is handsome and large, and is kept in excellent repair by a person who has a large endowment. It would be very ornamental were it not surrounded by a chaos of filth and misery that adheres to its very walls. The fort called Basantapoor, on the banks of the Rapti, is usually said to have been built by Kazi Khulil-Rahum, who was governor of the district (Chuklahdar) about 150 years ago; but it is mentioned by Abul Fazil as existing in the time of Akber, and could only have been repaired in the time of that prince's great grandson. It continued ever afterwards to be the residence of the chief officer of the district; but when the English took possession (1802), the fortifications had become ruinous. Major Rutledge pulled down a part, and built some rooms in the European manner, but still it is a very sorry place, although it serves the collector as an office and treasury. Round the town the magistrates have made some good roads, and the houses of the Europeans are scattered on the east, south and west sides of the town, especially on the last, where the military cantonment and jail are situated. I have seen no station where the houses of the Europeans have so poor an appearance, or where the grounds about them are so destitute of ornament.

The name Gorukhpoor is no doubt derived from the personage named Gorakhnath in the vulgar language, and Gorakshanath in the Sangskrita, who is said to have resided some time at the place performing penance. The fables which his followers relate concerning this person are so extravagant, from their supposing that he is the only true God who has always existed, that nothing satisfactory can be derived from this source concerning the duration of the town of Gorukhpoor. It is supposed by his disciples that he resided here all the silver age, and that the Newars, who now occupy Nepal proper, were then in possession of the adjacent part of the country. No monument however of this people is shown in this district, nor among them did I ever hear that they had been addicted to the worship of this person, and I suspect that this is a fable invented since the family of Gorkha obtained possession of Nepal. It is very possible that the ancestors of this family may have received its tutelar deity from this place when the mountaineers or Tharus were in possession; for, although called Rajputs, there is little doubt of this family having been originally barbarians (Mlechhas) of the mountains. I should have supposed that this religion and the name of the place had been derived from the Gorkhas, who are supposed to have preceded the Tharus in the eastern parts of the district, and who were probably the same with the Siviras; but I see no traces of that people about the place, nor is there indeed any building or image in the division that can pretend to be a relic of antiquity, and the Mahanta, or priest of the temple of Gorakhnath, acknowledges that it had been long concealed, and was only disclosed to sinners about 400 years ago. The town before the time of Akber had become of note, as it was then the chief place of a district (Serkar).

One of the Mahomedan mosques, which has now become entirely ruinous, is near the fort, and has been partly built of stone, rather neatly carved. From an inscription on the gate it would appear to have been built in the year of the Hijri 922, which is probably about the time that the fort was first erected. The mosque now frequented is called the house of God (Khodai Musjed), and, as I have said, is a most clumsy building, and rather ruinous, although it was erected only 150 years ago by the person who repaired the

fort, and has been since repaired. The office of Khadem was first held by a saint named Shah Maruf, whose descendants in the 11th generation now hold the office, and are the chief Pirzadahs in the place, having multiplied to five houses, and being well endowed. This mosque had also attached to it a priest (Khutib) and crier (Nuzim), whose offices were hereditary, and endowed by grants of land from the kings. The last of the criers having died without heirs, the office has been discontinued. The priest performs Nemaz on Fridays, and on the Id and Bukurid. From 5 to 10 people perform Nemaz here daily, and a few more on Fridays. At the Id and Bukurid from 500 to 700. Both Hindus and Moslems make offerings when they marry, or when in distress. The keeper of the Imamvara, Shah Roushunali, has large endowments. He is a native Persian, now very old, and exceedingly reserved towards infidels. He seldom resides in the Imamvara, but usually supports there from 15 to 20 Fukirs, all unmarried, as he himself is. During the 10 days of the Mohurrum these distribute daily from 25 to 30 *mans* (each $113\frac{9}{16}$ lb.) of boiled rice and pulse (Khíchri) seasoned with butter, salt and spices, and from 4 to 5 *mans* of sugar and molasses in sherbet.

A saint and martyr named Sellar Musyud Gazi resided here some time, but is buried at Baharaich in the dominions of the Nawab Vazir. For a long time, however, 50,000 people have annually assembled on a field near the Rapti, to celebrate his memory. Lately two monuments (Rouzahs) have been erected at the place, one by a shoemaker (Muchi), the other by a huckster (Daphali), and both begin to have some profit. The assembly is on the first Sunday of Jeth, and is what the Muhammedans of Bengal call the marriage of Gazimiya, and no festival except the Mohurrum is more generally in use on the banks of the Ganges, owing probably to the saints having been the father of Firoz, king of Delhi.

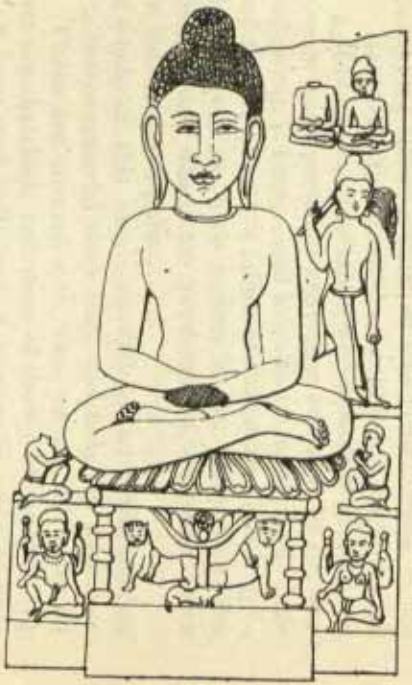
A monument has been built here in commemoration of Shah Budiuddin Mudar, who founded an order of religious mendicants, and was in high repute as a fanatic about the time when Timur invaded India (A. D. 1398). This saint is buried at Mukunpoor near Kanpoor, but at the monument here from 2 to 3000 people assemble on the day of the saint. There are besides about 200 small brick Musjeds, which

name is given to every place consecrated to religion, such as places of prayer, tombs of holy men, &c. At three or four of them one or two people pray daily. Few of them have keepers (Khadems), and none of them any other kind of priest.

The chief place of worship among the Hindus is the (Chaura or Sthan) seat or place of Gorakhnath. The buildings are not large, but are neatly kept, and have every appearance of being quite modern. The Yogis, who are the owners, do not deny this; but point to the place where the god sat during the silver age, as the object of worship. There is no image. The chief priest is called a Mahanta, and he keeps with him about 20 Yogis. He has three entire Mauzas, and three detached portions free of assessment, and from 200 to 250 people go every Tuesday to make offerings; some of them are Muhammedans. There are besides two fairs (Mela). On the Sivaratri 10,000, and on the Dasahara of spring 4000 assemble. The temple is situated a little way north from the town, and near it is a pond dug by persons unknown, or rather it is pretended, miraculously formed. It is called Mansarawar, and many who repair to the seat of Gorakhnath, bathe in it as they return. Some neat new buildings are erecting near it for a convent of Ramanandis, who seem to be thriving. An attempt has been made at this place to introduce to notice a Sivalingga, placed there by the Emperor Vikrama; but the plan seems to have failed.

A certain scribe named Madhavdas, who once had the management of the revenue, has lately dug a tank, which he calls Suryakund. In order to sanctify his work, he incurred a considerable expense in collecting water from the most celebrated Tirthas. This, it is supposed, has answered the purpose, and about 2000 people, mostly women, bathe in the pool on the 6th of the increasing moon in the month Bhadra. There are about 10 Linggas, but all have not temples, nor is any of them noted. There is a place dedicated to Hathi devi, and the property of two women, one of the sacred order, the other a maker of garlands. The former keeps the image in her house; but every Monday brings it to the place of worship. In the month Bhadra she receives the offerings, on every occasion, of from 200 to 400 votaries; but in other months from 10 to 20 only attend. A Bengalese Brahman

2.



B.

Image at Dudnath.

1.

A.

Image at Dudnath.

has lately built a temple of Kali for the use of his countrymen, who seem to think that this deity presides over Englishmen, and that by worshipping her the important favour of these conquerors may be secured. No ghosts are worshipped here, the citizens indeed scoff at even the Brahmadevatas, the most formidable of these spirits.

MUNSURGUNJ.—This jurisdiction contains above 800 square miles, and may be divided into three portions, that differ much in appearance. On the bank of the Rapti is a tract, which in the rainy season is inundated, and part of it so low as to retain a good deal of water even in the heats of spring. This forms the Ramgartal near Gorukhpoor, which at the commencement of the fair weather, when the floods have just retired, may be six miles long and three broad. The water even then is not deep, and it is overgrown with weeds, and in the shallower parts with aquatic trees. As the season advances the water diminishes, and the vegetation increases, and in spring the former is very dirty. It abounds in water birds; but the fish are not good. In the dry season the low lands near the Rapti look rather dismal, having few trees, and too much being covered with long withered grass or reeds; but they are very fertile, although not above a fourth part of them is occupied. East from this low tract is a great forest, occupying almost a third of this central mass of the district. East from the forest the country is very beautiful, consisting of fine plains intermixed with numerous plantations. The plains in many parts are kept clear and neat by the custom of fallowing, it being usual to cultivate each field three years, and then to allow it a fallow of almost an equal length. There is however too little variety in the plantations, the mango being every where too predominant, although there are a few bamboos and palms.

In the whole of this extensive division no habitation has walls of a better material than clay, and only ten have two stories. These are covered with tiles, as are 50 huts; all the others are thatched, and some of them with stubble; $\frac{14}{16}$ of the huts have mud walls, and $\frac{2}{16}$ have walls made of hurdles, the place where the people cook being plastered with clay. As the thatched roofs in this district are more rude than any that I have yet seen, architecture is no ornament to the country.

Kaptangunj (Captain's Town) and Pipraich are the only places that can be called towns. The former contains about 250 houses, or rather huts; but some of them are tiled, and for its size it carries on a good deal of trade. Pipraich is somewhat better built; but it is said contains only about 100 houses, although, so far as I can judge by passing through, I should think, that it contains at least twice that number. The division is so extensive, that the people at the office of police knew very little of the remote parts, and it is possible that several places of worship and antiquity may have escaped my notice.

The chief place of worship among the Muhammedans is at Itaya, 4 coss north and east from Gorukhpoor, in the forest. It is a small monument dedicated to a saint named Abdul Kader Huzrut Gous Lazem Dustgir. He was buried at Bagdad, but he fasted 40 days and nights in the forest here, and the keeper says, that he is the saint's descendant. As such a fast is considered by the people here as rather an ordinary exertion of holy men, the keeper, in order to enhance the merit of his monument, has brought a brick and lamp from Kichhauchha in the dominions of the Nawab Vazir. He has 100 bigahs free from assessment, and from 1000 to 1500 people assemble on the day of the long-named saint. The Hindus have no place of worship at all remarkable, or that attracts an assembly. There are six small temples of Siva, and 50 images of the great god are placed under trees. There are six or seven places (sthans), where his spouse is worshipped under the name of Devi, but two only have images, nor is there any temple. Every old established village has two open places (sthans) of worship. One is dedicated to the Dihuyar, or village deity, whose priest is of the dregs of impurity. In many places this deity is anonymous. In others he is some ghost of low degree, such as Bhiu Raut, Baghaha, Samardhir, or Kasidas. The other is dedicated to some ghost of the sacred order, and his priest is the Brahman of the village (Ganguya Brahman).

The chief monument of antiquity is a little way above Gorukhpoor, at the junction of the Rohini with the Rapti. It consists of a large elevated space, the greatest length of which is from east to west. The greater part rises pretty high, and consists of bricks mixed with soil. The surface

of this is rather uneven; but it looks as if it had consisted of two large buildings separated by a ditch. The traces of fortifications, round the portion next the river, are not distinct nor certain; but the eastern building has evidently been surrounded by a ditch close to its walls. To the east of this, beyond a small water course, are many small detached heaps, which have probably been houses for the accommodation of the Raja's attendants. On the whole, the place seems to have been a large brick castle with the central part strengthened by a ditch, and it has the appearance of very considerable antiquity. It is called the Domingar or the castle of the Domlady. The Doms are a tribe in the lowest scale of impurity, and some imagine, that these people and the Bhars, little better, expelled the Tharus; but better informed persons, I think, say, that the owners of this fortress, and vicinity after the Tharus, were the Domkatar Brahmans or Bhungihars, who have been particularly described in the account of Behar. They were here dispossessed by the Sirnet Rajputs. The Domkatars are now extinct in this part of the country, but the tradition here is, that they were impure livers, so that the rules of impurity in living, now observed, seem to have been introduced by the Sirnet, who have held the country between 40 and 50 generations. On the western part of Domingar are the monuments of two Muhammedan holy men: both are brick buildings, and that lowest down is pretty large. Both are quite ruinous, but a few occasionally attend them.

In this division may be traced twenty or thirty old mud forts, which were built in order to keep off the incursions of a mercantile vagrant tribe called Bangjara. These Bangjaras were in the habit of coming in great hordes, with men, women, children, and cattle, under the pretence of trading; but, wherever they found the country defenceless, they plundered, and were not repressed until a few years before the English government, when they were severely chastised by Raja Sarbajit of Bangsi. At Rajdhani or the royal city, south and east from Gorukhpoor about seven coss, are said to be the ruins of a fort built by a Kasi Raja, although others attribute it to a Sakarwar Rajput, who held the country, before the arrival of the Sirnet. It is in a part of the division, that is detached in Gajpoor, and about four coss

from that place. It is called Sahankat, and is said to be a rampart of brick about a coss round, and very like the old fort at Rudrapoor, and like that overwhelmed by forests; nor do I see any reason to doubt, that it was built by the same person who built the Sahankat near Rudrapoor, which every one attributes to a Kasi Raja. And it must be observed, that the Sirnets deny altogether the story of the Sakarwars, and claim to themselves the honour of having expelled the impure tribes.

Parraona.—This also is a very large division. A little land near the Gandaki is yearly inundated, but in general this is an elevated level territory, with however some high narrow banks, that wind for a considerable way in various directions, and considerably add to the beauty of the prospect. A long narrow forest, containing many mimosas and other prickly trees, and rather stunted, winds obliquely through the middle of the division in its southern part, and towards the north runs along the frontier, but is not ornamental. The remainder of the country is clear, with very numerous plantations, among which the fields wind in beautiful lawns, especially near Parraona, where the proportion occupied by plantations is enormous. The custom of fallowing is adopted here also, and renders the appearance of the country more beautiful by keeping down rank vegetation.

There are no large lakes; but the south side of the division is very easily watered, the springs being very near the surface. The owners of land have three houses of brick. That of the Parraona family, the only one that I saw, is a small castle at a corner of the town, and is very ruinous, though still inhabited. There are 75 mud walled houses of two stories, of which five are covered with tiles, and 70 are thatched. Of the huts $\frac{5}{175}$ have mud walls, and of these 10 are covered with tiles, and 200 have wooden doors and window shutters. The remainder are thatched, and, if they have any door, it is a mat to shut the only aperture in the hut, except the crevices in the roof; $\frac{1}{175}$ differ from those last mentioned in having their walls made of hurdles, the place for cooking being plastered with clay on the inside.

Parraona, when I saw it, contained about 700 houses. A few had two stories, and a few were tiled, but by far the greater part consisted of miserable thatched huts. The

Raja's castle occupied one corner, and the whole had been surrounded by a ditch and bamboo hedge. Last year it had suffered much from fire, on which occasion about 200 families retired to the Saran district; and, on the day after I left it, another very destructive fire took place, which will probably occasion a similar desertion, although Saran is overstocked with people; but those near Parraona are dissatisfied with the present management of their country. The town had considerable manufactures of sugar, nitre, and cloth, and advances were made from the Company's factory at Gazipoor for the two latter; but those for cloth have for two years been discontinued. Simra contains about 100 houses; no other place deserves the name of a town.

The Moslems have no place of worship at all remarkable; a monument of brick dedicated to Shah Burhan, about four miles east from Parraona, attracts a few votaries every Thursday night. The chief religious assembly of the Hindus is at Bangsi-ghat on the great Gandaki, where 50,000 bathe on the full moon of the month Kartik. At Kaharaliya, south and east from Parraona about 3 coss, there was about 15 years ago an image of the great god placed under a tree, and called Kubernath. No one knew how it came there, and it attracted little notice, until an Atithi covered it by a small temple of brick, and propagated an account of its power. Five thousand votaries now attend at the Sivaratri, and from 500 to 700 in the month Vaisakh. At Pureni south and west about 6 coss from Parraona, there is a place (sthan) dedicated to the worship of the goddess (Bhawani), where 4,000 people assemble on the Dasahara of spring. There are other 10 places dedicated to the worship of the goddess, and 50 Linggas, of which 10 have small temples of brick. Every old mauza has a place dedicated to the worship of some ghost of the sacred order, with a kindred priest annexed. Those of whom I heard are Harirama Misra, and Govinda Vama Misra. Very few devils of lower rank presume to intermeddle with village affairs. About half-a-mile south from Parraona at Chhauni, which during the Nawab Vazir's government was a military station, there is a very considerable heap of bricks now covered by soil and trees, and of a conical form. It extends about 224 feet from east to west, and 128 from north to south. It is said, to have been the temple where Rasu,

the Musahar, who was family priest of Madana Sen, was wont to pray, nor is there any reason to doubt the tradition. I presume that it has been a solid temple, because on the top there is no cavity except a trench, that by orders of Sakhautullah, a Tahasildar, was dug about 20 years ago in search of materials for building. When a good many bricks had been taken, several images were found, although the workmen had not penetrated into any chamber. On the images having been found, the work was abandoned as impious. Some of the images were buried again, one remains near the trench, and some have been removed by the Hindus to a small terrace at a little distance from the ruin, where one of them has become an object of worship. The image remaining near the trench (plate 1. A.) represents a male with two arms. He has a male and female attendant, and on each side is supported by two Buddhas. The one which has become an object of worship, and has been placed on the terrace by the name of Hathi Bhawani, is evidently a Buddha, with a triple umbrella over his head (plate 1. B.) When the Hindus erected this male image as a representation of a goddess, which might have excited the smile of a philosopher, the wrath of a Fukir, belonging to the military corps then at the place was kindled, so that he drew his sword and smote off the face. This image is supported behind by several fragments, and a small image of a Buddha seated in the usual posture. By its side has been erected an image (plate 1. C.) resembling those called Vasudev, Lakshmi Narayan, Gadadhar, &c. in Behar.* I requested the Thanahdar to employ people to dig a well from the centre of the top, and to sink it from thence to the level of the adjacent plain. This could not be done while I remained on the spot; and, after digging about 5 cubits, the workmen came to a small pavement of stone, on which they found some bones, whereupon they desisted. These bones probably belonged to some Muhammedan, who had been buried on the ruin.

About five miles east and south from this ruin at Kateya, it is said, Madana Sen had a fort. What are shown as the remains, consist of a small square place surrounded by a slight ditch, and earthen rampart, which has probably been planted

* See Vol. I. Plate IV. No. 3. Plate VII. No. 1.

with a bamboo hedge. Within are a few scattered bricks, nor has the place any resemblance to the great works of the impure tribes, but entirely resembles the modern simplicity of the dens, in which the Rajas of pure birth skulked. There are besides about 20 such old forts, which were useful not only to secure the Rajas from the petty vexations of revenue officers, but from the attacks of the mercantile robbers named Bangjaras, who, during the governments of Suja-uddoulah and of his eldest son, were very troublesome.

KESIYA.—Is a long narrow jurisdiction of small extent. This division in its appearance entirely resembles the southern parts of Parraona; except, that the woods are confined to the eastern boundary, and that the extent of plantations is much smaller in proportion. It contains no marshes or lakes of considerable size. There is no house of two stories, nor is any built of bricks; $\frac{8}{10}$ of the huts have mud walls, and 15 of them are covered with tiles. The remainder is thatched with grass, and very few have wooden doors: some are thatched, and have walls made of hurdles, which near the fire-place are plastered on the inside with clay.

Kesiya, where the office of police is situated contains about 100 huts, of which a few are roofed with tiles. No other place deserves the name of a town. About a mile west, a little southerly from Kesiya is a conical mound of bricks, which in the neighbourhood is called Devisthan, or the place of the goddess; because under a tree growing on the mound is a place, where as usual in this district, the natives attempt to gain the favour of the deity by offering rude images of elephants made of potters' ware. This mound, except in being covered by trees, and in wanting a modern building on its summit, has a strong resemblance to that at Nij Kasi near Benares, and in the same manner as at the ancient temple of the Buddhas; there ishere also, at about 400 yards west from the mound, the ruin (plate 2, A,) of a solid temple, of a circular form, built indeed entirely of brick, and much smaller and farther advanced in ruin than that at Kasi; but in other respects very similar, and especially resembling it in being near the east end of a considerable space covered with heaps of broken bricks (plate 2. B C.) The people have no tradition concerning the time when this building was erected;

but say, that the Dewhara was the abode of Matakumar, a person of the military order, and that, when he was flying from his enemies, he was converted into stone. What is shown as this miraculous stone, is a large image of a Buddha carved on a block of stone lying under a tree, east from the ruin (plate 2. D). This was probably the chief image in the temple, and it has been thrown, where it now is, by its enemies, which is probably the only foundation for the story of Matakumar. When the image was discovered, a Raja of Parraona gave a Brahman some land, to induce him to act as a priest, when the people in the vicinity make offerings, which are besides worth two paysas each to this servant of the heterodox Buddhas. He is too ignorant to know any thing of their heterodoxy, nor, indeed, had he ever heard of their name. The image, of which a drawing accompanies the view of the ruin, has under its feet a scroll, on which has been an inscription now very much defaced, so that only the first line is legible. It is said to be 180 Rama Rupa Ramu Ray. The figures probably refer to the year of some era, but of which it is impossible to decide. The people think, that from the words we are to infer, that the image was made by a certain Ramu Ray, the son of Rama Rupa. It would be difficult to decide, whether we should attribute this monument to the Kasi Rajas, to the family of Parasu Rama, or to the ancestors of Madana Sen, all of whom are said to have lived in the vicinity. As, however, I can find no such personage as Ramu Ray, the son of Rama Rupa, in the genealogies of the Kasi Rajas, and of the descendants of Parasu Vama, it is probable that the founder was rather a Tharu.

Belawa.—This is a jurisdiction still smaller than Kesiya. It is better cultivated than most parts of the district, and the plantations are more moderate than usual; but still more numerous than is required for profit, and abundantly so for ornament. The country is rather uneven, in some places rising into swells, and in others very low, and copiously supplied with water, so that it is naturally rich and beautiful; but the custom of fallowing does not prevail here, and most of the waste land being covered with long withered grass, looks dismal.

No house is built of brick, nor contains two stories, and

Jagannath - at Rangatirtha.

A.

Parasu-Rama. - (Temple at Sohanag.)

B

Kuber. - (Temple at Sohanag.)

only five of the huts are tiled. The other roofs are thatched. Three-fourths of the huts have mud walls; those of the remainder are made of hurdles. Belawa is a poor small place, nor in the whole division is there any thing that can be called a town.

In the Mauza of Mandarapali, on the bank of the Dohar, about three miles from Belawa, is an old temple, now very ruinous. It has been a quadrangular terrace, the sides of which were supported by a brick wall, three or four feet high. On the area have been built four small pyramidical temples, without porches, and the upper parts of the whole have fallen. The chamber of that farthest south has been entirely filled by rubbish; but on this have been placed the fragments of the image so common in Behar, which represents an enraged female, assisted by a lion in destroying a man, who springs from the neck of a buffalo. Whether or not this was the image worshipped in the temple, it is impossible to say. The walls of the chambers in the other three temples are entire. In the largest are two images, but both detached from the walls, nor is there any thing to show, whether they were originally placed in the temple as objects of worship, or whether they have been found among the ruins, and were at first intended merely as ornaments. The latter is, however, probable, as a half of another, exactly like the largest, is lying on the outside of the door. Both those in the inside are evidently intended to represent the same personage. The largest is called Rama chora,* the son of Rama, and from thence it may with some probability be supposed to represent Ramu Ray, the son of Rama rupa, who erected the image of Buddha, near Kesiya. The image resembles those called Vasudev, in Behar, but on the list round the stone, from which it has been carved, are the ten incarnations of Vishnu, with several other figures. The smaller image is exactly of the same form with the larger, but wants the figures on the list. In another chamber of the temple is a loose stone, containing the usual figure of Hara, with Gauri seated on his knee, and attended by the bull and lion, that is so common in Behar. The same figures, but much defaced, are represented on a stone lying in a small temple. Under a large tree at the N.W. corner of the terrace just now described, is a Lingga,

* See Plate iii.

and N.E. from thence is a smaller square terrace, on which has been a small pyramidical temple, like the four on the greater terrace. It now contains a Lingga. These two Linggas are now the objects of worship; although, when the temples were entire, they could, from their situation, have been only objects of a secondary consideration. A Brahman is attached as a priest, and about 250 votaries assemble at the Swaratri. Many people do not like to worship the ghosts of either the sacred order (Brahma devatas), or those of the impure tribes, or the low deities of mauzas; but several villages are provided with places and priests for those kinds of worship. The place that attracts most sacrifices is that of the goddess (Devi), who protects an old fortress called Bawan Maricha, that is, the 52 bastions, or Hetampoor. This fortress has been a square, surrounded by a brick wall, very high and thick, as its ruins now form a very considerable mound, for no part is standing. There are no traces of a ditch, nor of any considerable buildings that might have been within, so that this square area would seem to have been a mere military station. At the east end, however, where the only gate has been, are the remains of many works that may have been the Raja's house, and these are, I presume, what are called the 52 bastions; for I see nothing on the other sides that could be called such. Among the ruins of these works, is the place dedicated to the tutelary goddess (Devi) of the fort, by a certain Rasu, who was chief priest, or enchanter, of a certain Tharu prince, to whom the fort belonged. The people here have no knowledge of the Raja's name; but in other places it is stated, that Rasu was priest of Madana Sen, last prince of the Tharus. All those in distress have ever since applied for assistance, by sacrifices, and offerings of elephants made of potters' ware; but the priests for five generations, have been Brahmans. The present occupant alleges, that a surgeon at Gorukhpoor having committed sacrilege, carrying away from the ruin some bricks to build a house, incurred the wrath of the goddess, who burned his house, and killed his lady; but, I believe, that there is no sort of foundation for any such accidents having happened.

There are other twenty small ruins attributed to the Tharus, from whom the Visens, descended of Parasurama, recovered the country, but lost it again to the Pamar tribe, which

had several small forts, when Major Rutledge took possession. One still remains at Belawa, and consists of a ditch, and earthen rampart, with a strong hedge of thorny bamboos on the counterscarp.

Selempoor Majholi,—Is a very long and narrow jurisdiction, which winds round the north and west sides of Bhagulpoor. It is a very beatiful country, with numerous plantations. The lawns between are open, and in the greater part waste, and covered with short grass. The cultivation is chiefly confined to a corner projecting east from Selempoor, into the district of Saran, by which it is surrounded on three sides. There is a brick house at Majholi belonging to the Raja, but it has become ruinous, the family usually residing on its estates in Saran. Thirty houses, with mud walls, have two stories. Of these ten are covered with tiles, and twenty with thatch. All the huts have mud walls, and 250 of them are tiled; the others are thatched.

Selempoor is a corruption from Islampoor, so called from a Raja who was converted to the faith, and took the name of Islam Khan. The original name of the place was Nagar. It contains about 80 houses only; but Majholi, on the opposite side of the Gandaki, contains 200, and the two places are usually considered as forming one town, the one being the Muhammedan, and the other the Hindu part.

Bhingari, Kaparwar, Pipra, and Baghel, contain each about 100 houses. The chief place of Hindu worship is at Sohanag, where there is a temple of Parasurama, whose ancestors lived in this vicinity, and whose descendants are still supposed to be its owners. The priest is a Bhat, and about 1000 votaries assemble on the 3d of the moon, in Vaisakh. I could not conveniently visit this temple, which I regret much, as from the plan drawn by the people whom I sent on purpose, it would appear that there has been here a work of some size, and probably of considerable antiquity. From the account given by Vishnu Prasad, who drew the accompanying plan and figures (Plate 4, A and B.), it appears that there is a very considerable old tank, which, however, contains much water, covered with Nelumbium, but by no means approaching to a state of obliteration. Towards its S.W. end are traces of a brick Ghat, or stair, quite destroyed. Immediately west from this, and near it, is a quadrangular heap of bricks, which

the painter thinks may be 24 feet high, without any cavity on the top, or remains of walls. Still further west from this is the foundation of a large quadrangular building consisting of broken bricks, without any wall remaining. It is 4 or 5 feet high, and is 300 feet from east to west, by 200 feet wide, but the west end is rather irregular. Adjoining to the east end of the south side of this platform are the remains of another 200 feet square, and of the same elevation with the greater, only that a band 3 or 4 feet higher than the general surface, crosses it towards the south end. Between the east end of the great platform, and the high mound near the tank, is a small heap of broken bricks on which is placed an image exactly resembling that called Parasurama. West 200 feet from the the north-west corner of the great platform is a larger heap of bricks 7 or 8 feet high. There are two others west from the south-west corner of the smaller platform, and a fourth on the side of the tank north from the old stair. Adjacent to the west end of the great platform is a small modern one of very little elevation, and on its sides are two small modern temples: that on the west side contains a Lingga; that on the south contains four images, three of them of exactly the same form (Plate IV. A.), but called Parasu Rama, Vishnu, and Bhawani (goddess). This differs very little from the image called Jagannath at Hangsatirtha (Plate IV. C.), and no attention need be paid to any of the names given by the present worshippers, as one of these male figures is called the goddess, a mistake very common in Behar also, where the same figure is often called Lakshmi Narayan. The fourth figure (Plate IV. B.) is called Kuber, but it has no resemblance whatever to the figures usually so called. Like the others it is accompanied by the lion rampant of Gautama; but has also the goose of Brahma, which is the emblem of the Buddhists of Ava. The tradition, which the priest has, is, that a chief of the Visens, twenty generations ago, was afflicted with the leprosy, when, coming this way, he sent his servant for some water. The servant brought some from a small pool, and immediately on drinking, the Raja was restored to health. On examining the place, from which the water came, the images were discovered, and then the tank, and the buildings now in ruin were formed. The present temple of Parasu-

Rama and Siva are avowedly quite modern. This tradition does not agree well with what Vishnu Prasad describes. The ruin, he says, bears a strong resemblance to those of the Cheros in Behar, being in a similar state of decay, and therefore must be much more ancient than the time of the Visen chief twenty generations ago. The style of the building and the images, it must be observed, have a striking resemblance, although larger, to those at Mandarapali in Belawa, and may likewise have been the work of Ramu Ray, the son of Rama. When the images, which probably belonged to the sect of Buddha, became heterodox, they were thrown out, and afterwards discovered by the Visen chief, who named them after his deified ancestor, and other orthodox gods, and placed them on the ruin; for one of them still remains in that situation, on the small heap. The others have been lately removed to a place constructed on purpose.

At Kechuyar is an image of the goddess Kulakula, to which many offerings are made at the Dasahara of spring. Sacrifices are offered, at all seasons, by those in danger. Many villages have their ghosts of the sacred order, usually called Brittiyas, as a title, and still more have a place dedicated to Yokhar, whose priests are Brahmans, but he is here reckoned a Gramya Devata or village deity, as are also Chauwa, Goriya, Samardhir, Sokha, Sambhunath, Kasidas, Phulmati, Mahavira, and Amana Sati. This division contains no remain of antiquity worth notice, unless the temple of Parasu Rama, and perhaps at Khukhonda, three coss north from Selempoor, where there is a temple of Parswanath belonging to the Srawaks, although none of that sect, so far as I could learn, reside in the vicinity.

Chauki Bhagulpoor.—Is a small narrow jurisdiction, at the south-west corner of which is a considerable island in the Ghaghra, the property of which is disputed between those of this district and the people of Joyanpoor. The division is fully cultivated, better planted than Selempoor, and very beautiful. Forty houses have two stories with mud walls. Of these 10 are covered with tiles, and 30 with thatch. Fifty mud walled huts are covered with tiles; all the remainder has mud walls and thatched roofs. Bhagulpoor,*

* This is not in the district of Bhagulpoor, as the English reader might suppose.—[Ed.]

where the officers of police reside, is a small town containing about 125 huts; but it appears neater, cleaner, and more thriving than most native towns of its size. One of the streets is wide, and has a row of sheds for the hucksters on market days. Many of the huts are very neatly roofed with tiles. Lar is a town, which contains 1000 houses, Payna has 500, Rajpoor 150, and Peri 100. These are market towns. Among places, where there is no market, Kangrauli contains 300, Gaura 250, and Barhej and Ramnagar each 200 houses. Five villages besides have from 100 to 150.

Bhagulpoor is said to be a corruption from Bhargawapoor, and it is said to have been the residence of the family of Brahmans, which gave birth to Parasu Rama, the incarnation of Vishnu; and the owners of this division, of Selempoor, and of some adjoining estates in Saran, claim a descent from that personage. There are near the place several ruins probably of great antiquity, but nothing like the remains of what could be supposed to have been the residence of so mighty a conqueror, but it is probable, from the nature of the legends concerning him, that he was constantly in camp, and employed his power to overturn every civil authority, and to enrich the priesthood, which will readily account for the distinguished eminence to which a new man raised himself. Still, however, his immediate predecessors and his descendants were persons of consequence. Immediately opposite to Bhagulpoor, on the other side of the Dewha, and in the district of Gazipoor, is a very old ruin called Khayragar, and evidently a fortress, which may contain 30 acres, although part has suffered from the river. I should without difficulty have supposed, that this was the family residence, and that it had been originally connected with some brick work under Bhagulpoor, in which case it must have been very large, the greater part having been swept away, when the Sarayu took its present course. Of this circumstance the people here have some tradition, as they say that Khayragar was once on the Bhagulpoor side of the Sarayu. They however insist, that this place was built by Bhagadatta, king of Kamrup, when he came to the assistance of Duryodhan at the commencement of the iron age. This is very possible; nor do I wish, without evident necessity, to go against the authority of tradition.

I have already mentioned that in Selempoor there is a temple dedicated to Parasu Rama, and several of the small relics of antiquity near Bhagulpoor are attributed to this personage. Immediately below Bhagulpoor the Dewha has laid bare some masses of brick rubbish, and this may possibly be part of the family abode, the remainder of which has been swept away by the river, but the quantity of bricks is trifling, and they are usually considered by the natives as having belonged to a mud fort built above by Sudrishta Narayan, a Kumar or younger brother of the Bhojpoor family, who made some conquests in this part of the country. Some indeed allege, that the fort originally belonged to the Visens descended of Parasu Rama, and was seized by the Pamars of Bhojpoor, and this I think probable, and that the Visen chiefs continued to live at the ancient family seat until the incursion of the Pamars, when they retired to Majholi. Near this fort, in a garden, is a stone pillar, which is a mere cylinder with a small flat cap, and totally destitute of elegance (*Plate* 5, No. 1.) There are no traces of buildings round it, and a considerable portion is probably sunk in the ground. It has contained a long inscription in an ancient character, which the Pandits cannot entirely read, many of the letters being of obsolete forms. The inscription is besides very much defaced, partly by the action of time, and partly by some bigot having attempted to cut through the pillar just in the middle of the inscription. A part however is tolerably distinct, and has been copied in the drawing. The zeal of this bigot was cooled before he cut half through the pillar, and, if he wrought with a sword, as is usually alleged, he must have had considerable patience to cut so far. It is however commonly believed that he desisted from terror, blood having sprung from the stone when he made a gash in it with one blow of the sword. Some say that this zealous person was a Muhammedan, others give the honour to a Yogi. This latter opinion has probably arisen from some persons having carved above the inscription, in modern characters, the words Raj Yog 1007; but this, I am told, has no connection with a person of the order of Yogis, but implies accession to the government 1007. Neither the name of the person succeeding nor the era is mentioned, and the character being very different from the other part of the inscription,

had even these circumstances been known, they would have thrown no light on the antiquity of the pillar. Many persons call it the staff (lath) or club (gada) of Parasurama; but others say that it belonged to Bhim, the supposed son of Pandu, and others allege that it was erected by Bhagadatta, of whom I made frequent mention in the account of Ronggopoor.

At Sahiya, east from Bhagulpoor about three miles, is a temple said to have been built about seven generations ago by Raja Pratap Mal, then chief of the Visens; but it stands on a heap of bricks, the situation probably of some former temple, from whence it is likely the images were taken. It is a flat-roofed quadrangular building, with one door in each side, and an open gallery supported by three arches before that to the east. It contains eight small vaulted apartments, the four central of which it is said had each an image; but only one remains in the chamber towards the north. The priest (Panda), who is a Brahman, knows this image by no name except Thakur, that is the god, but at Bhagulpoor it was called to the Pandit the goddess Chaturbhuji Narayani, while to my chief assistant it was called the god Chaturbuja Vishnu. In fact it represents a male, and is very similar to the image called Ramachhora lately mentioned, only that under the left foot of the principal image there is the figure of a Buddha, and that the principal image is entirely detached from the block, on which it has been carved, except at the feet. A figure with similar emblems, it must be observed, is found in the ancient subterraneous temple at Prayag opposite to Pratisthan, the first capital of the descendants of the most ancient Buddha.

About six miles north and west from Bhagulpoor, near a village named Kangho, is a pillar attributed also by some to Parasu Rama, and by others to Bhim, the son of Pandu; but most people call it merely the staff (lath), and have no tradition whatever concerning the person by whom it was made. It is much more elegant than the one near Bhagulpoor (*Plate* 5, No. 2), stands erect, and is 24 feet high. The base for about four feet is a quadrangle of 22½ inches a side, and has a Buddha on its west face. The image is naked, and stands before a large many headed serpent, while there is a votary at each foot. The shaft for about seven feet is octagonal,

and on two of the faces has an inscription of 12 lines, tolerably perfect, which has been copied in the drawing. The character differs much from that on the pillar at Bhagulpoor, and still more from the Devanagri now in use, and has some resemblance to that in the ruins of Mahabalipoor south from Madras. The upper part of the shaft has 16 sides, alternately wider and narrower. The capital is about 6 feet long, and is not easily described, but near its upper end is quadrangular, with the figure of a standing Buddha carved on each face. A large spike, apparently metallic, is inserted into the top of the pillar, and it probably supported an ornament of the same material. The pillar has stood in a small quadrangular area, which contains a well, and has been surrounded by a brick wall, and probably by some small chambers. Near it are two small tanks. One is called Purayin, or the tank of Nelumbium leaves. Beyond this is the village of Kangho, situated on a heap of rubbish, which has probably been a temple. The other tank is called Karnai, and surrounds on three sides a space, on which there is a small temple of chiseled brick, in the usual pyramidical form; but, like those at Buddha Gaya and Koch in Behar, it contains two apartments, one above the other. The door into the lower is not 3 feet high, and a window equally mean is the only aperture in the upper, which contains no image, and the temple is entirely deserted. Much of the foundation has been removed, whether in an attempt to destroy altogether the building, or in search of treasure, I did not learn. In the lower chamber I found two fragments of images, which probably had been broken by some zealot who was offended by their heterodoxy. One had represented a person standing, but only the two feet and a female votary seated at one side remained. Two persons had been standing behind the female, but only their legs remain. The other fragment contained the figure of some quadruped very much defaced, but probably intended to represent a buffalo.

BARAHALGUNJ is a very small jurisdiction, a large proportion is subject to inundation, and the water collected in the floods forms in the centre of the division a kind of lake called the Bherital, which is about seven miles long and four wide, but not deep. As the water dries up, some part is cultivated with spring rice, a cultivation that might be much increased

on the lakes of this district. On the whole the country is tolerably occupied, and the plantations for this district are rather moderate. There is no dwelling house of brick, but 50 mud walled houses have two stories, 20 of them being covered with tiles, and 30 thatched; 500 huts with mud walls are tiled, so that on the whole no division in the district has such good houses. Of the remaining huts 11 parts have mud walls, and five parts those of hurdles, and all these are thatched with grass. Barahalgunj is a town that contains 200 houses, many of which are covered with tiles. No other place deserves the name of a town.

GAJPOOR.—A large forest occupies the centre of the great mass of the division, which is on the left of the Rapti, and separates the clear part into two portions, that differ a good deal in appearance. That to the east of the forest is exempt from inundation and very beautiful, containing numerous fine plantations, with clear open lawns between, for only a small proportion is cultivated. Between the forest and the river is lower, with many small stagnant pools. This also near the forest is quite overwhelmed with plantations; but among these there is a greater proportion of cultivation. Near the Rapti a great extent is deeply inundated, is bare of trees, and overrun with dismal reeds, while very little is cultivated. On the right of the Rapti the only woods are near Gajpoor, and these are of no great extent. The country is higher than on the opposite side, and is overwhelmed with plantations now nearly wild; but among them there is a good deal of cultivation. There is no house of brick except one at Gajpoor, which was built by Raja Prithwi Pal of the Sirnet family, to which the whole vicinity belongs. It has become an entire ruin. There are 50 mud-walled houses of two stories, of which 35 are covered with tiles, and 15 with thatch: 200 mud-walled huts are covered with tiles. Of the remaining huts, all of which are thatched, $\frac{15}{16}$ have mud walls, $\frac{1}{16}$ walls of hurdles. Gajpoor, where the officers of police reside, contains about 225 houses, is a sorry place, and is so buried in woods, that it looks still worse than it really is. Rudrapoor is the largest place in the division, and contains about 300 houses, nearly as sorry as those of Gajpoor. Madanpoor, formerly the royal residence of the Tharus, contains about 150 huts.

The chief place of Hindu worship is the temple of Dudnath, which belongs to a convent of Atithis of the order of Bharathis. This house has a considerable endowment in land, and besides occasional offerings, the owners clear from 6 to 700 rs. at the Sivaratri, when 2,500 votaries usually assemble. The Mahanta who has also a large herd of cattle, and a flock of people in whose ear he blows, is an ignorant impudent beggar; and notwithstanding his receipts has much appearance of poverty, although the convent is tiled, and rather better than the common huts of the country; but his whole means are squandered in keeping a Sadabrata, where he gives a day's entertainment to all that apply. The temple is surrounded by a high wall, and consists of a small pyramidal Mandir of brick very rude, and surrounded by a flat-roofed gallery with one door in each side. The image of Siva, to whom a temple of such celebrity is dedicated, of course came to its place without human aid; and in the most remote ages of the world; but according to the priests it was not discovered until after the authority of the pure Rajputs was established. A cow as usual, pouring her milk on the ground, an opening was made, and the god brought to light. It is on this account that the image is called Dudnath; and the belief of the votary is confirmed by the image being in a very low place, in consequence of the earth having been removed when it was discovered. Another account may be given, which to some will perhaps appear more satisfactory. The wall surrounding the temple seems to be built on heaps of rubbish, and there are traces of many ancient buildings, which seem to have surrounded an open court where the temple now stands, and which is of course lower than the ruin of the buildings by which it was surrounded, and which have been pretty large. The temple which the pure-born chief first built was very small, and is supposed to be included within the present Mandir, which was formed by adding to the thickness and height of the walls of the chamber. This pious work was performed by Raja Bodh Mal of the Visen tribe. The temple was afterwards repaired by Raja Rupa, the great great grandfather of the late Raja Pahelwan Singha, who died since the English took possession. The gallery was added soon after, as since that event there has been a succession of 10 Mahantas. The ruined temple, in which that of Dudnath has been

built, is probably of great antiquity, being in the centre of ruins attributed to a Raja of Kasi. Between the outer gate and the gallery is a small modern temple or chapel, in which are a Lingga, and some old images placed round. In one corner of the area round the temple is a small chamber, in which is an old image (*Plate* 6, A), representing what in Behar is usually called Hargauri, but called Devi by the chief priest, although the male deity is as usual the most conspicuous of the figures.

Under a large tree, a little south from the outer gate of the temple have been collected various fragments and images, which were discovered in the ruins. The most entire are as follows. One of the kind, which in Behar is usually called Vasudev, a Buddha (*Plate* 6, B), a Ganes, and part of a door or niche. much in style of the Siviras.

A little west from Dudnath is the south-east corner of the Sahankat, or fortress of the mighty chief, which is universally attributed to a Kasi Raja. Nor does tradition carry the possession of the country to any previous chief. The fort is entirely overgrown with forest, which would render it difficult to trace the walls; and to do so would require a week's labour, which I did not choose to spare. I was told by intelligent persons, that the walls form a quadrangle of about a coss from east to west, and rather more from north to south. In the corner into which I penetrated, I saw a few small heaps of bricks, and I am told, that there are many such; but no traces of any great building. The defence, so far as I saw, has been a brick wall about six feet thick, and probably very high, as its ruins form a high wide mound. On the north-east and south sides has been a ditch; a small river ran along the west face. This, it must be observed, was probably the chief town of the Kasi Raja, while his residence was at the Sahankat in Rajdhani Mauza. The two Sahankats may be about seven miles distant from each other.

East and south from the south-east angle of the Sahankat in this division, are many heaps of bricks and tanks, including Dudnath, and extending to a very considerable distance. The whole is called Hangsa Tirtha, or the sacred place of the goose, the emblem of Brahma, whom I take to be the same with the Maha Muni of the sect of Buddha. These heaps and tanks from their form, and from the number of images that

have been discovered in them, I have no doubt, are the ruins of the places dedicated to religion, that belonged to Kasi Raja, as is usually alleged. It is said on the spot, that the founder was an associate of Karusha, a prince of Kikat, who pretended to be the Krishna, and was supported in this claim by Kasi Raja, until both were killed by the true Krishna. When Kasi was killed, his head rolled of itself to the holy city, whose name he bore, for he was a saint. He had intended to have removed the seat of religion from Kasi to Hangsa Tirtha, and as the people here say, to have erected in the new city 100,000 Linggas and 330,000,000 images of other gods; but he found that this would not have been agreeable to the deity. In the notices concerning the Rajas of Kasi I have observed, that the Nij or proper Kasi is said to have very early been founded by a prince of the family of the sun, who adhered to the worship of the Buddhas, and that very soon afterwards it became the property of Kasi, a chief of the family of the moon, one of whose descendants was killed by Krishna, but the ancestor and descendant are usually confounded by the modern Hindus, just as they confound the Janaka, who gave his daughter in marriage to Rama with his descendant, who instructed Duryodhan in the use of the bow; and as I have said, it is most probable, that the ruins here ought to be attributed to a later Kasi Raja, than even the person who was killed by Krishna. Whoever he was, he seems like his predecessors, to have been a worshipper of the Buddhas, as besides the image of a Buddha, which has been already mentioned, most of the other images are similar to those found in the temples of Behar, or are of heterodox form.

The chief temple, which has been a pretty large building, is about a mile S.E. from the corner of the fort, near the town of Rudrapoor. Like Buddhagaya, it has been a pyramidal Mandir, with only a very small chamber in its lower part; and has also been surrounded on all sides by a number of lower buildings. The walls of the chamber remain in part, and the image is in its place, but has lost its legs, and part of its arms. It is in the usual form of those called Vasudev, in Behar, but on each side has the lion rampant of Gautama (see *Plate* 4). It was discovered in taking bricks for building a new temple, and is called Jagannath, but has not become an

object of worship, and has no resemblance to the hideous figures usually called by that name. A very long canal extends east from this temple, and is called Sukla-dev-Sagar. Another called Siva Sagar, extends north. There are two others (one named Kamaldaha), but the four do not enclose a space; and, although like wide ditches, the earth having been thrown up on both sides, they could not have been intended as fortifications. On part of the ruins adjoining to this old temple, the late Raja Pahelwan Singha built a small temple, the charge of which he gave to the Ramanandis, and placed in it another image, which was taken from the ruins, and which resembles that called Jagannath, but it has received the name of Chhatrabhoj. Before this temple, in the area, are placed three carved stones. One is a small quadrangular pyramid, exactly similar to those found near Benares, on both sides of the Ganges, in the works attributed to the Siviras;* and I have already mentioned another fragment of that people, but according to the universal tradition on the place, the Kasi Rajas were succeeded by the Gorkhas, whom I consider as having been the same with the Siviras, so called as followers of Gorakhnath; and, as I have said, the original founder of Dudnath probably belonged to this tribe, although they are said to have been expelled by the Tharus, and these by the Visen, before the country fell into the hands of the Sirnet Rajputs. But even the temple of the Siviras had probably gone long to ruin, or was considered as heterodox, when Bodh Mal, the Visen chief, discovered the Siva Lingga, and erected over it the small temple, as already mentioned.

The two stones that accompany the quadrangular pillar before the temple of Chhatrabhoj, contain similar figures. The chief personage in each has a flower in each hand, like the images called Surya, in Behar, but differs a little from those of that district (*Plate* 7, *Fig.* 2). Under a tree some way north from this last temple, is an image which the natives call Nabakusa; but it represents only one person, seated like a Buddha (*Plate* 7, *Fig.* 1), while Naba and Kusa were the two rebellious sons of Rama, king of Ayodhya. Except the places of worship in Hangsa Tirtha, just now mentioned, the Hindus have none that is remarkable. Every village has its sthan, or place for

* See Vol. I. plates vii. and viii. of similar figures.—[Ed.]

appeasing the wrath of malignant spirits, but none of these belong to the sacred order. The canaille address themselves to Nawardev, Chauwa, Mita, Sing Rai, Devi, Bachhila, Akas-kamini, Mahavira, Samardhir, Amana Sati, Goriya, Kay-lavir, Bandi Chawani, Sokha, and Sambhunath, who are called the village gods (Dihuyar); but many scruple to worship these gods of the vulgar, and sacrifice at places dedicated to Kali Bhawani.

Besides the remains of antiquity connected with Hangsa Tirtha, there are 20 or 25 old forts or castles, attributed to the Tharus, and usually called Dihi. The only one, however, that is considerable, is at Madanpoor, so called after Madan, the Tharu chief. It is situated south from Rudrapoor, near the Rapti, and at no great distance from the Dewha. On the outside of the town is an image of Siva called Charitranath, which is generally supposed to have belonged to this chief. The Rajput chiefs had many strongholds in and near the woods; but they were all dismantled by Major Rutledge.

Bhewopar.—A great deal of this division is flooded in the rainy season, and as the floods retire, many lakes are left; but the higher parts are much intermixed, so that the view in the rainy season must be singularly beautiful, the higher parts being finely wooded, partly by a forest, partly by plantations, and there is a good deal of cultivation. Two of the lakes, Nanaur, and Naur, are of considerable extent, but neither is deep, and in spring the latter dries up two-thirds of its breadth. The former is about three miles long and one broad, and in many parts is deep, but these parts are only narrow, and wind through shallows covered with reeds, so as to be scarcely distinguishable from the shore. There are 24 or 25 small ones, which seem chiefly to have been old channels of rivers. The most remarkable is Kungra, which may be half a mile in length, and 200 yards wide. Its banks are high, and the water deep, and free from weeds. The natives, being seldom well provided for experiments, imagined it to be unfathomable, and, of course, that it had been dug by some god. The late Raja Pahelwan Singha, however, discovered that the bottom might be reached; but, perhaps with a view of not shaking too much the people's belief, and passing for a liar, he gave out that it was above 100 cubits deep. I found it 62 feet. As the waters of the vicinity dry up, vast quantities of

fish retire to this deep recess, and are followed by many crocodiles. There is no house of brick. Seven houses with mud walls have two stories, and two of them have tiled roofs; while of the huts, eight have a similar covering. Of the remaining huts, which are all thatched with grass, $\frac{1}{8}$ have mud walls; in the remainder hurdles have been used, chiefly by new tenants, who will not be at the trouble of building mud walls, lest they should not come to a fixed abode. Bhewopar, where the office of police stands, contains 125 houses, huddled together, and buried in a thicket, the remains of a hedge, by which the town was defended. The only house that is tiled belongs to a chief of the Sirnet. No other place deserves the name of a town.

Gnaula.—None of this division is subject to inundation, nor does it contain any remarkable lake nor marsh. It is entirely overwhelmed with trees, partly spontaneous, partly plantations, and among these wind narrow lawns, very poorly cultivated. There is no house of brick. Three houses with mud walls have two stories, but are thatched; and two of one story are tiled. Of the remaining huts, which are all thatched with grass, 15 parts have mud walls, and one part walls of hurdles. Gnaula, where the officers of police reside, contains about 140 huts, not one of which is tiled, nor has two stories. Even the mud castle of the high-born chief consists of thatched huts, surrounded by a ditch and hedge. The town of Gnaula is so surrounded by bamboos and trees as to be with difficulty accessible. No other place can be called a town.

At the convent in Rampoor is a brick chamber, where some images, adored by the sect of Rama, are disposed. They are worshipped by many, although there is no great assembly. Almost every village has three open places for the worship of destructive spirits. One is dedicated to the deity of the village, a low god, whose priests are of the dregs of impurity. The second is dedicated to the spirit of some Brahman, who has died a violent death. The third is dedicated to Kali, and has been erected in consequence of the English government, she being considered by the Hindus as the protecting deity of that nation.

Gopalpoor.—Between the Koyane and Sarayu, the country is subject to inundation, and is bare and dismal, much of it

1.

Base of a Pillar.
(at Sarayat.)

2.

Called "Kali."
(at Sarayat.)

3.

Palata.

4.

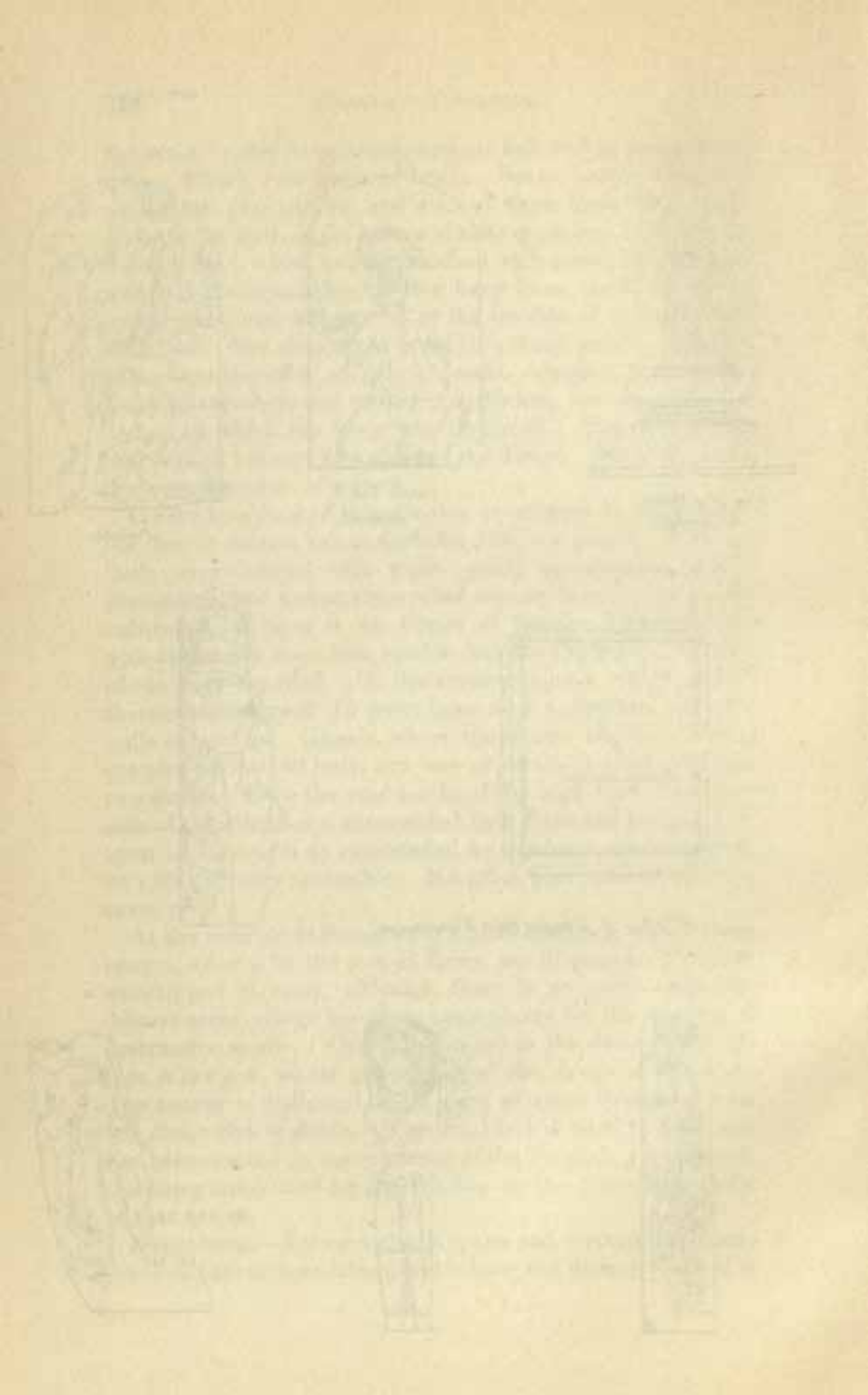
5.

Nos. 5. 6. 7. 8. Images from Banarasiya.

6.

7.

8.



being waste, and overgrown with withered reeds. On the left of the Koyane, the country looks better, there being numerous plantations, and much of the waste land is covered with short grass. There are some small woods, but much stunted, and there is a good deal of poor land, covered with thorns. There are many small pools, and old water courses, very useful for agriculture, but by no means ornamental. Gopalpoor contains about 150 houses, two of them of brick, and several of them tiled. It has been fortified by a rampart of earth, and a bamboo hedge, now ruinous. Shakpoor contains 250 houses, no other place deserves the name of a town. Two houses of brick in Gopalpoor belong to the chief of the Kausika tribe. There are ten houses of two stories, with mud walls, of which one-half is covered with tiles, and one-half with thatch; $\frac{1}{16}$ of the huts have tiled roofs, and all have mud walls. All the thatch is grass.

There are the ruins of about 100 petty forts (Garhi or Kot), which were built by different chiefs of the Kausika tribe, but were finally destroyed by Major Rutledge. The only remain of antiquity at all remarkable is at Dhuriyapoor, on the left bank of the Koyane. It is said to have been the abode of the chief prince of the Tharus. Afterwards to have been occupied by the Bhars, and finally by Nara Chanda chief of the Kausika tribe, and the traces of three successive ruins may be distinguished. The ruin, which may be attributed to the Tharus, as most usual with those of that people, consists merely of a large space elevated very high above the country, and composed of broken bricks. The elevation here is less extensive than several others that I have seen; but a large part may have been removed by the river, otherwise I should not think it suited by its size for a royal abode. Its southern extremity has undergone no alteration from the works of subsequent chiefs, nor is there any trace of a ditch round it. On a corner of this is a small temple of Siva rather ruinous, but without any appearance of considerable antiquity, and covered by a dome in the Muhammedan style; but the image would appear to be very old, as notwithstanding its simple form, it is very much decayed. It is therefore probably coeval with the Tharus. On the upper end of this ruin, and farther north along the bank of the river, the Bhars have constructed a fort, which extended about two-thirds of a mile

along the river, and has been narrow to the south, but wide towards the north, unless part has been carried off by the stream, as is probable. The southern end, built upon the ruin of the Tharus, has had a rampart of brick, with a ditch between it and the northern end, or town, which has been only fortified by a ditch, and rampart of earth. This is the largest place attributed to the Bhars that I have seen in this district, and has probably been their capital, rather than that of the Tharus. Their most powerful chief, however, probably resided far east at Gar Samaran, in the district of Saran. The castle of the Kausika chief has been built within the ruin of the citadel of the Bhar, and has consisted of mud walled buildings, surrounding two courts. It is totally ruined.

SANICHARA.—The banks of the Ghaghra are subject to inundation, and in many parts are barren or poor sandy swells covered with tamarisks or thorns. Even where the soil is good, they are rather dismal, being bare of trees, and a good deal being waste, and covered with withered reeds. The higher parts, in their centre, contain two long stunted forests very ugly, but the remainder is beautiful. Towards the east end of the division the plantations are too numerous, and there is a good deal of waste land, but towards the west the country is well occupied, and the plantations are moderate. Intermixed with the mango, they contain many Mahuya trees and bamboos. There is no house of brick; but 35 houses have two stories with mud walls, 10 of them covered with tiles, the others with thatch; 300 mud walled huts have tiled roofs. Of the remaining huts, which are all thatched with grass, three-fourths have mud walls, and one-fourth has walls of hurdles. Sanichara, where the officers of police reside, contains only 60 or 70 houses buried in a thicket. Hariharpoor contains 150, Mehesong 150, and Gaighat 115. Three ruined strongholds are the remains of the fastnesses formerly occupied by the Suryabangsi chiefs, to whom the country belonged. That at Mahauli was for some time the chief family residence, and has been erected on a heap of brick rubbish, said to have been an ancient seat of the Tharus. The modern fort was surrounded by a rampart of brick, within which have been several buildings of the same material. It was deserted 30 or 40 years ago in consequence of a great sickness in the family, supposed to proceed from

divine anger. The place is surrounded by forests, as a defence against the Muhammedan cavalry.

MAHUYADABAR—Very much resembles Sanichara, that is, it has a bare sandy tract on the side of the Ghaghra, and several stunted forests in the centre, and along the northern boundary. The whole, however, is as well cultivated as the western parts of Sanichara, and the plantations as moderate as there, although many still are superfluous. There are many small pools, and one of some consequence named Chanda Tal,* which at the end of the rainy season is reckoned 1½ coss long, and one broad. The Raja has in his house one room of brick. There are 100 houses of two stories with mud walls; 70 are covered with tiles, and 30 are thatched. There are 200 huts with mud walls and tiled roofs. Of the remainder, all thatched with grass, 31 parts have mud walls, and one part walls of hurdles. Mahuyadabar is a scattered place buried in plantations, but contains 200 houses, many of which are tiled, and some have two stories. Piparaich contains 200. Ganespoor 200, many of them good. Part is surrounded by a rampart of earth, a ditch, and bamboo hedge, and is still occupied by many houses of a younger branch of the Gautamiya chief's family, although the property has been alienated. Nagar contains 100 houses, among which is that of the Gautamiya chief. The whole is defended like that of his kinsmen, and the defences are in good repair. Uji contains 100 houses. Kaptangunj has only 25 shops; but it is a small military station, and the residence of the native collector of revenue.

KHAMARUYA entirely resembles Mahuyadabar, except that it has scarcely any forests, and that in place of one great lake it has several, which, although very long, are quite narrow, so that they seem evidently to have been channels of rivers. The most remarkable are at Hyderabad, Panchos, and Sisauni. These are called Jhils. The person called Raja has a small brick house of two stories. About 100 houses of two stories have mud walls, but only two are covered with tiles, the others are thatched. Only 15 mud walled huts are covered with tiles, which the people here still consider as unlucky. Of the remaining huts 31 parts are

* *Tal* generally signifies a marsh, and *Jhil* a lake.—[ED.]

thatched with grass; and one part with rice straw; 15 parts have mud walls, and one those of hurdles. Khamariya, where the police officers reside, including an adjacent market place named Khankala, and a hamlet called Chhauni, does not contain more than 100 huts. Amorha, which is about a mile distant, and Sekundurpoor contain each about the same number.

There is a very long winding canal, extending from near Amorha to Rupnagar, another seat of the Suryabangsi family, who long held the vicinity. It is said to be 1½ coss long, and is about 30 yards wide, but in many places is nearly obliterated, and bears every mark of high antiquity, while there are on its sides several heaps like the ruins of old buildings, but very much reduced by the action of time. The Raja attributes the work to a person of his family named Radal Singha, but it seems much too old for his time. In digging on the north side of this canal, the Raja's grandfather discovered an image, which has been placed in a mud walled hut, called the lord's house (Thakurvari), and is grotesquely clothed, being now considered as the family deity. It is a complete image, and not a carving in relievo as usual in Hindu images; nor has it any attendants (see *Plate 7, fig. 3*). It is about the human size, nor have I before seen any such. The Raja says that its history previous to its being discovered by his grandfather is totally unknown; but the priest calls it the keeper of Bali Raja. Bali was the son of Birochana, the son of Prahrada, the son of Hiranyakasyapa, the son of Kasyapa. Bali was father of Banasur, who was killed by Krishna, while Bali was driven to hell by Vamana, the incarnation of Vishnu, and son of Kasyapa, and therefore great grand uncle of Bali. These anachronisms probably arise from many omissions in the collateral branches of Kasyap's descendants, while the family of the moon, to which Krishna belonged, is detailed at full length. Bali however was of such consequence, that, after an incarnation of Vishnu sent him to hell, it was necessary for so great a deity to remain there and watch him; and the priest alleges that this image represents that incarnation. It has however no resemblance to the other images of Vamana that I have seen, either when represented as one of the 10 Avatars, or as Gadadhar, by which name he is also called, on account of the arms which he carries. This however may

be the true form of Gadadhar, as those so called in Behar seem to me to have been improperly named. The priest farther says that this image was placed here by Ambarisha, a king of Ayodhya of the family of the sun. The Moslems destroyed the temple, and threw out the image, which was afterwards found by a potter, and placed where it now is by Ranjit Singha, uncle of the present Raja.

Although the chiefs, who have of late held the country, call themselves Suryabangsis, and claim a descent from the family of the sun, they admit that their ancestors had been long driven to the west, and that on their return they found the country in possession of the Bhars. A heap of ruins, containing, it is said, about $\frac{5}{8}$ of an acre, is attributed to this people. The Suryabangsis after their return had many small strongholds all destroyed by Major Rutledge, and none of them are now worth notice.

Vazirgunj very much resembles in its appearance the last two described. The banks of the Teri, like those of the Ghaghra, are low and bare; the northern skirts are covered with stunted forests, and the great intermediate space is tolerably cultivated, and has a superfluity of fine plantations, although it is not so much overwhelmed as many parts of the district are. Long narrow pieces of water are very numerous, and highly advantageous to the cultivator. Many of them are shallow, and covered with weeds, but three near Vazirgunj are deep and clear. They are in the shape of crescents, and render the vicinity very fertile and beautiful, on which account the Nawab Vazir had on their banks a hunting seat and garden, which are still kept in repair, although they have not been visited since the country was ceded to the English. In a country where the arts are so far behind, although not grand, these works are very ornamental. Except this seat of the Nawab's there is no house of brick; 125 houses of two stories have mud walls, 25 of them are tiled and 100 thatched. Of the huts $\frac{1}{3}\frac{1}{2}$ part has mud walls and tiled roofs. All the others are thatched, but $\frac{3}{3}\frac{0}{2}$ have mud walls, and $\frac{1}{3}\frac{1}{2}$ have walls of hurdles. The only thatch, as usual in this district, is grass. Vazirgunj, so called from the neighbourhood of that prince's seat, contains 114 houses. Shahgunj 115, and Namti 103. These are the only places in the division that can be called towns. The chief place of worship among the

Muhammedans is the monument of Katila near Vazirgunj. Katila or Hatila was sister's son of Musaud Gazi, a chief in the army of Mahmad of Ghijni, and sister's son also of that bloody zealot. Musaud obtained martyrdom, and is buried at Baharaich. His nephew also became a martyr, having been mortally wounded in combating the infidels on the spot where the monument in this district stands. He was buried with his uncle at Baharaich, at no great distance in the dominions of the Nawab Vazir. The monument here is built of brick, and in good repair, but it is rude, and by no means so ancient as the time of Hatila. It was probably erected by the Vazir, who built the hunting seat, I believe the late Asfud Doulah. About 1000 people assemble on the day of the saint.

The monument is seated on the corner of a ruin, apparently of great antiquity, the whole being reduced to heaps of rubbish. The Fukir, who has charge says, that it was a fortress belonging to the Bayes Rajputs, to whom the country now belongs, and that Hatila was wounded in storming the place. These Rajputs however say, that it is only five or six generations since they came to this part of the country, having then left Bayeswar, their original seat, between Lakhnau and the Ganges, in consequence of a famine. They attribute the work to the Tharus, nor has it any appearance of having been a fortress, but seems rather to have been dedicated to religion; its present name is Asokpoor. There seem to have been many small buildings scattered in a line of about 500 yards in length and 150 in breadth from north to south. The principal heap is near the west end, and has probably been a solid temple, having left a conical mound without any cavity in the centre. A little east from thence is a smaller heap, on which remains a large Lingga, round which, within these hundred years, a wall has been built, but it is not an object of worship, and a wild fig having taken root on the Lingga, will soon cover it. When that tree decays, the Lingga will probably be discovered, and then may be more fortunate in obtaining worship, should the great god continue so long in fashion. About a mile from this ruin, and probably connected with it in the same manner as the ruin near the temple of Buddha at Kasi, and that near the Dewhara of Matakumar at Kesiya is a conical heap of rubbish, on

which there is another Lingga that has of late become fashionable. The Mahanta or chief of a great convent at Setubandha Rameswar, near Cape Comorin, moved probably by weighty arguments sent from hence, gave notice through the Ramanandis of Ayodhya, that he had discovered the efficacy of bathing in Parwatikund on the side of Mahadeva Jhil, one of the lakes near Vazirgunj. The first assembly took place this year in Jyaishtha, and amounted to 5 or 6000 people. After bathing in the Kund, the pilgrims worshipped this Lingga. The flock do not know how the Mahanta came by his knowledge, nor does it enter into their imagination to doubt what he says, nor to inquire into the circumstances.

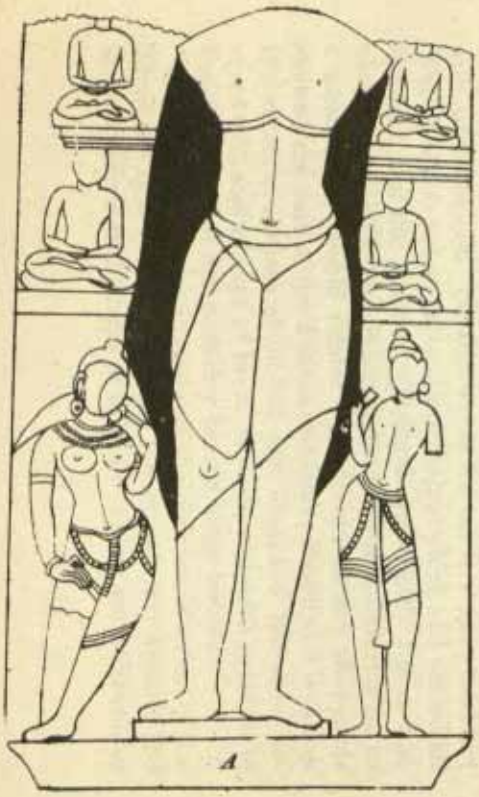
At Nagoya is a place dedicated to the goddess (Devi), where in the Autumnal Dasahara many people, chiefly Rajputs, offer sacrifices of buffaloes and goats. A Brahman is priest. Every old mauza has a place dedicated to its deity; but, although there is a Brahman attached to each village, he does not attend this low place, but the cobblers act as priests, and the Brahmans are content with a share of the profit. Many mauzas have also a place for the worship of the ghost of Ratna Pangre, a Brahman. Besides the ruin at Asokpoor attributed to the Tharus, I saw another, said by some to belong to the same people. It is called Gauradihi, or the ruined fort of Gaura. It is very trifling, and situated on the north side of Vazirgunj. Others allege that it belonged to Achal Singha, a Kalahangsa Rajput, which I think is the most probable opinion, as it resembles the works of the present Rajput chiefs, that is, it has been a slight rampart, and ditch, surrounding a few small buildings of brick, and mud walled houses. The rampart, ditch, and a few heaps of bricks remain. After the Tharus, the country belonged to the Dom or Domkatar tribe. The chief of this tribe is said to have lived at Domdiha, in the N.W. part of the division. The ruin of his house, for it has no appearance of having been a fort, occupies a roundish space, about 600 yards in circumference, and consists of brick rubbish, forming an elevation tolerably level above, and covered with trees. It has every appearance of great antiquity, and entirely resembles several of the ruins attributed to the Tharus. A small tank, a little west from the heap, is also attributed to the Dom Raja, whose name tradition has not preserved. The Dom were succeeded

by the Bhars, who have left no traces. Then came the Kalahanga tribe of pure Rajputs, who were expelled by the Visens from Gandha, a large Pergunah in the Nawab's country, on which account this tribe called their new acquisition Gandhahakaraj. When Major Rutledge took possession of the district, this tribe and its vassals had about 100 petty forts, all of which except a mud castle belonging to a Kanungoe, were destroyed. No one durst inform against this scribe, the office which he held rendering him master of the country.

NAWABGUNJ.—This division is entirely confined to the town of Nawabgunj, which, according to the officers of police, contains 1059 houses. Nawabgunj was founded by Suja ud Doulah, and its situation was judiciously chosen on the edge of the country subject to inundation, and opposite to Fyzabad, his capital city. It served therefore as a mart, where all the farmers from the northern districts of his country might bring their grain, and dispose of it to the merchants of Fyzabad, who carried it across the various branches of the Ghaghra, which here may be said to occupy a space of about four miles in width. This trade is still carried on with great spirit. The town extends about $\frac{1}{3}$ of a mile each way; and, as usual, has very narrow crooked streets. The place, like all others near Ayodhya, swarms with religious mendicants, and the necessitous poor are numerous. It contains four houses of brick; 250 mud walled houses of two stories, of which 200 are tiled, and 50 thatched; about 500 tiled huts, and 300 that are thatched, all with mud walls.

MANIKAPOOR—Is entirely exempted from inundation, but it contains several small marshy lakes. The most considerable is at Manikapoor, and, the water opposite the town being pretty deep and clear, it looks well from the old castles also of the Raja being on its banks. A narrow forest winds through the division, and connects itself with one of great length, that runs along the banks of the Bisui and Koyane. Until the establishment of the English government, this forest had been long the resort of robbers, and the family retreat of the Raja, who was generally refractory. Besides this forest, the country is overwhelmed with plantations of Mahuya chiefly, and trees of the same kind are scattered through many fields; but, the intermediate spaces being well cultivated, it would be very beautiful, were not the houses uncommonly wretched.

1.



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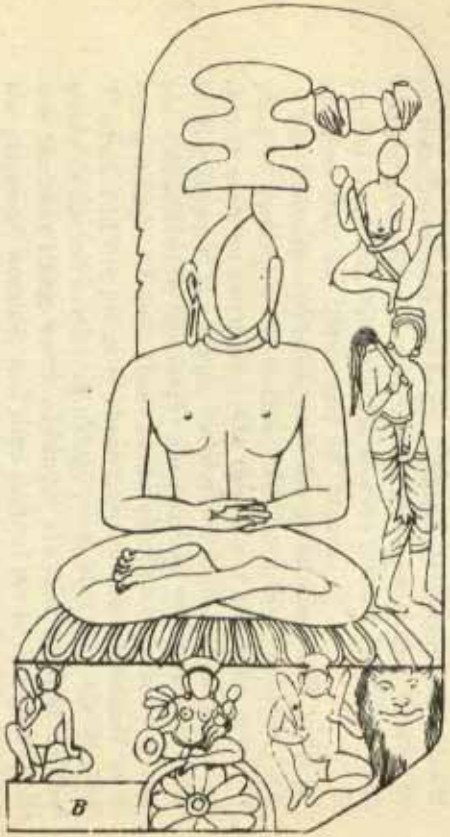
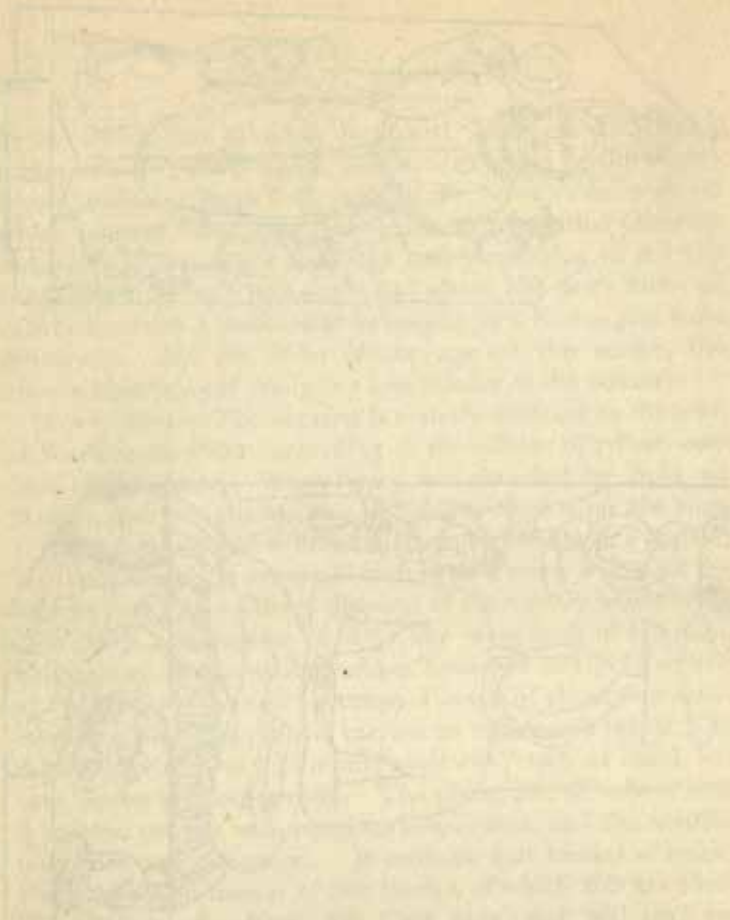


3.

Images from the Ruins at Kaleya Old Temple near Parrauna.



On the bank of the lake at Manikapoor, the Raja had two castles, with buildings in both of brick, and of a considerable size, although only one story high. The works have been dismantled, and the hedges, their principal strength, cut down. The buildings in one are entirely ruinous, and those in the other are not in good condition, although the Raja sometimes occupies them; but he lives generally in the forest, and his father lived there entirely. He is there building a small brick house, in imitation of those used by the English. There are 35 houses of two stories, with mud walls; ten are tiled, and 25 are thatched. Ten mud-walled huts have tiled roofs. All the remainder are mud walled, and thatched with grass; 25 of them have wooden doors. Manikapoor contains only 90 houses, and suffered much during different sieges, which the castles sustained, when the Rajas were refractory. Bhetuwara contains 150, and Bidwangar 125 houses.

The Muhammedans are very few in number, and have no place of worship worth notice. Nor have the Hindus any one that attracts an assembly. On the side of the lake opposite to Manikapoor, is a lingga, surrounded by a wall, as is also a place dedicated to (Bhawani) the goddess, which is near, and has no image. I went there in search of an old abode of the Tharus, and the priest of these temples offered himself as a guide to the curiosities, thinking, probably, that his charge was the only thing worth visiting. He took me first to the the places of worship, and then desired me to dismount, and pray to Bhawani. I said, that I never prayed to that deity, on which he turned round and said, then worship Siva. When I replied that I never worshipped that god either, he stared with astonishment. He afterwards led me to a petty mud fort (Kothi), which belonged to a late Rajput chief, and denied all knowledge of the Tharus. Being disappointed, I gave him nothing, and he left me muttering, no doubt considering me as a most unreasonable infidel. A decent farmer afterwards showed the ruin of the Tharus residence, Basgit as it is called. It consists of a space about 400 feet long, and 100 wide, covered with small heaps of brick rubbish, without any traces of fortification, and has probably been a large house.

At Hatni, in the east corner of the division, is a ruin of the Tharus. It is on the skirts of a forest, and may contain 150 acres, covered with heaps of bricks. There are no traces of

fortifications. Offerings are still occasionally made at a place (sthan) dedicated to the keeper of the gate (dwarika) of Hatni, but there is no image.

At no great distance east from Hatni, is Gopha, another old ruin of the Tharus. This is similar to Hatni, being a space covered with heaps of brick rubbish, without any traces of fortifications, and covered with trees so thick as to prevent me from tracing its extent. It was said by the people of the vicinity, to be about 5000 cubits round. At Khejuri, 3 coss west from Manikapoor, at Kopa N.W. 3 coss, at Mahewa, $2\frac{1}{2}$ coss W., at Satya, 4 coss W., and at Kahowa, 5 coss W., are said to be similar monuments of the same people, but I had no opportunity of examining them. After the Tharus, this country was subject to the Bhars, who have left no traces behind. Then came the Bandhulgotiya Rajputs, who were succeeded by the Visens. Both these had many petty forts, all now destroyed. Several of them, until the English took possession harboured notorious robbers, chiefly illegitimate branches of the Raja's family.

SALGUNJ—Is exempt from floods, but contains many long, narrow, and shallow pieces of water, highly favorable for agriculture. The whole northern boundary is skirted by a forest, forming a part of the very long wood, that runs along the Bisui and Koyane. The remainder is tolerably occupied, and the plantations are somewhat moderate, and consist chiefly of the Mango.

There is no house of brick except some thatched huts in a village near the old ruin of Kotkas, which affords abundance of the material. Twenty-six houses of two stories have mud walls. Only one of them is tiled, the others are thatched. There are 10 mud walled huts having tiled roofs. All the other huts are thatched, a few with straw, but by far the greater part with grass: $\frac{3}{4}\frac{1}{2}$ parts have mud walls, and $\frac{1}{4}\frac{1}{2}$ part walls of hurdles. Lalgunj, where the officers of police reside, has no market, and only a few shops with 35 houses, chiefly of cultivators. The name implies the fine market town, and was given to it by some Nawab, who intended that it should be such; but he entirely failed in his attempt at improvement. Its original name was Virpur. No place deserves the name of a town.

There are Dihis or ruined abodes of the Tharus at Nagra

Bujruk south a little from the Thanah, at Patijiya Bujruk west 1 coss, at Dewgang south 2 coss, at Kotkas north-east 3 coss, and at Gurgang south-east 1¼ coss. The three chiefs, who lived at Patijiya or Patiyari, at Kotkas, and Dewgang, are said to have been the most considerable. The ruin at Patiyari is a very considerable elevation of brick rubbish, which I judged by the eye to be 400 feet long, 200 feet wide, and 12 feet high. The people in the adjacent village say, that it contains 25 small bigahs, which would give an area of 202,500 square feet, in place of the 80,000, that I reckoned by looking at the place, so that I was probably much mistaken. It has every appearance of having been one edifice, nor is there the smallest trace of its having been fortified. Like most of the old abodes of the Tharus it stands by the side of a small marshy lake, which may formerly have been a tank. A small mosque, now in ruins, has been built on the heap, and near it is an old well with some traces of a cistern; but these probably belonged to the mosque. On the east side of the heap a fortunate scribe, about 50 years ago, discovered a Siva Lingga, which he, as well as his neighbours, some way or other, knew to have come there spontaneously in the most remote ages of antiquity. Whether or not it had escaped the notice of the Tharus is uncertain; but, where it stands, there are no traces of any old temple. The scribe on so happy a discovery surrounded the image with a wall, planted a mango grove, and dug a well. Notwithstanding all these circumstances not above 200 people assemble on the Sivaratri.

Katkas seems to have been a quadrangular brick castle, about 140 yards long by 120 wide, and it has been surrounded by a ditch, except towards the west, where there is a small marshy lake. On the outside of the ditch are many bricks, but these are probably the ruins of modern villages, built from the old materials, as I see is still the practice. The elevation of rubbish is at least 16 or 17 feet perpendicular height, and has evidently formed one edifice. About 200 yards east from it is a small tank, on the north side of which have been buildings of brick; and on its east side is a Siva Lingga, said to have belonged to the Tharus.

Dewgang, the seat of the third great chief of the Tharus, is of a roundish form, and about 230 yards in diameter, but

at least 20 feet in perpendicular height. There is not the smallest trace of fortification. It contains fewer fragments of bricks intermixed with the soil than is usual in the ruins of the Tharus, which in general consist chiefly of bricks reduced to small fragments; and its surface is covered with fragments of earthenware, as is usual about native villages I presume, therefore, that its elevation is owing to some village having been built on the spot, and that the ruin of the mud walls of the village conceal the bricks. Some deep excavations have been made, I suppose in search of that material. On the heap has been erected a small brick mosque now ruined; and south from it is a small square tomb, covered by a dome, and containing a man's grave. Where it stands, are the foundations of several brick buildings, on a level with the surface. Whether or not these belonged to the Tharus is quite uncertain. Although these are said to have been the abodes of the principal chiefs, some of the other ruins are no way inferior; and, although Dewgang is only two coss from Lalgunj, two other great buildings have intervened. Gurgang has been an edifice of a quadrangular form, about 230 yards long and 160 wide. Nagras has also the appearance of having been a single edifice of a roundish form and of about 350 yards diameter; so that, allowing the building to have been quadrangular, and the ruins in falling to have spread considerably, we cannot allow that the building has been less than 600 feet square.

The Tharus, according to tradition, were expelled from hence partly by the Domkatars, and partly by the Bhars, and these again were driven out by the Kalahangsa Rajputs, to which tribe the present Raja belongs. The most remarkable place of Hindu worship is in a small marshy lake at the old seat of the Tharus called Gurgang. It is said to be mentioned in the Ramayan of Valmiki, that Dasarath the father of Rama, while lying in wait for game near a river, shot Sravan the son of Andhak Muni, mistaking him for a deer or wild beast. Andhak, although a Muni passing his time in silent contemplation of divine things, was of low degree; but being very holy, and withal rather irascible, he cursed the king of Ayodhya, who had killed his son, and in consequence Rama and Lakshman the king's sons passed 14 years in the woods, where they had many troubles. About

10 years ago it was somehow discovered, that in the Tharus old lake called Gandar Jhil in the vulgar language, there is a deep pool, and that it was there that Dasarath killed Sravan. It has also been discovered, that this had been the place where Gandharba, another silent contemplator, was wont to pray. On these accounts about 500 people assemble to bathe in the pool on the new moon in Magh. The claim to Gandharba Muni may be very good; but in the legend of Valmiki, there is a strong circumstance mentioned against this being the place where Sravan was killed; for it is there stated, that the unfortunate affair took place on the Tamasa, a river, which passes Azemgar, and is called Tangus (Tonse R.) in the language of men.

Dumuriyagunj.—A little of this division along the banks of the Rapti and Ami is subject to inundation; but it is too narrow to produce much effect on the appearance of the country. There are seven or eight marshy lakes; but the only one, that is considerable, is the Pathra Jhil in the north-west part of the division. It is 1 coss long, and $\frac{3}{4}$ coss wide. There are three considerable forests; one much stunted, running along the southern boundary, and two more stately on the banks of the Rapti. The remainder of the country is beautiful, with more cultivation than is usual in the northern parts of the district, but less than near the Ghaghra. The plantations, although in part superfluous, are somewhat nearer the bounds of moderation than usual in the centre of the district; and, except the woods, much of the waste land is clear pasture, while the remaining smaller portion is covered with long harsh grass. There is no house of brick; but 225 are of two stories with mud walls, and $\frac{1}{32}$ part is thatched with rice straw, while the remainder is thatched with grass.

Dumuriyagunj, where the police officers reside, contains 175 huts, very poor, but forming a straight wide street. It has been surrounded by a ditch, rampart, and hedge of bamboos, now neglected. It is finely situated on the banks of the Rapti, but does not possess one boat, except such as are used for ferries. Banpoor contains 100 poor huts. Wasa, where the Kazi resides, is not a market town, but contains some good tiled buildings. The same is the case with a very large village named Halawar, which is also occupied by

Muhammedans, chiefly the descendants of the saint from Arabia.

At Bharatbhari is a tank, where about 4000 bathe on the day of Rama Navami, and the full moon of Kartik. There are several tanks near this place, and adjacent to them is a considerable ruin. The people at Dumuriyagunj told the Pandit of the survey, that this belonged to Bharatbhari a Tharu, but the people on the spot told me, that it had been the abode of Bharata the brother of Ramachandra, and it is possible, as the Tharus assert, that both may be correct, and that the family of the sun were in fact of this impure tribe. The people, however, who called it the house (Vari) of Bharata were of the lowest order; but these often retain traditions better than the more learned, who are apt to be misled by modern legends, of which the vulgar are entirely ignorant. The ruin is a large heap of brick rubbish, of a very irregular form, but extending about 400 yards from north to south, and 350 from east to west. There have been some detached buildings, especially one of considerable dimensions towards the north-west, and the sacred tank is at a little distance towards the south-east. The great mass has evidently been a very large house, palace, or castle, with several small tanks encroaching on the sides, but no traces of a ditch. Owing to the space occupied by courts, or to the falling in of very large apartments, the surface is very uneven, although I could not trace any symmetry of form, or remaining walls; but so little soil covers the bricks in many parts, that my elephant could not walk on it without much difficulty. The elevation in some parts seems to be still about 20 feet perpendicular. The tank, in which the people now bathe, seems to me modern; for, as it retains its shape entirely, I do not think that it can be above two or three centuries old.

At Hathsuri, in Sangskrila Hastisunda, or the elephant's trunk, is another ruin attributed to the Tharus. It is a heap of brick rubbish about 220 or 230 yards square, and has no traces of a ditch. About the middle a circular heap rises considerably higher than the remainder, and has probably been a temple. About 100 yards east from this ruin, are some heaps of brick rubbish, on which are two Linggas, which have been surrounded by a brick wall. The people of the adjacent village, who are Muhammedans, attribute the

whole to the Tharus. About two years ago an Atithi seized on the Linggas, which until then had no priest. He has not procured as yet any assembly, nor has he indeed discovered anything remarkable about his images; but he is in the simplicity of youth, and as he grows older, will probably have at least a dream.

At Yamahana near Bhanpoor two images were discovered 10 or 12 years ago, in ploughing the field of a Brahman, who immediately dedicated himself to religion. On going to the place, I found that the field had been long cultivated before the images had been discovered, and a suspicion no doubt arises from this circumstance, as it it is only just possible, that the plough should have always missed them before, and hit them at the time when they were discovered. My suspicions were excited by the conduct of the discoverer, and of an old woman who lives with him. They were exceedingly agitated, and would scarcely answer any question, but talked incessantly, and rather incoherently about their discovery, which they called Rama and Lakshman. The images were clothed, and in a dark place, so that from their appearance I could draw no conclusions; but the people in the vicinity even seem to be suspicious, and the Brahman as yet has reaped little benefit from his discovery.

At Pengriya an image less liable to objection was found in September 1813. It is a stone containing the image of a prince or god with four attendants, and resembles those called Vasudev in Behar, only the hand, which has the mark of the lotus on its palm is turned up, in place of being held down. It was discovered by some children at play on the side of a tank, among a small heap of bricks, that had been there from time immemorial, and in which the foundations of a small temple about 12 feet by 20, may be traced. This heap was called Ṣamayasthan, but the people of the village had no tradition concerning the person by whom the temple was built or destroyed, nor was it a place of worship, although Samaya is one of the tutelary deities of the low tribes most commonly worshipped in this district, and is said to have been a deity of the Tharus. It must also be observed, that a chief of this people resided at Hathsuri near Pengriya. There would be therefore be some reason to suspect that this image, resembling one of the most common in all old ruins; and called

Chaturbhuja Lakshmi Narayan, Gadadhar, Vasudev, &c., is in fact the Samaya Dewata of the Tharus. The name implies the deity of the seasons, time, or opportunity. In the present system however, a goddess presides over the seasons (Kalarupini). Vishnu is also called Kalarupa; but although Kala and Samaya have the same meaning, he is never, I am told, called by this latter name; yet some of the images like Samaya have the 10 avatars of Vishnu as ornaments. A Ramanandi of Ayodhya, having heard of the discovery, appropriated it to himself, has placed it in a hut, has anointed it with oil, and adorns it daily with flowers. He has not yet attracted many votaries, but is an active, diligent man. There are several old forts which belonged to the Kalahangsa Rajputs, when they held this division; but they have been petty works, and are entirely ruinous. The same is the case with some built by the Sirnets, who are now called Rajas.

BALTI.—None of the district is subject to be regularly flooded. There are 10 or 12 marshy lakes, but none of them remarkable. The extensive forest on the banks of the Koyane runs through the middle of the division. A great part of it consists of plantations that have run wild, and it occupies a great extent. The remaining part of the country is beautiful, but loaded with useless plantations, and a large proportion of it is waste, partly covered with short, and partly with long withered grass. There are two houses partly of brick, one belonging to the Raja, and one to a kinsman. The former is included in a very sorry mud-walled castle; the other I did not see. There are of 110 houses of two stories, of which 10 are tiled, and 100 thatched. All the huts have mud walls, 10 are tiled, the remainder is thatched with grass.

Basti contains about 500 houses, and is surrounded by a ditch, and bamboo hedge about half-a-mile square. In this area are several empty spaces, and the Raja's mud castle takes up a considerable portion, so that the houses are much crowded, and the whole is more sorry than any place of the size in the district, and the people seem in the most abject state of poverty. Pakoliya contains 100 houses, and is the only other place, that can be called a town.

About a quarter of a mile south from the town of Basti, at Manhan, is a ruin attributed to the Tharus. It consists of a heap of rubbish about 200 yards in diameter, and very irre-

gular in form and surface, without any traces of a ditch. On the top is said to have been a Lingga, but some time ago it disappeared.

At the west end of a marshy lake called Bhwilatal, about 15 miles west from Basti, is another ruin attributed to the Tharus, and called by the same name. It is a heap of rubbish of a roundish form, and about 1,200 yards in circumference. Its elevation is considerable, and very little soil is mixed with the bricks, of which it chiefly consists. The tops of the walls of several chambers may be traced on a level with the present surface, and these probably show that the building has been a house, and not a temple as the chambers are small. On the south side of the heap, adjacent to a tank nearly obliterated, there projects from the rubbish about $2\frac{1}{2}$ feet of an octagonal stone pillar, much weather-worn, and having its sides alternately wider and narrower. It is called Sivawa, and is considered an object of worship. On a small heap of rubbish between the above-mentioned tank, the great ruin, and the marshy lake, are two places of worship. One dedicated to an anonymous Muhammedan martyr (Bhuila Sahid) has no tomb, but images of potter's ware are placed under a tree to obtain his favour. The other is a Lingga called the Bhuileswar, and with the whole ruin, and a choked well is attributed to the Tharus. North from the great heap are two smaller ones quite detached, but at a small distance.

About three quarters of a mile north-east from Basti is another ruin attributed to the Tharus, and called Laknaura. It may be 300 yards in diameter, but of very little elevation, whether from having originally consisted of a number of small buildings, or from many of the bricks having been removed, I cannot say. About 1000 yards beyond this is another ruin attributed to the same people, and called Barawa. Its diameter is smaller, but the elevation is more considerable, although it contains more earth than usual. On it is a Lingga very much decayed. About two miles beyond this, north and east, is another ruin called Arel, and attributed to the Tharus. It is about 300 yards in diameter, but is higher than Laknaura. Some deep and large excavations have been made into it, probably in search of bricks.

Besides these I heard of ruins attributed to the same people at Naringau, north-east from Basti three coss.

The Kalahangsa Rajputs, who now hold the country, had built about 100 forts, many of which had gone to ruin, when Major Rutledge took possession, and destroyed the remainder. The chief seat of the tribe is said to have been in the woods about seven coss north-west from Basti. It was called Salanagar, but the Muhammedans changed its name into Munsurnagar in honour of Munsur Ali Khan, father of Suja ud Doulah, and Vazir of the empire. The place has since been entirely deserted.

MAGAHAR.—Towards the Rapti this division is low, but tolerably well cultivated. The higher parts are very much neglected, and a great deal is occupied by woods, that extend along the Ami, and Budh rivers, and at Magahar, extend to a great width, having been there enlarged by numerous plantations, that have run wild. Except in these woods, which are mostly stunted, the high land is beautiful, but very poorly cultivated. It has however numerous fine plantations, and most of the waste land is under short grass. A great part of the lake called Bakhira Jhil is in this division, but I shall describe it in the account of Bakhira. There are, however, a good many small sheets of water, the most remarkable of which is Marartal, between Bakhira and the Rapti. In the rainy season it is reckoned to contain about 2000 acres, but two-thirds of it dry up in time to admit of their being cultivated. The Kazi has two houses partly of brick. That at Magahar consists of many small brick huts scattered in disorder, partly tiled, and partly thatched, and surrounded by a ruinous brick wall, with many projecting corners and loopholes for defence. It is very slovenly, and even ruinous, as are also a pretty large mosque, that serves as a chapel, and a family burial place, both near the house. Twenty houses of two stories have mud walls, and tiled roofs; and 50 huts with similar walls are roofed in the same manner. The remainder is thatched with grass and $\frac{3}{4}\frac{1}{2}$ parts have mud walls, and $\frac{1}{4\,2}$ part walls of hurdles. Magahar contains 370 houses, and is a poor scattered place Mehedawal contains 500. Rudhauli 100. There are market places; but 19 places, which have no market, contain each about 100 houses.

At Magahar is a tomb of Kavir, whom Abul Fazil calls the unitarian; and it is difficult to say, whether he was a Mu-

hammedan or a Pagan, as I shall afterwards have occasion to explain. The present buildings were erected by Nawab Fedi Khan, who about 200 years ago was superintendent (Chuklahdar) of Gorukhpoor. They are in very good repair, but are not large, and are totally destitute of elegance. The place, where Kavir was buried, is under the charge of a Muhammedan disciple, whose ancestors have held the office ever since the funeral; while the monument of the first Hindu Mahanta, which contains his ashes and unburnt bones, is under charge of his successor. Both are objects of worship, each person taking the offerings that are made at the place, of which he has charge. About 5000 assemble annually at a fair (Mela) and there are many occasional visitants.

The Sirnet Rajas for some time resided in a fort immediately west from Magahar, and seem to have founded the town. The fort was in the usual style of a quadrangle defended by a ditch, rampart of earth, and bamboo hedge; but has contained some brick buildings, and it is said about 16 acres of ground. It is dedicated to Samardhir, but has long been totally ruinous. It is said, that the place was formerly occupied by the Tharus, and then was called Ghanasyampoor. What was shown as the situation of this place, appeared to me some natural swellings west from the Sirnets fort, nor could I trace anything like what is usually seen about the ruins attributed to the Tharus. Under a tree is a place called the Thakur-dihi, or the high place of the Lord, where offerings are still made, and the Lord is supposed to have protected Ghanasyampoor, but tradition is silent concerning his name. About the Sirnets fort, and from thence through the town to the tomb of Kavir, there are places containing brick rubbish, which, if ever the Tharus resided here, must be the remains of their town; but this rubbish may be also the fragments of buildings erected since the place was called Magahar.

Bakhira.—A small part of the long forest on the banks of the Ami is in this division. None is subject to be regularly flooded, but a fine lake occupies a considerable part of the whole. About a half however of this piece of water is in Magahar. At Bakhira it is usually called Bakhira Jhil, by which name it is best known to Europeans; but in Magahar

they call it Barachi; and the late Nawab Vazir, who used frequently to hunt on its banks, called it the Moti Jhil, or pearl of lakes. It is certainly the finest piece of fresh water that I have seen in India; but it will not bear a comparison in beauty with European lakes; for, being fed chiefly by the rains, it suffers a great diminution in the dry season; and, although a large space is always free from weeds, the water becomes very dirty and rather offensive from the immense flocks of aquatic birds by which it is covered in winter. The whole in December may be about seven miles long, and three broad; but a large part, on the north side especially, is shallow, and covered by reeds and other aquatic plants, through which a canoe can pass only in certain narrow crooked lanes as it were. Towards Bakhira however there is a very large space so deep that few weeds reach the surface, and the plantations on the bank are uncommonly fine and numerous, so that the appearance from thence is very beautiful, and is enlivened by numerous fishing canoes and vast flocks of various water fowl. The division, exclusive of the woods, is for this district tolerably cultivated; but the plantations are rather extensive, although not so overwhelming as in some parts. There is no house of brick; six houses of two stories have mud walls, and of these one is tiled; the others are thatched. There are 50 thatched huts with hurdle walls; all the others are built of mud; 15 of them are roofed with tiles: the others with grass, which indeed is the only thatch used. Bakhira contains 250 houses surrounded by a ditch, rampart, and bamboo hedge, still very inaccessible, although not in repair; no other place deserves the name of a town.

There are eight Linggas. The most celebrated is Kopeswarnath, near an old ruin, attributed by some to the Dom or Domkatars, and by others to the Tharus, who preceded that tribe of military Brahmans. The ruin is in the style of those attributed to the Tharus, being a large heap of brick rubbish, without any traces of a ditch. It is about $\frac{1}{3}$ of a mile in diameter, and very irregular in its shape, having many projecting corners. Its S. W. quarter is very high; but in other parts it is low, and north from it broken bricks are scattered to a considerable distance on some high land, although they do not form heaps. In that direction there probably have been some small houses, while the great mass was the chief's

castle. This ruin is called Kopa. A little way east from the heap is the temple of Siva, which is evidently quite modern. It is a small cubical building, covered by a dome, in the Muhammedan style, and stands at the west end of a tank dug by that people, its longest diameter being from east to west. Except the name Kopeswar (the Lord of Kopa) there is nothing to denote a connection with the ruin, although the image may be old enough. About 200 votaries assemble on the Sivaratri; and still fewer attend the two Linggas at Bakhira. At Manggalpoor, was the residence of the Raja, whose garden was destroyed by a wild boar, as I have mentioned in the account of Basti. The Raja was naturally angry, and, seizing a spear, slew the boar. On his way from the pursuit, he met many women celebrating a festival, in which a thread is tied round the wrist, as in the marriage ceremony. The Raja joined innocently in the ceremony; but, when he returned home, his two wives thought that he had taken a third sharer in his bed, which they considered quite superfluous, and one of them, Chola devi, in her anger, broke the thread, on which, the goddess, in whose honour the thread had been tied, turned the face of the violent lady into the form of a sow's. On this, Chola devi retired to the woods, but, after some time spent in prayer, was cured by Anggira Muni. The people of Bakhira, far from admitting the petty pool of Basti to have been the object of the boar's depredations, contend that their great lake was the garden which this animal destroyed, and on its bank they show the place where Manggal built a Ghat or stair. An attempt was therefore made to bring the assembly to that place, and, about four or five years ago, some people assembled, but they have ever since failed. In the year when they were successful, there had been a severe epidemic, of the small pox, and the women who play Mahamaya, had been induced to represent the place as holy.

The Rajputs had several strongholds, now entirely ruinous. The most remarkable is at Gosiyarikhas, where Siva Singha, a younger brother of the Amer family, and grandson of the elder Jaya Singha, for some time resided. He married a daughter of a Sirnet chief, and afterwards returned to his native country, relinquishing an estate which had been given him by Madhav, his father-in-law.

Bangsi.—There are said to be 87 marshy lakes in this divi-

sion, but the largest does not exceed 400 acres, and, although they might be of the greatest advantage to agriculture, they are overwhelmed with weeds, and are disagreeable objects to view. About a tenth part of the district is flooded every rainy season, is considered useless by the natives, and in the dry season, is exceedingly dismal, being covered with withered reeds, among which are scattered small trees of the Gardenia uliginosa, a most ugly plant. A very large and stately forest of Sakhuya and other valuable timbers, occupies a great extent on the banks of the Buri Rapti, and there is a long stunted wood on the boundary of Dhuliyabhandar. The remainder of the country is planted to superfluity, but very poorly cultivated, the plantations equalling in extent ¼ of the fields, the waste spaces between which are much more extensive than both; and are partly clear, partly covered with dismal withered long grass, and partly occupied by ugly bushes and thorns. In Bangsi, part of a brick house which belonged to a former Raja, still remains, and is occupied by the native collector. The Raja's present abode consists of several mud walled quadrangular towers, of two stories, and covered with roofs somewhat after the Italian shape. These towers are joined by huts of one story, with windows towards the interior. Before the principal gate is an area, through which the street passes. It is surrounded by mud buildings, some of them two stories high. These are accommodations for the Raja's officers and servants. There are in all 200 mud walled houses of two stories, all thatched with grass. All the remainder consists of mud walled huts, which are all thatched in the same manner, except five that are covered with tiles, but these are considered as unlucky. Bangsi is situated on both sides of the Rapti, the Raja at present occupying the northern bank, and the officers of government the southern. It is a very sorry place, although on both sides it may contain 600 houses.

The chief remains of antiquity is Kathela in the centre of the great forest, on the southern bank of the Buri Rapti. It is said to have originally been a seat of the Tharus. After which it became the chief residence of chiefs called the Kathela Rajas. They are supposed to have been Rajputs; but no one of the family remains, and they appear to have been totally exterminated by the Sirnet chief, who took the

place. The Kanungoe however and Dumbar Khan, the most intelligent Hindu and Muhammedan at Bangsi, agree, that the Kathela family, having offended the goddess of their city (Kathela devi), was by her converted into stones, and that these still remain in their original forms. I presume neither had ever visited the place. It seems to have been a town with many buildings of brick, and small tanks; but no traces of fortification; and appears to have extended more than a mile each way, although I could not fully trace its outline. The brick buildings are reduced to mere heaps; but the bricks are not so much broken as in the ruins usually attributed to the Tharus, and they are quite in a different style. The ruins of Tharus usually consist of one great mass like what may be supposed to have been the remains of one great building, with some small heaps adjacent; but Kathela consists of many small heaps scattered at irregular distances over a great extent of ground. There are few stones remaining. One, which is a flag smoothed on one side, and cut into mouldings on the edges, is placed with one end in the ground, and is worshipped as Kathela Devi, the goddess who turned the inhabitants to stone. Many offerings of potter's ware are placed round; for it is supposed that no cowherd nor woodcutter could safely enter the forest without procuring her favour by such an offering. The Bhars of Sanauli are the priests, from whence perhaps it may be inferred that the Rajas of Kathela were of this tribe, which is generally allowed to have succeeded the Tharus. Near this stone, on the side of a tank, are the foundations of two small temples, the chamber in each of which has been only a few feet in diameter. In one is placed part of an image called Bhawani (goddess); but it is the head and breast of a male, so far as can be judged from what remains, similar to those which in Behar are called Vasudev, &c. The fragments worshipped in the ruin of the other temple are so small that it is impossible to say what they have been intended to represent. On a heap of brick, some way distant from thence, is lying a stone spout, which terminates in a crocodile's head, very rudely carved. It probably served to convey out the water used in washing the image that stood in the temple, on the ruins of which it now lies. All the people however with me worshipped it by

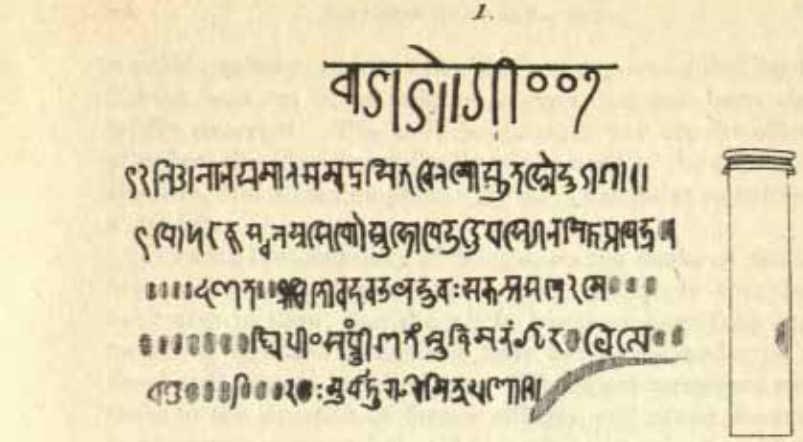
prostration, and by touching it with their foreheads. The night before they had been grievously alarmed by a tiger.

After the destruction of Kathela, the Sirnet built a large mud fort at Sanauli in the same forest. It has had a deep and wide ditch, and a strong rampart; but within there was no considerable building. The town however was large, and has contained some buildings of brick; but it has been long deserted, except by a few Bhars, who cut wood. The family seat was afterwards removed to Bangsi in the open country. They first built a house of brick on the south side of the river, and seem to me to have chosen for the situation a ruin of the Tharus, although no tradition of the circumstance remains, and the heap of rubbish on which the town stands is usually attributed to the decay of the Raja's buildings. It is only however 50 or 60 years since the house was deserted, and some walls and even chambers remain entire, and are still inhabited; but all these, as well as the town, have evidently been built on the heap of rubbish. The Rajas were terrified from the south side of the river by the ghost of a Brahman, and went to their present abode already described.

The village of Sarayat, about 10 or 11 miles north from Bangsi, stands on a heap attributed to the Tharus, but very small, and not clearly marked, the quantity of rubbish visible being trifling. At the south-end of the village is a Lingga very much decayed. Under a tree in the village are some stones. One seems to have been the base of a pillar (*Plate* 8, No. 1,) very much weather-worn; two are square flags with a hole in the centre of each; and a fourth contains a female figure (*Plate* 8, No. 2,) called Kali. She is seated, has only two arms, and seems to be playing on the musical instrument called Vina, and ought therefore to be called rather Saraswati. At the north end of the village is a Lingga, surrounded by a wall and probably modern; at least it has not suffered from the weather. Neither the Pandit of the survey, nor I could learn any tradition concerning these images, which we met with by accident.

DHULIYABHANDAR.—This was formerly a large jurisdiction, the officers of police residing at Rehera, between two estates or Tuppahs called Dhuliya and Bhandar; but these having been seized by the Raja of Gorkha, the Thanah was withdrawn to Mahadeva, where it now remains, and has under it

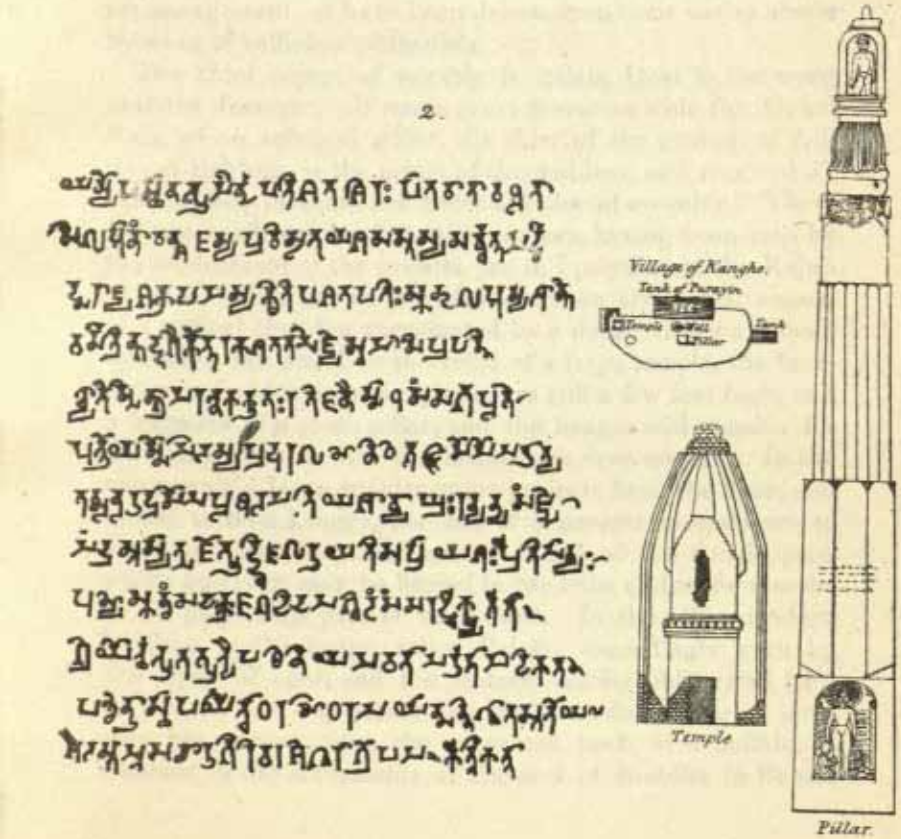
1.



Temple at Bhagalpur.

According to Lakshmam, the first line is in Sanskrita, & he thinks belongs to some Nastik or heretical sect. The four other lines in the same character are not Sanskrita nor Hindi, and he thinks that they must be in the vulgar language of the time.

2.



a small territory, which, when the country was ceded by the Nawab, was but in an indifferent state, and has been since totally deserted. The only inhabitants now are the officers of police, the illegitimate family of the head of the convent at Bakhira, and a man employed by the Thanahdar to cultivate a garden.

Towards the boundary of Bangsi, on the banks of the Jemuyar, there is a long narrow forest. Except in this there are traces to show, that the whole has once been fully occupied, and that the plantations have been very moderate, for these still remain in full vigour. There are numerous small tanks at the situation of former villages, and round these are some scattered trees, but seldom such as bear fruit. All the rest of the country is covered with reeds, which when I saw it, where withered and dismal, well suited to bring to recollection the miseries of thousands, who have perished from mismanagement, or have been driven from their native abode by want of sufficient protection.

The chief object of worship is Palata Devi in the wood near the Jemuyar. It was a great favourite with the Gulmi Raja, whose spiritual guide, the chief of the convent of Atithis at Bakhira, is the priest of the goddess, and received 17 Mauzas free of rent, but these are now of no value. There are two small temples, but quite modern, having been built by the predecessor of the present priest, I presume at the Raja's expense. They are in the Muhammedan style, that consist of a cubical chamber surmounted by a dome. They are small buildings, but stand on the ruins of a large temple, the foundations of which in some places are still a few feet high, and a fragment of a stone pillar, and the images still remain; for there is no doubt, that the images are very ancient. In the one temple a large angular stone projects from the floor, and is said to be a Lingga, nor has it a greater resemblance to anything else; but there are no traces of the female part, which however, may be buried in the ruin under the temple, as the projecting part is very short. In the other modern building is the image called Palata, exceedingly worn by the lapse of ages, and the features totally obliterated (*Pl.* 8, No. 3.) It represents the goddess destroying a man, who has sprung from the truncated neck of a buffalo, so common in the monuments of the sect of Buddha in Behar.

Before the two modern temples, at the limits of the ancient building is a tree, under which are portions of two broken Linggas. At each Dasahara there is an assembly, but that in autumn is trifling, while in spring the multitude is very great, and remains nine days: 3 or 400 shopkeepers or hucksters attend, and I have heard the number of votaries reckoned at 50,000. Many buffalos, rams and goats are offered.

About four or five miles east from Mahadeva I saw two elevations somewhat like the ruins attributed to the Tharus, but containing fewer bricks. They were called Trupasandihi and Trupasandihika Jhunga, the latter word signifying a grove, for the ruin is covered with trees. On this latter is a small conical heap of bricks, which has evidently been a temple, and on its ruin have been placed two Linggas, which it probably once contained. On Trupasandihi, or the high place of the worshipper of three gods, there are in fact three Linggas placed under a tree. They are exceedingly weather-worn, and one of them, on the side of the phallus, has a human face. Besides these there are many fragments. Among them, I thought I could trace the Chakra and head of the mace with two of the hands of the image, which in Behar is usually called Vasudev, &c.

There are the ruins of some petty forts, erected by various Rajas and thieves, especially one at Musharoya, about two miles from Mahadeva, which was a strong hold of the Bangjara tribe, when these predatory merchants were in the habit of plundering Bangsi, Satasi, and Parraona.

Lotan.—A considerable portion of this division is liable to be annually flooded, and is very dismal being very poorly cultivated, and the waste produces only long harsh grass, which early in the dry season is withered. Forests occupy a very large proportion, especially in the south and east parts of the division, where there is one of very great extent, that contains some large timber. A small one towards the north-west on the Telar is much stunted. The clear part of the division about Lotan and Kharati, has once been fully occupied; but many people have lately deserted it, and the plantations are equal to almost a third of the fields that are now cultivated. No house is built of brick nor tiled, but there are 10 mud-walled houses of two stories. Of the huts 15 parts have walls of mud, and one part walls of hurdles; but these

are always plastered with clay on one side, and sometimes on both. All the thatch is grass. Lotan, where one set of the police officers resides, contains only 70 huts, very poor. Kharati, where the other set resides, contains 150, several of two stories, and the whole rather more comfortable. No other place deserves the name of a town.

There are three petty forts built by different Rajput chiefs contending for power, and now entirely ruinous. And the only remain of antiquity worth notice is at Banarasiya in the north-east corner of the division surrounded by forests. I could not conveniently see it; but sent some people to draw what was remarkable; and from the plan it will appear, that the fort is but modern, being a small quadrangle with round bastions at the corners; (*Plate* 8, No. 4,) but there are in the place some broken images very much weather-worn. Among them may be evidently distinguished a Nrisingha, a Buddha, and probably one of those which in Behar are called Vasudev, &c. (*Plate* 8, Nos. 5, 6, 7 & 8.)

Pali.—This is a jurisdiction of a reasonable size, and compact form. Pali, where the officers of police reside was formerly a town which had a fort and castle, belonging to the Chauhan chief of Butaul and Palpa; but this has gone to ruin, and the town in the rainy season is deserted by all except the police officers, who retire to sheds erected on wooden posts to protect them from tigers. In the fair weather 10 or 12 traders come to deal with the people from the mountains, and occupy mud-walled huts. The other habitations, chiefly in villages belonging to the Tharus, are thatched huts with walls made of small stakes of interwoven bamboos, or of reed hurdles, but not plastered. The huts of the Tharus have straight ridges, and in general are much wider, and longer than those of the other natives; but one hut usually serves for the whole residence of a family, which in the southern parts of the district would have three or four huts round a yard. On one side of the hut is usually a garden neatly fenced, and containing tobacco, mustard and a few plantain trees. The Tharus keep, cows, buffaloes, sheep, goats, fowls and pigeons, and this live stock occupies an open end of their hut, separated from the dwelling apartments by an hurdle wall. All the northern boundary of the division is covered by a stately forest containing many Sakhuya trees,

and on the bank of the Tinay this forest extends far south. There is also a thick forest in the southern part of the division between the Payas and Rohini. The remainder would appear to have been once cultivated; but the large space between the Danda and Rohini would seem to have been deserted before the English took possession, and this in consequence of wars between the Chauhans and Sirnets, which raged about 20 years ago. This part of the country is very dismal, being overgrown with withered reeds on the lower grounds, among which are many small tanks with a few scattered trees on their banks. The higher parts are covered with clumps of young Sakhuya. The plantations of fruit trees have been entirely destroyed. The remainder of the country looks better, although there is very little cultivation; but it has been lately deserted, and the plantations remain, nor have the reeds acquired the same ascendancy, so that many fields are still clear pasture.

Near one of the lately deserted villages I observed a small temple of Siva, still having the appearance of being perfectly recent; and at Pali, Mahadatta Sen of Palpa commenced a temple, but it was never finished, nor any image placed in it. Every village had a low deity, usually Samardhir, whose priest was a cobbler, and some of these are still worshipped. Each had also its place for appeasing a ghost of the sacred order, chiefly Tulasi Sukla. Besides the fortified house at Pali, the Chauhans had several petty forts, built by their servants or officers, but now entirely ruined, and never of any consequence.

NICHLAUL or NACHLAWALI—Is a jurisdiction of good size. The Kazi of Gorukhpoor held the southern part of this division as usual by hereditary right; and, as the person who held the northern part chose to adhere to the Raja of Gorkha when that prince seized on a part of the country, the remainder has been annexed to Gorukhpoor.

A large island in the Gandaki is subject to be flooded, and is overrun with reeds and tamarisks. Much of the land towards the north is very low, and during the rainy season is subject to be flooded partly by the rain water lying long, and partly by the swelling of the torrents. This is very fit for rice, but it is thinly inhabited, and looks very dismal, being covered with long withered grass, among which in some

places are scattered ugly trees: on the higher parts however are a good many plantations. Near the hills of the north the country is covered with fine forests, adjoining to which, on the bank of the great Gandaki, is a thin wood consisting almost entirely of Sisau. South from thence, and adjacent to Nichlaul on the east, is a very large forest, chiefly however stunted, and containing many mimosas, especially the Catechu. Opposite to this, on the west of Nichlaul, but at some distance, is another forest, in which there is some Sakhuya trees, but chiefly small. The country south from these forests and Nichlaul is clear, and planted with fruit trees sufficient to serve 10 times the present inhabitants, although these are much more numerous than they were of late, many having retired from the northern parts of the division, in consequence of the disputes with the Raja of Gorkha.

There are two houses of brick belonging to the Kanungoe, and eight houses with mud walls have two stories, three of them are tiled, and five thatched. Four mud walled huts are covered with tiles; all the other huts are thatched with grass, ten parts having mud walls, and six parts those of hurdles. Among the latter are some Tharu villages; the others belong chiefly to new settlers, who have not yet determined on a fixed residence, but are ready to move if any increase of rent is demanded. Nichlaul or Nichlawali is a very sorry place, although it contains 200 huts. It formerly had much trade in grain, but that has failed, in consequence of the country to the north having been deserted. Near it the Rajas of Palpa or Butaul had a mud fort and castle, a very sorry work entirely ruined. Maharajgunj, the only other place that deserves the name of a town, contains 125 huts.

The chief object of Muhammedan worship is the monument of Sunduli Mudar Shah. It is situated on a hill which overhangs the large Gandaki, and the building is very petty. The festival lasts for some days before the Sivaratri, and about 2000 usually attend, but several of these are Hindus. They offer copper money and handkerchiefs, which the keeper takes. Last year the people of the Gorkha Raja began to collect, and allowed the keeper nothing; but some police officers from Nichlaul arriving, the mountaineers desisted, although they did not restore what they had taken. The keeper says that he is the 18th in descent from the per-

son who first held the office, and, if this saint was the person named Mudar, who flourished in the time when Timur invaded India, this would give 23 years for each generation, which is a reasonable allowance, where people marry so early as is usual in India; but that saint is generally allowed to be buried at Mukunpoor, and is called Budiuddin, while the keeper calls his saint Sunduli, and alleges that he is buried here. This however is probably a mere pretence, for he admits that his saint first came to Mukunpoor from Lahus, his native place, and then came here by the way of Butaul. On his arrival he dug a pit, in which he as usual fasted 40 days and nights; after which he died.

Madana Sen, the Tharu prince, is said to have had a house at Kanaha on the east side of the Gandaki, some way above Sivapoor, and in the country now seized by Gorkha, so that I could not examine the place. His wife called Rani Karnawati is said to have lived on bad terms with him, and chose for her residence the top of Maddar hill. There is there indeed the ruin of a small brick building like a small fort; but it could never have been intended for the residence of either a lady of rank or garrison, as there is no water near. It is probable that the chief residences of Madana were at the town of Madanpoor in the Gajpoor district, and Hetampoor in Belawa: but it is very likely that he might have had a house at Kanaha, to which he might retire in the favourable season, to enjoy the most magnificent scenery of that vicinity: and it is possible that his lady may have erected on Maddar hill a place, from which she might occasionally enjoy one of the most magnificent prospects that nature affords. As besides the tremendous peaks of Emodus on one hand, and the immense Gangetic plain on the other, this hill overhangs all the deep recesses and shaggy mountains through which the different branches of the Gandaki force a way.

Several other places in this division are shown as the ruins of forts, which belonged to Madana and Karnawati, but they are very inconsiderable, and at two of them, Sivapoor and Bahuyar, small forts of brick were lately built by Hathi Ray, a slave of the Palpa Raja, who having rebelled, held the country for some time. Around the modern fort Sivapoor, however, are lying many stones, which are said to have belonged to the building of Karnawati. In the account of Par-

raona I have mentioned the temple said to have belonged to this prince's spiritual guide, who, according to the tradition in both places, was a low fellow of the Musahar tribe named Rasu (amorous). As might be expected however from his name, if well applied, he was a great favourite of the goddess, who used frequently to appear to him. The Raja being exceedingly desirous of obtaining a view of her heavenly beauties persuaded the priest, while in his presence, to repeat the forms of prayer, which procured him the transporting sight. As he repeated the awful words her hand appeared issuing from his head, and he fell dead. The Raja was seized with madness, and soon killed himself, and the kingdom departed from his family and tribe, and was seized by the Bhar named Varaha Deva, who probably resided occasionally at Kathela in Bangsi, and Dhuriyapar in Gopalpoor; but the principal residence of this dynasty would seem to have been Garsamaran. His tribe, when driven from thence, would appear to have resided near Ramnagar in the district of Saran, until the Chauhan Rajputs seized on their country, part of which they still hold. These Chauhans and their servants, and the Sirnets with whom they waged frequent wars, have built several forts, all now in ruins, and unworthy of notice.

CHAPTER IV.

POPULATION, DISTINCTION OF CLASSES, MANNERS, DISEASES, COSTUME, ETC.

The estimate of the number of houses in the towns of Gorukhpoor and Nawabgunj has been taken from an account given by the officers of police, and does not appear to me liable to any considerable error. I have from thence calculated the number of people in the same manner, as from the number of people in Shahabad I calculated the number of families. In the other divisions my native assistants with a good deal of pains took an account of the number of traders and artists, which has been implicitly followed. In order to form an estimate of the other classes of society, as in the districts hitherto surveyed, I consulted many intelligent persons concerning the quantity of field that one ploughman usually labours. This however I must observe is generally very small, and is perhaps underrated, in which case the number of cultivators and gentry will be less than I have stated; but I have no means of calculating how far this may be the case. The number of ploughmen having been ascertained, I have endeavoured to allot to each class the proportion of ploughs which its members hold, and thus I procured an estimate of the number of the lower tribes of cultivators. The higher tribes or gentry I have calculated from the proportion which they are said to bear to the cultivators. Having thus procured the number of able bodied men, I have as formerly made an allowance for the females and infirm or young males. Near the Ghaghra, where the climate is uncommonly healthy, I have allowed 100 able bodied men for 425 people, in the middle parts of the district, as about Gorukhpoor, I have allowed 100 for 450, and towards the hills, where the country is more unhealthy, I have allowed 100 men only in 475 persons. Here, as in Behar and Shahabad, the people are divided into four classes.

The 1st, called Ashraf and Bhalamanush, forms a kind of gentry, who in this district far exceed any reasonable bounds,

so that by far the greater part are in a miserable state of ignorance, and many in great indigence. It is only some among them called Durbaris that can face the judge, collector, or such great personages. A great many called Gharaiyas never, if possible, venture into such presence, and when they do, seldom find utterance; but if they are able to speak at all, it is in a roar like a bull's, they being mere clowns. None of them will labour for hire; but almost all have farms, and by far the greater part do every kind of labour in their own fields, except reaping and holding the plough, both of which are considered as so highly discreditable that no Brahman nor scribe can here be induced to perform them, and very few even of the Muhammedan gentry or Rajputs will condescend to this degradation; by far the greater part even of these would rather perish of hunger. About 800 families are engaged in commerce, and 100 as artificers or artists; but they are allowed by all to be Ashraf.

Until the English Government these higher orders possessed almost the whole lands in property, and the whole leases; for neither the artists, traders, nor other low tribes were permitted to cultivate the earth, except as servants. It seems to have been more owing to this than to the form of government, although that was far from good, that the country became depopulated, the Company's provinces in the neighbourhood affording abundance of lands for such of the low tribes as chose to emigrate. The removal of this privilege, since the establishment of the Company's government, has given very great disgust to the higher ranks, who are a good deal discontented; but it attracted a good many low people from the countries remaining to the Nawab, until this prince has granted them similar indulgences. The Muhammedan gentry consists as usual of Saiuds or descendants of the prophet, of Sheykhs or persons of Arabian extraction, of Moguls, of Pathans, and of persons dedicated to religion (Fukirs) or poetry (Bhats). Even in the short time, however, that has intervened since the English took possession, the insolent pride of Hindu caste has acquired such an ascendancy, that all the Pathans, Bhats, and Fukirs, who hold the plough, which is the case with many of these orders, have been excluded from the rank of Ashraf; but I have thought, that such an unjust distinction would only lead to

confusion; as no one dares exclude from the rank of gentry the Rajputs or other Hindus of rank, who have wisely undertaken this valuable kind of industry. The Hindu Ashraf or gentry consists of Brahmans and Rajputs, both exceedingly numerous, and the former very proud, of Bhats or parasitical poets, of musicians (kathaks), of Khatris and Agarwalas engaged in commerce, and of Kayasthas or scribes. The numbers of the Khatris and Agarwalas are very inconsiderable, and although they are merchants, they are not included among mercantile tribes. There are besides a good many (in all, including the Agarwalas and Khatris, 800 houses), Brahmans, Muhammedans, Rajputs, and Kayasthas, who although in fact traders, are included among the gentry, and have in the Appendix been admitted as such, so that on this account the actual number of traders is 800 houses more than mentioned in this document, and on another account, as will be afterwards mentioned, it requires a still greater augmentation.

The low mercantile tribes which form the second class are here called Baniya or Bukal, and very often both words are united in one term. A good many have now small farms, which they cultivate with their own hands in the rainy season, when commerce is nearly at a stand. This class should in fact be augmented by 800 families, who, although in reality traders, are by all included among the Ashraf or gentry; and it would also require to be augmented by 1080 families of Telis, who carry on trade; but they have also oil-mills, which their women manage, so that each of these families trades, and at the same time manufactures. I could not mention them in both classes, without increasing the population; and, as the proper duty of the tribe is to express oil, I have included the whole among manufacturers. About 220 other families of manufacturing tribes and an equal number of agricultural castes, are engaged in commerce; but as this is their chief employment, I have included them among the traders, while I have included among the artists still more of the mercantile tribes, who live by manufacturing, especially the Kalwars, who distil, and who amount to about 760 houses.

Although the third class composed of artists, is in many parts considered as abundantly distinct from the others,

there is no word appropriated to express it, and in some parts both traders and artists are included in the common name Alhurf. The term Pauniya is applied only with propriety to express the blacksmith, carpenter, barber, washerman, and shoemaker, attached to the manorial establishment. Many of them have small farms, which one person of the family cultivates, while another works at his trade. Their women are hired to weed and reap.

The duty of ploughing and reaping, which is that of the fourth class, is considered as exceedingly mean, and so discreditable, that the term Chasa is rejected by them, and they are called Grihasthas or inhabitants, and Khetihars or men of the field. Since they have been permitted to farm lands, many, who were not involved in debt, refuse to work for the higher classes, who in some parts, being exceedingly numerous, have been under the necessity of procuring labourers from the countries which are more populous; and I heard it alleged, that the number, which comes from the Nawab's country during the rainy season is very great, and may amount to 54,000. These have not been included in the population, any more than the soldiers of the regular army, and their followers. Parraona is the only part of the district that has a superabundance of labourers, and, although there is still much land waste in that division, many people go from thence to Munsurgunj for service.

On these grounds I have taken the number of inhabitants at 1,989,314 (see Appendix), and, by following the same plan as in Shahabad, I find, that these will occupy 277,099 houses. It must be observed, that the number of houses, belonging to each class, does not give a fair view of the number of persons respectively belonging to each. The families of the gentry are considerably larger, and those of the artificers and traders considerably smaller, than the average proportion. The population, which I have assigned, amounts to 269 persons to the square mile, which in Europe would be considered as a great number; but it is very low, where almost the whole soil is capable of giving at least one crop of grain in the year, and where the people live almost entirely on grain. The whole field now actually cultivated has been estimated at 2417 square miles, which will give rather

more than 2½ Calcutta bigahs for each person, nearly the same proportion as in Behar, because in the 2½ allotted there for each person, there is included the ground occupied by houses and plantations, while here the 2½ bigahs are all field. The number of men said to be absent in the regular army amounts to 248, which can produce little or no effect on a population so considerable.

A great proportion of the Rajputs, military Brahmans, and Pathans, is willing to serve as irregulars or messengers, and until of late were at all times ready to draw their swords in the disputes of their chiefs, both with each other and with their government; and a good many of them had predatory habits. The latter have been considerably repressed, nor does any robber of consequence now lurk in the country. Neither does any chief presume now to resist the civil authority; but they are still apt to decide disputed boundaries by the sword, and several engagements have of late taken place, although such violence is much less frequent, and is carried to a much smaller extent than it was in the Nawab's government; with which it did not seem to be an object to preserve the peace. So far as I can learn, it was not usual for the government to interfere, either to prevent or to punish the feuds between the chiefs, unless one of the parties paid for assistance, in which case it was given, more however in the manner of an ally than in that of the sovereign of both parties. The chiefs, and most natives of rank, of the military tribes at least, seem very much to regret this change in the administration of affairs; and it seems in fact to have been much less fatal to their interests, than the endless litigations, in which they are now involved, and in which they vent their mutual heart-burnings and ancient feuds. The whole number of men born in this district, who are ready and able to enter into at least irregular military, or predatory service, may amount to 29,000, of whom 2778 are employed here, and 833 in other districts, while not above 260 strangers have found their way here from other places. This no doubt somewhat reduces the population. The greater part of these are provided with sword and target, and a good many with matchlocks, but few go abroad armed. The number of penmen born here employed in other districts (330) rather ex-

ceeds those strangers employed here (233); but in so trifling a number as to produce little or no effect on the population, although their remittances may be of considerable value.

The manners of the women in general are very strict, and the men are jealous. People of severity complain that since the English government there is more laxity among the women than formerly, the husbands being afraid of making such severe examples, in cases of frailty, as were formerly usual; for with whatever was done the Nawab's government did not interfere. At Gorukhpoor the example of the refugees from the hills who have fled to escape the violence of the Raja of Gorkha, seems to have had a still greater effect, than the interference of our courts; and a good deal of intriguing prevails, especially among the women of the mercantile tribes. Many of the mountain beauties have a good deal of the Chinese or Tartar countenance, which seems to me to be admired by the natives more than their own regular features, a taste probably introduced by the Moguls, and spread, by the usual imitation of the great, even among their Hindu subjects.

The Rajputs here being of high birth, are often courted as sons in law by those in the east, and receive large dowers with their wives. As they scorn to give their daughters in return, they find it difficult to procure husbands of a suitable rank; and I am credibly informed, that several of the higher families were in the habit of putting their female children to death, when born. As our courts would be apt to give them much trouble, should such a practice come to light, it is said, that they have of late desisted from this cruel practice; but in its stead have adopted one, if possible, still more barbarous. It is alleged, that they give the infants too little milk, and thus occasion them to linger, and perish from want of adequate nourishment. It is scarcely possible to conceive,* that a mother could be induced to join in a practice so repugnant to the ordinary feelings of humanity; but it must be recollected, that they are brought up with the highest notions of pride, to the stern dictates of which they often sacrifice themselves on the burning pile. The great proportion of Hindus of high rank occasions many young widows, who cannot marry a

* The History of Rajpootana unfortunately proves it to be true.—[Ed.]

second time, and this is no doubt some check on population. The young widows of the low ranks usually become concubines.

Inoculation for the small pox has as yet made less progress than in Bengal; and in some places is scarcely known; but in general it seems to be rather on the increase, and it is said, would be more common, were it not for the difficulty of procuring operators, all of whom come from the east. It is evident, that the Muhammedan faith has here had a tendency to check the practice, as in the divisions, where this religion has become most prevalent, the practice has been the least extended.* About the capital the surgeon has vaccinated a few, although the people there entirely reject inoculation for the small pox, nor do they seem at all aware of the advantages of vaccination, nor has any native begun to operate with this disease. Fevers seem upon the whole to be more and more numerous in proportion to the vicinity of the hills, and in the three northern divisions the people have a sallow colour and weak appearance. The whole rainy season is there very unhealthy, but the autumnnal epidemic is in all places the most severe, and the vernal, attacks mostly children. It is said, that of late the fevers have more frequently than formerly been accompanied by visceral obstructions. Except in towns, where there are physicians, the only remedy used in fevers is an abstinence, during which the patient is allowed only a very little water. Few modes of treatment seem more successful. The ordinary fevers are of the remitting form, and last from two to ten days. Some of a slight nature are called cold and hot, Sardigarmi, and require little or no attention. The people allege, that they are also liable to slight febrile attacks, if they omit for some days to eat before 10 o'clock in the forenoon, especially near the equinoxes. This kind of complaint is called Kharai, and is accompanied by headach and bleeding at the nose.

Fluxes are more common in spring than in autumn, and are pretty frequent, although far from fatal. Like the vernal fevers they are most common among children. Cholera (Pangchak) is not common. The febrile complaint called

* Owing to the extreme length to which the doctrine of predestination is carried by the Moslems—[Ed.]

Nakra very seldom occurs, and in most parts is said to have been totally unknown until of late. The fever accompanied by tumefaction of the maxillary glands in many parts of the district is not known; but in Sanichara, and some other places, I heard of it; and it was said to prevail chiefly in the end of October and beginning of November, and to be attended with little danger.

Both kinds of leprosy are pretty common, and the Kor, or Korhi, that in which the joints fall off, is said to be on the increase. The people here do not separate the diseased from their families, and some of them continue to live with their wives, and beget children, who seldom escape the disease. Although in general they are not exposed to want, a good many of them, in order to expiate the sin, to which their disease is supposed to owe its origin, put themselves to a voluntary death. Some go to Ayodha, and more to Prayag, and throw themselves into the holy stream; while others to whom a distant journey would be inconvenient, throw themselves into a pit filled with fire. The white leprosy would not appear to be hereditary, nor is it beheld with such abhorrence as the Kor, so that the affected, seldom, if ever, destroy themselves, although it is considered as a mark of divine anger. It is commonly called Sapheda and Charakh.

The swellings, which affect the legs (Filpas) &c. are not common; but the swelling on the throat, (Ghegh) affects many. In some divisions this disease seldom or never occurs, in others it is very common, but it is not always, that it prevails in similar situations; for instance in Munsurgunj and Gorukhpoor the swelling in the throat is more common than in any place in the district; but is very rare in Bhewopar on the opposite bank of the Rapti. It must also be observed, that in Bhagulpoor and Gopalpoor, where the swelling in the legs, &c. is most prevalent, the swelling of the throat is not at all common. On the banks of the Gandaki the latter disease is said to affect crows, kites and dogs as well as the human species, but I noticed no instances of the kind. In some places it was said, that the swelling has disappeared, after the patient had removed from a place subject to the disease, to one exempt from it. Although, upon the whole there seems reason to think, that the remote cause of this disease has some connection with water springing in alpine

regions; yet in Khamariya I found it attributed to drinking the water of a lake at Hyderabad, which seems to have little or no connection with any stream coming from the northern mountains.

Rheumatism is rare, nor did I hear of any that had the species of lameness called Kungj, which is frequent in Behar, Patna, and Shahabad. On the bank of the larger Gandaki, however, there is a peculiar disease called Baudh, which seems somewhat analogous. The persons who are affected, are incapable of speaking distinctly, or of working hard; but, although in all respects rather imbecile, they are not destitute of understanding like the idiots of the alps. Unfortunately they by no means enjoy the same favour, and many of them are common beggars. Some are born in this state, others are seized when of an adult age. About 400 persons in all are said to be in this wretched condition, nor when once affected, do they ever recover. An ascites (dropsy), seems to be endemic in five or six Mauzas, north from Parraona about 16 miles. The belly is much distended, and the legs and arms much emaciated. The progress of the disease is however very slow, requiring many years to kill the patients, none of whom have been known to recover. I did not see any affected person, but from the symptoms above mentioned, as detailed by the natives, I presume, that the disease is of the encysted kind.

Condition and manner of living of the people.—Provisions being cheaper here than in Shahabad, and the expenditure of money being nearly the same, the people live more plentifully than in that district. There are many chiefs of very high birth, and extensive possessions; but no one lives in the splendour becoming such a situation. During the Muhammedan government their undisciplined but gallant followers were always able to secure them in a considerable share of power and respectability; so that, although the rude state of the arts deprived them of the means of suitable splendour, and their religious creed deprived them of the means of showing the convivial hospitality of our ancient barons, yet they had numerous attendants, both in the battle and chace, their usual occupations in the day, and a great variety of beauties to enliven their nights. The power of European discipline having rendered all resistance to law

hopeless, its stern decrees having taken place, and the high born chief, in custody perhaps of two or three bailiffs, whom he must pay for common civility, is obliged to hang on in daily attendance at the office of a collector of revenue, and to treat a beardless penman as his superior in rank. Their kindred still hang round the chiefs with some degree of regard; but that consolation will soon cease; and so far as they think prudent, they naturally shun all intercourse with Europeans, and still more so with the native officers of government; their chief consolation is in the sports, which their wastes afford, and their chief expenditure is in hawks, and the equipage necessary for the chace. There is not therefore one native in the district that lives in the splendour becoming a person of rank. Their houses at the best had been mean; and I did not see one that was not ruinous.

The custom of going abroad armed, which was lately general among the numerous gentry even of the sacred order, has in a great measure been abandoned; and many of them have disposed of their arms, thinking them unnecessary for their domestic security; for the police in that essential point has been much improved since the establishment of the Company's government. The people are naturally honest, and the thieves and robbers, who formerly infested the district, were men, who openly professed the employment, and supported themselves by a military force, which was adequate to resist irregulars in the forests of this district, but instantly gave way to European discipline. The chief perpetrators of enormities had been the traders called Bangjaras,* who went in large caravans, armed, as they pretended, for their defence; but ready to plunder, wherever they could do it with safety. They still frequent the district, but merely as traders; nor has there from their part, I believe, been the least reason for complaint, since the people were under the protection of the well known, and highly respected bayonet. Many Rajputs here make money by marrying the daughters of lower men from the east; still, however, the expense of marriage is intolerable, and is a principal source of the debt, in which a great proportion of the people is involved. The expense of funerals and of priests is trifling, when compared with that in Bengal. All ranks bury what money they may have, but few have any capital. It is not supposed, that

* Brinjaries or dealers in grain, &c. probably.—[Ed.]

much is lost by being buried, as the people are careful to divulge the secret in time.

In the topography of the divisions I have given an account of the buildings, so far as they affect the appearance of the country. The observations, made in the accounts of Behar and Shahabad on the different kinds of houses, are in general applicable to this district. The castles built of mud, or even of brick, make in this district no external show, as they are always surrounded by thickets of bamboos, which conceal them from view. In several parts a good many tiled roofs have been introduced, both in huts and houses of two stories, and they are much neater than those of Behar or Bengal; but in some places prejudices continue against employing them, and they are considered as unlucky. The thatched roofs as in the south of Shahabad are execrably rude, and unseemly, although straw or stubble is very seldom used, and grass no doubt, with care, makes a neater and better roof than either. The huts have seldom any wooden frame for the roof, which is supported by a beam of wood going from one gable end to the other, and by the top of the walls, which seldom exceed four feet in height. Each hut, as usual in India, consists of one apartment, and those, who can afford more accommodation, build more huts in proportion to their means.

Although in the midst of forests, very few of the huts have wooden doors, and still fewer have any aperture in the form of a window. Very few of the mud walls except in the town of Gorukhpoor, are white-washed or painted, and their outside is in general very slovenly; but as usual in India, so far as I could judge by peeping through the open doors, the insides are much cleaner than might be expected from the external appearance. There are here none of the huts in form of bee-hives. The houses in villages here are much huddled together, and make no show at a distance, being usually buried in plantations; but they are not scattered through these as in Bengal, so that fires are very destructive. The furniture is fully more defective than in Behar.

The petticoat (Lahangga) is fully as much in use as in Behar, but the bodice (Korta) and veil (Urani) are confined to a few young women of the Muhammedan faith, or Rajput tribe; nor do any Hindus, but the women of the Khatri and

Agarwala tribes, adopt the drawers of the Muhammedans; and even these, it is alleged, do so only, when they go on private intrigues, to which they are said to be much addicted. The gown (Peshwaz) is confined to less than 200 of the chief Muhammedan families, and to the dancing girls. The Hindu women, who wear a petticoat, use also a wrapper, which covers their head and body, but does not entirely conceal the face; at least all young women contrived to shew theirs as they pass. Besides the Lahangga and Sari in cold weather, they use often a mantle or Chadar. The petticoat is always coloured, and most commonly checkered. Those most valuable are of pure silk and cotton mixed, from Maldeh, and usually here called Atlas. Then come those made of Tasar silk and cotton, which are called Ganggam or Ginggam, and are made in the country between the Ganges and Ghaghra. The coarsest petticoats are made of cotton entirely in the same part of the country, and have various hard names according to their pattern. The longer wrapper (Dhoti) worn with the petticoat is always of cotton, and is of various fineness according to the rank of the wearer. The finer ones are always bleached, and both fine and coarse are sometimes dyed, especially at marriages. Widows of pure birth are not allowed to use the petticoat, but the widows of low castes, who are in the expectation of becoming concubines, continue to use this indulgence. Those, who use the coarse petticoat, are in better circumstances than those who use the wrapper alone; so that it seems to have been chiefly the want of means, that has at all preserved the original Hindu dress among the women. The female wrapper, when of full size, is here called Dhoti, which term in Behar and Bengal is confined to the male dress, while the female wrapper of full size is there called Sari. Many, however, cannot afford this, and must use not only a small wrapper (Kiluya), but that composed of several pieces sewed together, which is an abomination with the Hindus, so that every woman of rank, when she eats, cooks, or prays, must lay aside her petticoat, and retain only the wrapper made without the use of scissors or needle.

The men also have chiefly preserved the Hindu dress from want of means to purchase the Muhammedan; for every one, who can possibly procure a full dress (Jora), either by beg-

ging or borrowing, uses it at marriages. The number, who can afford to appear in this dress at visits of ceremony (Durbar), is however very small, and very few can afford shalls. Many in visits adopt the more common Muhammedan dress (Hindustani Posh), but in ordinary almost every one uses the old Hindu fashion of a wrapper, and turban, with a small mantle for the cold season. Even those Hindus, who cannot afford the wrapper of a full size, use the turban, although many have it of a pitiful size, but it must be observed, that some old tribes, such as the Musahar, do not use this part of dress, which here however is more general than in any part that I have seen, even the Pandits and men dedicated to religion using it; while in most parts they either go bare headed or use a cap with flaps coming over their ears, such as we see in the old sculptures of Egyptian priests. The turban I have no doubt is of Persian origin. The Moslems at home use a small conical cap, and some of the scribes, who have studied Persian, are beginning to imitate them in this economy. In the cold season all who can afford it have quilts, which they wrap round them, night and day, when cold. Those who are easy, use quilts made of chints (Rajai), or of coloured cotton cloth (Lehap). Those who are poorer, use quilts, which, when new, are white (Sirak or Saphedi), but are never washed. Those who cannot procure such quilts, use those made of rags (Gudri); but such are chiefly used by the low castes, who also use blankets; while those of pure birth, who cannot procure Rajais or Saphedis use only a single (Chadar) or double sheet (Gelap, Khol, or Dohar). They use blankets for bedding, but never as a covering. The low castes, who use the blanket, always have a sheet (Chadar) under it. In cold weather the women use little more covering than in the hot; the greater quantity of fat, with which women are provided, rendering them less susceptible of cold than men are. On the whole the clothing here is fully as coarse, and rather more scanty than in Behar and Shahabad; but I do not think that it is quite so dirty, a great many having their linen bleached, and cleaned by the washerman.

Most of the men and of the Muhammedan women wear shoes, but very few of the low Hindu women use sandals. This however seems to be more from economy than aversion, as the women of the chief families, who can afford to live idle

and in luxury, use the gaudy slippers made after the Patna fashion. Ornaments of lack are confined to the women of the tribes called Chamar Dom and Dosads, in the very dregs of impurity. The numerous tribe of Ahir use the base metals, brass bell metal and tin, almost alone. The other tribes wear almost all ornaments of glass, with some of the metals according to their rank and circumstances. Some tribes of the Rajputs never use the base metals, although even the Brahmans use them on their legs and arms. By far the greater part of all the women have at least a ring of gold in their nose, and perhaps 200 families have their women fully bedecked with the precious metals, which are more plentifully applied to female ornament than in Shahabad. Four or five families have coral, pearls and diamonds. The ornaments of glass are however considered as the proper ones belonging to women of rank, while in the prime of youth and beauty, and here it is these alone that widows are compelled to lay aside.

Men very seldom anoint themselves with oil, except at marriages, and as a remedy for disease. The women more or less frequently, according to their station, anoint their bodies and heads with oil, and paint their foreheads with red lead. This even by young beauties is seldom done oftener than twice a week, and by old ladies it is practised seldomer. A bit of coloured glass is pasted between the eyes at the same time, and is not disturbed by washing until the next day of ornament. Their heads of course cannot be washed in the intervals. The washing of their forehead at any time is considered as very disgraceful, and the alleging such an action is considered as a term of great reproach; for widows of rank are not allowed to paint, and the washing off the paint is considered as an expression of a desire for the husband's death. Virgins are not allowed to paint; it would be considered as too glaring a declaration of their desire to attract the notice of men.

The eyes of bridegrooms are blackened, but no other males are guilty of this affectation after the age of infancy; for the women, when they blacken their own eyes, which is only done occasionally, apply some to those of their children. Most of the women are more or less tattooed, although the operation is by no means considered indispensable; and men of rank have no scruples of drinking from the hand of a nymph whose

skin is without spot. The lower women, however, take a great deal of pains in adorning their skins with various figures. The ringworm is every where troublesome to a number of the men, and in some places seizes on a great proportion of them; but it seldom affects women. It generally goes away, or is much alleviated in the rainy season. Psora is pretty common, especially in winter, but on the whole is less frequent than towards the east.

It is usual among the natives of India to cover themselves day and night with the same clothing. At night the turban, and such ornaments as would incommode, are laid aside, but no other material change takes place. The bedding therefore consists of what is intended to enable them to lie easily. Those who have the best kind of bedsteads, made by a carpenter, and all the parts of which have received some degree of polish, have usually a bad mattrass, and some pillows covered with a sheet. Curtains are never used by the natives of this district, although several Bengalese have shown them the example. All the other bedsteads are of the rude kind called Khatiyas, which are mere rude sticks tied together, with a bottom of coarse ropes interwoven to support the bedding. This in some cases consists of a blanket and sheet, or of a carpet or rug. In other cases the bedding is a coarse mat, or some straw. Many however cannot afford these luxuries, and sleep on the ground, spreading on this a coarse mat of Kusa Ater or Gongdari, under which in winter is spread some straw. Religious mendicants are not allowed the use of bedsteads, but use good bedding, that is blankets or carpets; and many old infirm persons prefer the ground, as giving them less trouble.

The quantity of butcher's meat and poultry that is consumed here is exceedingly small. In the capital two or three shops sell execrable goats' meat and mutton; but it is used only by Muhammedans and persons of low birth; and the Hindu gentry, when they want to eat meat, kill it themselves, or offer it in sacrifice, or kill game; but a great many altogether reject animal food. There are no ducks; the few geese and pigeons that are kept are entirely reared as pets; and pullets are very scarce, even in the parts where Muhammedans most abound. The chief supply of animal food consists of venison and hares killed in hunting by the Rajputs, and

swine which are sacrificed by the very dregs of impurity, suitable enough for the manner in which these animals are reared, and in a state of poverty, which may be aptly compared to the leanness of their food. The lakes of this district afford an astonishing supply of the most delicious water-fowl, but it is only on the Bakhira Jhil that any advantage is taken of this supply. On the whole the quantity of butcher's meat and poultry used, as I have mentioned in Shahabad, is in no manner connected with the wealth or ease in which the people live; nor does the vast number of wild animals offered by nature for food at all compensate for the neglect of domestic stock. Except in the capital no butcher kills regularly to stand the chance of the market; nor is beef any where exposed publicly for sale.

Fish has by nature been provided in abundance; but this food is not in much request, a great many rejecting it as contrary to religion, and some as contrary to health. Owing to these prejudices the demand is small, and the fishermen are thence probably unskilful, so that a great part of what is taken is secured in the marshes, as these become nearly dry. Whether or not the wholesomeness of the food is affected by this circumstance, I will not take upon myself to say; but such seems to be the opinion of the natives, and there can be no doubt that it affects their taste, and that fish of the best kinds caught among the weeds of these marshes have a very disagreeable flavour. The fish in the running streams, of the same species, are excellent; but owing to want of skill are seldom procurable.

Notwithstanding the vast extent of pasture, and the number of cattle, milk, during the greater part of the year, is a scarce article, and the greater part of the curds that are used have had the butter previously extracted. The scarcity is owing partly to the want of vegetation, except during the four months of the rainy season; and partly to the people being unwilling to deprive the calves of any milk. The preparations of the sugar cane enter less into the diet of the natives of this district than in that of any hitherto surveyed. They are used in the same manner as in Shahabad. People living here in the most luxurious style use boiled rice daily, with unleavened wheaten cakes occasionally as a change, and have as seasoning a curry of pulse, and one or two of vege-

tables, both seasoned with butter, turmeric, capsicum, salt, and spices. They use curds daily, and a little coarse sugar or molasses occasionally. The use of animal food is entirely accidental, and depends on their religious opinions more than their luxury, all the sect of Vishnu rejecting it, while many impure and miserable creatures enjoy it often. People less easy, use oil in place of butter, and have no foreign spiceries; and it is not always that they procure curds. Those less easy, have no curry of vegetables, and procure curds in the cheap season alone. Those in still greater difficulty, have rice at the cheapest season only, or on high occasions, and use whatever grain is cheapest, while they seldom procure pulse except in harvest, or curds except on great occasions, and the quantity of oil and salt that they procure is very limited. It must however be observed, that towards the northern frontier rice is at all seasons the cheapest grain, and there its regular use is no indication of wealth nor luxury.

The use of Ghiu or boiled butter is nearly to about the same extent as in Shahabad, but that of oil is more restrained, than in any of the districts hitherto surveyed. The quantity considered as a full daily allowance for 10 persons young and old, varied in different places from 10 to 48 p. w. and on an average was $25\frac{78}{100}$ p. w. equal to $25\frac{47}{100}$ s. w. of Calcutta, or a trifle more than 10 ozs. avoirdupois weight. The second class is said to use from 5 p. w. to 24 p. w. average $13\frac{52}{100}$ p. w. equal to $13\frac{4}{10}$ s. w. or $5\frac{1}{2}$ ozs. The third class uses from 3 to 12 p. w. average $7\frac{43}{100}$ p. w. equal to $7\frac{30}{100}$ s. w. or rather more than 3 ozs. Finally, the fourth class uses from 2 to $7\frac{1}{2}$ p. w. average $3\frac{36}{100}$ p. w. equal to $3\frac{38}{100}$ s. w. or $1\frac{36}{100}$ oz. These quantities, as usual in the estimates of other districts, include what is burnt for the lamp; and in the fourth class, are many who have their food seasoned with oil on peculiar occasions alone; but that is chiefly owing to the aversion of some of the low pork-eating tribes to this seasoning.

The quantity of salt said to be a full allowance for a family of 10 persons, varied from 10 p. w. to 30 p. w. average $21\frac{64}{100}$ p. w. or $21\frac{45}{100}$ Calcutta s. w. or $9\frac{8}{10}$ ozs. avoirdupois. The second class is said to procure $4\frac{3}{4}$ ozs. The third class $3\frac{1}{4}$ ozs. The fourth class $2\frac{15}{100}$ ozs. All procure more or less daily. There being here no monopoly on salt, the quantity used compared with that in the districts hitherto surveyed, will tend

to throw light on the effects of raising a duty on this article by that means; and it will appear, although the higher classes in Shahabad use more salt than those here, that the lower classes here are much better provided, but this is probably owing to higher wages arising from a scarcity of the labouring classes; and it seems exceedingly doubtful whether, if the monopoly were removed in Bengal, any considerable difference in the consumption of salt would take place. The salt consumed here indeed in general, pays no revenue to the Company, as it comes chiefly by land, and pays transit duties to the Nawab Vazir alone; but owing to these and the land carriage, the price is not very much lower than that of sea salt was in Shahabad, the quantity which costs there 5 rs. selling here for about 4. Were the salt brought by water from the western provinces, it would pay duties to the Company, which would probably raise it nearly as high as that which could be brought from Bengal under the monopoly. In fact the levying the tax by means of transit duties is liable to strong objections on account of inequality, as many altogether escape payment, who live near the salt works, or pay to a foreign state, as in this district. Nor could this be remedied without the establishment of numerous custom-houses, attended by a heavy expense to government, and by endless vexations to the merchant. A kind of excise has I believe, been attempted in the western provinces with very little success, and I am inclined to believe, that even there a considerable revenue may be most easily realized, and that with the least vexation to the subject, by means of the monopoly, which of course implies a prohibition of the manufacture in our western provinces, or of importation from the western states, except on the account of government. Capsicum is much less used as a seasoning than in Bengal, and many in a great measure reject its use, considering it prejudicial to the eyes. In many parts turmeric is not used with curry made of the pulse called Urid, that is with the curry most common in this district, but it is used with every other curry, and in other parts it is used with the Urid. The Muhammedans use a good many onions, and the low Hindus garlic, but neither is taken to such an extent as is usual in Bengal and Behar.

Although the people here are but very poorly supplied

with seasoning, they have abundance of nourishment in various kinds of grain. On an inquiry after the actual consumption of 19 families of a rank exempted from labour, in different parts of the country, I found, that they daily consumed at the rate of $343\frac{4}{10}$ p. w. or 341 Calcutta s. w., or very nearly $8\frac{3}{4}$ lbs. avoirdupois of grain for five persons young and old; and in the same manner, on a comparison of 21 labouring families, I found that five persons consume grain daily at the rate of more than 10 lbs. avoirdupois. On this, with a very little seasoning and water for drink, where the climate is healthy, they are a stout handsome race, of very considerable activity, and high courage. No substitute is used for grain except in famines, none of which has happened since the year of Sambat 1840, (A. D. 1783), and except by a few of the wretched Bhars formerly lords of the country, who use the roots of wild yams for a part of their subsistence.

The use of palm wine, as in Shahabad, falls very much short of that in Behar, and falls also much shorter in reality than would appear from the tables, partly for the reason stated in Shahabad, and partly because it is only from one to two months in the year, when the liquor is most plenty, that it is any where worth while to take a license.

The quantity of distilled liquor consumed is very great, as may be known from the number of stills, and amount of the duty. This is so great, that it is impossible that the low tribes should consume the whole, they being much more willing than able to purchase this luxury. The gentry indeed entirely disclaim the honour of good fellowship; but this I believe, arises from what they ought to do according to their creed, and is not at all conformable to practice. I saw one man who said he was a proprietor of land, and a scribe by birth, who was on the road in the morning most notoriously and insolently drunk, and several of the high-born chiefs, with whom I had interviews, appeared to me intoxicated; but whether or not with liquor, I cannot take upon myself to say. The greater part of those who intoxicate themselves with the hemp plant, use that which grows spontaneously.

Except a few common characters, no women smoke tobacco; but after the age of 20 a large proportion of them chew that drug, as do also a great part of the men, although these also indulge in smoking, and not a few take snuff. The consump-

tion of tobacco therefore is enormous, although the (hukka) pipe is not so incessantly in their mouth, as is usual in Bengal. Four pipes a day is reckoned a full allowance for a smoker, and each pipe may contain 2 p. w. (356 grains) of the leaf mixed with an equal quantity of molasses.

Betle is far from being so much used as towards the east, still however, many people have their mouths very frequently filled, although not so as to prevent articulation, and it is an essential at all great occasions; but on the whole it is here less used than in Shahabad.

The oil most commonly used for the lamp as well as for eating, is that extracted from the cruciform plants, but in some places linseed oil is used to a considerable extent for both purposes: as is also that of Sesamum, and the Mahuya. The other kinds of oil mentioned in the appendix are only used for the lamp; but their quantities are trifling. In this statement will be found an estimate of the proportion of different kinds of fuel and lamp oil used in different parts of the district; and of the extent to which the convenience of a lamp is enjoyed. Candles are not used by the highest families. Almost all burn a fire by their bed in cold weather.

In the appendix will be found an estimate of the extent to which the inhabitants of this district are provided with attendants, and means of conveyance. The equipage of the chiefs, as I have stated, is chiefly suited for the sports of the field; and, when they go out to the chase, they are accompanied by a good many armed horsemen; but many of these are their kinsmen, who still adhere from affection to the heads of their families. The elephants mostly belong to the chiefs, or to the principal collateral branches of their families; and the camels are chiefly employed to carry their baggage. One of them belongs to a religious mendicant, and is employed to carry the drums that proclaim his faith in the prophet, and his devotion to Allah; for, as usual in the east, he does not hide his light in a bushel.

None of the horses are worth more than two or three hundred rupees, which in this country will purchase nothing tolerable. The ponies, I think, are rather better than in Shahabad; and it is said that the water of the Teri, which passes Nawabgunj, is favourable for this kind of cattle; but the greater part of its course is in the Vazir's country. Many of

the ponies are employed for carrying goods, especially about the capital. The Hindus who cannot procure a palanquin, when bridegrooms, do not here scruple to ride on horseback.

One Raja has a two-wheeled chaise, after the European fashion, drawn by a pony; but no other carriage belonging to a native, is drawn by a horse, and the number of travelling carriages drawn by oxen, is quite inconsiderable, although few of the gentry or even of the Pandits, have any scruple about going in them. The few that are, belong chiefly to prostitutes. The old palanquin, with a long arched bamboo, has now mostly gone out of fashion, and is retained by only one chief. The old ones are kept by bearers, and let for hire to those who wish to make a conspicuous figure at their marriage, and give from one to three rupees for the occasion. The Kharkhariya, in humble imitation of the palanquins used by Europeans, has now become the fashion for men of rank. Few or none, except some chief native officers of government, at the capital, keep bearers in constant pay; but men of large estates give farms at a low rent to their bearers, who are ready at a call, and receive food when employed. The lowest kind of palanquins, which are small litters suspended under a straight bamboo, by which they are carried, and shaded by a frame covered with cloth, do not admit the passenger to lie at length, and are here called Miyana, or Mahapa. In some places, these terms are considered as synonymous, in others, the Mayana is open at the sides, and is intended for carrying men, while the Mahapa, intended for women, is surrounded by curtains. On account of this confusion in the nomenclature, I have not been able to form an estimate of the proportion of each kind.

Free domestic servants, both male and female, are more numerous here in proportion than in Shahabad, and receive usually money wages, with food and clothing; but the women receive less than the men. Where food or land is not given, men-servants get from 2 to 3 rs. a month, and women from 8 to 16 anas. They beat rice, bring home water, and clean the house and cooking vessels. The women-servants are usually called Tahalin, but sometimes Laundi, although entirely free; yet this term is also used for slaves. The same is the case with the term Nufur, which is applied both to slaves, and to horse-keepers, although these are free. As there are very few

slaves, the women of the gentry are in general exposed to perform much dirty drudgery, and many of them must even carry water from the well, a labour, however, which is chiefly confined to the old; as such an exposure of youthful beauty would be considered as highly dangerous; nor is any woman of rank sent out for this purpose, when the circumstances of the family permit it to hire a woman of lower birth; neither are the people here scrupulous about who carries home their water, provided it be in their own vessels; only the very low tribes are excluded. There are, besides, many poor women, who live entirely by carrying home water for families in more easy circumstances, but not able to keep a regular servant. These women, as usual, are called Panibharin, and each may make from 4 to 8 anas a month, besides as much cloth as she uses, and some food. They can, besides, spin a little, especially when they make only a low rate of wages by carrying water.

The slaves, except on the boundaries of Saran, have been entirely introduced from the province of Behar, by high-born chiefs, who honoured the upstart families of that country, by taking their daughters in marriage, and received of course many marks of these upstarts' gratitude, among which were the slaves. Little profit has arisen from this present, and the slaves, except in one division bordering on Behar, have not been employed in agriculture; but wait on the persons of their new lords, and are treated with great kindness, nor are they ever sold. In the division of Parraona, bordering on Sarun, are 250 families of slaves, of whom the greater part (¾) is employed in agriculture. These slaves are of the Kurmi tribe, to whom that part of the country chiefly belonged. They all live in their master's house, receiving food and clothing, and are not suffered to intermarry with free persons. The children belong to the master of the father; but no man scruples to give his girl in marriage to another man's slave, when he wants her. They are never sold, and the women attend their ladies, while the men work in the field. If any female slaves are purchased to administer to the pleasures of wealthy Muhammedans, the whole transaction is so involved in mystery, that no estimates could be formed, without recourse to means of violence, that would be highly disgusting. It is probable, however, that

some such slaves exist, and are procured from the mountaineers, many of whom are ready to dispose of their children.

The number of common beggars in proportion to the number of people is much smaller than in Shahabad, being only estimated at 1145; but the charity of the people is so exhausted by religious mendicants, that the sufferings of the actual poor are severe, and in sickness they are as much neglected as in Behar or Shahabad. It is much, however, in favour of the people of Bellawa, that many there permit the necessitous poor to sleep in outhouses, and give them food when sick. Among the religious mendicants are many Brahmans, stout fellows, but too lazy to work. Some of these hang on about almost every village; and, although they do not pretend to have dedicated themselves to God, nor to abstain from any indulgence in their power, they take away a large share of the subsistence, which ought to be held the due of the lame, blind, and infirm poor. The police, in withholding the scourge of justice from such idlers, is exceedingly defective.

The people here are neither so industrious, nor so skilful in agriculture, as those of Behar. They are not quite so jealous of their women, or at least do not show it in such absurd lengths, although this passion is a strong feature in their character. They are more honest, I think, than in any of the districts that I have hitherto visited; so that there are fewer robbers and house-breakers than usual; but there is a good deal of petty pilfering, especially about the capital, and Parraona. All classes are uncommonly civil, and especially the Rajput chiefs, every one of whom, that I came near, showed me many marks of consideration. All classes, however, were more jealous of my views in travelling through the country, and gave less satisfactory answers, than even in Shahabad. This is partly no doubt to be attributed to an inferior knowledge of European arts; but much also must be attributed to the incessant demands for an increase of revenue, and the unsettled state of property, that have continued to harass the people ever since the English government was established.

Education of the people.—In some divisions of this district there are no schoolmasters to instruct the youth in writing

the vulgar tongue, and arithmetic; and there children are generally taught by their parents, or, if there is a family of high rank, the children are taught by one of the clerks who manage the estate. In many others, the schoolmasters, called here Bhaiaji, do not reside, or at least do not teach, the whole year, and are only employed in the rainy season; but, on the whole, there is little difference in the plan followed here, from that adopted in Shahabad.

In every place the Hindi dialect is used; but it differs much from that spoken either in Patna or Shahabad; and the Patna people understand the women here with some difficulty. The dialect used by the Tharus, the most ancient tribe in the country, does not differ essentially from that of the neighbouring peasants, for the dialect differs as usual in every Raj, or barony. The Bhars, also an ancient tribe, are the most difficult to understand. The highest and most learned ranks, such as Pandits, speak in their own family the vulgar dialect, nor do they use any other, when they write on mere worldly affairs to vulgar men. Some of the learned cannot, however, read a letter in this dialect; and must for this purpose procure some common fellow, and entrust him with whatever secret the letter may contain; for the Pandit knows only the Devanagri, which is quite different from the Nagri, used in business. In Bengal, where the same character is used for both the sacred and profane languages, this inconvenience, which is very great, is not felt. The vulgar dialect spoken here is called Gangwar boli, or the language of clowns; but the women would laugh, if the men attempted to speak a more refined dialect, such as that of Laknau, or Patna, or such as is used by persons of rank at Gorukhpoor. This is called the Shahar boli, or dialect of citizens, and is attempted to be used both in writing and speaking by all who attend the courts of law, or the presence of Europeans, as far as they can, but with Europeans and Muhammedans, all correspondence is in Persian. There are songs in the clownish dialect, which are used at marriages by the women, and at religious ceremonies by the persons of low tribes, who are priests for the local deities. The poems of the Bhats, and of the Mirasin dancing girls, and other public performers, are in the polished dialect of cities.

In the high dialect, composed of the city language, interlarded with Sangskrita, the most common compositions are

the Ramayans of Tulasidas and Kesavadas, and the Surasagara and Satasai, two works concerning the loves of Krishna and Radha. The former was composed by a blind Brahman, whose name is unknown, for Suradas implies merely a blind person. The Satasai is a work of Behari, a Brahman of Antarvedi, and is very difficult to understand. The Ramayan of Kesava, is supposed to have been composed in the year Sambat 1658 (A.D. 1601), and is called Chandrika. These works are chiefly read by shopkeepers, scribes, and proprietors of land, and are not thoroughly understood by Pandits, and still less by those who have not made that a peculiar study, and are ignorant of the sacred tongue. Many, however, as usual, read these works who do not understand. It is on this account not uncommon for people to assemble, and one man to read, while he, or any other person who understands, explains the meaning in a more simple dialect.

The Raja of Onaula, and some Brahmans in his vicinity, have studied not only the Prakrita, which is supposed to have been spoken by Ravana, of Langka; but they are skilled in the dialect of the infernal regions, which is called the language of dragons (Sarpabhasha), from the enemy of mankind, at whose court it is spoken. I procured a copy of the Pinggala, a work composed in this curious tongue, with a commentary in the language of the gods (Sangskrita). The book treats of Prosody, so that the delusive flattery of poetry is in fashion at this court, as at many others. The dialect seems to be merely a fanciful variation of the Sangskrita language. The study of the Persian language is on nearly the same footing as in Shahabad, and this tongue is looked upon as the dialect proper for all persons of rank in the state; but many of the Rajas have not given themselves the trouble to acquire it; and all the Brahmans, who pretend to purity, would be disgraced by the study of any infidel language, the knowledge of all such being contrary to law. The importance, however, attached to a knowledge of Persian, may be estimated by knowing, that as many people are employed to teach it, as are employed to instruct children in the vernacular tongue.

The proprietors of land (Numberdars) are not better instructed than those of Shahabad. Of the sacred order, one-half can neither read nor write, and among these are many priests and spiritual guides, who have the ceremonies by rote;

¼ can indite an epistle, and ¾ can sign their names, a degrèe of knowledge called here Katakshari. The Kayastha tribe, or the scribes, are here numerous, and in general are qualified for business, especially by a great knowledge in the abysses of chicane used in revenue accompts, and they have had a very fine field in the largeness and authority of the register (Kanungoe) establishment, although on the whole the collection of the rents gives employment to fewer than usual, the establishments kept by proprietors of land being uncommonly small. Fewer therefore in proportion have applied themselves to study accompts than in Shahabad, and the number of those who have gone abroad for employment, little exceeds that of the strangers employed here, while a very large proportion of the scribes, as well as of the sacred order, lives entirely by agriculture. I have no where seen the scribes so ignorant of the state of the country, or at least so unwilling to communicate knowledge, and this applies in a particular manner to the chief of them employed in the public collections, who, notwithstanding the most full orders issued for the purpose by Mr. Grant, the collector, would communicate nothing on which any reliance could be placed.

Where the native officers of police had even tolerable allowances, I found many of them very decent intelligent men; and even some of those, whose allowances are altogether trifling, appeared to me men of exemplary conduct. In particular I must in justice mention Mir Bundeh Ali, the Mohurir at Bhewopar, who on a salary of eight rupees a month was respected by the people under his authority, and bore a character not only of activity, but of integrity, that was highly exemplary. The ladies of the high born chiefs can in general write, and understand the amorous effusions of Tulasidas and other mystical poets; but no other women presume to acquire such knowledge, and the childless widowhood of many of these ladies is more usually attributed to this knowledge, than to the dissolute lives of the chiefs, with whom they had the misfortune to be united.

In the Appendix will be found the result of my inquiries respecting the state of common education in this district; and the number of schoolmasters and teachers. In this district I heard of five Maulavis, who professed Arabic science, and Persian literature; for the common study of Persian is

confined entirely to forms for the transaction of business. These Moulavis have a few pupils; but there is no public establishment for the encouragement of these kinds of knowledge. The Moulavis indeed have free lands: but these are considered as entirely at their own disposal, nor has any one a right to claim their instruction. Sobhan Ali, Muhammed Munir, and Kuramutullah, however, of Gorukhpoor not only supply 15 pupils with instruction, but with food.

The Kazis hold their office by hereditary right, and their jurisdictions are commensurate with the Rajas or baronies, into which the country is divided, and not with present divisions of either police or revenue. They have suffered much by the change of government, as they say, that the pensions, which they formerly enjoyed, have been withheld by the Company's government, although they have been allowed to retain the lands, which they held free of revenue. In this perhaps there is some mistake, as it would appear difficult to point out a principle of justice, on which the one allowance should be granted, and the other withheld; and the general intention of government has undoubtedly been of the most liberal nature, as every claim, however absurd and ill founded, to a possession of land granted in perpetuity free of revenue, seems to have been allowed without investigation. The claims of Kazis were neither unreasonable nor fraudulent; nor, as I have said, am I aware of any pretence, on which they can justly be withheld. They are in general men of respectable characters, but not learned; and few, if any, understand the Arabic language.

The professors of Hindu science are here called merely Pandits; but many people enjoy that title, who certainly do not understand any learned language or science, and it is alleged, that some Pandits cannot even read, but have committed certain ceremonies and passages in the sacred books to memory. The schools which the professors keep, are called here Sala. In no district, which I have hitherto visited, are there so many teachers in proportion to the number of people, the Pandit of the survey having met with no less than 94 persons, who professed to teach, and who furnished him with a list of the books which they use, and the number of pupils which they have. The particulars will be found in the Appendix; from which it will be seen, that

there are 516 students, or between five and six for each teacher. Ramajay, my chief native assistant, however alleges, that the Pandit of the mission was deceived, and that a good many of those, who pretended to be professors, were not so in reality; but having obtained fraudulent grants of free land, wished to pass themselves for men of useful science, in order to secure their property. Thus in Gajpoor 23 persons called themselves professors to the Pandit, but Ramajay was informed, on authority which he thinks undoubted, that only four of these persons taught any science, although all may be men of learning. How far he is accurate, I do not know; but I have little doubt, that many people here are capable of asserting any thing in order to procure lands free of rent, the success, which frauds have met, having given very great encouragement to their commission. On the other hand, again, I have heard it alleged, that in the Pandit's list several professors have been omitted. On the whole, although the Pandit may have in some instances been deceived, he has omitted others; and his list, although not accurate as to individuals may perhaps be not far from expressing the general state of learning. All the professors have endowments; but more than a half of them cannot afford to feed their pupils.

According to Manogyadatta of Jiva in the Bangsi division, himself one of the most learned persons in the district, and who has accompanied me to assist in composing its history and an account of the state of the people, there are seven others of the professors eminent for learning. The highest science is here reckoned the theology of the Vedas, which is more studied, than would appear from the reports of the Pandit of the survey, who like other Bengalese holds this science, if such it can be called, in great contempt. The doctrines of Sangkara are chiefly followed; and the works most commonly studied are the Vedantasar, composed by a pupil of Awaitananda, a Brahman of the south, who dedicated his life to religion; the Pangchadasi, and the ten Upanishad Bhashyas of Sangkara. The theologians here insist, that every word, sentence and verse in the Vedas, as they now exist, was formed by Brahma before the earth, and that Vyasa did not alter a syllable; but only arranged the original parts into four books, which previously had been comprehended in one. All mention therefore of events, that have

happened since the creation, is supposed to be prophetical. Such, I believe, is the opinion, that very generally prevails among the Brahmans of the south, as well as those here; and, having been communicated to the learned in Europe, was supposed by them to imply, that the books now called the Vedas were the work of a great lawgiver named Brahma, who formed the laws of the Hindu nation, and introduced science. When it was discovered, that these works mentioned many personages, who lived very long after the commencement of the Hindu government, as the power of prophecy could not be received by any one but a Hindu, it was justly concluded, that they were not the works of the lawgiver Brahma, who in fact is a mere creature of imagination; and Mr. Pinkerton is fully justified in calling the Vedas modern forgeries, even had Mr. Colebrooke proved that they were written by Vyasa, and that Vyasa lived 12 centuries before the birth of Christ; for in comparison of the commencement of the Hindu history, before which the Vedas are alleged to have been written, even this distant period of Vyasa is but as yesterday. But that the Vedas, which now exist, were written by Vyasa the son of Parasara, or so early, seems to me completely incompatible with the mention made in them of the success, that had attended the ceremony used at the coronation of Janmejaya the son of Parikshita, by which he had conquered the world; for Janmejaya was grandson of Abhimanya, who was the great grandson of Vyasa the son of Parasara, and it is altogether impossible, that so remote an ancestor should live to celebrate the conquest of the world by his descendant. But besides this conquest is not likely to have been mentioned by any contemporary author; for in all probability the supreme government of India was not then vested in the spurious offspring of Vyasa, but in the house of Jarasandha. Mr. Colebrooke indeed states, that besides the descendant of Vyasa he has heard from the Brahmans of another Janmejaya son of Parikshita; but on a careful examination of the genealogies, extracted from the Purans by Manogyadatta, I can find no such person; nor can that learned Pandit recollect any such, although there are many Janmejayas, especially the son of Puru, king of Pratishthan, and the names are so alike, that they may readily have misled the Pandits consulted by Mr. Colebrooke,

speaking from recollection. If a Vyasa, therefore, was author of the present Vedas, it was not the son of Parasara, but some person, who probably lived shortly before Sangkara Acharya; and many in fact allege, that the instructor of this great doctor was named Vyasa. If so, the author, or compiler, or perhaps rather corrupter of the Vedas, lived about the ninth or tenth century of the Christian era, in the age emphatically called dark, and to judge from the account given of the Vedas by Mr. Colebrooke, the work is worthy of the age.

It is probable, however, that before this time there existed a system of science (Veda), extending, according to a passage quoted by Mr. Colebrooke, not only to the four kinds of sacred knowledge, detailed in the present Vedas, but to grammar and history, the first of which in the passage alluded to is called the chief of the (Vedas) sciences, although the books now called Vedas do not treat on the subject. The historical part, there is reason to think, was valuable; but being irreconcilable with doctrines, which the author wished to establish, was totally new modelled in separate works called the Purans. Although all these go under the name of Vyasa, there is certain grounds to doubt of his having composed the whole, as it seems scarcely possible, that any one man in his senses would attempt to pass on the credulity of mankind a number of books, treating on the same subject in manners totally discordant and contradictory, as happens in these works. Many circumstances mentioned in these Purans, would show the time in which Vyasa actually lived, could any of these works be traced with certainty to him; and I suspect, that not only the historical part (Purana) of the ancient system of science, but that written by Vyasa has been new modelled in the various works now called Purans, all probably very modern, and composed by various persons.

Many of the professors explain the legendary knowledge of the Purans to their pupils; but the only work employed for this purpose is the Sri Bhagwat, the meaning of which is so obscure, that after understanding it all the others become easy. The explanation followed is that of Sridhar Swami Vopadeva. No one here doubts of the Sri Bhagwat having been composed by Vyasa, and the idea of its being the pro-

duction of Vopadeva usually excites a laugh. I am informed that this work by the Pandits of the college of Fort William is universally attributed to Vopadeva, and the followers of Sangkara in the south have adopted the same opinion; but by the followers of Ramanuja and Madhava the doctrine usual in Gorukhpoor is strenuously maintained. Whoever composed it, from the genealogies it contains, evidently lived towards the end of Hindu independence, or even later.

In this district the study of the books included under the name Kabya makes a separate profession, although no one teaches it alone. It is considered, however, as distinct both from grammar and law, and even from the legends of the Purans, although the subject and style of both kinds of legend are nearly similar, and both are poetical effusions, nor has the word Kabya any meaning but that of poem, and the Ramayan of Valmiki, although the work of a Muni, is here included among the Kabya. The real difference, therefore, is not in the Kabya, being written by mere men, and the Purans by Munis, but in the subject. The books called Kabya, like our heroic poems, treat chiefly of war and love, while the Purans contain also Cosmogonies and Theogonies. The books studied here under the name of Kabya, and they are much read, are the Ramayan of Valmiki, the Raghu and Kumar of Kalidas, the Naishad of Sri Harsha, who was a Mithila Brahman, contemporary, it is supposed, with Akbur and the Magha, which is here supposed to have been composed in part by a rich Brahman merchant. After he had composed a great part in couplets, each of which contains the word Uchchakai or high, he was unable to proceed farther with this conceit, and offered 100,000 rupees to every Pandit who would compose another couplet judged fit to have a place along with his effusions; nor were the merits of the new couplets to be tried by the envy of the genus irritabile, or by the malice of snarling critics, of which probably the merchant had a superabundant experience. A much more certain method of appreciating the value of the couplets was adopted, although in the times of Horace and Virgil it might have been deemed severe; but to the soaring genius of the east it is partiality, and not severity, that is dreaded. The poetical merchant, therefore, wrote a copy of each couplet on a fair leaf, and threw it in the fire, which instantly

consumed the poorer productions, while those worthy of preservation remained untouched. This merchant was contemporary with Kalidas, who added several couplets. The art of composing verse is called Chhandagrantha, and a work called Banibhushan on this subject is taught by one professor. It is written in the language of the Gods; but the Pinggala on the same subject is composed in that of the Devil, and is sometimes studied even on earth.

The study of metaphysics (Nyayasastra) is considered very honourable, and next in dignity to that of the Vedas; but the labour attending the investigation has overcome the desire in the Pandits for reputation, and none has made great progress in the study. A science called Mimangsa is here considered as next in dignity to the crooked paths of metaphysics. One man blind with age pretends to have taught it; but, so far as I can learn, no one in this district now applies to this science, and even in Benares a few only are at the trouble. It instructs mankind in the manner of conducting some valuable ceremonies (Yagyang), which few of the Hindus now possess means of performing. Amrita Rawa, a Maharashtra chief now at Benares, lately however expended 16,00,000 rupees on one of these ceremonies called the Somayag, which is considered as far from being of the highest nature. The ceremonies which the science of Mimangsa teaches are performed according to the Vedas, which it must be observed admit of sacrifice; and those who admit of the existence of the Atharwa Veda, as is generally the case here, have magical ceremonies, by which they can injure their enemies, although the use of these, according to the teachers of the Mimangsa, is sinful. The ceremonies may be performed with a view to procure favour both in this life and in that to come; but very generally, I believe, are undertaken in the hope of the former, and differ chiefly from the kind of magic called Agam, in following the forms of the Vedas, while in the Agam the forms of the Tantras are adopted. The Agam is reckoned very inferior in dignity to the Mimangsa, but the latter is now neglected, and the former is a good deal studied, because the ceremonies directed in the Tantras are within the reach of ordinary fortune. Although the ceremonies by which the enemy of the votary may be confounded, injured, or even destroyed, as I have formerly mentioned, are detailed in the

Tantras, these works as well as the Vedas declare that sin is incurred by such practices; yet, if mankind could be induced to confine themselves to such attacks on their private enemies, great advantage would ensue to society. One professor, Iswariprasad Tiwari of Onaula, is generally alleged to follow the Bamachari or Virbhav, and several others are suspected, but none openly profess it, nor would it be considered decent to allege the circumstance in the professor's presence. The books most read are the Mantramahodadhi, the Tantrasar, and Sarada Tilak. The latter is said to be one of the Tantras composed by the god Siva. The Mantramahodadhi is the work of Mahidhar, a Brahman of the south. There are besides studied the Yantrasar of Hariprakas, the Tararahasya, a book of the Virbhav, the Syamarahasya, another book of the same nature, the Tarabhakti Sudharnava of Vyangkat Acharya, and the Laktisanggam, one of the Tantras composed by Siva.

Grammar is considered the science next most creditable to the Mimangsa, and a knowledge of it is indispensable to acquire any sort of reputation, but some few astrologers and magicians do not profess to teach it. The term Sabdika, for those who profess this science, is here understood, but seldom used. Every man here studies the Saraswat, and almost every one the Chandrika. The author, Rama Sarma Acharya, was a Dasanami Sannyasi of Benares. Bhattoji Dikshita, a Brahman, the author of the Siddhanta Kaumudi, the Manorama, and Sabda Kaustubha, was the instructor of Rama Sarma, and his descendants in the 15th or 16th generation are said to be now (A. D. 1814) alive in Benares. The natives reckon five generations to the century, which is probably correct, where people marry so early as they do. The works of Bhattoji Dikshita, and two others, the larger and smaller Sabdendusekhar of Nagoji Bhatta, especially the first mentioned, with a commentary on it called Tatwavodhani are also much studied, and are of the school of Panini. This person is supposed to have been a Muni, contemporary with Krishna Vyasa and other great personages at the end of the brazen age (Dwaparyug). He composed the Ashtadhyayi often studied here. An explanation or enlargement of this was composed by Katyayana Muni, nearly contemporary, and one of the most celebrated Indian lawgivers. The book on grammar com-

posed by this law-giver is called Bartika; and is abundantly difficult to understand; but the most profound depths of Panini's school is contained in the commentary of Patangjali. Some suppose, that this person was a learned grammarian of the sacred order of Gonarda, who prayed earnestly to Sesanag, the serpent who supports this earth on his head. Afterwards, as he was pouring out water to the sun, he observed a small serpent in the water, which, on being poured out grew very large, and had a thousand heads, all of which began to speak on the subject of grammar, and the Pandit began to copy what was said, and this composes the work called Mahabhashya. This is very well, and would convince the most sceptical that ineffable confusion of ideas prevail in the work; unless it were supposed that the Brahman had 1000 pair of hands to copy, what the 1000 heads spoke. Others however allege, that Patangjali was an incarnation of the serpent himself. It will be readily imagined, that this controversy cannot be determined, and that no mention is made of either circumstance in the book, which is entirely confined to the most difficult discussions of grammar contained in 25,000 couplets. Raja Bhartri Hari, brother of Vikrama composed 100,000 couplets in explanation, but very little of this work is to be found here, and the people study the Mahabhashya chiefly by means of the commentary of Kaiyats Upadhya of Kasmira, which contains only 25,000 couplets, and is called Bhashya Pradipa, and the commentary of Nagogi Bhatta, a Maharashtra, in 50,000 couplets, which is called Bhashya Pradipa Dwota. The Kasmirian is supposed to have lived six or 7 centuries ago. The Maharashtra is much later. The Vaiyakaran Bhushans are also commentaries on Panini, the shorter containing 3,000, and the longer 6,000 couplets, and are occasionally consulted. Balam Bhatta, who died about 12 years ago at Benares, composed a commentary of 50,000 couplets, which has not reached this district. His father had been instructed by Nagoji Bhatta. No other vocabulary (Abidhan) except the Amarkosh is used, nor does every teacher of grammar deem it necessary to teach any vocabulary, the pupils acquiring the knowledge of the words at the same time that they do that of the grammar. Those who use a vocabulary, generally begin by teaching it before they commence the grammar.

Those who study the depths of grammar, have no occasion for a preceptor to explain the mysteries of the law, or of legend, being able to comprehend the meaning of all the works on those subjects. But those who read only the Saraswat or Chandrika, must have both the books on law and the legend of the Purans explained to them.

The study of the books of law, called here Smartwa, is not considered very honourable; but by far the greater part of the Pandits, even who are not professors, study their law, and they consult more books than seem to be in use in the districts hitherto surveyed. The book most commonly studied is the Mitakshara, a commentary on the law of Aagyabalkya, according to a passage in which the important point of succession was decided, the landed estate going to the eldest son, bound only to provide the collateral branches in daily subsistence. It is said, that lately an order from Calcutta has come to reverse this, and to establish the law of Manu, which divides all estates equally.* Indeed this division is admitted in several other passages of the Mitakshara, but was never received in this district. It is here alleged, that this work was not written by Padmanabha, but by his son Vigyangneswar. Next to the commentary of Mitakshara, the book on law most commonly read is the Kalamadhav composed by a Madhav Acharya, but not the celebrated doctor of the south, who instituted the sect of Krishna. This work professes to rest not only on the authority of all the 20 luminaries of the law, but on the Vedas and Purans, and seems to be what we would call a digest.

These are the only books commonly referred to as authority, but many others are to be found, or at least the professors pretended to have them. The Pandits here say, that only the first author of the law (Dharmasastra), that is Swayambhuwa, is entitled to the name of Manu, and a book supposed to be composed by him, but evidently a modern fabrication,

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* I paid much attention when in India to the law of equal partibility of property; and am of opinion, that the highest Hindu law-givers sanction it; but however, it may benefit the mass of the people, the taking away of a testamentary disposition, destroys in a great measure the incitement to the acquisition of property over which the possessor can maintain an influence, after death has deprived him of its personal enjoyment.—[Ed.]

is common. It is called Manu, Manu Smriti, Manavya, Manawava and Manavi. The other 19 great luminaries are only Munis. The professors here pretended to have the laws of Parasara, Yagyabalkya and Katyayana. They also pretended to have some other works on the subject, composed by mere men. The Kalaniraya, written by Gyangneswar, I suspect the same with the author of the Mitakshara, for the Pandit of the survey often writes carelessly. The Samayamayukha. The Smritisaraddhara written by Viswambhar. The Nirnaya Sindhu, mentioned in the account of Behar. The works of Rudradhar, a Mithila Brahman. The Saroja Sundra of Visesh Acharya.

The science Jyotish (astrology), is much studied, but is not in general accompanied by any considerable knowledge of astronomy. Four or five men, however, are said to be able to construct almanacs with accuracy, and make them for their own use; but the great object is to foretel future events, and the almanacs in common use are all brought from Benares. The motions of the heavenly bodies, however, very little interest the people here, and the Jyotishas are consulted; First, at births, to know the future events of the child's life. Secondly, to find out fortunate times for the performance of any action of importance. Third, to explain fortunate and unlucky days from the almanac, and the time for performing certain religious ceremonies. They have not yet introduced the solar year even in common affairs, except where compelled by the forms of the revenue accompts; for the Muhammedans of India have had sense in everything but religious affairs, to introduce a solar year. In order to find out the time of day at which events happen, they use a rod of Khari, and judge by the length of its shadow. At night they calculate by the rising and setting of stars. Such accuracy is only attended to, when the person consulting is a Raja or great man. In common they take the time by guess, which no doubt answers equally well. The discovery of bones, in situations proposed for a new house is not much used, but is occasionally required.

The books in request are as follows: the Bhaswati composed it is said, by Satananda in the 1021 of Shalivahan (A. D. 1099), and used in the construction of almanacs. The Makaran, another book used for the same purpose, and composed by Makaran, a Brahman of Benares. The Rambinad composed by Ramjoshi, a Brahman of Kraungchadwip. The Mu-

hurta Chintamani composed by Rama Bhatta, a Maharashtra Brahman, in the year of Shalivahan 1522 (A. D. 1600). It is used in finding out lucky times. The Muhurta Dipaka, and the Muhurta Darpana, these are very modern books. The Durbali composed by a Rama Sevak Acharya, a learned Sarwariya Brahman, who lived on the south side of the Sarayu about 30 years ago ; is chiefly studied by the lower order of priests. The Jatakas of Varaha Mihira ; there are two books of this name, the Laghu and Vrihata. The Lakadwipis, Tarwariyas, and Brahmans of the south dispute for the honour of having this great man in their tribe. His father was Adityadas of Kapittha near Ujjain. His wife Khana was also skilled in the fates. Nilkanthi—there are two books of this name, the Jatak and Tajik. In the latter many of the terms are arabic or Yavan, as the Brahmans call them; both these books were composed by Nilkanth, elder brother of Rama Bhatta, mentioned above. The Vastupradipa of Vasudev a Brahman of Sakadwip ; it is chiefly consulted for discovering fortunate times for erecting buildings. The Shat Pangchasika of Prithuyasa, the son of Varaha Mihira. It enables the sage to answer questions, concerning what has happened, and what will come. The Bhuvana Pradipa treats on the same subject. The Grahalaghava was composed by a certain Ganes Bhatta, a Brahman of the south. It is a large work, and is used in making almanacs. The Lilawati used in calculations of space, was composed by Bhaskara Acharya. This is reckoned a profound work, and Manogyadatta doubts very much of the persons who said they professed to teach it, having any knowledge of the subject. The Ratnamla is a work of Sripati Batta, a Maharashtra Brahman. It is very much in use for ascertaining the fortunate time for common undertakings. Jataka Langkar.

Those who teach astrology alone are reckoned inferior to such as profess grammar, or any of the higher sciences. One professor of Sakadwip teaches and practices medicine. He is also a professor of grammar, which secures his rank. The Moulavi, or chief officer of the Muhammedan law, in the court at Gorukhpoor has the character of being skilled in the Grecian (Yunani) medicine ; but he is too much engaged in business to be able to teach. He however, gives his advice to friends without fee.

Besides the professors who teach Hindu science, about 3,250 persons are dignified with the title of Pandit; but the acquirements necessary to obtain this are not great. No one of them is eminent, and many cannot read a word. Indeed the greater part cannot read with the fluency necessary to be used in the performance of ceremonies; and although they may hammer out the meaning of a letter, are under the necessity of committing the forms of prayer to memory. The understanding them is quite out of the question; and perhaps

justly, is considered of little consequence. All pretend to have some skill in the Hindu law, and of the valuable science of Jyotish. The lowest of them are called Karmathiyas, and resemble the Dasakarmas of Mithila; but they condescend to perform ceremonies for lower persons, and do so without disgrace. These amount to about 2,300, of whom 1,300 perhaps cannot read the ceremonies, and none understand the sacred language.

In this district it is reckoned legal for all Kshatris, or Vaisyas, to read the word of god, or of the Munis; but not to explain their meaning. Many of the Rajputs therefore, are taught by rote the portions of sacred writings used in prayer; and several chiefs have obtained a certain knowledge of the meaning. The Onaula Raja at present, is the only one who has made considerable progress, and his obstinacy in rejecting the advice of the sage, shows how dangerous such pretensions to knowledge might become. It is not legal for the Kayasthas to study the word of god or the Munis, but some old Kanungoes have studied some of the grammars published by men, and the works on the art of poetry. As in Shahabad it would seem, that their attention in study is entirely directed to the profane poets; but both those in the learned, and more vulgar dialects are perused.

No interlopers here pretend to interfere with the sacred order in explaining the decrees of fate by the science of Jyotish; yet some who profess it, are exceedingly ignorant, and are not admitted to the honour of being even Karmathiya Pandits; but are attached to the manorial establishment, and are called Dihuyar or Ganguhar Brahmans, or are mere wretches called Dakatiyas (robbers), or Bhangrariyas (pretenders).

About 230 women of low caste, as in Shahabad, pretend to be inspired by Mahamaya (the great mother); and to disclose futurity, especially in the result of disease. They even in some cases pretend to point out certain remedies, especially religious ceremonies, by which the patients may be relieved, and sometimes seem even to have been made tools for bringing certain places of worship, and certain images into credit. Even men of decent rank are sometimes compelled by the importunities of their wives to consult these creatures about

their children, although all reasonable men hold them in the utmost contempt.

The Hindus who practice medicine as a science, amount only, so far as I heard, to 43 persons, of whom by far the greater part consists of Sakadwipi Brahmans. Three Muhammedans are followers of what they call the doctrine of Galen and Hippocrates. These physicians are seldom servants. In usual they make from 100 to 300 rupees a year, and have suffered much by the change of government, which has very much affected the income, as well as the power of the higher ranks of natives. Between 20 or 30 people, who have no books on medicine, and if they had could not read them, exhibit drugs in disease, and are called Nardekhas or pulse-feelers, for the ceremony of feeling the pulse is in all cases considered as absolutely necessary. There are between 50 and 60 surgeon barbers, who cup, bleed, and treat sores, and some at Gorukhpoor are said to extract the stone from the bladder in the old manner. Those well employed may make 10 or 12 rupees a month, and in general give up shaving. They are mostly Muhammedans. The midwives here do nothing else but cut the umbilical cord, and are of very impure tribes.

The people who innoculate for the small-pox, are not here reckoned Ojhas, although they pretend, that their art consists in invocations and spells, calculated to conciliate the goddess (Devi); for here she is seldom invoked by the name of Sitala. None reside here. They are called Chhapahas, and all come from the east, and use incantations in the Bengalese dialect. The practice on the whole seems to be gaining ground, especially among the Hindus.

About 1,450 men pretend to be possessed of the art of incantation; and, although the greater part are of low castes, some are Rajputs, and some Brahmans even are not ashamed to profess the art, and claim a pre-eminence of skill; but no man of decent education is among the number: 350 are employed to cure the bites of serpents, and the remainder to cure the diseases supposed to arise from the influence of devils. Some of them pretend to take the devils to themselves. The belief in witchcraft spreads distress and dismay through the vulgar and weak-minded; it seems to be confined chiefly

to the parts of the country nearest the hills, and in Nichlaul it was alleged that 50 poor hags had the character of being witches. The Tharus however, are held, even by the best informed Pandits, with a good deal of fear, and are supposed to be possessed of supernatural powers like witchcraft, although not called by the same name. It was said in Parraona, that until lately the Tonahis or witches were numerous; but some judge sent an order, that no one should presume to injure another by enchantment. It is supposed, that the order has been obeyed, and no one has since imagined himself injured, a sign of the people being remarkably easy to govern.

The Sakhas are a kind of pretenders, who seem to be the remains of an ancient priesthood, whose chiefs were called Guro, of whom one or two still remain among the Tharus; but the common Sokhas are of all castes, even Brahmans adopting the profession, which is accommodated to indolence and deceit. The Sokha every Monday sits under some large tree, beneath a canopy, and generally on a platform of smoothed clay. People, whose kindred are sick, or who are involved in the troubles of law, make them offerings, and are instructed what to do in order to escape from both evils, the Sokha pointing out what deity or spirit can give the requisite assistance. The Sokhas do not rave like the women pretending to be possessed by the Mahamaya (great mother), and their number was said to amount to about 60 persons. The Guros are employed to avert the dangers of tigers, elephants and insects, when these destructive animals are ravaging the folds or fields of the husbandman.

RELIGION AND CASTES. *Muhammedans.*—The number of these believing in Muhammed has been taken from an estimate made in each division of the houses, said to be occupied by each class of the faithful, and is probably rather underrated. In this district many converts were formerly made, not only from the lower classes of artificers, but from the agricultural tribes. This was chiefly effected in times of scarcity, when the poor lost caste by eating impure things, nor is there any reason to think, that the government of the Nawab Vazirs was, here at least, in any degree intolerant, or gave any preference to those of their own religion.

Not only the converts, but even many Moslems of rank and foreign extraction, are tinged with the Hindu superstí-

tions, chiefly, as usual, owing to the fears of the women, who in cases of danger cannot be prevented from making offerings to the objects of Hindu devotion, when applications to their own saints have failed; and the Hindus, in their turn, are equally willing to respect the saints of the Muhammedan faith. The doctrine of caste seems nearly as strongly established among the Muhammedans as among the Hindus. Some of the Muhammedans also, especially weavers, have been infected with the desire of following new routes to heaven, especially that pointed out by Kavir; and these use larger beads, feed more abstemiously, and pray louder, and with more grimace than their neighbours. They do not, however, reject the prophet, and in common life follow the customs usual among the believers (Momin).

The office of Kazi is considered as hereditary, and all those who hold it, have some endowment in land. They had also salaries in money, and certain perquisites on particular days, both of which have been withheld since the Muhammedan government has ceased. For withholding the perquisites, as connected with the old religion, there may be some reason; but why a person, who had a hereditary right to a salary, as I have said, should have been deprived of it, and allowed to retain lands free of rent, granted on the same plea with the same salary, I do not understand. The duties of the Kazi here are to attest deeds, in conjunction with some other officers to superintend the sale of estates seized by the law, and to perform marriages. The two former duties are seldom entrusted to deputies, the last generally is; for the Kazi seldom attends at any marriages, except those of the great, and he attends there chiefly as a friend. The deputies are called Nayebs or Nekah Khanis. The term Molna is sometimes used; but there are no such persons independent of the Kazis. The deputy is seldom allowed more than one-fourth of the dues on marriages, and often not so much. The dues on each marriage seldom amount to half a rupee. Many of these deputies are weavers, some, however, are persons of respectable birth. At funerals, any one, that the relations choose, or can procure, is employed to read the Koran.

The Pirzadahs of this district are not in general so respectable, nor well endowed as in Behar; not from their

office being in less request; for perhaps seven-eighths of the faithful become Murids; but because in the neighbouring parts of the Vazir's country (Oude), there are several families of peculiar sanctity, which carry away a large share of the profit. The number of Fukirs is very great, amounting to between 850 and 900 houses, by far the greater part married, and mere peasants employed in agriculture, although they all beg as much as they can; and the greater part is provided with endowments in land, but in general too petty to support them without labour or begging. In their present subjection to an infidel nation, they are a very mild smooth set of people, who pour forth blessings even on those who refuse to give them charity, and who return prayers for scoffing.

Prayer and ablution are more attended to than in Shahabad. About 790 persons are supposed to perform Nemaz daily; but the number of these, who do so five times a day, is not great. They are reminded of their duty by 25 criers, some of whom have endowments; but others call upon the faithful, from a mere sense of duty, without fee or reward. One weaver only has found his way to and from Mecca; but pilgrimages to the tombs of saints are exceedingly common. Most of the places are in the territories of the Nawab Vazir (Oude), and not very far removed from this district.

In the mosques, or other places of worship among the Muhammedans, there is nothing like our forms observed; no priest presides to perform certain ceremonies for or with a congregation of the faithful, nor does any one in these places explain the Koran. In a very few mosques two or three people may assemble daily to pray at the stated periods, and a public crier may call the faithful to remember this duty; but of the few, who attend to his call, most perform their devotions at home. On Friday (the Muhammedan sabbath), a few more attend, but each man prays for himself; and, if there is a person endowed for the purpose of praying regularly, it is, I believe, always for celebrating a service in the king's name, that is for performing, what is called the Khotbah. At the Id and Bukurid a great many assemble at some place of worship to pray. By far the greater number of mosques are complete ruins, and are totally neglected, nor does any sanctity seem to be attached to them. Except the five Moulavis, and perhaps an equal number of pupils, none,

I doubt, understand the Koran, although abundance read at least portions of it. I heard of none who had committed the whole to memory. The duty of fasting, and the celebration of the Mohurrum are nearly on the same footing as in Behar.

As I have already mentioned, the doctrine of caste is as fully established among the Muhammedans of this district as in Shahabad; but the respective ranks of the castes are far from being well established. Nothing can more fully show the complete ascendancy, that the Hindus, and especially the penmen (Kayasthas) have acquired by the change of government, than that all the Pathans, and even Fukirs, who have been under the necessity of holding the plough, are now excluded from the rank of gentry (Ashraf), although many Rajputs and penmen, who have been guilty of the same meanness, retain this rank, and spurn the Pathans, before whom, the penmen especially, for many ages, bowed their necks in the most abject fear.

The Saiuds, descended of the prophet's daughter Fatemah, are supposed to amount to about 602 houses. The Ashraf Sheykhs, or persons of Arabian families, are now usually reckoned next in rank, and may amount to 1005 families. The Moguls, lately sovereigns, amount only to 157 houses. None of these three classes use the plough. The Pathans amount to about 1776 houses; but many, having held the plough, are now degraded. The Fukirs, amounting to 876 houses, are in a condition similar to the Pathans. Whatever may originally have been their birth, the children of Fukirs intermarry only with each other. Those who abstain from marriage seem to be at liberty to adopt whatever persons they please. A few have betaken themselves to commerce. There are 11 families of the Muleks, who followed Mulek Bayo in the conquest of India, and are reckoned among the gentry. No less than 214 families of the poets called Bhats have adopted the faith, that having been agreeable to the persons, whom it was most profitable to flatter, although most of them continue to use the same forms that they did when Hindus. They are reckoned among the gentry, although many are reduced to nearly the state of common beggars, having neither the stock nor skill necessary to procure a living by agriculture; but many have small endowments, and

they are betaking themselves to agriculture, as fast as means will admit. A very few families of the Muhammedan gentry have engaged in trade, and two or three, who have become artists, are considered as degraded. A great many have free lands, and most have farms, the cultivation of which they superintend. Those who enter into the service of Europeans as domestics, are all, as usual, among the impure tribes. About 7097 houses of the tribes of cultivators, who have been converted to the faith, continue in the practice of their truly respectable employment, and do not scorn the plough: a good many have now acquired the property of the soil. They are in some places called Turuk, in others Rautela, both considered as terms of reproach; but they are not held so low as the artists; who have adopted the faith. They are chiefly employed as ferrymen; but, as a great part of the tribes of boatmen are employed in agriculture, and as they cannot be called either traders or artists, I have placed them after the cultivators.

In this district there are only 34 families of the useful tribe of innkeepers (Bhathiyaras), nor are the whole even of these able to live by that profession; but some of them sell firewood and potters' ware, cut grass for horses, and prepare charcoal balls for smoking tobacco. Among the Hindus it would appear that there never were any such persons as innkeepers, although in this district there is a peculiar caste, the people of which live by cutting and selling grass, which is a part of the Bhathiyaras' profession. The Bhathiyaras are said to have been originally constituted by Sher Shah, when that prince established inns throughout his dominions.

Hindus.—I have nothing new to offer concerning the origin of the castes, more especially of the Brahmans. I shall only previously observe, that a farther examination of the genealogies contained in the writings reckoned sacred, has afforded very numerous instances indeed of the sons of Brahmans being Rajas, of the sons of Rajas being Brahmans, and of intermarriages between the two professions. This examination has also produced some instances of marriages or cohabitations with low, and even barbarous tribes, neither occasioning loss of caste in the parents nor children; of the same person at different times having been of different professions; and

even an instance of the son of king having been a merchant (Vaisya). These in my opinion show clearly, that in ancient times there was no such thing as caste; and the same genealogies mention many circumstances, which show that what are now called the rules of purity were not observed in ancient times. For instance, we find persons of the highest character, as Vyasa, taking to his bed his brothers' wives (still a common custom among the impure tribes), and having by these his brothers' wives two sons, Pandu and Dhritarashtra, who succeeded as kings of India, and were ancestors of a long series of princes. We also find five brothers marrying one woman, as still usual in Bhotan, and this woman (Draupadi) was not only of the highest birth, but is still addressed by the Hindus in their prayers as a peculiar favourite of the gods. We still further find the most illustrious princes, among whom were two (Krishna and Balarama) who have obtained the honour of gods, assembling to drink at a feast, and killing one another in a quarrel occasioned by too deep potations. The Pandits, it must however be observed, although they readily admit the truth of all these circumstances, do not admit the conclusions that I draw. They say, that at all times the great have taken the liberty of indulging their passions in whatever manner they please; and that in former times mankind, being infinitely greater than they are now, could with impunity indulge in illegal pleasures that the poor rogues of the present degenerate age should not presume to imagine: nor do they consider these actions as at all rendered legal by their having been done by the gods or the saints, whose doctrine they hold themselves bound to follow. They very indulgently declare, that mankind are bound by the precepts of the law, and not by the example of the lawgiver. Although it must be confessed, that in the actual practice of mankind the doctrine of the Pandits is not very unsound; yet I presume, that the christian reader will think it rather probable with me, that the sages of old, who have delivered to us these accounts of their conduct, had it been contrary to the then established law, would as usual have been somewhat more reserved in the publication not only of the frailties of their gods, who may be supposed to have broad shoulders, but even of their own infirmities, and those

of their nearest relations. I have endeavoured to estimate the number of each tribe of Hindus by the same means, that were used in Shahabad.

The Brahmans* amount, it is said, to about 70483 families, or about one-fifth of the whole population; and only one-tenth of the whole number are of the military order, which I suppose to be the remnant of the ancient Brachmanni. Of the 10 nations into which the greater part of the sacred order is now divided, the Kanojiya is by far the most numerous, and contains almost the whole of the Brahmans belonging to this class, amounting to no less than about 59,300 houses. As usual this nation has undergone many subdivisions, and the most remarkable are into Sarwariya, Sanauriya and Antarvedi. The former comprehends by far the greater part (56,360) and it is said derives its name from the country called Sarwar; which implies the country of the Sarayu; but is restricted to the country between the left bank of that river and the hills, that is to this district and a small portion of the Nawab Vazier's dominions. The term Sarwariya in the account of Shahabad was written Saryuriya, but this the people here say is incorrect. It must however be observed, that the Brahmans on both sides of Sarayu, belong to this division, and that the term Sarwariya is quite modern, being mentioned neither in the Purans nor Desmala. The Sarwariya Brahmans are exceedingly proud, and value themselves on observing the Hindu rules of purity with great strictness. On this account, although they acknowledge, that they are a branch of the Kanyakubja nation, they consider the term Kanyakubja or Kanajiya as highly offensive, especially because the Sanauriyas and Antarvedis, who are poor, do not scruple to hold the plough with their own hand; but this is here considered as altogether incompatible with the purity of good birth. Many of them, even men, who would in Bengal be degraded as acting at temples as priests, asserted to me, that they considered not only the three lower tribes, but even all other Brahmans so much their inferior, that they would not drink water from any hand but that of a Sarwariya Brahman; but the very mention of such a circumstance was so offensive to my assistants, who were of other tribes, that I could not induce them to credit the circumstance; and they stoutly denied the veracity of my informants. The whole of the Sarwariyas assume exclusively to themselves the title of Pujyaman, as being the only Brahmans, that are the legitimate objects of worship among men. The most illustrious among the Sarwariyas are divided into 19 Pangtis, of which the three highest are called Garga, Gautama, and Sandilya, pretending to be descended of these three persons, but this origin of the families (Gotras) of Hindus is exceedingly doubtful, as it is common to the Sakadwipi Brahmans, who are not descended of the sons of Brahma. The supposed descendants of Garga claim to be the highest, and are called Sukla, the Gautamiyas take the title of Misra, and the Sandilyas that of Tripathi, in the vulgar tongue pronounced Tiwari. These three Pangtis never use for their Gurus nor Purohits any person but their own relations in the male line, or their sisters son. The next 13 Pangtis, who are of equal rank among themselves, do not derive their names from their supposed ancestors, but from distinctions originally local, although the people now called after such or such a place do not reside near it. The three lowest Pangtis of the Sarwariyas also derive their names from different places. These 19 Pangtis form only about a twentieth part of the Sarwariyas. Those who remain are called Tutahas. These are no ways permitted to

* The origin of caste is still involved in so much obscurity that the whole of Dr. Buchanan's remarks on the Brahmans are given.—[Ed.]

take in marriage the daughters of the Pangtis, but sometimes a Pangti accepts a great deal of money with a Tutaha girl, and reduces himself to that rank, adding however great splendour to the family, into which he marries. All the Pangtis are strict in observing the external ceremonies of religion, which many of the Tutahas neglect; but much of the learning belonging to the tribe is in possession of the Tutahas, among whom are some of the most learned Pandits. On the whole however the Sarwariyas possess much less learning than they should in proportion to their great numbers, being nine-tenths of all the sacred order, that could take Dana; for of the 95 Pandits, who profess the sciences mentioned by the Pandit of the survey, 70 only belong to this division of the Kanyakubja nation. In general the Pangtis enjoy the offices of Guru and Purohit for the higher ranks, and it is only Tutahas of great learning, that presume to interfere. Where the number of Brahmans is so enormous, only a small proportion could live by deceiving the multitude, which is the proper duty of the Brahmans, and by far the greater part, even of those employed as priests, who have not lands of their own, rent them from others, and subsist more or less by their cultivation. Where their proper profession affords them other means, the whole of the cultivation is carried on by servants; where the family has no other resource, the men, hoe, weed and water, but abstain from ploughing or reaping. Almost the only persons, who do not farm, are those, who are well endowed, or who have no stock, and must therefore live as common beggars; for they will on no account work for hire; but Sarwariyas of all ranks, who are poor, are willing to carry arms, and act as messengers. The Pangtis never act as priests in temples, nor form a part of the manorial establishments (Dihuyar); but the Tutahas, who embrace these officers, are not disgraced.

In this district no one takes the title of Antarvedi or Sanauriya, both of which are held in great contempt; but about 260 families, probably belong to one or other, and are called merely Kanojiya Brahmans, of whom one is a professor of some reputation; and 600 families are called Bagsariyas as having originally come from Bagsar, not our Buxar, but a town on the east bank of the Ganges above Allahabad. All these follow the custom of this country in abstaining from the use of the plough. It must be observed, that the province of Antarvedi, or at least the country which the Antarvedi Brahmans now occupy, is by no means confined to the space between the Yamuna and Ganges, as the name implies; but includes also the country on the left of the latter river, every where above Kara and Manikpoor, including, I believe, the whole of Lerkars, Manikpoor, Lakhnau, Khayrabad, and Bareli. The capital of the kingdom of Kanoj was therefore nearly in the centre of the province of Antarvedi, and although this name is often employed to prevent the ambiguity of using the same name for a province, and for the capital of the kingdom, yet the name Kanoj is often applied to the province, the term Antarvedi being highly objectionable, as not applicable to a half of the country.

A more numerous class, although they acknowledge Kanoj as their nation, reject the term in their name, and call themselves Yajurhota or Yujhotiya Brahmans, that is philosophers who make burnt offerings according to the forms of the Yajurveda. They are however mostly very low ignorant fellows, and trade much in cattle; but will not hold the plough. They amount to about 2000 families. A colony of Brahmans from Kanoj accompanied the Chauhan Rajputs, when Chitaur was taken by the Moslems, and seems to have been the first of the present sacred order, who obtained a permanent settlement in the northern mountains, at least near this district. Those of pure birth call themselves Upadyaya, and perhaps of these 80 families have settled here. In the hills they possess considerable learning, and live what is called a pure life. Of the Mithila

nation, although immediately adjacent only 80 families have found their way here, and they have almost all settled in Parraona, on the immediate frontier. They are respectable for learning, in this small number there being three professors.

The Brahmans of the Saraswat nation amount only to about 10 families, attached chiefly to the Khatri tribe, of which they are the proper priests. They seem originally to have held the whole country between the Yamuna and Indus, while their chief city or residence was at Patiyala on the Saraswati river, from which circumstance they derive their name; but the Gaur nation of Brahmans, having failed in obtaining a settlement in that country, the country near the Saraswati was given to them, and the Saraswati nation was confined to the western parts of its original territory called Punjab by the Muhammedans, and Pangchala by the Hindus. With their disciples the Khatris, the Saraswat Brahmans, who remain in the west, have lately become followers of Nanak, the Brahmans continuing to act as Purohits; but those here adhere to more ancient doctrines. In this district about 10 families of Gaur Brahmans, called also Hiranyas, have followed the wealthy merchants of Agroha, a great trading city in the part of the Saraswati country, where the Brahmans of Gaur obtained a permanent settlement. As the Saraswati nation has suffered severely by the doctrines of Nanak, the Gaur nation has suffered by the heresy of the Jains, a large proportion of the wealthy merchants adhering to that ancient doctrine; a great deal worse than that of Nanak, as in the north they do not use the Brahmans for Purohits.

None of the Kanoj Brahmans of Bengal nor of the Utkal nation, have obtained a settlement in this district; and of the five southern nations there are not above five houses of Maharashtra Brahmans, one of whom is spiritual guide for a lady of high rank, another is a copier of English accompts. Of the Brahmans, who do not belong to any of the 10 nations, and who still would be thought to belong to the sacred rank, by far the most distinguished, and also the most numerous, are the Magas of Sakadwip, who may amount to 3340 houses. In proportion to their number they are more learned than the Sarwariyas, 21 of them professing to teach science; but they are not received as Purohits by any persons of high rank. They are much consulted as astrologers, soothsayers, and wise men, (physicians) and are also employed to read and explain the legends. Like the Sarwariyas however they almost all have farms. Some of them are called Sumanggalis from an hereditary office, which some families enjoy. They are not disgraced by the office.

Next in rank to these Brahmans, all of whom, whatever the pride of individuals on their own dung-hills may assert, seem to have an equal claim to belong to the sacred order, the military Brahmans (Bhumihar or Bhungihar) are generally admitted to hold the next rank; although they cannot receive Dana, nor perform any office of the priesthood. Many Pandits allow, that they are entitled to all other privileges of the sacred tribe, especially to receive the whole of the mysterious Gayatri, and consider the putting them to death on any account as totally illegal; but many persons, especially the Rajputs, speak of them with great contempt, and are disposed to deny them altogether the title of Brahman, alleging that they were impure infidels, who held indeed all the lands of the district, of which on account of their beastly customs they were justly deprived by the pure followers of the law. The prevailing tribe was the Domkatar, often already mentioned, and I have little doubt, that the Rajputs are right with regard to their original impurity, that is to say, that the rules of purity had not been introduced, when this tribe first assumed the name of Brahman. It must be observed, that some of the Bhumihars, here as well as in Bhagulpoor, have assumed the rank of Rajputs in preference to that

of Brahman; owing probably, as I have said to the uncertainty, which once subsisted in the popular opinion concerning the rank, which the sacred and military professions should bear. The military Brahmans amount to about 7022 families, and live exactly like Rajputs, but none here condescend to hold the plough.

The Bawonas or trading Brahmans in many districts, as Puraniya, would seem to be included among the Bhumihars; but here, on account of their degrading profession, and their loading the sacred beast, they are not admitted to that honour, and derive their name from consisting of 52 subdivisions. Their whole number may be rather less than 220 families, of whom 120 or 130 may trade. Some pure Brahmans are merchants, but do not degrade themselves by loading the sacred ox. The priests called Kantaha, Karathaha, or Mahapatra, although they perform some very solemn ceremonies for all ranks, and receive Dana on the occasion, are reckoned still more impure than the military or even the mercantile tribe; and no decent person will drink water from their hand. They have multiplied like their betters far beyond what the gains of their profession will support, and are mostly farmers, but will not touch the plough. They may amount to 300 families. Still lower in public estimation, but yet admitted to be Brahmans, are the Jyoshis, Satiputras, Bhangrariyas, or Dakatiyas (robbers), who should live by cheating the lowest of the vulgar, and they in fact do all, that they can, in the way of their calling; but most of them must labour, although even they scorn the plough. They may amount to about 170 families. It is alleged that these Brahmans are descended of Varaha Mihira. This great man discovered by his skill in astrology; that, if he begat a son a certain day, the child would be a profound adept in the truths of this science. He accordingly set out with an intention of meeting his wife at the proper time, but could not arrive by that day. Being unwilling however to lose such an opportunity of favouring the world, the gymnosophist mentioned the case to the wife of a cow keeper with whom he lodged on the way, and the good woman rejoiced in receiving from the philosopher the embraces, that were destined to produce Bhadra, the celebrated ancestor of the Jyoshi tribe. This person composed some works on the science of astrology in the vulgar language, and foretold, before Bhoj Raja was born, the great authority, which that prince would acquire. Mungja, the uncle of the young prince, being jealous, ordered him, when born, to be exposed in a wild, where it was for some time supposed, that he had perished; but he had been preserved by a Brahman, who after educating him reconciled him to his uncle. The Jyoshis or Satiputras may be occasionally seen in Bengal, travelling about besmeared with red lead and oil. As an example of their art I shall mention how one of them extracted half a rupee from my chief assistant. On the way from one stage to another the Jyoshi entered into a conversation with the Pandit of the survey, and learned a great many particulars concerning my assistant's history, especially the names of his family. He then left the Pandit, and meeting his man, as if by chance, began, as he approached, to bawl out his genealogy, which a good deal surprised my assistant, we being in a part of the country, where he was totally unknown. The fellow then mentioned all the circumstances, which he had learned from the Pandit, intermixing them with prophecies of success to the assistant's children, and thus procured the money. His previous interview with the Pandit was not discovered until some days afterwards, and then by mere chance.

Twenty-six houses of Brahmans, but of what kind is not known, have suffered disgrace by making ear-rings of palm leaves, and are excluded from intermarriage with others; still however they are entitled to receive the whole Gayatri, and should be exempt from capital punishment. Ex-

cept those who have studied the sciences, or who act as priests, almost all the Brahmans would be willing to carry arms in irregular warfare; and, when the Rajas were in the habit of fighting, the Brahmans often joined them. Some of them (500) are merchants, which next to arms is considered as the most honourable profession. In this district they disdain the use of the pen as much as the plough, nor have they entered into the law or revenue departments, but almost all have farms, and one family makes the glass ornaments worn on women's foreheads. These are all that are here admitted to be Brahmans, and the Kathaks or musicians, who in Shahabad were thrust among the Kanojiya Brahmans, are here altogether excluded from the dignity of the sacred order, although it is not pretended, that they or the Bhats (parasites) belong to any other, and they are permitted to receive the whole of Gayatri, while their death is very little less sinful, than that of a Brahman would be. It is alleged, that these two castes were created at the request of Prithu, one of the kings descended of Swayambhuwa, who governed India in the golden age, and they are both admitted to be higher than Rajputs. The Kathaks in all amount, it is said, to 54 houses, all of whom sing, and perform on musical instruments; and five of them rear up their boys to dance dressed like girls. Three or four of them are said to have some knowledge of the books composed on their art. It would not appear, that they have the art of writing or expressing in characters, any air or piece of music, so that by looking at the characters any other scientific person could sing or perform it on any instrument. By far the greater part of the Kathaks live in part by farming, but they never hold the plough. They are reckoned of two kinds, Magadhas from the name of a country, and Gautamiyas from the name of a holy person; but both, the name of the country and the person are vastly more modern than Prithu, nor did I learn, how such terms came to be applied to this caste.

The Bhats, the other tribe formed at the request of Prithu, amount to about 560 families, exclusive of those, who have adopted the Muhammedan faith. They are on the same footing with these apostates. Of both perhaps 32 families have become chintz makers. Those who are reckoned to belong to the second or military caste (Kshatriyas), and who receive two-thirds of the Gayatri, amount to 38218 families. Of these 47 families are Khatris, originally from the Punjab. In their native country they still retain the same military character, that they did in the days of Alexander, and their chiefs are said to unite the spiritual to the temporal power, each being considered as the head of religion in his own town or petty state, the authority of the Brahmans being confined to the performance of ceremonies. In this country they have abandoned the use of arms, and are either merchants or employed in the collection of the revenue. They allege, that this has been the case ever since the time of Toral Mal, who in the time of Akbar was the principal chief of the tribe. He having been placed at the head of the revenue department in the Mogul empire, introduced many of his vassals as subordinates in office; and they say, that the king ordered, that all these should resign the sword, and become penmen. It is the descendants of these, that have now spread into almost every city of the east, and south of India, as bankers, merchants, and revenue officers; and few of these have adopted the doctrine of Nanak, but either adhere to the worship of Vishnu, or are infected by the heresy of the Jains. They pretend to be of higher rank than the Rajputs, and allege as a proof, that on a certain public occasion Toral Mal offered part of his food to the Brahman, who was his spiritual guide, and who readily partook, while the crafty chief called on Man Singha, a Rajput of the same rank in the empire, to make a similar offer to his sage. Man Singha knowing that his offer would be rejected with scorn, declined, on which

Toral Mal claimed a superiority of rank. This it must be observed, is the story of the Khatris, which in all probability would be entirely denied by the descendants of Man Singha.

In the train of the Palpa Rajas at Gorukhpoor, and on his estate in Nichlaul, are several persons of the mountain tribe called Khatri, who are a spurious race, as will be mentioned in the appendix; but who claim all the dignities of the military order. The Rajput are here, every where, and by all ranks, admitted to be Kshatris, although they claim all manner of descents, except from the persons, who according to the Vedas sprang from the arms of Brahma. Indeed the whole of this manner of accounting for the origin of castes is so contrary to other legends, that some of the Pandits, who are most determined defenders of the Vedas, give it in reality up, by alleging, that the four castes thus created did not procreate, and lasted only for their natural lives; and that the castes, which now exist, arose by subsequent creations; but in abandoning this story care has been taken to approach no nearer the abomination of reason; and many of these creations will be found still more difficult, than that which has been relinquished.

I have not been able to form any estimate of the number in each of the numerous tribes, into which the Rajputs of this district are divided; but shall state whatever I learned concerning their origin. Those reckoned of the highest rank here are the Sirnets, Visens, and the Suryabangsis of Mahauli; next to these are the Kausikas, Gautamiyas, and the Suryabangsis of Amorha; but these distinctions rather refer to the purity and power of certain families, than to any other circumstances: for very few families have preserved themselves free from intermixture, the soldier being apt to please himself with beauty, in whatever rank it is found; and, if a man be poor, let his purity be what it may, few will sing in its praise. Although this district was the original seat of the Suryabangsi tribe, no Rajput here pretends that his ancestors have remained in the district ever since the time of that family's government; but in the territories of the Nawab Vazir, near Ayodhiya, are many families, who allege that they have continued to possess their lands without interruption. The Suryabangsis of Amorha, came from thence; but still are reckoned inferior in dignity to those of Mahauli, who obtained possessions in this district more early. Descended from the Suryabangsis of Amorha, is a tribe of Rajputs called Nagamali Kungyar, whose mothers were of low birth.

The Raja of Mahauli says, that he is of the same family with the Jayanagar Raja, descended of Bharata, the brother of Ramachandra. This prince, after Rama assumed the government of Ayodhya, went to assist Yuddhajit, his mother's brother, king of Kekaya, against the Gandharbas, who had invaded the country. Having expelled these, he built two cities, of which one was Srinagar, and left there his two sons, Taksha and Puskal. According to the Des-mala of the Saktisanggam Tantra, Kekaya is situated between the Brahmaputra river and Kamrup, that is to say, it is the country we call Bhootan; which, in Sangskrita, is otherwise called Salya; but I am told, that Valmiki considers Kekaya as the same with Kasmira. However such discordancies may be reconciled, many pretend that Srinagar, near the source of the Ganges, is the city built by Bharata, and that the Suryabangsis of Mahauli, came from Kumau, in that vicinity. If these assertions were well founded, we might assert that the mother of Bharata was not of the Hindu, but of the Chinese race, and that the Rajputs descended of Bharata, lived in all the impure customs of the mountaineers, until they returned into the plains of Hindustan; for there is no reason to think, that the doctrines of purity were introduced among the mountaineers until the fugitives from Chitaur took possession of the

middle parts of these mountains, nor have they ever atached the Kekaya of the Des-mala, where the people continue in primitive impurity. This account, it must be observed, strongly confirms the pretension of the Tharus to be descended of the family of the sun. The Mahauli chief, however, alleges, that the Kumau, from which his ancestors came, is in the vicinity of Jayanagar, which I consider as the most probable opinion, especially as there is strong reason to think, that the Srinagar of the mountains near the source of the Ganges was founded by Mahipat Sa Raja of Gaharwal, in the reign of Akbur. The Rajputs of Jayanagar have now given up the title of Suryabangsa, which is claimed by every impure chief, that assumes the title of a Kshatri, and call themselves Raghubangsis and Kachhoyahas. This hard title was bestowed on the Jayapoor family, by some of the Muhammedan kings, long after the Suryabangsis of Mahauli had left their former seat to return to Kosala. A few families, calling themselves Raghubangsis and Kachhoyahas, are found in this district, but are of no importance.

The Sirnet Rajputs, the most numerous and powerful in this district, claim a descent in the same manner from the sons of Bharata, who were left at Srinagar, and obtained the title of Sirnet from some Muhammedan king, in whose service the chief of this tribe was. This officer was in the habit of wearing on his head a cloth of gold, named Net, and the king, not choosing to recollect the Hindu name, always called him Sirnet, or the man wearing a cloth of gold on his head. Many allege, that the Srinagar, from whence this tribe came, is that near the source of the Ganges, but the agent of the Sady, who now possesses the largest estate belonging to the family, denied this, and said that it was a Srinagar in the west of India, which I presume is that in Bandelkhanda. The Onaula Raja, however, the chief of the whole tribe, and a person of considerable learning, says, that they came from Asam, which agrees better with the idea of Bhotan having been the abode of Bharata's sons. But in the vicinity of the Srinagar of the northern hills, there is a country called Asamchhi, which the Onaula Raja may have confounded with Asam. The inhabitants are impure mountaineers, chiefly followers of the Lamas.

In this district, the Baghelas are allowed to be of more pure birth than the Sirnet, but they have no authority. The highest chiefs here, are, however, anxious to procure intermarriages with them. They are here universally reckoned Suryabangsis; but they have been traced by Abul Fazil to the family of Jayachandra, king of Kanoj; while, in this district, the Rathor tribe, descended also of Jayachandra's family, is said to be of the family of the moon. The Baghelas here, are considered as the same with those of Ringwa (Rewah R.), or Baghel Khanda, and, therefore, either Abul Fazil must be mistaken in supposing them descended of Bayiju, as I have mentioned in the account of Shahabad, or the tradition here considering Jayachandra as of the family of the moon, must be wrong.

In this district the Ujjainis or Paramarkas or Bhojpuriyas are not numerous, although they have obtained some lands by force; but it was of late only that they obtained here a footing, nor are they considered as on an equality with the six families above mentioned, although it is admitted that they are of the family of Vikrama and Bhoj, and although they call themselves of the family of the sun. The Kausikas are reckoned the highest of the Somabangsis or family of the moon, and pretend to be descended of Kusha or Kusika, whose son Gadhi built Gadhipoor or Gazipoor, nor have his descendants ever since been expelled from Kosala; but the possessions which they hold in this district were taken from the impure tribe of Bhar or Bhawar. The Raja knows his genealogy no farther than his grandfather, although it is well known that his ancestors drove out the Bhars many generations ago. He is however abundantly proud, and dis-

dains the title of Rajput, saying that he is a Somabangsi or Chandrabangsi Kshatri.

The Gautama Rajputs must be distinguished from the Gautamiyas, who are a spurious breed of the same family, but by low born mothers. They usually pretend to be descended of the orthodox Gautama, a personage created by Brahma, but who appeared on earth in the time of Rama. There is a passage, however, in the Bangsalata, which the Pundit of the survey thinks to imply, that this tribe is descended of the Gautama of the Buddhists, if the two persons be different. The Gautama of the orthodox married a princess of the family of the moon (Ahalya, the daughter of Mudgal), but in the Bangsalata it is said Gautama of the family of the moon, and Arkabandhu (friend of the sun) was a great king, and that the Rajas, his descendants, are called Gautamabangsis. It is inferred from the title Arkabandhu that he was of the sect of Buddha, this being one of the titles given to Gautama in the Amarkosh. I always before understood that Gautama or Sakya was the prince of the latter name in the family of the sun, and in the genealogy of the family of the moon, even in the Bangsalata no such person as Gautama is mentioned, and I suspect, that the only connection of Gautama with the family of the moon was by his marriage. There is also much doubt concerning Sakya and Gautama being the same, although it was confidently asserted to me in Behar. The Gautama Rajputs are still numerous on both sides of the Yamuna near the lower part of its course, and are said to have been once lords of the country now called Bundelkhanda.

The Chandel Rajputs are here admitted to be Somabangsis, but are not allowed to marry the daughters of the principal tribes, although in the hilly country south from the Ganges and Yamuna, and in the country between these rivers, they still possess large territories. Their name is said to be a corruption from Chandara, a large estate south from Kalpi, which they long ago possessed, and left to a spurious breed by slave girls, who are called the Bundela Rajputs, and have communicated their name to a large country, now called Bundelkhanda.

The Raythaur, Rayathor or Rathor tribe, which gave the last Hindu monarch to India, is here, as I have said, considered as belonging to the Somabangsa. Those here are considered as low, and are not admitted to the honour of marrying daughters of the higher tribes; but these haughty gentry would have no scruple in giving their daughters to the Rathors of Marowar, who have preserved their purity. The Maharori Rajputs, who are also low, are here considered as quite different from the Rathors; and, if they derive their name from Marowar, are probably of the tribe which was expelled from thence by the Rathors. The Gaharwar Rajputs are called Somabangsis, and all the highest families are willing to give them their daughters in marriage. They are considered as descended of the Kasi Rajas, who once held a part of this district; but the only authority for such an opinion is, that the Gaharwars were the last Hindu Rajas of Benares, although there is not the slightest reason to suppose them descended of its ancient kings; on the contrary I was there assured, that, when the Muhammedans took the town, there had been only three chiefs of that tribe, Chitra Sen, Buddha Sen, and Raja Banar, who communicated his name to the town. I was however also assured, that they claim a descent from a Nala Raja, and in the family of the moon there was a chief of that name, who was king of Antarveda. The Gaharwars came to Kasi from Narawar, a town west from Goyaliyar (Narwah R.); and they still possess by far the greatest part of the country between that and Kasi on the south side of the Ganges at least, but they have long been expelled from Kasi, the vicinity of which belongs now chiefly to the Raghubangsi

tribe, and it is probable, that it was when driven from thence, that the Gaharwars came to this district, where they hold no considerable estate. The statement usually given here of the descent of the Gaharwars from the ancient kings of Kasi is, that Baladeva Raja of that city was expelled by a violent king of Magadha, and entered into the service of Tripura king of Kasmira, from whom he contrived to seize the government of that country. His descendants enjoyed this for 121 generations, and his son, Aridal Dalan, took the title of Bhumandalesa or lord of the extent of the earth. After having governed Kasmira so long, the family was attacked by the kings of Rum, Turk and Iran, when Chhatrapati Udayabhan retired to Kanoj, where his descendants were kings for 50 generations to Raja Jayachandra. This prince had three sons. The first, named Lakhun, was killed with his father in vainly opposing the Muhammedans. The second son, named Ramadeva, retired to the southern part of the empire, and his descendants are chiefs of the Rathors of Marowar. The third son was Banar Raja of Kasi, ancestor of the Gaharwar chiefs. So far as relates to the ancestors of Jayachandra at Kanoj this story is certainly not true, as we know, that either Jayachandra, or his father at farthest, had taken that city from the Tomara tribe, who had held it and the sovereignty of the Gangetic provinces from the time of Bhoja of Daranagar. What follows Jayachandra respecting his sons may be true, although it contradicts both the accounts which I received at Benares, and the account given by Abul Fazil. If it were true, the Rathor and Gaharwar Rajputs should be of the same family; and, if the claim of the Rathors to be of the family of the moon rests on no better foundation, it is very little worth. The two tribes are however now considered perfectly distinct, as they intermarry.

So far as I learned, these are all the tribes who claim to be descended of the families of the sun and moon; and it must be observed, that the claim of most of them rests on the most dubious foundations. Many Brahmans allege, that no other families have any pretension to be called Kshatriyas, but here this doctrine is not held sound, and no Rajputs are reckoned higher or purer Kshatriyas than the Visens, who like the families of the sun and moon claim to be descended of Brahmans, but not from Atri nor Marichi, the ancestors of the two illustrious houses. The Visens, who next to the Sirnets, are the most powerful tribe here, claim to be descended of Bhrigu, by some supposed to have been one of the colony of Brahmans, who settled in India at the end of the golden age; and, although this is denied by others, he is allowed in all the Purans to have been created by Brahma, or in other words, that he came into the world the lord knows how. As however it will be found, that scarcely any of the things received as generally admitted opinions are in reality such, so this also is doubted, and in the Bangsalata the genealogy of Bhrigu is given from Atri and Soma. His descendants Sukra, Richika, and Jamadagni were all Rishis or holy persons like himself. Parasu Rama, the son of Jamadagni, without giving up the title of Brahman, was a great conqueror; but his descendants until Mayura-Bhatta were entirely given to religion. What number of generations existed between Mayura and Parasu Rama is not mentioned, although there is not probably room for many, if the genealogy of the chiefs of his family be correct, as this states above 100 generations. The son of Mayura Bhatta took the title of Kshatri, that is betook himself to arms, and the family until the English government continued to have recourse to these for its defence, and with some success, as they not only retain large possessions in the neighbourhood of Bhagulpoor, the ancient family seat of Bhrigu; but have a large settlement at Gongra or Gongda, in the territory still belonging to the Vazir, and are also numerous in the western districts ceded by that prince to the Company. In all quarters, however, their possessions were lately more exten-

sive than at present they are. The Gongra, and other neighbouring chiefs of this tribe, are not reckoned of so pure a birth as those residing near the ancient seat of the family, because they succeeded to their estates partly by a marriage with a daughter of the Kalahangsa chief, and partly in consequence of having been adopted by the Bandhulgotiyas, as will be afterwards mentioned. There are other branches of the Visens called Chauwariyas and Nayapariyas; but these are pure descendants of the eastern branch of the family.

In the account of Shahabad I have mentioned the Nagbangsi Rajputs, as being the remnants of the Cheros, once the kings of at least the Gangetic provinces; and, although these were of an impure tribe, it has been mentioned, that the chief of the Nagbangsis, the Raja of Nagpoor, who no doubt is a Chero, as most of his vassals are, is allowed to be a pure Rajput, and claims a descent from the great dragon, who governs the infernal regions. There are in this district a good many Nagbangsis, some of whom call themselves merely by that name, while others call themselves Vayasas, a name which in the account of Shahabad has been written Vais. The Vayasas or Vais, however, universally admit that they are Nagbangsis, and that they assumed the name of Vayasa from Vayasawara, a town between Lakhnau and the Ganges, where they were long settled, and from whence they came to this district some generations ago, in consequence of a famine. Some of these, with whom I conversed, agreed with the account, which I received in Shahabad, and looked upon themselves as descended of the great dragon, and as such claimed a superiority over all other Rajputs, the old dragon being a personage of a good deal more consequence than the Rishis, from whom the others claim a descent. They said, and perhaps believed, that should a serpent, from ignorance or mistake, bite one of them, the poison would do them no injury; but I had no opportunity of putting their faith to the trial, that was proposed by the chief of Nagpoor. Other Vayasas, however, altogether disclaimed this extraction, and gave one fully as difficult of belief. There was, they say, a certain very holy person named Vasishtha, well known to all Hindu scholars, who had a cow known to all, and named Kamdhenu. This was a very precious animal, which was coveted by Viswamitra, king of Gadhipoor, who threatened to take her by force. Vasishtha was much afflicted at this, and Kamdhenu seeing his grief, asked him if he meant to part with her. To this he replied, that he had no wish of the kind, but had no power to resist the king, on which a number of warriors instantly sprung from the cow, overthrew Viswamitra, and having killed most of his armies and children, reduced him to become a Brahman, in which character he became an eminent saint. On this occasion the Singhar Rajputs sprung from the horns of the cow, the Haras from her houes, the Kachhovahas from her thighs, the Chandels from between her horns, and the Tilakchandras from the root of her nose. The great king Shalivahan was of this last tribe, and having had 360 wives, was ancestor of many Rajputs, among whom are the Vayasas, who derive their name from Vayasawara as above mentioned. Many of the tribes mentioned in this account, as I have already had occasion to state, deny the honour of a descent from this cow, and the story is said to be stated in the sacred writings with considerable differences. Some Pandits said, that the circumstances respecting Kamdhenu are mentioned in the Mahabharat; but the legend mentions only that soldiers (Sena) sprang from that beast, nor is there the least hint given of her offspring being the ancestors of any of the Kshatriya tribes. The story is also said to be mentioned in the Ramayan of Valmiki, but the issue of the cow is there stated to have consisted of barbarians (Mlechhas), such as Barbaras, Sakas, Yavans, Kambojas, and Khas. As the Cheros or old Nagbangsis were no doubt Mlechhas, this may be considered as including

them; but few Hindus will admit, that Shalivahan was a Mlechha. Whether or not the Vayasas are descended from him, I must leave for future examination, and proceed to state the reason assigned by those, who claim a descent from the cow, for their being called Nagbangsis. They say that a child of a Tilakchandra was in the habit of feeding daily with milk a serpent, which he found in a wood. After some time the serpent was highly pleased, and told the child to call all his descendants Nagbangsis; and that he would make him a great Raja, which accordingly happened. This is rather a lame story; and whether the following is more or less so, I shall leave to the reader's judgment. Bhim was one day poisoned by his cousin Duryodhan, and the body thrown into the river. It so happened, that in that vicinity the daughter of a dragon had long been in the habits of praying to Siva, and was a great favourite; but on that day she had offered flowers that were rather decayed; on which the irascible god cursed her, and declared that she should have a corpse for a husband. The afflicted damsel, for the dragons of the lower world, both male and female, have human shape whenever they please, went to Siva's spouse, and told her the hard sentence. On this the goddess upbraided her husband for bestowing so severe a punishment on so trifling an offence. It was therefore agreed, that Bhim should be restored to life after the fair dragon had married his body, and he had by her a numerous offspring. The Nagbangsi Rajputs, in the female line, are thus descended of the devil, and, if Bhim's mother had been what she ought, might by the father's side have been descended of the moon; but the good man Pandu had nothing to do in the matter, and the lady his wife had Bhim to the god of wind. This, I am told, is the story, which the Nagpoor Raja wishes to be believed, and he probably thinks, that the bar of bastardy so long ago, and in such circumstances, is no great blot on his scutcheon. In this district this tribe is very numerous, but have chiefly come lately from the west, and possess no considerable estates, so that no family can be traced to the time, when the Cheros, their real ancestors, held the country.

There are in this district a few families of the Hara Rajputs, who possess small estates, but none of them has the title of Raja. They are, however, esteemed of the highest birth, the Ranas, the Rathors, the Kachhoyahas, and Haras being the four great families of the Ajmir province, considered as the proper country of the Rajput tribe. The Haras must be therefore of the Jodhapoor tribe, which was compelled to give several daughters in marriage to the Mogul emperors. The account given by the register of the country possessed by the Kalahangsas, if true, shows, that even in very modern times the sacred tribe have assumed the title of Kshatris, and are commonly received as such. There was a Raja of the Domkatar tribe of military Brahmans, who took into his service, as steward (Dewan), a scribe, who came from the country west of Delhi, and soon after was joined by a Brahman, his family Purohit. This person had a very handsome daughter, whom the Raja insisted on marrying; but the priest who claimed a descent from Anggira, one of the Brahmadikas, scorned such a base alliance; and induced his friend the scribe to assist him in shunning the degradation. Both pretended to be perfectly satisfied with the alliance, and asked for 4 or 5000 rupees to enable the Brahman to procure a house suitable for the occasion. The money was readily given by the amorous and unsuspecting chief, a strong house was built, and 500 Rajputs were secretly engaged. On the marriage day, the food and liquors were poisoned, and given to the attendants of the Domkatar, while the Raja and his kinsmen, about 40 in number, were murdered by the Rajputs. The murderers issuing, found the Domkatar soldiers in the agonies of death, and spreading over the country seized the forts, and put the base-born women and children to death. The scribe was at first made

Raja; but his rank was found too low, and the priest accepted the office. The register (Kanungoe), who gave this account is descended of the scribe. The chiefs descended of the worthy priest, who was ancestor of the Kalahangsas, acknowledged their descent from Anggira, and their having come from Gahamuj Badam, a place west from Delhi; but say, that they received an order from the king of that city to take possession of the country. Kalahangsa signifies a profound goose, but no explanation is given why this tribe should have assumed so strange a title. It must however be observed, that among the natives the goose is not reckoned an idiot. The Visens have obtained a great part of the Kalahangsa estates by marriage; but in this district there still remain two chiefs, who have the title of Raja. They are considered as a low tribe.

The Chauhan Rajputs have been mentioned at some length in the account of Shahabad, but I must now mention, that here they are alleged to be descended from fire. A certain Raja of Chitaur had no son; but having made a burnt offering, with very numerous and expensive ceremonies, a child issued from the flames, was adopted by the Raja, and is ancestor of the Chauhan tribe, or at least of their chiefs; but every person of a tribe, as usual, claims a descent from the chief's ancestors. Pithaura, last king of Delhi, was of this tribe, and a collateral branch of the Chitaur family, and on his death the Delhi family divided into two branches. His son Karan retired into the Duabeh or Antarved, and his great grandson Sumeru built Itaya, where his descendants for several generations seem to have been very powerful, and the chief of the family has still some estates, while many of the tribe live in the vicinity. It must, however, be observed, that the Palpa family, to which the northern parts of this district belong, and who are generally received as the descendants of the Chitaur Rajas, do not acknowledge this descent from the fire; but pretend to be descended from the family of the sun. Their ancestors first resided at Ajmir, where Ajaya Pala was contemporary with Bhoja of Daranagar. He was killed by the Muhammedans, who took Ajmir, but his family retired to Susodiiya, and from thence to Chitaur. According to a manuscript account, said to have been co nposed by Rana Bahadur Sen, second son of Mahalatta Sen, Raja of Palpa, there were 12 Rajas of Chitaur, the first of whom, Ratna Sen had four sons Nag Sen, Kamal Sen, Manohar Sen, and Zalem Sen; but Samar Bahadur, brother of Rana Bahadur, alleges, that Ratna Sen was the last Raja of Chitaur, and that, on the taking of that city, his four sons retired to four different countries. This account I think the most probable. The Chauhans of this district are descended of Nag Sen the eldest son, who settled in the northern parts of this district, where they still have possessions, but are looked upon as rather low, having had frequent intermarriages with the impure tribes of mountaineers, so that several of them have perfectly Tartar or Chinese faces. A brother of Nag Sens, according to family tradition, went to Kot Kangra among the hills of the Punjab, and I believe his descendants still hold the place, although disputes have arisen between the Gorkhalese and Ran Jit Singha, concerning who should take it into their protection. Another brother went to the south, and I believe is ancestor of the Setara Raja. The youngest brother settled at Udayapoor, where his descendants remain with the title of Rana, and are reckoned among the very best of the Rajputs. According to this account the Chauhans should be the same with the Chitpawana tribe of Major Wilford, mentioned in the account of Shahabad; and in fact Chauhan is not a Sangskrita word, and probably is a corruption of Chitpawana, which signifies of pure spirit; but I am assured, that Amrita Rawa a great Maharashtra chief, now at Benares, and of the Pesoyas family, is of the Chitpawana tribe. He is, however, even at the holy city, acknowledged as a Brahman, although not of any of the 10 na-

tions of the sacred order, but of those tribes which were created by Parasu Rama. The difference is perhaps not very material, and will be found only another modern instance of some branches of the same family being called Brahmans, while others are called Rajputs. The Bhadariya Rajputs come from the west bank of the Yamuna below Agra, where they are numerous and powerful; but I have learned nothing of their origin, nor have they possessed that country long; as it formerly belonged to an impure tribe named Mewa, the members of which call themselves indeed Rajputs, but indulge in many impure customs: or, as I would say, retain the customs of their ancestors.

The Rakawars are very numerous north and east from Lakhnau, but are only of inferior birth. In this district are a few of the Sakarwar tribe mentioned in the account of Shahabad, as consisting partly of military Brahmans, partly of Rajputs. Here, as well as in their original seat west from Agra, they are all reckoned as belonging to the latter caste.

In this district are some Parihar Rajputs. In the account of Shahabad I have mentioned, that those pretending to be such were in fact Bhars or Bhawars, and the same might be supposed to be the case here, where the Bhars were once lords of the country; but the Bhars here do not pretend to have any kindred with the Parihars, and the latter are not only allowed to be a pure, but a high tribe. There are still many intermixed with the Gautama Rajputs on the banks of the Yamuna below Kalpi, and these two seem to have had frequent struggles for the possession of the whole country, until the Chandels interfered and reduced the power of both; but near Baghelkhanda there is a lordship named Uchahara, which belongs to the Parihars, and is in some measure independent. The high families here, however, will not give them their daughters in marriage.

The Bandhulgotiyas, who have been succeeded in their estates in the western parts of this district by the Visens, seem originally to have come from the country between the Ganges and Lakhnau towards Kanpoor, where they are said to be still numerous. They are considered as rather of low birth. There are a few Rajputs of the Tomara tribe called Tongyar in the vulgar dialect. Although the last Hindu kings of any note belonged to this tribe, it is not considered as of high rank. These princes were indeed abominable heretics.

The Kinawars, numerous and high in the Bhagulpoor district, are here held in little estimation, and their number is small. There are here some Bhungihar Rajputs, who are probably of the same origin with the Bhungihar Brahmans, some on becoming pure livers, having taken the former, and some the latter title. Many people indeed here refuse both titles to this tribe, and call the members merely Bhungihars, as is usually done in the Bhagulpoor district. The Barhiya Rajputs are not numerous on the northern side of the Sarayu; but there are said to be many near Kopa, in the southern part of the district. They are but a low race.

The Pandit heard also of the following tribes, none of them numerous, and here all considered low, nor could I learn anything concerning either their origin, or the reason of their names, which are Chamargaur, Dikshit, Palawa, Suruwar, Paharor, Sirmaur, Kakand, Methiya, Kathariya or Katholiya, Naroni, Donawar, Ghatawar, Gargabangsi, Dhenungiya, Gajarauliha, Bhalesultan, Solangki, Thapachhatri, Chakarwar, Tetiha, Chauhiya, Kusbhamaliya, Belghatiya, Pachastariya, and Surrahaniya. The Dhenungiyas are probably the same with the Vayasas, so called on account of their descent from the cow.

By far the greater part of the Rajputs follow sages of the sacred order, 12 per cent. however, may adhere to the Ramanandis, and 8 per cent. to the Atithis. Except the followers of the Ramanandis they eat animal

food, when they can procure it; but all have abandoned the flesh of the wild hog, although it is remembered, that the lower tribes of them were in the habit of eating this game. None of them acknowledge that they drink spirituous liquour. Very few will condescend to hold the plough. The men of high birth make money by marrying the daughters of rich chiefs of inferior rank; but they are in great trouble how to dispose of their daughters, because they will not on any account give them to persons of lower rank, and most of the higher rank wishing to marry low girls with large fortunes, there is the utmost difficulty in procuring husbands for their daughters. Hence, as it was not expected that the daughters, if unmarried, would be able to live chaste, but would bring disgrace on the family, it was judged prudent by the Amorha Suryabangsis, the Gautamas, the Haras, and the Vayasas to breed few or no daughters; but to put them to death when born. This formerly was done openly as a matter of course, in which no one had a right to interfere. Since the English government, they have often sent their wives to be delivered in the Nawab's country, or they have starved the infants, and said that they died of disease. Another strange circumstance contributed to this barbarous custom. Among these haughty soldiers, the title of father-in-law (Swasur) is held highly contemptuous, and a Rajput would hold it perfectly justifiable to cut down any one who applied it to him. The Sirnets, Visens, and other high castes, which have not adopted this barbarous custom respecting their female children, are held very necessitous by procuring matches of suitable rank, and their girls are often married to persons, who, though of high birth, are very unable to support them in the splendour of rank. All the Rajputs are willing to carry guns; but they seldom are willing to submit to discipline, and the higher tribes would not admit of any restriction on their dress or customs. Some few (64 families) are traders. Although some men of rank understand accompts, they do not enter into any revenue service, except superintending the estates of their chief, nor do they follow the law.

All the Baniyas here are reckoned Vaisyas, or as belonging to the third Hindu caste, while the Kayasthas are here reckoned only Sudras. This of course gives great offence to the scribes, who since the Company's government have naturally risen into great authority, and in the reports, which these people gave, and my people having similar prejudices, took, only the Agarwala Baniyas were admitted among the gentry; but this, although adopted in the tables, I am assured by the Pandits of the district is not fair, and the whole Baniyas are here considered as entitled to the appellation of Ashraf; and I have no doubt, that the same is the case in Shahabad, where from similar causes I have been misled. The Agarwalas amounting to 104 families are the highest; next to these are the Barnawars, amounting to about 280 houses, and the Unayi, amounting to about 170 houses. The remaining tribes are rather impure, and nearly of the same rank; the Agarharis amounting to about 530 houses, the Kasongdhan to 1,410, the Jaunpuris to 24, the Kamulpuri to

about 30, the Runiwars to 476, the Kasoranis to 24, the Rastogis to 4, the Kamul Kalas to 32, and the Bayas to 30. The two first ranks do not permit their widows to marry, and observe the rules which Vaisyas ought to do. On this account, such of them, as are orthodox, are permitted to learn one-half of the Gayatri, from which all the lower tribes are totally excluded. The others keep widows as concubines. Being rich, a struggle has taken place for the guidance of their spirituals. The Brahmans have retained about a half; but a large proportion of the Agarwalas, who are the richest, are heretical Srawaks. The remaining half is divided among the Ramanandis, Atithis, Kavirpanth, Nanak, Satyanamipanth, &c. In the account of Behar I have supposed, that the Agarwalas came from Agra; but this I find, is a mistake. They came from a city called Agroha (Agarowda or Agaroa, Renell's Memoir, map at p. 65), where there was formerly a great deal of wealth and trade. It is said, that when any house there failed, each of the others contributed a brick and five rupees, which formed a stock sufficient to enable the bankrupt to re-commence trade with advantage.

In this district the Halwais or confectioners, are reckoned nearly of the same rank with the Baniyas, being inferior to the two highest ranks, and higher than the more impure merchants, although they keep widows as concubines; but all ranks except the Sarwariya Brahmans, eat the confections which they prepare. Their spiritual guides, if they are of the sacred order, are the Pandits; but many adhere to the Ramanandis, Atithis, &c. Their Purohits are pure Brahmans. They may amount to 336 families, of which 70 are merchants, and 7 are sugar boilers.

In Gorukhpoor the Kandus are reckoned among the Vaisyas, although a great part of them are mere farmers, nor do their women parch grain; but many keep shops, and the term Vaisya here seems merely to imply merchant, and is almost unconnected with caste. The Kandus are considered as on a par with the lower Baniyas. One half of them have Brahman Gurus, the others are of all the sects which the Baniyas follow. Their Purohits are pure Brahmans. Their widows become concubines, but they abstain from drinking liquor in public, and Rajputs do not scruple to drink their water, although they eat the wild hog. In all there may be

2,124 families, of which about 1,623 are mere farmers, 447 are traders, and 24 are artists. By far the greatest part, above 1,600 families, are called Madhyadesis, from having belonged to the central kingdom of the world, in which this district was included. The remainder is divided among the Kanojiyas, Gongr, and Changchara, the last the smallest in number.

The Sudras here are usually divided into four classes, in the following order, the Satsudra, Sudra, Mahasudra, and Antyaja; but the people, who assisted me in making up this account, could not with certainty refer each caste to its class; for they never had bestowed pains to enquire concerning the various claims of such low persons.

The Pandits here insist, that the Kayasthas are mere Sudras, and that they are lower than the Kandus; but on account of their influence they are included among the gentry (Ashraf). All who have been long settled in this district live pure, and are endeavouring all they can to elevate themselves from the dregs of the people; but this has as yet failed of success, as many of their kindred from other countries, who come here, still adhere to their impurity, and sit on the same mat with the pure men of this district. This impurity consists in drinking spirituous liquors, and in eating meat killed by a butcher. They do not keep widows as concubines. The highest Brahmans will not eat in their house, and the sweatmeats which they offer, even to the lower Brahmans, must not pass through their hands, and must be conveyed by a Brahman; but a Brahman admits them without scruple to sit on the same mat with him, which he will not do to any individual of a lower tribe, who does not happen to be rich or powerful. None of them here will touch the plough; but they have been highly favoured in obtaining their lands, the rents having in general been at the disposal of their kinsmen. There are, it is said, of this caste 10,804 families, of whom almost the whole are of the Sribastavs tribe. Perhaps 100 families of these are called Khara Sribastav, and pretend to be the only true Sribastav, alleging that the others, who are called simply Sribastavs are bastards, a compliment returned to the Kharas by the multitude. Many of the Sribastavs descended of some families who accompanied the Sirnets from the west, call themselves Pangre, and are generally

allowed to be higher than the others. There may be 10 families of Gaur Kayasthas, 15 of Etanaks, two of Bhattanagar, and about ten who are avowedly bastards (Krishnapakshis). Almost all the Kayasthas have farms, and as many as can find employment use the pen in the revenue and judicial departments; for almost the whole ($\frac{4}{5}$) can read and write, and many understand Persian. A few are traders, and a few carry arms in the police and revenue departments, for here the civil officers are armed.

The Ahirs in this country are reckoned next in rank to the Kayasthas. A few, as has been mentioned, have become Muhammedans, but the number remaining pagan is very great. Their proper duty is to tend cattle, and prepare milk; but by far the greater part now hold the plough, although they are in the exclusive possession of the professions belonging to their caste: that is to say, no one except them is hired to tend cattle, although the infirm of poor families tend their own herds; and they here possess the exclusive right of milking the cow, so that on all occasions, for this purpose an Ahir must be hired, even by the low tribes. All people, however, may prepare the cow's milk, and may milk the buffalo. A few of the Ahirs deal in cattle, but as partners with Brahman. Some of them also are armed men in the service of the police; and cattle stealers are usually suspected to belong to this tribe. When the Rajas had feuds, the Ahirs were usually employed to plunder. The Rajput chiefs have certain families of the Ahirs, the women of which serve as wet nurses for their children, and the men are attached to their persons. These families are called Bargahas, have received of course great favour, and several of them are very rich; but the others look down on them, as having admitted their women to too great familiarity with the chiefs. The Ahirs are also much employed to show game, as they are well acquainted with the forests. Many are employed as carters, in bringing timber from the woods, a few are engaged in trade. They are reckoned a pure tribe; but even Kayasthas will not drink water from their house, although any Brahman will employ them to carry his vessels filled with water. On the day of the Dewali, they eat tame pork; and on all occasions, such as are not of the sect of Vishnu, eat the wild hog. Their Purohits are pure Brahmans, and most

of their sages belong to the sacred order ; but some follow the Ramanandis, some the Atithis, and a few Kavir. There are no sages called Jhunukiyas, such as mentioned in the account of Behar. There are, however, some people called Jungkaha, who sing and beat drums at births and marriages. In all there may be 27,877 pagan families, of whom about 70 per cent. are Goyar, or Goyal, 26 per cent. are Harhoras, and 4 per cent. are Kanojiyas. The first are the highest, and the last the lowest, being by all admitted to drink spirituous liquors, while the people of this country deny that the others permit themselves this indulgence, which would deprive them of their services; but the Pandit of the survey alleges, that even the highest of them told him, that they were in the habit of drinking. They all acknowledge that they are willing to keep widows as concubines; and, when an elder brother dies, the younger brother takes the widow.

Next to the Ahirs the Kurmis here hold the highest place; and in Parraona they obtained the whole property, although they were not able to secure the title of Raja. This, however, was bestowed on the family by the late Asfud-Doulah; but it gave great offence to the Rajputs, and has been discontinued. The families most nearly connected with the chiefs of Parraona, and some others, who were Chaudkuris of Pergunahs, are reckoned Ashraf, and scorn the plough. While a great many of the Saithawar and Patanawar tribes have become ashamed of the term Kurmi, and reject all additions to the names above mentioned, although it is well known, that they are Kurmis, and many of them are not ashamed of this name. On the right of the Sarayu this tribe is most commonly called Kunmi, or Kunbi, which, in the account of Mysore, I have written Cunabi; for it is one of the most generally diffused and numerous tribes in India; and in Malawa has risen to great power by the elevation of Sindhiya to the government of Ujjain. This person was a Kurmi; but I am told, that at his capital the Kurmis are now reckoned Rajputs, as they would have been here had the Parraona family been a little more powerful. There is some reason to suspect, that their claim is better founded than that of many who have had more success; for it is alleged by many, that they are the same with the Tharus, whose claim to be descended of the family of the sun, is supported by many circumstances which must be al-

lowed to have some weight, although I do not think them conclusive. If the Kurmis, however, are the same with the Tharus, they are at any rate descended of the most powerful, most civilized, and most ancient tribe, that has been sovereigns of the country since the time at least of the family of the sun. As the Tharus, however, are impure, the Kurmis strenuously deny the connection, they being nearly as pure as the Ahirs. They formerly eat wild pork; but now reject it, and will not acknowledge that they drink spirituous liquor. They keep widows as concubines. Their Gurus and Purohits are the same with those of the Ahirs. The families reckoned Ashraf, perhaps 110 houses, can read and write. All are willing to carry arms, and several do so. The Patanawars and Saithawars, unless exceedingly poor, will not hire themselves as ploughmen, nor on any account act as domestics; but, except the Ashraf families, all are willing to plough; and, except the two above-mentioned tribes, the others are willing to be domestic servants. On the whole, there are about 44,335 families, of which 52 per cent. may be Saithawar, 38 per cent. Yasawars, 6 per cent. Gujaratis, 2 per cent. Dhalphor, or clod piercers, 1 per cent. Patanawars, and 1 per cent. Chanaus, or Chandanis, and Akharwars. The Saithawars seem to be the same with those called Ayodhyas, in Behar, being by far the most common near Ayodhya. The Yasawars are thought to have come from Jayasa, a great manufacturing country S.E. from Lakhnau (Jayes R.), in which case the name Yasawar, often used in the accounts of districts formerly surveyed, should be written Jayasawar, as the Pandits here contend should be the case.

Nearly of the same rank with the Kurmis are the Kairis, who cultivate kitchen gardens and fields, and who never become soldiers. They are often called Murawa, from the radishes, which they rear. They have the same priests with the Kurmis, and eat in the same manner; but most of them are of the sect of Vishnu, and altogether reject animal food. Their whole number may be 10,348 families, of which 57 per cent. are called Kanojiyas; 26 per cent. are called Bahamaniyas, it is said from a territory of that name in the east part of this district; 13 per cent. are Sarwariyas, named after this part of the country; 3 per cent. are Goyits; and 1 per cent. Jaruhars. The Barai, who cultivate betle leaf, are here reckoned

equal to the Kairis. A great proportion of them are mere cultivators of grain, and some few (71 families) are mere retailers of the betle leaf, very little being reared in this district. The families may in all amount to 1059, of which more than eight-tenths come from Jayasa, being called Jayasawars, a name which in former accounts has been corrupted into Yasawar. Nine-tenths of the remainder are called Chaurasis, from a territory near Merzapoor, and the small remainder is from Kanoj.

In this district, these three tribes of cultivators are reckoned superior to most artificers, although there are many who observe almost equally the laws of Hindu purity, that is, they abstain from spirituous liquors, and from meat killed by a butcher; but they still eat the wild boar, although some are beginning to reject this food. The following are the tribes of this kind. They are all allowed to keep concubines, and the younger brother must keep his elder brother's widow. They have Brahman Purohits, and the sacred orders are willing to give them instruction, but many of them adhere to the Ramanandis and Atithis.

The Lohar, or blacksmiths, who in Behar are reckoned impure, in this district, as well as Bengal, are reckoned pure, and are the highest among the artificers, except the confectioners, who hold in some measure a place between the Vaisyas and Sudras, and the Barai. They all work at their proper profession; but many are also Carpenters, and more have farms, which they cultivate at leisure hours. The whole may amount to 1395 families. The carpenters (Barhais) occupy the place next to the blacksmiths, and, like them, follow their profession, only at their leisure hours they cultivate a little land for their own use.

The people who make red lead, in number nine families, constitute here a separate caste of nearly the same rank with coppersmiths. Coppersmiths are divided into no less than three castes, which, although they follow the different branches of the profession without distinction, do not intermarry, and each contends for superiority, although by all others they are reckoned on an equality.

The Tharus, once lords of this country, and claiming to be the descendants of the family of the sun, are divided into two kinds, the highest of which, the Nalapuriyas, are thrust thus

far down, and the others are sunk much lower. The Nalapuriyas observe tolerably the rules of Hindu purity, and have Upadhyaya Brahmans, the highest of the sacred order on the hills, for their priests, while the Ramanandis and Atithis, are their spiritual guides. They eat the wild hog, but reject fowls, and the tame sow. They may amount to 132 families.

The Rawanis, mentioned in Behar as the descendants of Jarasandha, are confined to the borders of Mithila, where they are numerous. Here there are only 116 families, and these are held on the borders of impurity. The Khawas, like the Rawanis, are all slaves, and are said to have accompanied the Chauhan Raja, when this warlike chief retired from Chitaur to the hills, and to have carried his baggage. They have ever since continued in the service of his descendants, and are partly employed in the cultivation of their personal estates, partly as the most confidential domestics. About thirty families are now settled on the private estate that the Raja of Palpa still holds on the plains of this district.

The Domra, who work in bamboos, have disgraced themselves not only by their inordinate appetite, for they will eat food prepared by any one except a washerman, but by removing dead carcasses, and by being public executioners, while their women do not scruple to confess, that they drink spirituous liquors. They are very few in number (76 families). Many allege, that they were once lords of the country, and that the Domkatar tribe of military Brahmans are not in reality different, but abandoned their impurity, when raised to the military rank by Mahananda.

The Hulalkhor or sweepers reject the food dressed by washermen, although they make no scruples about a good dish, into which even a Christian has thrust his knife. Those called pagans amount to about 97 families. Having detailed the tribes of Hindus,* I now proceed to give some general account of their manners, which differ more from those in Shahabad than the latter do from those in Behar, although the Brahmans of Kanoj have possession of both this district and Shahabad, while the Majas are in possession of Behar; but it must be observed, that the Brahmans of Shahabad belong chiefly to the Sanauriya and Antarvedi provinces, while

* On account of the necessity of economizing space, many pages of the Hindu and Muhammedan tribes have been omitted.—[Ed.]

those of this district are chiefly Sarwariyas, who consider the manners of the other two provinces so disgraceful, that many affect to speak with contempt of these provincials, and would wish it to be understood, that these only are Kanojiya Brahmans, while the Sarwariyas form a separate and more elevated race.

Many Bengalese indeed are willing to admit, that the rules of Hindu purity and religion are more strictly observed here than in the province of Behar. Considering the enormous proportion of the high castes, it is indeed wonderful that more attention is not paid both to purity and to the performance of ceremonies.

Almost all the young women, who can afford it, wear in dress the petticoat, although it is not a legal Hindu dress, and which therefore they must lay aside when they perform any religious ceremony or the important office of cook; nor are widows permitted to use this vanity. The men also on all public occasions, such as visiting the great, or at their marriages, endeavour, if possible, to imitate the Muhammedan dress, nor do Pandits even scruple on such occasions to wear the turban and trowsers.

The Sarwariya Brahmans, and all the sacred order here imitate their example, do not eat rice cleaned by boiling, that is purchased in the market. What is cleaned without boiling, may be anywhere purchased; yet the distinction is very slight, for the Brahmans' women never clean the rice themselves, and low women are employed to boil the rice before it is cleaned. The conscience is saved by this operation being performed in the Brahman's house, and by the water used being drawn, and carried home in his vessels, for this is done by the low women employed to clean the grain. The Brahmans here in general decline to eat parched grain purchased from a shop, and sweetmeats, consisting of grain and sugar fried in oil, they altogether reject; but they use the confections made of sugar and curds, and they carry grain to the parcher's shop, who prepare it before them, and eat this without scruple. They never eat either of these refreshments without purifying the place, on which they sit, with cowdung and water; a ceremony that elsewhere is only considered necessary at regular meals. They eat goat's flesh both when sacrificed, and when killed on purpose; but will

not purchase a joint from the shop of a professed butcher. They eat also deer, porcupines, and hares, partridges, quails, pigeons, turtle-doves, and wild ducks of several kinds, and fish. It is admitted that, according to the written law, they might eat wild hog, lizards, turtle, and wild pullets; but any one, who presumed to do so, would infallibly lose caste. Two or three Pandits are shrewdly suspected of drinking in the worship of the goddess; but they keep it as secret as possible; as, if clearly proven, they would undoubtedly lose caste. From the vast number of stills, however, and the small number of the low tribes there can be little doubt, that many persons of pure birth drink in private, but all deny the doing so as strongly as the Brahmans. The Rajputs, Baniyas, Kayasthas, Ahir, Kurmi, and Kairi, who form a large proportion of the remaining Hindus, live nearly on the same footing with the Brahmans, only, except the chief families of Rajputs, they make no difficulties about who cleans their rice, or about sweetmeats and parched grains. In fact there are more strict livers among these lower tribes in proportion, than in the sacred order, a much larger proportion of the low people being of the sect of Vishnu, which altogether rejects animal food, and rice cleaned by boiling. The greater part of the pure Sudras pretend to be as strict as the Brahmans respecting liquor. The abominable tribes here forming a large proportion, and there being few intermediate gradations, the number of tame swine is very great, and the impure indulge their appetites as much as in Behar.

The Brahmans, and all the women except of the lowest dregs of impurity never smoke tobacco, except as a medicine, but for this restraint they make up by chewing. The men of all degrees lower than Brahmans smoke without shame. Brahmans may without loss of caste intoxicate themselves with hemp; but it is only used to any considerable extent by those who have abandoned the pleasures of the world for a religious life.

The funeral expenses here, as in Behar, are very moderate, nor is it usual to read the funeral ceremony, when a corpse is burned, even when a faithful spouse accompanies her husband on the pile. The ceremony is read only at the funerals of Rajas, or very principal Pandits. The mourning lasts from 10 to 30 days according to the rank of the parties,

the highest mourning least. During the mourning ten offerings (Pindas) are made, and thrown into the river. When the mourning is over, an offering is made to the Mahapatra Brahmans, and obsequies (Sraddha) are performed. The Tithi or annual commemoration of deceased parents is usually performed, and also that called the Pitarpakshas as in Behar, but the monthly commemorations are neglected. The moribund are treated as in Behar; and all, who can afford it, give a cow to the Brahmans. Those, who are poor, give 4 anas, which are called the price of a cow.

The expenses of marriage, especially of women, are very heavy, and, as I have mentioned, have led in some instances to the most barbarous practices. Persons are much blamed who do not procure husbands for their daughters before the age of puberty; but the young women, whose parents have neglected, are not considered impure; and it is the lowest ranks, that marry earliest, both because the expense is moderate, and because young widows are not among them condemned to celibacy. The marriage season lasts five months, but the heats of spring are the most common, the great harvest being then over, and the people of course being then fullest handed, while the poor farmers have then little to do. The scarcity of milk in the cold season is also a strong objection to marriages being then celebrated, as milk forms a principal part of the feast. China is not considered as at all necessary. An eldest son cannot be married to an eldest daughter, nor can a first born son be married in the month Jyaishtha. Unless a wife has no children, it is not usual for a man to take a second, nor is it here considered lawful; but some rich men indulge themselves, nor is any punishment or atonement thought necessary, the two wives, indeed, in general take care, that the sufferings of the man should be adequate to his fault. The marriage here is only a betrothing as in Behar. Consummation does not take place until after puberty. Certain Brahmans of the Sakadwipi race, and called Sumanggalis, have a hereditary right to some fees on marriages in most parts of the district, but not in all. This right is said to have been granted to them by different Rajas. The custom of widows burning with their husband's corpse is much honoured, and little monuments are raised over the places of the sacrifice. These are much more numerous than one

would expect from the number of sacrifices said annually to occur, which amount to about thirteen. Many irregularities are admitted to favour a custom considered so honorable; nor is any religious ceremony thought necessary, which probably arose from the office of the priest having been dangerous during the Mogul government. Our police, I believe, never inquires into the matter, to know whether the act on the part of the woman is really voluntary. Widows of the highest castes may burn at any period after their husbands' death, that they please, even if they have been present, when their husbands died; nor is this here admitted to be an irregularity, as it would be considered in Bengal. But among the irregularities admitted for the sake of encouraging a practice thought so laudable, I may mention a widow of Bakhira, who 10 or 12 years ago burned herself with her husband's corpse. She had an only son five or six years of age; and, there being no relation to take care of him, she took the child with her on the pile. I also heard at Bangsi of a widow who did not burn herself with her husband, but sometime after his death she lost her son, and she was burned with his corpse, a much more natural action than the former, which is altogether shocking.

The custom of concubinage (Sagais) is perfectly on the same footing as in Behar. When a division of property takes place, the children by virgins get 10 shares, and those by widows have six shares. Unmarried women or widows, who have children, lose caste, nor is the father of the child bound to provide either for it or the mother; but the man, in any caste that does not admit of concubines, loses caste by fornication, unless he be of a temporal power sufficient to set the law at defiance, as is the case with Rajputs and Kayasthas, both of whom have connection with even infidels without disgrace. No man is however tolerated to meddle with women of a rank higher than himself. Although the Hindu law prohibits the capital punishment of women, the custom from time immemorial, until the English government, permitted the near relations to put to death any female, that disgraced them; nor was it considered as at all proper for the government to interfere. It is indeed alleged, that several persons of rank have on such an account put their own mothers to death, young widows left as managers of large

estates during the minority of their son having great temptations; nor, until their sons arrival at manhood, durst any one presume to blame their licentious conduct, the paramour having usually the whole power of the estate.

In the account of each division I have mentioned the most prevailing sects, and in the account of castes some farther explanation has been given. The Brahmans are chiefly of the sect of Saiva, Rama is the next most common favourite, then the female power, a very few worship Krishna, and Nanak has acquired no considerable number of followers. There are here none so bigoted as not to pray to any god that may come in the way, nor to speak of any without reverence. It must be observed, that the Hindus have two forms of secret worship (Upadesa). One, given to the three castes that wear the thread, is taken from the Vedas, and is called the Gayatri or Vaidika Upadesa, and is taught by any person who knows it to the youth when he assumes the thread; but a great many even of the sacred order soon forget it; and of the lower castes, except Rajas and rich merchants, few recollect the part which has perhaps once been read or repeated to them. The other secret form, taken from the Tantras, is only communicated by the person adopted as sage or Guru, and is repeated by him into the ear of the adherent. It is therefore called the Tantrika Upadesa, or Gurumukhi, and in this district the most common phrase, at least among the unlearned, is to say that such or such a man has employed such a priest to blow in his ear. Every one, when he assumes the thread, goes through the ceremony of receiving the Gayatri; but many decline receiving the Tantrika Upadesa until they advance in years; because the sage is troublesome, and after this instruction men are required to put themselves under more restraint. Very many of the Brahmans neglect praying for the remission of their sins; and the lower castes of course very seldom trouble themselves about the matter.

The number of images of Siva, under the form of the Lingga, is exceedingly great, and all who belong to this sect pretend to follow the doctrine of Sangkara, although the Atithis, who are the guides for many, and are every where the priests of these idols, have departed very much from the rules of their great doctor, and most of the Brahmans know nothing about them. His works are, however, rather more studied

than in the east. Although the sect of Vishnu is very numerous, the images of any gods of this class are chiefly confined to the convents of Ramanandis, or other religious mendicants; and these gods are most commonly worshipped in private under the form of the stones called Salagramas. Rama and Sita are by far the most common object of worship, Krishna has a few adherents, and still fewer join Radha to that god; but the most common images in temples, said to belong to this sect, are usually called Vasudev or Chaturbhuja, although others of the same form have been variously named; and they all seem to me to have been taken from ruins belonging to the sect of Buddha; not from any connection between the sects, but because the images were discovered, attracted notice, and required some orthodox name or other. One of them is called Parasurama, although there is no form of worship by which that deity could be addressed, nor has it any resemblance to the figure, under which he is usually represented.

Although the sect of Sakti is not numerous, there are a good many temples and images of the destructive female spirits, who are applied to by all when in fear. The worship of Kali has been introduced since the English took possession,* some of the wise men of the east having told the wiseacres here that she is the deity of the English, to whose favour they entirely owe their great success. Until this deity was introduced, it was not common to call the female power by any peculiar name; she was usually spoken of, and worshipped as Devi or Bhawani, two appellations implying merely the goddess, although by the latter term Sitala is commonly understood. There may be a few images called Surya, but they are of no celebrity; and there are many of Ganes, but merely as an attendant on Siva; nor did I hear of one person who belongs to the sects which worship these gods as their favourite.

The most learned that I have consulted concerning the Gramyadevatas say, that these ancient objects of worship were originally anonymous; and that the place consecrated to the worship was called the Sthan or place of the Gramya-

* This is but little complimentary, as Kali is one of the most cruel and blood-thirsty of the Hindu deities.—[Ed.]

devata, or Dihuyar, which latter term is almost the only one used here, or indeed known, except to the learned. Almost every old village (Asuli Mauza) in most divisions has such a place generally on a high spot, and under a large tree; but in a few villages there is no public place, and the ceremonies are performed in the house of the priest. In Parraona, however, it was said, that very few villages had a place for the worship of their protecting gods. It is supposed that it is only of late that any of these places have been dedicated to peculiar deities, and chiefly when inhabitants have been settled in a place that has long been waste, and its original Sthan neglected or unknown. On such occasions the magicians called Sokha are consulted, and the one employed, after going through many ceremonies, points out the proper place, and following the fashion of the day, mentions some god or ghost, who is to be considered as the Dihuyar. The priest is always of some very low caste, Chamar, or Dosad, and offers swine and spirituous liquor at harvest home, and other fixed occasions, receiving from the people a certain allowance to defray the expense, even where a great ghost of some higher caste, or god of the Brahmans has been selected, although in the former case the proper priest is always of the ghost's caste, and in the latter a Brahman or Atithi. In a few of the latter cases, where the god selected could not with decency be offered pork, the usual offerings are made by the impure priest at his own house, as I have above mentioned. The appointment of ghosts or peculiar gods to be Dihuyars, although common in many parts of the district, is in many others considered as quite irregular, and the places dedicated to the worship of these ghosts and deities are considered as quite distinct from that of the Dihuyar. The Sokhas indeed, who direct the affair, are ignorant fellows; and, were they the most learned men in the country, they probably would fall into an equal number of errors, as no Pandit whom I have consulted can give any rational account of the origin of this worship, of the nature of the Dihuyars, or why these deities are now supposed to be destitute of power. In Bengal and the south of India the sacred order indeed considers their worship illegal, notwithstanding that to appease the fears of the women it is always continued, although often concealed; but here even the Pandits admit that the worship is legal,

and at marriages, or any other of the Dasakarmas, the Gramyadevata is invoked among the crowd of gods. At marriages and harvest home the Brahmans send an offering to the Sthan, through the priest; and the same is done when they are in fear, especially from sickness. The high castes, however, have dedicated many Sthans to different forms of the female power; and, as long as possible, they content themselves with making offerings there; but in urgent danger fear compels them to have recourse to the Dihuyar. They indeed usually lay the blame on the fears of their women; but that their own never predominates is rather problematical. In fact these Sthans are the places of worship by far the most frequented, and they would have become dangerous had not the sacred order discovered that some ghosts of their own were vastly more powerful and mischievous than those of the low fellows, who had hitherto enjoyed the spoil. These ghosts are called Brahma Devatas, and are never among the Dihuyars, having in general hereditary priests of the sacred order, who in many places make burnt offerings, which are never given to the Dihuyars, who must be contented with miserable little images of elephants and horses, that the Brahman ghosts totally scorn. In some parts, however, no particular man enjoys this office, and each votary employs his Purohit, or any other Brahman that he pleases. In most parts of the district every chief or independent (Asuli Mauza) village has not yet obtained a deity of this kind; but in many parts a near approach is making to this improvement, which will probably soon altogether expel the Dihuyars, as indeed is said to have nearly happened in Parraona, where every Mauza has a Brahma Devata, but very few have Dihuyars. Where, however, it has made little progress, the Brahmans have contrived to have some of their own gods introduced as Dihuyars, and act as their priests, which answers perhaps almost as well. The Dihuyar never has any image, only to mark the place a lump of clay is placed on a platform of the same material.

In most villages the peculiar deity has still no name, and perhaps the origin of this worship may be referred to a time when the Hindus may be supposed in reality to have had only one god, and the reason why the priests are of the dregs of impurity, who scruple not to sacrifice swine, is perhaps that

such was the custom of the ancient priesthood, and that, in the regular course of succession, this custom has remained unchanged, although the high ranks have long abandoned such impurity.

Bathing in certain places on certain days and pilgrimages are still more common than in Behar or Shahabad. In the topography have been mentioned the various places in this district that are frequented, and the numbers that usually attend. Out of the district Ayodhya is by far the most frequented, especially from the places in its vicinity. It was stated, that no less than 184,000 people went there annually from thence, partly on the birth day of Rama, and partly on the full moon of Kartik. On the first occasion they worship at Swarga Dwara, where Rama went to heaven; on the second occasion they visit Goptarghat, where the cow Kamdhenu came from heaven, and where Lakshman, the brother of Rama, disappeared. The cow above mentioned is a deity, who gives to her votaries whatever good thing they want; 12,000 persons go to Benares at every eclipse.

About 330 persons go to Baidyanath, and all go previously either to Haridwar or Prayag, from whence they carry a load (Kaur) of water to throw on the god. They are almost all hirelings, poor Brahmans, who make a profession of the business. The journey occupies about three months, and they receive from 12 to 15 rupees for the journey, with some shoes and cloth, and money to defray the expense of offering the water, and they beg as much as possible on the way. The Rajas and wealthy Zemindars send every year; poorer persons send only occasionally.

The Holi is here the greatest festival. The ceremony is performed on the full moon of Phalgun, when (Hom) burnt offerings are made to all the gods, in order to save the people from Dhundha Rakshasi, who would otherwise destroy many. Next morning the people throw red powder, dust, and dirty water at each other until noon, after which they clean themselves, and having prayed to their own favourite god, each man gives a feast to his family and servants. The grand part of the ceremony, however, consists in singing obscene abuse, for at least 15 days before the offering, and some continue to sing eight days after the offering has been made. Rich men hire dancing girls and boys to perform in this time; but except

old men all join in the obscenities and abuse, which however do not fail to enrage a great many. The women assemble together in the house, and sing and abuse each other, it is said, with more indecency than the men; but they do not go out, nor admit men to their parties. The men on the contrary go into the streets and roads, and attack whoever they meet. Nor are sacred persons exempt from abuse, especially Kavir, on whom the orthodox heap every abusive expression, in order to vex his followers.

The Nagpangchami in most places is much reverenced. The head of the family bathes in the morning, and paints on the wall of his sleeping house two rude representations of serpents; and makes offerings to the Brahmans. He then feasts his family and servants. On this day many people pray to the eight chief dragons in the pit; and the virgins throw some playthings into the water. In Bhadra the people celebrate the Nandotsawa or Dadhikando. This festival was established by Nanda Gopal, the foster-father of Krishna. On the eighth day of the waning moon the people fast, burn lights before images of Krishna or of Rama, and make offerings. Many people then eat, but others fast, and the night is passed in singing and music. In the morning the chief votaries carry about a mixture of curds, water, and turmeric, and throw them on the tumultuous crowd employed in beating drums, bawling, and dancing with all their might. Since the English government rich men send this precious mixture on an elephant, which was not tolerated in the time of the Nawabs. Gopi Mahan Babu has lately introduced this festival in Bengal, where it was not known before, and it is still confined to Calcutta.

The Charakpuja is not known; but some of the lower Bengalese this year assembled at Gorukhpoor, and one of them not being able to procure the apparatus necessary for swinging, thrust an iron spit through his tongue before Hathi Devi. It is not lawful for the Sudras to read any of the books composed by the Gods or Munis; but some of the Kshatris both read and understand them; and many Brahmans are employed to read and explain the Purans to the people of high rank. All men of rank have the utmost objections to the forms of oath, which our courts require, especially to touching the Ganges water. They wish to be put on the same footing

with the Europeans and Muhammedans, in taking an oath on the book of their law, to which I can see no possible objection. The compelling people indeed to perform an action, which they consider as a sin, in order to secure their veracity, appears to me a very great hardship, as well as absurdity, the degradation of taking such an oath naturally rendering the persons compelled careless of their character and word; and, so far as I can learn, it is scarcely possible, that any form of oath, or even any examination without oath, would be found to produce evidence, upon which less reliance could be placed, than that extorted with so much disgust and violence. Disputes are occasionally settled by the one party agreeing to refer the matter to his opponent's oath. This is taken either before some image of Siva, or at a place dedicated to the ghost of Bechu Upadhya, and the having recourse to such a means is owing no doubt to the tediousness, uncertainty and expense of legal suits.

The places of prayer do not differ essentially from those mentioned in Behar, only that the Sarayu is not so much frequented as the Ganges; and some, who live near temples worship their peculiar God there; but by far the greater part prays at home. It is only the wealthy and learned, that have Salagramas. The chiefs have chapels (Mandir) with a priest to perform daily worship, and some attend this; but others go only occasionally. The Sudras are not allowed to pray before the Salagrama; and, if any rich man of this rank keeps one, he must employ a Brahman to worship it. Many of them here worship a Yantra or cabalistical figure, usually made on a copper plate, but some on gold, silver, or crystal. These may be made to represent whatever God the votaries please, and some sage draws the proper figure, which the workman afterwards completes; for ignorant people do not know the proper form, which differs for each deity.

The sages (Gurus) who instruct the Hindus in religion have here no more profit than in Behar, but the sacred order retains a much larger share of the flock; because almost the whole property is vested in the Brahmans and Rajputs. Scarcely any of the former have deserted their brethren, and no great proportion of the latter. In the topography I have carefully marked the various persons, who have in each division acquired the jurisdiction of Gurus, and the degree

of ascendancy, which each has obtained. I shall now give an account, as in Behar, of those who perform the office, but I must previously observe, that here the term Guru is not very commonly used, and that Gosaing is applied as synonymous, and is applied to the sages of all castes and sects. It is not however applied to them exclusively; but is also very often given by servants to their masters, and sometimes by wives to their husbands.

The Pandit Brahmans, who act as sages, although themselves of different sects, have not divided their flocks, and each of them gives his adherents the form of worship for whatever deity of the orthodox, that they please. Some of their followers are considered at liberty to choose whatever sage they please; but the greater part is considered as hereditary property. Even this does not here divide in equal shares among the sons of the sage. The most learned of the family is either chosen as successor, for the whole or each of the flock is allowed to chose which ever of the sons he pleases. The Brahmans of the sect of Siva, who follow the doctrine of Sangkara, have no peculiar Gurus, any Pandit, that they choose, giving them instruction. The Dasanami Sannyasis, described in the account of Behar, are here usually called Atithis, because the term Gosaing used in Behar is given here to all sages. The term Atithi implies a vagrant, but this is not applicable to a great many here, who have very good houses, and some of them have wives and families; but these last are held in little estimation, although they do not trade, and endeavour to act as sages for as many as possible. Those who pretend to observe the rule of celibacy (Nehangga) are often suspected of private intrigues; but all, who adhere to the rule, are considered as sure of eternal bliss, and on this account are called Nirbanis. All the places, where the Atithis reside, even those occupied by married families, are here called Maths, and, where independent chiefs of the order reside, are called Gadis or thrones. The number of these chiefs is not great, and none of them is near so wealthy as the one of Buddha Gaya, but all have lands, and all the temples of Siva, and several of the Saktis belong to the order. The chiefs even of the inferior Maths are called Mahantas; but they are appointed by the chief of the throne, on which they depend, as are also the priests (Pujaris) of the temples. A few of the inferior houses depend on thrones at Ayodhya,

and a great chief at Benares has here purchased a large estate, which is managed by one of his pupils. Each of the thrones has a number of pupils, frequently employed in pilgrimages; and from among these the occupant appoints the chiefs of inferior houses, and the priests of his temples, who usually send to him whatever part of their profit is not necessary for their subsistence. Before the chief of a throne dies, he usually appoints some of his disciples to be his successor, and the installation is performed by the neighbouring spiritual thrones, and temporal chief. The Atithis are in gereral quite illiterate, but one man has acquired the title of Pandit, although he is not very eminent as a scholar. The Atithis instruct indifferently in the worship of Siva, and of the Sakti. A few ignorant Brahmans, a good many Bhumihars and Kshatris, with a large portion of the Sudras adhere to this order.

At Gorukhnath is a convent of Kanphata Yogis, who are sages for a few of the Sudras in the worship of Siva. The chief is called a Mahanta, and was said to be absent, when I visited the place. His pupils said, that he was learned; but such at any rate was not their case, and I am very doubtful of the endowments, which he was said to possess. His prayers are considered by all castes as peculiarly efficacious in restoring children to health. The convent appears to be tolerably rich, and is neater than usual. There are besides six or seven married men in different parts, who instruct in the worship of Gorakhnath. This personage, so far as I can learn, is by his sect considered as the supreme being; but endowed with body and form (Shukul). In the Satya Yug he resided at Peasur beyond Lahaur. In the Treta Yug he resided at Gorukhpoor. In the Dwapar Yug at Hurmuj (Ormus) beyond Dwaraka, in the Kali Yug at Gorakhmarai, three months journey west from Gorakhnath. He also for some time resided near Pasupatinath in Nepal, showed great favour to the Newars, and made them Rajas, ever since which his name appears on the coin of that country. The Brahmans of this district allege, that the Kanphatas are in fact of the Kapalika Mata, the members of which chiefly worship Bhairava, although they keep it secret. The Kapalikas are so called, because they keep human sculls, out of which at their horrid rites they drink spirituous liquors, and offer human sacrifices. The Yogis, they say, are not permitted

to marry but may communicate with whatever woman they please. All these circumstances are denied by the Yogis, nor do I know which is true.

It is said, that most of the Pandits of the sect of Vishnu in this district pretend to be of the Rudra Samprada established by Sangkara Acharya; but they do not follow the Dandis of Benares, nor have they any men that pretend to have abandoned the world, and the pleasures of matrimony. The greater part however of these persons call themselves of the Adwaita Mata, which so far as I can understand, is the same with the Gyangn mentioned in the account of Ronggopoor, alleging that all souls are portions of Parabrahma or the supreme God. The consequence which they draw from this doctrine is rather extraordinary; namely, that they may worship any living thing called a god, as being a portion of the supreme incorporeal deity, vested with a body capable of attending to their wants. Their opponents the Dwaitas, who here are few in number, allege as most christians do, that God and the inferior spirits are quite distinct, and they worship therefore only this god and his spouse, for they deny altogether the existence of an incorporeal Supreme Being, and reject the worship of all the inferior deities. The Pandits of the Rudra Samprada, although avowed worshippers of Vishnu, are offended at the term Vaishnav, which they bestow on the Vairagis, whom they consider as greatly their inferiors.

The god Rama in this district is the principal object of worship, except among the Brahmans and Kshatris, who worship chiefly Siva; and the Ramanandis or Ramawats have very numerous establishments, and a great deal of land free of revenue, the greater part of which I am told, they obtained from Suja ud Doulah, to whom they contrived to render themselves very agreeable. They are indeed skilful courtiers. Most of the lands were therefore granted to the convents of Ayodhya, near where this prince resided, and the convents or Akharas, of that ancient city are called Gadis. The convents here are mostly dependent on these Gadis, are under mere agents, frequently changed at the will of the superior, and chiefly employed to manage his temporal affairs. In this district however, are several independent chiefs, called Mahantas, and entitled to sit on a throne (Gadi). Wherever any

Ramanandi resides is called an Akhara, although here the term Math is often used. A few Ramawats have married; but are held in no respect, and cannot live without personal labour. In almost every convent however, I see some women called Avadhutins, and dedicated like the men to religion. All that I saw were old, very unlike to excite scandal, and the Ramanandis have the character of observing the rule of chastity much more strictly than the Atithis, whose women when they have any, are never exposed to view. It is here alleged, that the Acharyas by whom several of the Gadis of Ayodhya are occupied are of the true school of Ramanuja, and reject altogether the doctrines of Ramananda without adopting the extravagances of the Dandis, but I am doubtful how far this report is well founded, Jagannath, who gave me the account followed in Behar, being very well informed on the subject, and the Acharyas wearing the same marks on the forehead with the common Ramanandis, that is they make two vertical white marks with a red one in the centre. But the followers of Ram Anuja, in the south at least, use three white lines. The only Pandit Brahman of the Sri Samprada adhering to Ram Anuja, of whom I heard in this district, is a man from Tailangga who has settled at Bangsi. The Ramanandis here in general will not give the form for worshipping any of the gods except Rama and Sita, but some consent to give that of Krishna. The Avadhuts are called not only Ramanandis and Ramawats, but Vairagis and Vaishnavs, which two terms are however given to some other persons, and to judge by their dress, all are Brikats except one convent at Gorukhpoor, which belongs to the Gudaripos; but the Mahanta is rich, and dresses like other people. His disciples, however, when they go abroad to beg, use a party coloured garment, composed of small fragments sewed together, as if they had been cut from rags. Ramadas of the convent of Mansarowar at Gorukhpoor is learned, as is Rama Prasad Das at Bangsi; but in general the Ramawats are as illiterate as the Atithis; and of the Mahantas of Ayodhya even not above two or three are learned.

Among the convents of Ramanandis here a few are distinguished by the name of Chaturbhujas, and their inhabitants mark their foreheads with three vertical white lines, like the Sri Vaishnavs of the south, although they entirely follow the

doctrine of Ramananda, and eat and drink in the company of those who mark their faces differently. The origin of this name is said to be as follows. A certain Ramawat was giving an entertainment to a number of his brethren; and while going round to distribute the food, his robe fell from his shoulders. As usual among the Hindus, he was distributing the rice and curry with his naked hands, and while these are besmeared with grease and the other ingredients of curry, it is held very impure, as it really is, to touch their clothes. The good man was therefore puzzled how to act, when two additional clean new arms issued from his shoulders, and replaced the robe. He was afterwards of course considered as an incarnation of god, and his pupils (Chela), and all theirs in succession to the present day, assume the title of Chaturbhuja or four-armed.

The low people who wear extraordinary large beads, and abstain from animal food, are called Bhakats; but are not sages for any one. The Sokhas are the instructors of the vile tribes, instructing them in the worship of their own gods. The Brahma Samprada has a few followers usually called Radhaballabhis, as they worship Krishna as the husband of Radha, and conjoin her worship with that of her spouse. The sages of this order are partly Pandit Brahmans, and partly men who have abandoned the pleasures which the sex bestows, live in Akharas, and are called Vaishnavs and Vairagis. Only Brahmans and Kshatris are admitted into this order. The generality of the Brahmans here are very much scandalized at this sect, which pretends that Krishna, not only a god but a Kshatri descended of a Brahman, and counting in his kindred many of the most illustrious sages of the sacred order, married a Sudra, the daughter of a cowherd. Although, therefore, they admit that Krishna had amorous dalliance with this damsel, and many others of no higher rank, they deny altogether his having married any of these low creatures, who were merely concubines. Such assertions of course enrage the Radhaballabhis, who entertain the doctrine usually taught in Bengal, although the priests here have no connection with the Goswamis of that country, come from Brindaban, and are evidently the same with the Radhaballabhis mentioned as a Panth in the account of Behar; but here they are reckoned a branch of the school of Madhav.

It must be however observed, that there are other Radhaballabhis, who belong to a heterodox Panth established by a certain person named Prannath, who lived in Bundel Khanda; but it has not made its way into this district.

The Sanak Samprada is nearly about as numerous as the Radhaballabhis. Its sages are called Nimanandis or Nimawats; and partly have married, and partly have resisted temptation. I learned however, nothing else concerning this school, except that most of those who act here as sages, if not the whole, are mere agents for the heads of the school, who reside at Brindaban. They have here however not only followers, but estates. Their most distinguished adherent is the Raja of Manikapoor. I have not here heard of any other sects, who teach the proper orthodox worship of the five great gods of the Hindus. I shall therefore now proceed to treat of the Panths or routes to heaven, that have been lately discovered, and those who follow most of them are reckoned by the Brahmans as little better than Mlechhas, while others are treated with more respect.

The adherents of the Kavirpanth are far from numerous, although a tomb, where that personage was once buried, is still shown at Magahar, and is a good deal frequented. I found no person more intelligent than Bibekdas of Patna, to give me a better account of the doctrines of this sect, which is here reckoned by the Brahmans a damnable heresy (Nastik). I shall therefore here confine myself to the history given by the keeper of the tomb. A certain Muhammedan weaver of Benares had married a girl in the vicinity, and was bringing her home, when she, being dry, went aside to the tank called Chandatal, near that city, to quench her thirst. She found there a beautiful child floating on a leaf of the Nelumbium (Kamal), which miraculously bore the infant on the surface of the water. Although the child was apparently new born, it could speak on proper occasions, and refused to drink water or milk from his nurse's hand; but directed, that there should be brought to him a two years' old cow, which of course had never bred; but he sucked her whenever he required nourishment. As the child thus showed an aversion to the faith in Muhammed, a Brahman was employed to give it a name, and it directed, that this should be Kavir. Some years afterwards the weaver wished to have the child

but Kavir declined this ceremony, and became anxious to receive Upadesa from the Pandits; but they declined entrusting him with this secret, as he consorted with the Muhammedans. Kavir had therefore recourse to stratagem, and one night laid himself privately at the door of a cell, where a holy man dwelt. Towards morning the saint, having occasion to come out, stumbled over Kavir, who, as usual among the natives on such occasions, called out, "father, father," (Bapre Bap); but the good man, not knowing the impurity of Kavir, answered, "do not call on your father, but say Rama Rama." Kavir seized on these words, and insisted that they were an Upadesa, and in fact the whole instruction usually given by the Hindu sages to the low tribes consists of the name of some god, which the fellows are taught to mutter incessantly, when they wish to pray. Kavir then became celebrated for his learning and sanctity, and went to Jagannath, where Raja Indradyumna had been in vain attempting to rear the celebrated temples; but the sea had repeatedly swept away the buildings. Kavir having blessed the work, it has remained untouched ever since, and a monument has been there erected to his memory. He then visited several remarkable places, until he came to Magahar 540 years ago (A. D. 1274), and there he apparently died. His disciples were partly Moslems, partly Hindus; but the former seized his corpse, and buried it according to their rites, at which the Hindus were enraged, wishing to have had it burned. While the disciples were in eager dispute about this important point, Kavir, who was in fact at Brindaban, and had only shaken off his old body, sent them word, that if they would open his grave, they might save themselves the trouble of disputing about his body. This was accordingly done, and nothing could be found, except a delicious fragrance. Ever since, however, the tomb has been under the charge of a family of Muhammedans; but, most of the sect being Hindus, it attracted little notice, until about 50 years ago, when a Hindu Mahanta took up his residence at the place, without however displacing the Muhammedan. He was a very holy person, and the Hindus of the sect visit his tomb. His successor usually resides at Benares, but visits the tomb occasionally to manage the free lands annexed, and he always attends at the fair, where about 5000 assemble,

and there are many occasional visitants, whose profits are managed by an agent. The Mahanta takes all the offerings made at the tomb of his predecessor, and the Muhammedans all those made at the cenotaph of Kavir. When Kavir went to Brindaban, he appointed 12 disciples, each of whom formed a Panth or route to heaven, but most people adhere to that of Dharmadas, a Kasongdhan Baniya. This is the account given by the Muhammedan, who calls himself a follower of Kavir; but says, that he also adheres to the prophet, and Koran. Abul Fazil mentions this tomb as being situated at Ruttenpoor (Ratnapoor), nnd that Kavir lived in the time of Sultan Secunder Lowdi (Gladwin's translation, vol. 2, page 41). This would make him much later than the account of the keeper states; as Sekundur Lodi governed from 1488 to 1516; but it is likely, that Abul Fazil may have been mistaken in the date, as well as the place, for no tomb of Kavir was ever known at Ratnapoor, now usually called Bangsi; while the official or Muhammedan name of Magahar is Husunpoor. The Muhammedan governors have, however, always shown a good deal of respect for Kavir, and the present buildings round his grave are said to have been erected about 200 years ago, by a Nawab Fedi Khan, who was superintendent of the district (Chuklahdar) of Gorukhpoor. Kavir, besides his celebrity as a divine, has acquired reputation as a poet, and is said not only to have celebrated the battles and loves of demigods and heroes, which will always be considered the most interesting themes of poetical effusion; but has chosen subjects more suited to the taste of some of our modern composers, such as frogs, weavers and their wives, and the like. He differs indeed from our worthies, and does not treat these subjects seriously, but imitates the blindness of old Homer in making sport of such characters.

There are said to be a few persons of a sect called Satyanami, which seems to have arisen in Baharaich. I have not been able to trace it to the source; but I hear, that a certain Dulandas, a Rajput, who was married, and lived at Kotawa, near Baharaich, was considered as the chief of the sect. He was succeeded by his son Jagajiwandas, and he by his son Jalalidas, who is now the chief. There are besides several sages, some married, some single. The latter are called Vairagis, and Fukirs, and the whole sect is distinguished by

tying round their wrists a black-and-white string, and a bracelet of beads, made of the Karma wood. They admit all castes, and even Muhammedans into their flock, and the chief has in fact taken a Muhammedan name. The Hindus, however, continue to employ Brahmans to perform their ceremonies, and continue to observe all the former rules of caste. They reject, however, the commemoration of deceased parents (Sraddha), and pretend to worship the supreme incorporeal deity alone; but they sing many hymns in praise of Rama. When one man meets another, he says, "Satyanama," and the other repeats the same words. Dulandas is supposed to have been an incarnation of the Supreme God, and has left several books in the vulgar language. Those who pretend to be eminent saints, perform the ceremony called Yoga, described in the Tantras. In the performance of this, by shutting what are called the nine passages (Dwar) of the body, the votary is supposed to bring the breath into various parts of the body, and thus to obtain the beatific vision of various gods. It is only persons who abstain from the indulgence of concupiscence that can pretend to perform this ceremony, which, during the whole time that the breath can be held in the proper place, excites an extacy equal to whatever woman can bestow on man.

Another sect, which has made a little progress in this district, is often confounded with the other, because its mode of salutation, Satyarama, has a strong resemblance to Satyanama. The first propagator of this doctrine was Birudas, a Ramanandi, who was a great practitioner of the mummery called Yoga, and took for his favourite disciple a Muhammedan weaver, named Yar Muhammed, of Delhi. This man instructed Buladas, a Kurmi, who came from the west, and settled in a forest of Azemgar, near Bhurkungra. His chief disciple was Gulaldas, son of the proprietor of the forest, and a Rajput by birth. The lord of the forest having no son, went to the saint, and agreed, if the prayers of this person should procure two sons, that one of them should be dedicated to God, as accordingly happened. Galaldas was succeeded by his pupil Bhikhadas, a Brahman. This man was a great performer of Yoga, and the sect is now usually called the Bhikhadasi Panth, from his name. He left four favourite disciples: First, Chaturbhuja, a Brahman, who succeeded to his throne (Gadi), and freed himself of the source of his

impure desires by cutting off his wife's head, after which he became a great performer of Yoga. Second, Govindadhar, a Sarwariya Brahman, who set up a Panth for himself, having dedicated himself to God, and introduced some new customs. Third, Jivandas, a Kausiki Rajput in the Benares district, was a wealthy man, who deserted his family, but adhered to Chaturbhuja, as his superior. Fourth, a wealthy Mogul; who, on becoming a Hindu, took the name of Krishnadas, and adhered to the old doctrine. Govindadhar had a favourite disciple named Paltudas, who separated from his master, and resided at Ayodhya. He was succeeded by Ichchhadas, as he was by Dayades, whose pupil Tejadas married, or took into keeping, a Panadasi, who calls herself the chief of all the sect in this district; but this, I believe, is a mere pretence. She is, however, an impudent stout vixen; and I am told, that the poor man has abundance of reason to repent of his having abandoned the practice of Yoga. She is a great coarse hag, who daily beats him, nor in her presence dares he utter a word; but she takes good care of his temporals, and is an indefatigable beggar, although possessed of a good deal of land, so that his affairs in a worldly sense are thriving. In this district are a few who follow both branches of this route to heaven. They make different marks on their faces; use different beads; and the Govindadasis use the salutation of Satya-Govinda, in place of that of Satyarama. The chief saints affect to perform Yoga. Chaturbhuja, with whom Manogyadatta was acquainted, pretended to eat daily only two paysa weight (356 grains) of food, consisting of boiled rice and Ghiu. The other persons in the convent indeed alleged, that this was a mere deception, and intended to kill him; but the flock was persuaded, that what he said was true, having watched him, as they thought, sufficiently to ascertain the fact, and interfered to protect him from the invidious attempts of his brethren.

The Aghorpanthi, whom in former accounts I placed among the worshippers of Siva, by the Brahmans here are held in great abhorrence, and are considered as worse than Muhammedans, or perhaps even than Christians; yet it is confessed, that the Rajas and their chief relations have a strong hankering after their doctrine. They seem, like some of the old philosophers, to have no shame, nor sense of decency, and

commit everything that shocks the common customs of their countrymen, on purpose to astonish the multitude. One of them, however, at Gorukhpoor, shocked the people so much, that they complained to Mr. Ahmuty, then judge, who drove him out as a nuisance. Most people attributed to this violence, a sickness with which Mr. Ahmuty was seized. The fellow had thrust himself into the house of Raja Pahelwan Singha, and had bespattered with ordure the high-born chief, who ordered him to be driven out, and it was on a representation of this circumstance chiefly, that Mr. Ahmuty had been induced to act; yet, to the chief's insolence towards the saint, everyone attributed the death of the family heir, which happened soon after. Four or five families have adopted this strange doctrine, and live by begging, or, rather, extorting money from the people; for instance, they go to a shop, and, having made water in their hand, threaten to throw it over all the things exposed for sale, unless the owner gives them something. The chief of the sect resides at the Krimikunda, in Benares, where he has a house called a Math, with gardens and everything becoming a person of rank. In the holy city, many Brahmans, Kshatris, and high Sudras, take instruction from this sage; but do not venture to imitate his manners. They are considered as belonging to the sect of Saiva, and are supposed to be instructed in the proper form of worshipping that deity. The office of Purohit, or priest who performs ceremonies, is what is here the most profitable, and is entirely enjoyed by the sacred order. Many of the Pandits, however, even of the ignorant Karmathiyas, do not act as Purohits; but all the Purohits, who officiate for the higher castes are Pandits. For the lowest tribes, on account of whom any of the sacred order will officiate, there is a class of Brahmans called Dihuyars, or Sthan-patis, or Gramjachaks, of which one is usually attached to every old-established Mauza. They hold the office by hereditary right, nor are they thereby disgraced, and their families may intermarry with the highest in the district, although these high persons by such a condescension, would be reduced to the rank of Tutabas; but not more lowered than if they were to marry with the most learned Pandit of the Tutaha breed. In many places the Dihuyar receives a certain share of the crop, and wherever it is customary, he performs at the thrashing floor the burnt-offering that is made at

the Mauza's expense in harvest. In other places, the Dihuyar is not paid by a share of the crop; but receives some grain from each family, after the crop has been carried to each man's house. In this case, he gives himself no trouble about the thrashing-floor, and the farmers conduct the worship there performed. They make of Kusa grass an image of Yaksha, the under-treasurer of the Great God. They make also a ball of cow-dung, which they call Govardhan, and to these emblems of the gods they offer grain, sugar, and incense. Many of the other Purohits hold their flock by hereditary right, but these are in general men of some learning and their flock is of high rank. Such Pandits as have a flock annexed by hereditary right to their family, are here called Purohitiyas, to distinguish them from the Karmathiyas, who are employed by the middling ranks, and these choose whatever man they please; but both Karmathiyas and Dihuyars are as much Purohits as those who distinguish themselves by this title. When there is no hereditary Dihuyar to receive a share of the harvest, some of the poorer Purohitiyas, or Karmathiyas hang on at the thrashing floors, and beg as much as they can. The property in a flock which is hereditary in the family of a Purohit, is considered as divisible in equal shares among the children of the priest.

There are not here, no more than in Behar, any Varna Brahmans, nor are the priests of the temples (Parndas) disgraced; but very few of the sacred order here accept of that office, except in the places dedicated to the worship of the Brahmans' ghosts. Of the ten Karas, or affairs of consequence, mentioned in the account of Behar, the Purohits only perform here the last seven, beginning with the Jatakarma; but between the Upanayana and Vivaha, they insert the Samavarta, which is performed on the same day with the Upanayana. Formerly, it was delayed for a year or more, but for one or two centuries it has followed the other ceremony without interval. Garbhadhana is not, as I supposed in Behar, celebrated at the first appearance of the catamenia; but, whenever a woman imagines, that she has been impregnated. And in abstaining from inquiries into such a subject the people of this district show some degree of delicacy. The contract of Sagai is not accompanied by any religious ceremony; but the man gives an entertainment; and then, having

laid some red-lead on his knee to denote his strength of limbs applies some of it on the woman's forehead, and gives her a new dress. The contract cannot be dissolved.

Most people here use the ceremonies of the Yajuveda, a few of those of the Samaveda, none, either those of the Rikh, or Atharwavedas. Every Brahman, even the Bhumihar, the Bhats, Kathaks, and Khatris, perform the whole of these eight ceremonies. The Rajas, and other rich Rajputs, do the same; but the poorer and the Sudras content themselves with the Namakarana, Annaprasana, Churakarana, and Vivaha, and the Baniyas add the Pangsabana and Simanta, which the Brahmans neglect.

Dana or gifts to the Brahmans are most commonly offered on the Khichri and Satuya for the honour of their god, and on the anniversary of their parent's death, and on the Preta Paksha, both in honour of their parents. The only sins that the people here trouble themselves about, are the killing a cow or man by accident. A man killing his enemy either in battle or privately, on being moved by avarice or other urgent reason, gives his conscience no trouble about the matter, much less does he vex himself for perjury, theft, or trifles of that nature, when occasioned by causes, which are considered as a justification; but, if he has presumed to kill a sacred animal, for which action no conceivable cause can be assigned; or if he has killed a man by mere accident, and not instigated by any cause, then atonement becomes necessary. The Dana given on such occasions is called Prayaschitta. .For breaches of the rules of caste Prayaschitta is not thought necessary, an entertainment to the caste is sufficient. When a man builds a new house or a temple, or digs a tank or well, he also offers Dana. The ceremonies are taken partly from the Vedas, partly from the Tantras, as in Behar.

The Purohit also performs ceremonies, when his pupil is in danger, and the Rajas or great men are accompanied by their Purohits on pilgrimages. Goats, the only tame quadrupeds eaten by pure Hindus, are often killed without religious ceremonies; but when a buffalo is offered, prayers always accompany the sacrifice, although it is not the duty of the Purohit to read these. The funeral service is only read for Rajas or Pandits of uncommon learning.

Although neither Vishnu nor Siva will receive blood, yet

even the Brahmans, who pretend to be of these sects, when in danger, offer the blood of goats and buffalos to the Saktis, and some even of the Vaishnavs do so on the Dasahara; but those of the sect of Vishnu do not eat the flesh; and those who offer on the Dasahara, are such as have lately adopted the worship of Vishnu, and their ancestors having been in the custom of making the offering, they are afraid to neglect it. Burnt offerings (Hom) are very numerous; but any Brahman on many occasions, may perform the ceremony without the assistance of the Purohit. The Rajas in some places here have not only appointed certain Brahmans to receive fees at marriages; but have given authority to certain persons named Brahmas and Bhungidagdhas, who attend whenever Hom is performed, and receive part of the profits. The Bhungidagdhas are partly Sakadwipis, partly Sarwariyas, and the pretence for their levying fees is, that part of the earth is burnt in the offering, and that the proprietor has on that account a right to remuneration, which he has transferred to these Brahmans. The Brahmas are all Sarwariyas. In all burnt offerings there should be a Brahman to represent Brahma, and he takes the share due to that god. In most parts the votary chooses whoever he pleases to represent this deity; but in some places of this district, the office has been rendered hereditary, and certain families, who enjoy it, are called Brahma Brahmans. The Rajas of the Kalahangsa family seem to have been those chiefly, that introduced the three hereditary offices of Brahmas, Bhungidagdhas, and Sumanggalis. It is by means agreed, who this Brahma is, some alleging, that he is the creator of the world; others saying, that Brahma is a mere term for fire, and that there is no order for the worship of the creator. The former sect say, that this refers only to his worship as a Kuladevata or favourite god. It is here held proper, that besides the Brahma, seven other Brahmans should on some occasions attend the burnt offering, while on other occasions a smaller number is sufficient. In Bengal no more than five ever attend, and the only one that is absolutely necessary, besides the votary, is the representative of Brahma, a tuft of Kusa grass serves as a substitute for the others. These substitutes are not admitted here; but then the Brahman is here easily satisfied. In Bengal none can be appeased for less than a rupee.

The Mahapatras are on the same footing as in Behar, but they are not so degraded as the Dakatiyas, who eat swine and drink spirituous liquors. Even these in the Hindu law are considered exempt from capital punishment, and their rank is held higher than that of any Raja. They are however called Karathaha Brahmans, or Brahmans like crows, that is who follow carcasses. Of course this is a term of reproach, and not used in their presence by any, who does not want to enrage them. When a person dies in this country the son next day hangs on the branch of a tree a pot of water, making in the bottom a small perforation. The Maha Brahmans, when the mourning is over, break the pot. This custom is unknown in Bengal or Behar.

The Brahmans here observe the purities of Brahmachari during the time only that is necessary to perform the religious ceremonies of admission, which may be three hours. The Tailangga doctor however at Bangsi, who has been lately mentioned, although a married man, is called a Brahmachari, for what reason no one could say; but he is a man of some learning, very fair spoken, and affects a great purity of life, that is in eating and ceremonials; and he has obtained a Mauza free of revenue, and a productive flock.

No Brahman has become a hermit (Banaprastha), but one gymnosophist (Paramhangsa), has appeared, no one knows from whence, as he does not speak. He lives in the same manner as the fellow mentioned in the account of Shahabad, and appears equally indifferent to his accommodation; but he very prudently seated himself one day in the house of the Thanahdar, or chief officer of police at Manikapoor, a man who wishes to be considered as a Brahman, although it is suspected, not only that he was born a Bhat, but a Muhammedan. Such a subject was highly suited for the gymnosophist's purpose, as by attentions to such a character he might expect to have the defects in his pedigree overlooked.

The only Avadhutins, that I saw or heard of, are those in the convents of the Ramanandis, who are considered merely as servants; nor does any woman set up as a sage to instruct the multitude, except Panadasi lately mentioned. The high castes, including all those called Ashraf, are divided into companies (Pangti) which usually include all the neighbourhood. The members of each company attend each other's

ceremonies; and, when any one of them infringes the rules of caste, they meet, and the most respected men direct what is to be done; but sometimes this occasions a schism (Dal), a considerable party taking the criminal's part, and another set rejecting him; for there is no adequate regulation for deciding their conduct. In this case the Pangti splits into two, and these sometimes continue distinct; but they usually re-unite again when their passions have cooled for some months. The lower tribes have usually their own hereditary chiefs, called by various names, such as Mehtur, Mahato, Pradhan, &c.; but these have not arbitrary authority, and never act without the assistance of a Pangchayit, that is the advice of the leading men of the tribe. In large towns each trade has a Chaudhuri, and in smaller places there is a Chaudhuri for the whole market; but, as in Behar, the chief object of these people seems to be the fleecing of travellers.

Formerly all transgressions against the rules of caste, high or low, were punished by fine, of which the Rajas took a part; but since the English government this has been stopt, and nothing is extracted, but the entertainment given to the Pangti in the high castes, or among the low to the assembly of the tribe called here Bhat or Chatai. There are certain hereditary officers called Dharmadhikars, who point out the penance that must be performed by those who accidentally kill any animal of the sacred kind. The Dharmadhikars are all learned. If the heir neglects study, another man is appointed by a Pangchayit, or an assembly of Pandits, Rajas and other leading men. The accidents are so few, being chiefly when the animal happens to die with a rope round its neck, that the emolument must be quite trifling.

Small Sects.—In the accounts of the districts hitherto surveyed, I have included among the small sects the Sikhs, although I had occasion to learn, that in Behar they are more numerous than those who worship any of the five great gods of the Hindus, and that they are by all admitted to be orthodox Hindus (Astik). I now clearly perceive, that they should have been placed among the Panths, or those who follow new routes to heaven; but still, for the sake of uniformity, I shall mention them in this place, having nothing new to offer on the subject.

The doctrine of Nanak in this district has indeed made

much less progress than in Behar and Shahabad, nor does any sage of this sect possess considerable wealth or power. It is however one of the least obnoxious to the Brahmans of all the new routes, as in no respect interfering with the gains of the Purohits. The whole sect here consists of Kholasahs, who have 17 meetings, and eight persons who pretend to be sages, but have given way to the frailty of the flesh, and taken wives, on which account they are of course little respected.

The sect of Jain is confined to some of the rich merchants from the west of India, very trifling in number, but forming a flock able to be copiously milked. They have two temples (Dewhara), one at Gorukhpoor, and another near Bhagulpoor. No priest (Yati) resides at the former. I have nothing new to offer on the subject. No christian families can be said to have settled in the district, there being none except Europeans, either in the Company's employ, or as mere merchants come for a time, and intending to leave the place, as soon as they conveniently can.

CHAPTER V.

NATURAL PRODUCTIONS. WILD ANIMALS, BIRDS, ETC. VEGETABLE KINGDOM.

ANIMALS.—In the extensive woods and plantations of this district monkies are very numerous. The black Indian bear is not uncommon in woods and fields. Tigers of the striped kind are still numerous; but the leopard or spotted kind would seem always to have been rare. When the English took possession of the country, the former were very bold and numerous, soon after that event a sentinel having been carried off even in the middle of the town of Gorukhpoor. The native officers of police in many places say, that until of late they frequently were disturbed by tigers prowling about the guard house (Thanah); but, except at Dhuliyabhandar and Pali, they now are no where so bold, and several of the European gentlemen at the station, especially those in the civil service, having been keen sportsmen, the number of tigers has been very much reduced, although they are still on the whole more numerous than in any of the districts hitherto surveyed. The most terrible catastrophe from the violence of these animals, of which I have ever heard, is said to have happened in the Fusli year 1176 (A. D. 1769), which was a year of famine. Most of the herbivorous animals having then perished, the tigers were famished, and fixing in great numbers upon the town of Bhewopar, in a very short time killed about 400 of its inhabitants. The remainder fled, and for some years the town continued deserted. It is said that the tigers still may annually kill about seven or eight people, and 250 head of cattle, although it is alleged, that they are not $\frac{1}{10}$ so numerous as when the English came. Some people allege, that in consequence of this destruction the wolf and deer have become more numerous, and that, therefore, the destruction of the tigers has done no good. Others however admit that this is a mistake, and that both they and their cattle now live in much greater security than formerly, while the deer were then fully as destructive as they now are.

The natives of this district reckon four kinds of tiger (Vagh). 1st, Babbra, which is white, has very long hair about the head, and is the largest of all. It is very rare, nor have I met with any one that has seen it, but I heard that one was killed by Digvijay Raja of Bhewopar some time before the English took possession, and the animal is said to be occasionally seen by the cowkeepers. From the circumstances of the long hair about the head, and of the animal having no spots, I should have imagined that it was the lion; but the people all say that the colour is pure white. It neither attacks men nor domestic animals. The animal killed in Dinajpoor, and of which the skin was sent by the Marquis Wellesley to Sir Joseph Banks, was probably of this species. 2nd. Nongiyachhor or the royal tiger, which lives chiefly among reeds, or in thickets of the rose trees, that grow on the banks of rivers and lakes. It is in the rainy season chiefly, when driven from these haunts by the floods, that they enter the villages. The people of Lotan, where until lately these animals were very numerous, allege, that the female breeds once a year, and at each time she produces from three to five young. It frequently however happens that she kills some of them, as in play they scratch her, and her temper being very irascible, she then gives a fatal blow. This circumstance I think exceedingly doubtful. 3rd. Chita or leopard. The people of Nichlaul talk of a small kind of tiger called Ghunggala, which they say is not larger than a dog, but attacks both man and beast. It is found only on the hills, or in their immediate vicinity; and whether it be different from the common leopard I do not know, because little reliance can be placed on their speaking of its size with precision. If it is no larger than one of the common country dogs, like the shepherd's dog of Europe, this animal is probably the ounce of naturalists, an animal of which the existence in India is rather doubtful. 4th. Tenduya, a small spotted animal coloured like a cat. It lives on trees, and is probably the Felis Bengalensis of Pennant, which agrees with the foregoing circumstances.

I heard nothing of the hyæna, but the wolf is said to be pretty common, although I could not procure one either dead or alive. It is said to have become more common since many of the tigers have been destroyed. It carries away calves

and kids; but I have not heard that it has here carried away any children.

Jackals (Siyar) are numerous, although less so than in Bhagulpoor. This animal is frequently attacked by hydrophobia, and several people almost every year perish from their bite. The people imagine that the disease lurks until the first thunder after the person has been bitten, and then makes its appearance. It is said that there is a peculiar kind of Siyar called Mordahkhor or carcase eater, which preys on Muhammedan corpses; but all jackals undoubtedly use this food. It is however said, that this animal has a longer and slenderer tail than the common jackal, but I never could procure a specimen. The small Indian fox is not very common.

Porcupines (Sahi) are found in every part of the district, but are not very numerous. Some few Brahmans and Rajputs eat them; but in general this food is rejected by the pure and high tribes of this district. Hares are still numerous, but formerly swarmed, and were very destructive. They are much eaten, and are taken by dogs and nets, or even knocked down with sticks. Wild elephants are still very destructive, although their number has been considerably reduced since the English took possession; nor do they ever appear in very large herds, and it is chiefly solitary ones that come far south. These however are the most dangerous,* and they every year kill four or five people, although the herds do no doubt most injury to the crops. Single ones are still often seen within a coss of the town of Gorukhpoor, and at times the road through the forest east from thence is rather dangerous. Some villages even in that direction have lately been deserted from fear. Near the hills I observed several fields, the grain on which these animals had totally destroyed. Some are caught by the Raja of Butaul, the Raja of Gorkha, and the Begum at Fyzabad, who have female elephants trained for the purpose of taking them by ropes and nooses. Other persons also secure a few in pitfalls; but the whole number annually taken is inconsiderable, and the people are very unskilful in the management of the pitfalls, as they are not always able to secure the animals after they have fallen

* In Ceylon I was told that the *Solitaires* were outcasts from society, and being thus enraged, became very savage and destructive.—Ed.

in, that is to say, kill them in the attempt. On the whole not above eight or ten are annually secured. Those who watch the fields to scare away the elephants, for they never attempt to kill them, raise a small mound of earth by surrounding the space with a deep and wide ditch, and on this mound they build a small hut, where they burn a fire, and make as much noise as possible. The ditch and hut would certainly be little security against an enraged elephant; but, as no violence is offered to the animal, he never attempts to overcome the resistance which the ditch offers, and is generally although not always scared away by the noise and light. The elephants here frequent chiefly the forests, and seldom come on the open plains, except at night. The rhinoceros is not so numerous as the elephant. The farmers have succeeded in reducing very much the number of wild hogs. The wild buffalo is said to be very numerous, and to be seen in herds of from 2 to 300. It is reckoned very dangerous to meet with solitary males, which have been driven from the herd by a stronger competitor for female society, for these are apt to wreak their vengeance on whatever they meet, and they are said annually to kill three or four people. Even the tame males under similar circumstances are very dangerous.

There are, it is said, a good many kinds of animals included by the natives under the generic name Harin, and the number is very great indeed, but almost the only ones that are commonly seen, and no doubt the most numerous is the ordinary Indian antelope, with long spiral horns. In the uncultivated bare plains of this district, and even in the wastes covered with long harsh grass, where this is not too close, the number of antelopes is enormous, and often resembles rather the flocks of sheep in a pasture country, than herds of wild animals. Being much pursued, they are however very shy and cunning. The Hindus here in general eat both sexes, but some of high birth imitate the Bengalese in rejecting the female. In February I observed several herds that consisted entirely of males, this being the season when the young are produced. It is alleged, that formerly the whole country being covered with long harsh grass swarming with muskitoes, the antelope bred only once in two years; but since much has been cleared, and the number of muskitoes reduced, it is alleged that they breed every year. This I cannot positively

deny, but I doubt very much the accuracy of the observation. There are several varieties of deer.

In order to procure these different animals, during the whole time that I was in the district, I kept a man to shoot, and for about a month while in the wildest parts, I hired two men, who made a profession of killing deer, but the whole produce of their labour were two common antelopes, of which perhaps they saw 1000 every day. Near the woods the axis or spotted deer does some harm, but the common antelope is the pest of the country, and to prevent its depredations requires the care of the farmer night and day. Besides watching their fields, they sprinkle the crops with an infusion of cow dung in water, for which all the deer and antelope kinds have a great aversion. This operation, to be effectual must be repeated daily, which is attended with great trouble. Even the wild buffalo rejects the crops, with which this precaution has been taken. It must be observed, that neither elephant nor deer disturb any kind of pulse.

Very few nets are used for taking deer. They are pursued chiefly with the gun; but the Bhar and Musahar use arrows poisoned with the root, which comes from the snowy mountains, and is called here Singgiya Mahur. These are the only people, who sell venison, except two Chamars, who purchase from them, and three or four Baheliyas or professed hunters, who chase for sale, but by far the greater part used is killed by the chiefs for their amusement, or by farmers for their own pot. In the rainy season these often assemble in crowds with the village curs and sticks, and, the deer being then confined by the floods, and terrified by the astonishing noise, they succeed in knocking some down. Porpoises are common, not only in the great rivers Sarayu and Gandaki, but in the whole course of the Rapti and Buri Rapti within this district. The Mureri fishermen alone eat them; but on account of their oil all catch them, both in nets, and by the gig or harpoon. The skill exerted in either way is so trifling, that the oil is very dear, and is used only as an external application in Rheumatism.

There are in the district a great many birds of prey, and all the Rajas, that can afford it, are passionately fond of hawking. The finest hawks come from Nepal. The largest and most valuable is a Goshawk called here Baz, which is the

female, and her male is called Jorra. The former sell from 25 to 75 rupees, and the latter from 10 to 40. They do not require to be hooded, as all the others do. The Baz takes cranes, wild ducks, bustards, and partridges. The Jorra pursues all these kinds of game, except the crane. Peacocks in some parts are very numerous, in others scarce; but they are eaten by several of even the pure castes, although most of the Hindus consider them as sacred. Partridges and quails are very numerous. The latter are not tamed for fighting. The number and variety of water fowl is astonishing, and more use of them is made, than in any of the districts hitherto surveyed. The natives eat a great many of the waders, and the fishermen on the Bakhirajhil catch a great many birds, ducks, grebes, and coots, which in winter come from the frozen regions of the north, and they are able to dispose of great numbers. The ducks, which seem to be either the same, or at least very nearly allied to the Pochard, Pintail, Tufted-duck, Nyroca, red crested duck, and Gargany of Latham; and the Grebe, which that distinguished ornithologist calls Tippet, are caught by nets. I could not see the operation performed, because it only succeeds in dark nights; and, when I was on the spot, it happened to be full moon. But a wide long net is stretched vertically between two canoes with its lower edge turned up, so as to form a bag near the water. Other canoes go, and disturb the birds in distant parts of the lake, driving them before them towards the net or row of nets, for several are usually placed in a row. Whole flocks are entangled at once, dropping into the bag and are immediately secured by lowering the upper side of the net. The coot, which does not seem to differ from the kind, that Mr. Latham calls common, is taken in broad day. It is a tame bird, and allows a canoe paddled slowly to approach near, and usually, to save the trouble of rising, which it does with difficulty, it dives to allow the canoe to pass. Three or four canoes therefore paddle towards a coot, and when it dives, stop over the place, the people looking round, until they see it rise, on which they immediately set up a shout. The bird terrified at this, dives again immediately, and remains until it is much exhausted, so that, when it rises, it is neither able to fly nor to dive immediately. The people indeed give it no time to recover, for, by carefully observing,

they perceive some air bubbles escape from the poor animal, just before it rises, and are prepared to seize its head as it reaches the surface. Such haste is not however absolutely necessary, as one, which they caught in my presence, was not able to move for several minutes after it was taken into the canoe. When it had revived, I threw it into the lake; and with the utmost stupidity it immediately dived, and remained again below until quite exhausted; but, as we had removed to a distance, it recovered, and then took wing. One gentleman at Gorukhpoor, by my advice, raised a small house, adjacent to a pond, covered by a net, as a receptacle for the birds of the duck kind; and, having secured a great many, found that they suffered the hot season very well, became exceedingly fat, and were very delicious fare.

The European gentlemen here, so far as I saw, do not use the kinds of thick-billed larks, that in Behar are called Ortolans. The birds most destructive to the crops are paraqueets (Suga) in enormous quantities, and of several kinds, the Philippine grosbeak (Baya), the peacock, in some parts several kinds of turtle dove, the wild pigeon, the common crane, the jackdaw, and the Ledar. By some this is said to be a kind of duck called Silli in Bengal and Behar, and usually called by the English the whistling duck, from the shrillness of its call. Others allege, that the Ledar is a small Podiceps, called Dobaru in Bengal, which breeds in the rice fields during the rainy season, and retires to the marshes in the dry weather. The peacock in most places here is held sacred among the Hindus, so that none of them kill it. The wild pigeon, which here builds in vast numbers on the trees of old plantations, and consumes much grain, is not different from that which builds in caves and the crevices of rocks all over the hilly countries of India, and in the high precipitous banks of the Yamuna river; and it seems evidently to be the prototype of the kinds that have been domesticated, differing little or nothing from that reared in the pigeon houses of Europe. These birds, and the numerous destructive quadrupeds, require almost every field to be constantly watched. There are many tortoises both in rivers and lakes, and they are eaten by the Mureri fishermen.

Both kinds of the crocodile are abundant in this district. In the Sarayu the Ghariyar, or lacerta gangetica, is by far

the most common, and the Lacerta crocodilus, called here Nak, very seldom does any injury in that river. In the Gandaki and Rapti the Nak or Nakra, as it is called in the sacred language, is by far the most numerous, and is there very dangerous, and annually carries off both men and cattle; nor is there any piece of water so small, nor river so trifling, into which it does not penetrate. The Mureri fishermen eat both kinds, and extract the oil for sale. By others it is used only in medicine; but the Mureris burn it, when they procure more than they can sell. In the Bakhira jhil the Nak is particularly numerous. The fishermen kill them readily, when any person likely to reward them goes to that place; but they make no use of the animal, nor on other occasions do they disturb it, although there can be scarce a doubt, that it is owing to the great number of so destructive an animal, that few large fish are to be found in so large a piece of water. The fishermen in pursuit of the crocodile look for him in shallow parts, where some spots of the land project with channels of water running between. In such places they find the crocodile basking on the land. On the approach of the canoe he retires into the water, but goes only to a very little distance, and by paddling slowly on, and carefully observing the motion of the weeds and air bubbles that escape from his lungs, they soon discover where he is. They then fix loosely, on the handle of a long paddle, a strong barbed harpoon iron, which is joined by a rope to the paddle; and, putting the harpoon gently down, find where the animal is. He is very sluggish, and does not move when they touch his side, so that they draw up the instrument, and thrust it into his back without any dexterity. The animal flounces a good deal, but never attacks the canoe, which one stroke of his tail would instantly send to the bottom. He often, however, shakes out the harpoon, after which he neither seems to have an increase of ferocity nor shyness, but allows himself, as in the instance I saw, to be struck a second and third time, until he is secured, and dragged on shore. He there flounces, and snaps with his horrid jaws in a violent and dangerous manner; but, a large bamboo being thrust into his mouth, he bites with such violence that he cannot readily disengage his teeth, and gives the people time to secure the gag by tying a rope round his jaws. He is then

helpless. In the one, which I saw caught, a ball, fired through his head from a small fowling piece, instantly deprived him of motion, nor did he show almost any sign of sensation, when immediately afterwards the harpoon was torn from his back. On the whole the crocodile seems to be a stupid animal, and to make but a poor resistance, considering his great power, and the tremendous force of tail, jaws, and teeth, with which he is provided. The hardness usually attributed to his skin will appear from the above account to have been very much exaggerated. I have seen the crocodile, however, move with very great velocity, and have no doubt, that in the pursuit of fish it uses great exertions of this kind; nor does it seem to be entirely destitute of cunning, as crocodiles have been repeatedly found lurking in the fords of rivers, through which high roads pass. Of this indeed I saw one instance, and am assured, that it is not uncommon.

I heard of another kind of overgrown lizard called Gohota, which has a head like the Ghariyal, and is of the same size, but wants the serratures on the back. Like the Ghariyal it is perfectly harmless to man and beast, and by most people here is considered as the female of that animal; but others consider it as different. Never having seen it, I do not pretend to give any opinion on the subject, but I never anywhere else heard of such an animal. The people here eat none of the smaller lizards. Serpents are very numerous and destructive. It is said, that they annually kill about 230 persons.

Notwithstanding the great number of rivers and ponds, the supply of fish is neither abundant nor good. This is partly owing to the want of skill in the fishermen, who are able to catch very few in the large or rapid rivers, where the fish is of a very good quality; and partly to the fish in the ponds and lakes being in general small and ill tasted. Even in the Bakhira jhil, the finest piece of stagnant water, the Rohu looses most of his splendid green gold and silver, and becomes of a dirty sable hue; and such fish are in general considered not only as unpalatable, but as unwholesome. The crocodile also is very destructive, so that few fish of a large size are procurable, the smaller ones do not seem to be worth this monster's pursuit. The fisheries, of however little

value they may be, are however private property; and many of them seem to have been given to the Rajas free of rent, as a means of subsistence, when they were deprived of most of their lands, as being either unable or unwilling to pay the revenue that has been demanded. These chiefs, are, however, so jealous of their incomes being known, that in many places they alleged, that they took nothing whatever, in others they acknowledged small presents given at every renewal of the lease, and in others they admitted, that the fishermen gave a share of what they caught; but it was only in Barahalgunj that I could procure any account of what was actually paid for the rent of fisheries; 30 families were there stated to pay 556 rupees.

The fish are caught chiefly in the ponds, lakes, or small rivers, and these become dry, and therefore are chiefly procured in the cold season. Many of them are caught with the basket, or most simple kind of triangular net stretched between two bamboos; many are also caught by narrow semicircular canals, dug so as to form a connection between the upper and lower part of a small river, across which a dam has been thrown, so that, as the waters retire, the fish must descend by the canal, in which they are secured by a basket or bag net. In Bakhira jhil, that seems to be the largest body of water, in which the natives attempt to fish, they use a long net, not above two feet wide. The mesh is pretty large, intended to admit and secure fish of from three to five pounds weight; for in this lake few attain a greater size. One side of the net is held up by a row of dry reeds about two inches long, and as thick as a goose's quill. When the net is thrown into the water, the whole sinks slowly by the weight of the twine, of which it is made, and it sinks in a vertical position, the reeds keeping the side, on which they are, from sinking so fast as the other. The net has a bamboo at each end, both to stretch it and to float the ends. It is let out slowly from the end of a canoe paddling gently along, and four or five nets are usually let out, at the same time parallel to each other, and near the same place, so that the fish, being disturbed in all directions, may strike into the nets with the more force. When the nets have been thrown out, the canoes paddle back to the end first thrown into the water, one man in each making a noise by rattling a paddle

on the gunwale. The nets are then pulled into the canoes, and, if any fish has stuck in the meshes, as it approaches the side of the canoe in drawing the net, it is secured by a bag net fastened to a hoop and pole. This large net is called Chaundhi. When I examined the process, although all the boats on the lake were assembled, we had little success; but there was a great tumult and noise, which probably scared away the fish. Circular casting nets, like those common in India, are a good deal used.

The fishermen of Nichlaul use the Ijar (trees, No. 37), bark to stupify the fish. They make a strong infusion, and throw some of this on the surface of a river or lake.* All the fish, that come to the surface during the first night afterwards, are killed, and collected in the morning. The operation may be repeated in 15 days. Many other plants are used for the purpose as will be seen in the account of the plants; but the exact form of the processes I did not learn. In the northern part of the district a principal demand for the fish seems to be from the mountaineers, who purchase both what is dried in the sun (Sidhli), and in the smoke (Pakli). The fish thus dried are small, and, being far from well cured, are more or less putrescent. The people, whom I saw purchasing, said, that they were intended for the distant market of Malebum.

According to the statements which I received, 395 canoes are employed in fishing, and there are 1625 families of fishermen, besides 80 men in one of the divisions, where the estimate was given in this manner, and not according to families. It was stated that in 702 of these families there were 1325 men, and at this rate the whole number of men will be 3147. Some fish only two months, and a very few the whole year; but, according to the statements received for 1476 of the houses, the average rate of time, for which the fishermen are supported by this employment, is four months and ten days in the year. We cannot allow, that each person makes less than 2 rs. a month, including the tear and wear of nets and canoes. The fish caught, therefore, must sell to the retailers for 27,274 rs., besides as much as will pay the rent. If we

* See my "History of the Colonies" (Demerara), for a similar custom among the Indians on the Essequibo river.—[Ed.]

were to judge by what Barahalgunj pays, this would amount to about 30,000 rs.; but the actual sum levied from the fishermen probably does not exceed the value of one half of the fish taken; and, as the rents of fisheries are usually farmed again and again, what actually reaches the pockets of the Rajas or other proprietors, is probably much less than 27,000 rs. The fisheries in the main channel of the Ghaghra and Gandaki are free; but very few can take fish in such extensive waters.

Farmers of the low tribes catch fish in their own rice fields, as the water dries up; but entirely for their own use, and it is only such as fish for sale that pay any rent, although the farmers often give a share of what they take to their landlord. Most of the kinds of fish found in this district I have already had occasion to mention, but the names used here differ a good deal from those in Behar or Bengal. In the Dewha Rapti and Ami there are small oblong crustaceous fishes like prawns and shrimps. There are also a few crabs.

Insects, especially musquitoes, are more troublesome than in any of the districts hitherto surveyed, and formerly were still worse than now. White ants are very troublesome, especially devouring the roofs of the huts. In the northern parts of the district the natives complain of several kinds of insects or worms that destroy the corn; but I could procure no specimen. It is not every year that they do harm; and, when they appear, the people have no better remedy than the incantations of certain wise men or conjurors called Gurus. The Tangra is said to be about an inch long, and is white, with a red head. It has neither legs nor wings, and eats the roots of the growing rice. The Jamuya is entirely black, and has wings. The Gandhi destroys the grain by attacking it while in a milky state. Concerning the Taba and Khayra I learned no particulars. The honey and wax are collected by the Bhars and Musahars, where such exist. The former in general are held to have a hereditary right to collect all the produce of the woods, paying a trifle to the Zemindars.

The Lack insect is found spontaneous in several woods. A little is collected by the Bhars, and more by those who make it into ornaments; but the quantity procured is very trifling, more from the people not thinking it worth while to

gather an article of so little value, than from its scarcity. In some parts indeed the insect is considered as a mere nuisance, and afflicts the Brahmans by adhering to their favourite tree the Pipal (*Ficus religiosa*), which it finally kills. The remedy, to which these wiseacres have recourse, when a favourite tree is affected, is to cut a branch, on which the insect has fixed, to carry it to Prayag, and to throw it into the sacred stream. On this all the insects on the tree perish. Several decent men declared, that they believed this remedy to have often proved effectual. On being pushed, however, they said, that they had never performed the operation. In general those, who collect the lack, pay nothing; but in Dumuriyagunj it was alleged, that each tree paid from 8 anas to a rupee, and in Bangsi from 2 to 4 anas. Scorpions are very numerous, but their bite never proves fatal. There are plenty of shells fit for making lime; but the demand is very small. The fishermen usually collect such as are required for building. The people, who sell betle, burn and collect what is wanted by their customers.

PLANTS.—The forests and marshes of this district are an excellent field for the botanist, and the latter especially produce a great variety of aquatic vegetables. The inundated land, that is waste, amounts to no less than 480 square miles. Of these 141 are clear; and of the remainder by far the greater part is covered with long harsh grass or reeds, in some places overgrown with wild rose-trees, and in more with Tamarisks. None of the inundated part can properly be called a forest, yet many parts of the last mentioned description contain scattered trees, chiefly of the kinds numbered 37, 39 and 105.

Of the 1355 square miles of level land, that are exempted from inundation, and covered with ligneous plants, probably not above 55 produce only bushes, and 1300 are forests or old plantations, now quite wild, and having many forest trees intermixed. These gradually increase, and finally altogether choke the Mango. The bushes are of the same nature as in Shahabad. The hill is entirely covered with forests, which therefore, allowing for forest trees scattered over the inundated land, may amount to about 1450 square miles. From this great extent, a moister air, and the small number of inhabitants, the woods here are much less stunted than in

Behar or Shahabad; but in some parts all the causes, mentioned as reducing the size of the trees in these districts, operate to a considerable degree; and no pains having ever been bestowed to protect or encourage the growth of the kinds most useful, these are fast decreasing in number and size; so that in three or four years, little or no supply of timber will for some time be procurable, and it is even probable that in no very long time all the useful kinds may be entirely eradicated, although the forests may continue of their present extent.

It has not been customary in this district to demand any rent for fire-wood. Plantations have been carried to the most absurd length, so that those still in good condition amount to about 565 square miles, equal to one-fourth of the whole cultivated fields. The principal vanity indeed of the wealthy natives is directed towards this superfluous and destructive waste of land; for almost the whole of the plantations consists of Mangoes, which from their abundance are not saleable, and the very best wheat fields are daily converting into Mango groves. Government seems to encourage the waste, by placing no land-tax on the ground occupied by plantations. A certain quantity of trees is probably highly useful in a warm climate, as preserving moisture, where the danger of famine arises from want of rain; but the Mango tree does not seem very well suited for the purpose, as, if multiplied to a great degree, it becomes of no value. Forest trees therefore seem to be much preferable, whether they afford valuable timber, or a supply of forage in times of scarcity. The leaves of many trees are of this nature, and perhaps the preference given to the Ficus religiosa; and Ficus Bengalensis may owe its origin to this cause. I have therefore no doubt of the propriety in an economical sense of laying a tax on all fruit trees, or such as yield a saccharine juice. Such a measure has here been adopted with the Mahuya, nor has it been found to diminish the number so much, as to hinder a copious supply from being reared. If it is judged necessary to indulge the natives in plantations free of rent, let the trees reared be those of some use. One difficulty indeed occurs, which is perhaps greater than might be expected. The natives will not in general consent to cut any tree, that has been planted; and it required a very odious

exertion of power to clear so much ground in the vicinity of Gorukhpoor as was sufficient to form a parade, and a kind of breathing hole for the European officers of government. Nor would any one consent to receive a pecuniary compensation for this kind of sacrilege. Several Zemindars have however planted the Sangkhuya, and some of these plantations are now cutting, which would seem to show, that some kinds of trees only are exempted from being lawfully cut. This prejudice renders precaution in the formation of new plantations the more necessary; as, whatever is planted, may be considered as irretrievably lost. It might be supposed, that the interest of the landholder would be a sufficient check, but it is not so. For in the first place, were his interest really concerned, this would not be an adequate check to the dictates of vanity and superstition; but lastly his interest is little if at all affected. He is a mere lessee for three or four years; and, if two thirds of his estate were in plantations, he could only be taxed, on the renewal of the lease, for what remains in cultivation, and the tax is often so heavy, that he derives more profit from the lands in a waste state, which are not at all taxed, than his share of the profit on those that are cultivated. Farther old habits continue to influence the practice. Every Raja was formerly desirous of having his house surrounded by thickets, almost impervious, which secured him in a great measure from the power of a government, the troops of which were little better than the rabble composed of his own vassals. In order to procure such a thicket, a plantation surrounded by a bamboo hedge offered the most ready means, for which a legal pretext could be made, and many of the forests owe their origin to this contrivance. Every Raja almost continues extending his plantations, partly no doubt, from family habit, although he knows, that no strongholds will enable his followers to resist the awful force of British discipline, which he perhaps hopes may soon cease to operate.

Among the variety of trees, the Harra is very common in the woods, and seems to be the same with that of Shahabad. In Lalgunj, where the Bhars collect the fruit for sale, they say, that the tree does not produce every year, but generally at considerable intervals. The young fruit, when still small, is called Janggiharra, and is dried for sale; as is also the fruit,

when full grown, but not ripe, in which state it is called Harra. This degree of growth happens in December, and the fruit does not reach full maturity until the following May; but it very seldom is found in that state, many animals, monkies and large bats especially, preying on it during the long period, which it requires to ripen. The ripe fruit is not saleable. The species of Terminalia or rather Chuncoa, which is called Asan in Bhagulpoor (No. 11) and Behar (No. 10)* is known in the southern parts of this district by the same name. The art of rearing silk worms on it is there totally unknown, although much of that kind of silk is used in the district, and although the tree grows most copiously and luxuriantly. On the skirts of the hills it is peculiarly fine, and natives have sent beams of its timber to Calcutta. Should they be found to answer in building, no tree is more common, nor more stately in India. Both in the Khas and Tharu dialects it is called Saja. Among the natives, at the town of Gorukhpoor a timber brought from the hills, and called Bijaysar, is in considerable demand for furniture. The people of the hills assure me, that it is the timber of their Saja, and totally different from what they call Bijaysal, which is a Pterocarpus (See No. 110).*

The *Strychnos* (nux vomica,) called Kochila, is found in the woods of Rudrapoor, and the fruit is exported as a drug. The Bassia with long narrowish, and the one with obovate leaves, are both very common in this district, the former chiefly in plantations, and the latter in woods; but the natives call both Mahuya without distinction; nor are the valuable productions of the two kinds in any respect different. I have little to add to the observations, that I made on this tree in the account of Behar and Shahabad. I still continue to suspect, that the thick expressed oil of the kernels is the substance, of which the Chinese make their candles, and doubt much of the Croton sebiferum or Tomex sebifera yeilding any such substance. The natives of the hills, whom I consulted, said, that they have only one species of this tree, and that it is the same with that of the plains; nor have I been able to discover any sufficient marks, by which the

* Dr. Buchanan's description of the trees of these districts is very voluminous, and the drawings expensive. They are necessarily omitted, but the Nos. are retained for future reference. [Ed.]

plant described by Dr. Roxburgh in the Asiatic Researches is to be distinguished from the common kind. The oil however on the plains is only used for the lamp; and I doubt much, whether it is not owing to a scarcity of better oil, that the mountaineers have been induced to eat, what Dr. Roxburgh calls butter. The flowers of the Bassia are here eaten as a dainty by the rich, and never serve as a succedaneum for grain. The favourite preparation is a kind of pudding called Laphchi. It is made by infusing the flowers in water to extract the saccharine matter, which even without fermentation is of an inebriating quality. The infusion, being strained, is boiled, and wheat flour is added to form the pudding. Cattle eat the flowers readily, after the sweet has been extracted for distillation. Those who are employed to collect the flowers, are commonly allowed from one half to one-fifth, according to the season of the year; that is when the flowers first begin to open, and when few remain, so that the gatherer can procure only a small quantity, he is allowed one half; but when the trees are in full blow, and, vast quantities falling, he can with little trouble gather a great deal, he is allowed only one-fifth. On the whole the allowance does not exceed one-fourth of the gross produce. In the eastern parts of the district I am told, that the usual price is about 5270 Payas weight, or 134 lbs. for a rupee, while in the western parts where the trees most abound, the price varies from 3600 to 6000 p.w. or from about 91 to 152 lbs. The produce of each tree is stated at from about 12½ lbs. The tree does not bear until from 12 to 20 years old, at least in any quantity worth while.

The Ijar of Shahabad (No. 34,) in Parraona is known by the same name; but in Amorha it is called Ingjan, a word not essentially different from the Hijal of Ronggopoor (No. 71) On the edges of the marshes in this district it is a very common tree, its roots being often under water the whole year, and in the floods the whole trunk is often covered. It grows however very well on lands entirely exempted from inundation. Its bark stupifies fishes. The Gardenia has a saponaceous fruit, which is given to oxen and cows, and is said to increase the milk of the latter. On this account it would seem to be a valuable plant, especially as it grows on the worst soils, and produces much fruit. It is very common.

The mountaineers rub the wood of the Nauclea Parvifolia

to powder, and, mixing this with water, apply it to their skins, as other Hindus do sandal wood. The powders are not to be distinguished by sight, but that of the Nauclea has no smell. The Bhorkund of the Bhagulpoor list (No. 191), is here a very common tree. I have not yet seen the flower; but have no doubt that it is the Cinchona excelsa of Dr. Roxburgh, although from the structure of the fruit, I doubt of the propriety of classing it in that genus. The fruit remains on the tree during the whole dry season, ripening late in spring, when the tree is quite bare of leaves.

In the forests near Basti I found a tree called Asogi. It had neither flower nor fruit; but, so far as I could judge from the leaf, it seemed to be the same with the Sapindus alternifolius of Willdenow. The fruit is said to be esculent. The native name of the Shorea robusta or Sal of Bengal is here written Sangkhuya. It is the most important tree in the forests of this district, and was once everywhere the most abundant; but the demand from Calcutta, and the want of care in the management, have reduced the quantity so much, that very little of a large size remains, and in two or three years if things continue as at present, the forests will be completely exhausted. Besides the custom of cutting only such trees as are wanted, and allowing the young growth to be choked by the useless trees that remain, the principal check to the growth of the timber here, is the custom of extracting the resin here called Karel. The wretched Bhars do this without commiseration, on the finest trees. They do not indeed make the incision quite round, so that for some years they do not absolutely kill the tree; but the rain water, which enters by the incision, always spoils the parts below, which in fact form the best end of the stick, and the rot is often communicated to the upper parts, occasioning a heavy loss to the wood-cutter, who after having felled and in part squared the timber, finds it not worth a farthing. The resin is only extracted every other year from the same tree; and after three or four extractions, the tree if not previously cut, dies exhausted. The extraction of this resin should therefore be altogether prohibited in this district. An abundant supply may be procured from the mountainous countries south from the Ganges, from whence the timber cannot be exported on account of the expense of carriage. The Bhars make their incision in the hot season, and collect the resin, when the

periodical rains have ceased, so that they visit each tree only twice. Each, it is said, gives from 48 to 120 paysas weight, or from about 1¼ to 3 lbs. The burning the grass and leaves in spring stunts many of the trees, and prevents them from attaining a full growth. One remarkable circumstance concerning the Sangkhuya forests of this district, deserves particular attention. In the woods on the plains, this tree spreads so as to afford crooked timbers for ship building, while on the skirts of the hills it grows perfectly erect, and is fitted for beams and plank. I am quite unable to point out the causes of this circumstance, whether it is to be attributed to a peculiarity in the nature of the tree, to a peculiarity in the soil, or to somewhat peculiar in the trees, that accompany the Sangkhuya in the two places. To ascertain which of these causes, or if any of them produced the effect, would require a much longer time for observation than I passed in the district; but the subject is of some importance, as it is very possible, that a similar cause might be found to operate on the other trees employed in ship-building, and might be applied with great advantage to the public.

Although very tolerable oranges are raised at Ayodhya, and most delicious ones in Nepal, I did not see one tree in this district; for the natives are totally careless in gardening, and their only fruit is the mango, very few of which are exempt from being sour, stringy and resinous, so as to be altogether insufferable to an European. The fruit of the fine genus Citrus, which are reared, are sought after by artificers, who use their juice, and not as a grateful acid to cool thirst, or season food. For both purposes they are excellently adapted; but such do not suit the Hindu taste.

The peach, in this district, is to be found in the gardens of a few natives. The pomegranate is abundant. I observed neither apple, pear, nor plum, all of which would bear the climate.

The Mimosas do not form so large a proportion of the woods here, as on the hills south from the Ganges. The Kayar or Mimosa Catechu in this district is by far the most common tree of this genus, and near Parraona especially, some woods contain little else. The soil, which it seems to prefer, is seldom good, and great advantage in the manufacture of the drug would arise from having entire woods composed of the tree, which should be regularly cut like coppices, when they had arrived at a proper size. The Catechu is of a good

quality, and is made in the usual manner, partly in round, and partly in square masses. It sells on the spot at from 6 to 8 sers (96 p. w.) or from about 14½ to 19½ lbs. a rupee.

The tamarind, called here Imli, is pretty common throughout the cultivated parts of the district, and its fruit is in general use, when it can be procured; but the monkies seldom allow any to ripen. The Parkinsonia aculeata, as every where else in the Gangetic provinces, is spreading with a rapidity that is surprising, as I have heard no particular utility ascribed to the tree. It certainly however is very ornamental. The Rotleria tinctoria is here very common; a great quantity of the red powder that covers its fruit is collected for sale as a dye. The fruit is gathered before maturity, when it is most fully covered with the powder; is then dried from three to ten days, according to the strength of sun and wind, and then is beat with a stick, which separates the powder. If the fruit were allowed to ripen, it would break in the beating, and the fragments of the capsule would be difficult to separate from the dye. This red powder is used also as an anthelmintic for cattle, especially for the buffaloe, which in the rainy season is much troubled with worms; two or three tolas, that is about from six to nine drams, form the dose.

Three hundred and thirty-nine miles of inundated land, and 1381 square miles exempted from that accident, besides broken corners, forests and plantations are in pasture. Some of the inundated land has trees scattered among the reeds, or rather high coarse grass, with which almost the whole of it is covered. Of the high land perhaps ⅘ are covered with short grass, and ⅕ with a kind of grass, by far the most common reed in the country; and, although small quantities of other kinds are intermixed, the kind most worth notice is the Andropogon. In this district, as wherever the Hindi language prevails, the leaves are called Katra, the flowering stem or reed Siki, and the sweet smelling root Khaskhas or Jhar. The leaves are the thatch principally used in this district. The roots are used by weavers for the brushes with which they smooth their warp. In the marshes grow various species of Arundo. Spontaneous plants are very little used in diet. In the marshes are considerable quantities of wild rice, which is of the same kind with that which I saw at Gaur. It is carefully gathered; for being reckoned un-

commonly pure, it is sought after as an offering very acceptable to the gods.

In ordinary times no substitutes are used for grain except by the wretched Bhars, once masters of the country. These use some wild yams; but of what species I did not learn. The only one, which I had an opportunity of examining, seems to me to have a strong resemblance to the Ubium nummularium of Rumph (vol. 5, table 162 and 163). It is called Bandriyaru. It has a small woody bulb, beset on all sides with long thick fibres. At the proper season there grow from this several fleshy cylindrical roots, about an inch in diameter, and a cubit long. These are the roots eaten. The Gength of the Bhars is a round root, but it is said to have ternate leaves, and is probably another Dioscorea; but I did not see it. In times of scarcity, to which however this district has seldom been exposed, the people have recourse to the kernels of the mango and the seed of the Sangkhuya. A few succulent vegetables are occasionally collected for curry, but to a very trifling extent, and not essentially different from those mentioned in Shahabad. Those that I saw were the Momordica muricata called Bankareli, a wild Luffa (Parwar), a species of *Polypodium* called Kongchai, of which the young shoots are eaten, the Sagittaria sagittifolia called Niusa, and the Sparganium ramosum called Gongd, used in the same manner. Besides these are used the fruit of the Perar, and of the Dillenia called Agai.

The same may be said of the leafy vegetables. Those that I noticed were the common green *Chenopodium*, the *Solanum nigrum*, with black berries, the *Marsilea quadrifolia*, flowers of a fine Indigofera, the *Lathyrus Aphaca*, the *Vuia Sativa*, and an Eroum called Akri. The three last grow spontaneously in corn fields, but are collected as greens, or as forage for cattle, and their seed is eaten, when it ripens among other pulse. The Dhara, which grows in the rainy season, is said to be much used, but I did not see it, when in the district. The plant shown for it, by a person from thence, is the Cassia Tora. Acid seasoning, as every where in the western provinces, is very little in use. The aquatic plants Nelumbium, the two Nymphæas, the Trapa and Scirpus mentioned in the account of Puraniya, are all very common in the marshes of this district, and are all used; but none of them

are improved by cultivation; and, as no rent is demanded for them, little attention is bestowed. In China every inch of these marshes would be occupied by the Nelumbium or Trapa, both of which are there cultivated with the utmost care. All the kinds of fruit used raw have been mentioned in the account of the forests. Of the spontaneous plants of various kinds applied to various uses the following are the most remarkable.

In the woods of Parraona the Pipalmul is a species of Piper, the root of which is collected for exportation in considerable quantity. It is usually said that this root, which is sold, is that of the piper longum; but whether or not this is universally the case I cannot say, as I saw the Pipalmul only in leaf, and no one from these alone can venture to ascertain the species in a genus so difficult, and so little known. The fruit, however, is said to be much smaller than that which comes from Yasor in Bengal, which is the true long pepper of our shops; but then the plant in Yasor is cultivated, and here is spontaneous, which may account for the difference of size in the fruit, without supposing a specifical difference in the plants. The right of collecting this drug has been farmed to the same merchant that has farmed the dye called Sinduri. He gives 2 sers of rice in the husk for one ser of the root, as it is dug; but it loses one half in drying, and the trouble of this operation may render its price to him nearly the same with that of the dye, that is, it may cost him one rupee for 39 lbs. A little is also collected in the woods of Bangsi.

The Gajpipar is the fruit of a species of Calla, described by Rumph (volume 5, table 181, figure 2), under the name of *appendix arborum*. It is used in medicine, and is an article of export. The flowers of the *Grislea tomentosa* of Dr. Roxburgh are used as a purple dye. At Lalgunj they are collected by the Bhar, and when dry, 4 or 5 *mans* (each about 31 lbs.) are sold for the rupee. If any considerable quantity was required, especially if collected clean and garbled with care, the price of course would be much enhanced, but it would be an object of some use to try how far it could be exported to Europe. The bush at Lalgunj is called Dhaotha.

The *Cæsalpinia*, which in this district is called Tairi, and is used by tanners, is the same that is mentioned in the account of Puraniya under the name of Taiyar. The pods of

the Mimosa saponaria, called here Isrol and Hangis, are collected for washing the hair. The large climbing *Bauhinia*, mentioned in the account of Bhagulpoor, is very common in the woods of this district, where it is called Bangor and Meharaun. The bark makes ropes, which are very coarse like those of the *Butea*, but are much used. The leaves serve as parasols, and the seeds are esculent.

The real *Bauhinia scandens* is very common on the skirts of the hills. This very singular plant is excellently described by Rumph under the name of Folium linguæ, and may be readily known by its branches resembling a double barrelled gun, and singularly twisted like a serpent. It is owing no doubt to this alone, that it has obtained the credit of scaring these destructive reptiles. No native has ever observed either flower or fruit, the reason of which probably is, that these are produced only by the branches, which have reached the tops of the highest trees, and are thus exposed to the sun. The principal stem is often as thick as a man's body. I am told, that on the hills the people sometimes conduct branches over the chasms, through which rivers pass, allow them to twine round trees on the opposite side from the roots, and thus form a perilous swinging bridge, that lasts for years.

The Justicia Adhatoda, called Arus in this district, is very common in the thickets about villages, where its growth is encouraged, as it is supposed to purify the air, rendering it more salubrious. If so it is a valuable plant, as it thrives in the shade even of bamboos, which are generally thought to occasion sickness. If this latter circumstance be well founded, some credit is probably due to the Arus, as many villages in this district are surrounded by bamboos, and yet are very healthy, the bamboos being accompanied by the Arus. The charcoal prepared from the stems of this shrub is reckoned very good for making gunpowder.

The *Medicago alba* of the Encyclopédie grows on the banks of several rivers, and especially of the Rapti below Gorukhpoor. Its bark is separated by steeping like that of the Crotolaria juncea, and is made into ropes. It is called Susuna.

Minerals.—The only rocks which are to be seen in this district are on the banks of the Gandaki, on which the structure of the mountains immediately adjacent to the plain may

be studied in the most satisfactory manner. The blocks of stone at the foot of the hills, and on Maddar, are all detached pieces, intermixed with soil; and below the mouth of the Sonabhadra, opposite to Sivapoor, the channel of the Gandaki contains only water-worn stones or pebbles of different sizes. The lowest ledge that I observed runs into the river, from the west side, a little above the mouth of the Sonabhadra. It is calcareous, but has become entirely rotten, and forms a mass like indurated clay. Among the loose blocks in the channel, however, I found some that had evidently come from a similar rock, but that retained entire their stony structure. They are a fine grained lime-stone, resembling in its appearance the petrosilex. In the abrupt banks of the Gandaki higher up the great mass consists of clay and sand, in some few places of which are imbedded small rounded fragments of stone, chiefly of quartz, such as are very numerous in the channel of the river; but in general the sand and clay are free from admixture, and appear to me to be rocks in decay. The rocks are disposed in parallel strata running nearly north and south, but the north end inclines more or less to the west, and the south end to the east. The strata dip towards the east at an angle of about 45° or 50° from the horizon. These strata are no where thick, and have interposed between them large strata of clay or sand, forming, as I have said, the great mass of the hills. Except the calcareous ledge above mentioned, all the other rocks that I noticed consist of fine grains of white quartz and felspar, with a little black mica or hornblende. The rock, as far as Bhelongji, is no where harder than sandstone, and is evidently in a state of decay. Naturalists, according to their theories concerning the origin of things, will call it granite, regenerated granite passing into sandstone, &c. &c. About a mile above Bhelongji is said to be a quarry, where the rock is not decayed, and the stones with which the old fort at Sivapoor was built, are said to have been brought from thence. They are evidently of the same structure with the decayed strata which I saw; but, although they cut well, are very hard, and have resisted the action of the weather since the time of Rani Karnawati without the least appearance of decay.

The sacred stones called Salagrama are found occasionally not only in the channel of the Gandaki as low as Trivini, or

the junction of the Sonabhadra, but also on the adjacent hills; and a Brahman, digging a well at Lakshmipoor near Sivapoor, perhaps two miles from the river, found one in the bottom. In the channel they are far from scarce, as in a short time, one forenoon, my palanquin bearers found four, two without any apparent impression, one with the impression of an ammonite, and one containing several turns of the petrified shell. The number however is said to increase in the channel the farther up one proceeds, and to be very great the whole way between Damodarkund in Thibet, where the river rises, and the warm springs of Muktanath, where it enters the dominions of Gorkha. It is however probable, that the whole comes from the falling down of the banks, and that the river has had nothing to do with their formation. They indeed resemble water-worn pebbles, being roundish or oval masses more or less flattened. It may be supposed, that they are parts of a rock containing imbedded in it many ammonites, or having cavities impressed by that animal, and left empty by its decay, and that fragments of this rock falling into torrents are rubbed round and smooth by the action of the water; for many of them contain no ammonite nor impression. Those most valuable to the natives are such as, when found, have no evident mark of having contained the animal; but by rubbing the external crust, a hole is found, opening into an impression, that is hollow, and marked by the complete animal. The stone is of a siliceous fine grained black nature, and serves as a touchstone; and where the ammonite remains it is of the same nature, and has entirely lost its calcareous quality.

The strata of the plains, composing almost the whole district, consist of clay and sand. The clay fit for the potter's wheel seems to be found only in small detached beds, which are usually discovered in digging tanks; but in these it has always been found in abundance; and, except on the banks of the Ghaghra, the ware it makes is seldom brittle. The most common clays are of three kinds, one blackish, which is called Kurauta; one reddish called Suruki; and one yellowish called Piyari. All are stiff, but the first is chiefly used by potters, and all sometimes contain siliceous pebbles. Some of the red and yellow, called Kabes, is used as a pigment in making potter's ware, as described in the account of Dinaj-

poor. The sands are of various colours, black, dark brown, yellowish and whitish, intermixed with mica; but this is chiefly found in the beds of rivers. The yellowish sands, even as low as the middle of the district, often contain siliceous pebbles, and these are also found among a black clay at the very southern corner.

The earth in many parts is strongly impregnated with soda, which effloresces on the surface. It is every where collected by washermen, and those who make glass ornaments; but I no where found any one who would confess that he prepared it for sale. I know, however, that a good deal is sent from Gorukhpoor to the east, under the name of Reher matika phul, or flowers of saline earth. It is similar to that prepared at Nawada, in the district of Behar, and is probably prepared in the same manner. The most extensive fields of this saline earth, of which I heard, are in the division of Dumuriyagunj. I examined with a good deal of care the appearance of one of the fields about two miles north from Bangsi. The whole space there, between the Rapti and Ghaghar, is a level, destitute of trees, deeply covered with water for about two months in the year, and has every appearance of having been at different times swept away, and replaced by the action of the rivers. The soil is light, and filled with fibrous roots, as usual in such lands. The soda effloresces on a considerable surface towards the Ghaghar, and on a place that is very low, being partly in an old channel, some of which even in January contain pools of stagnant water. The surface on which the efflorescence takes place, is very sandy. In this I dug a well, and found about one cubit of this sandy soil. Then about four cubits of a brownish earth, containing more clay. Then $1\frac{1}{2}$ cubit of a yellow sandy slime, in which the water rose. It was clear, and had not a saline taste; but a slight effervescence might be perceived on adding a mineral acid, and the effervescence became strong, when the water was reduced by boiling. The brown earth also effervesces slightly.

Except what is mixed with the nitre formed in villages, no culinary salt is known to be produced in the earth of this district, nor does it contain any of the Khari, or sulphate of soda. In Pali, indeed, there are some places which are said to produce a saline earth, which cattle lick, and this may either be on account of culinary or purging salts; but the earth is called

Reher, the name given to that containing soda. Owing to a very heavy rain, that lasted while I was in that division, this saline efflorescence could not be seen. The nitre effloresces only in villages. It is alleged, that when the soil is of a nature that parts quickly with water (Bangri), the saline efflorescence produces ¼ more salt, than when it has been scraped from a soil that is retentive of moisture (Bhat), and that the salt procured from the former is cleaner.

On the banks of the larger rivers the concretions of calcareous Tufa, called here Gunti, are abundant, not only in detached nodules, but in a kind of rocks, or thick crusts, that in some places run under water far below the lowest ebb in the dry season. The air is not therefore so necessary to its formation as I thought, when I wrote the account of Shahabad; but I have not yet found reason to alter my opinion of this concretion being formed on soils that have been moved by a river. The calcareous tufa is sometimes burnt for lime.

The springs of water are in as little request as those in Puraniya, although there is a very fine one at the source of the lesser Gandaki; but excellent well water is every where procurable; nor are the wells in general deep. They are in general deepest near great rivers, but even there never exceed 30 cubits, and at a distance from rivers from 8 to 12 cubits is the most usual depth near the middle parts of the district, towards the west they are in most places from 20 to 25 cubits. It is alleged, that near the Gandaki the wells are shallower than at some distance from its bank, they being from 8 to 10 cubits near the river, and at a distance from 14 to 20 cubits deep. Those near the Gandaki are supposed to receive their supply of water from thence, as those who drink of their water, although apparently good, are subject to the swelling of the throat, which its water very evidently communicates. The water of the wells at a little distance farther from the river, produces no such effect.

Some few wells are of the saline nature called Khara, mentioned in the accounts of the districts formerly surveyed; but this kind of water is not near so common as in Behar, nor have any containing culinary salt been discovered. Such wells of Khara water as exist, are chiefly near the Ghaghra.

The water is found often in sand, and often also in clay, nor does there seem on that account to be any difference in

its quality, which, when the well is in repair, is clear and palatable, even although found in black clay. Where the water is found in sand, unless the well is lined, it is very soon choked. Potters' rings are not here in use for this purpose; but near the forests many wells are lined with circles of wood, laid one above the other. Most wells are, however, lined with brick, laid upon a flooring of plank, which supports the foundation, and prevents the sand from rising. The tree chosen is the Jamun, which, under water, is found very durable. A good well of this nature, about 27 feet deep, costs 50 rupees at the capital, and about 40 in country places: but many rich men, from ostentation, expend from 200 or 300. Such wells are rather wider, but perhaps not better; and by far the greater part of the money is wasted on the religious ceremony of purification; even in the cheapest, somewhat is always lost in this idle manner.

In some places, as Parraona, it is observed, that where the soil is retentive of moisture, the wells are not so deep as where it dries quickly, although in both cases the water may be found in similar strata. Whether or not this circumstance is general, I have not learned; nor do I know the nature of the connexion; whether the depth at which the water is found is to be attributed to the nature of the superincumbent soil, or whether the nature of this arises from the depth of the subjacent water. The water in digging wells seldom rises with great violence; and when it does so, it is where it is found in a stiff deep clay.

CHAPTER VI.

STATE OF AGRICULTURE, DOMESTIC ANIMALS, FENCES, RENT, &c.

In this district 2,982 square miles are occupied by fields, gardens, plantations and houses. In the Appendix is given an estimate of the quantity and value of the produce of the occupied lands. The enormous extent of useless orchards, the produce of which is not saleable, when included in the average valuation of each bigah, reduces the apparent produce of cultivation far below the actual rate, and I have therefore given another calculation confined entirely to the value of what is actually cultivated with the plough and hoe. In these tables I have followed exactly as in Shahabad, what was stated by the farmers, although there is reason to believe, that on the whole they diminished the produce still more than that of Shahabad was lessened by the accounts of its cultivators. Such of the crops indeed, as I saw, appeared to me uncommonly good.

Various articles cultivated.—Very little land indeed in this district, produces a second crop sown without cultivation among the stubble or growing corn, unless Arahar be reckoned of this nature; but much more land than in Shahabad, and perhaps one-eighth of the whole produces annually two crops, each preceded by regular cultivation. As in Shahabad this is generally the highest land adjacent to the villages. The quantity sown on slimy banks without previous cultivation is very trifling, and the articles sown are pease, mustard, and the carminative seed called Ajoyain. This land is near the mouth of the Rapti.

Culmiferous Plants.—Although in some parts a little rice only is grown, yet on the whole it is the most considerable crop; and where it is reared, the situation is so favourable as in Bengal, that it requires no artificial irrigation. The larger share of the rice is here freed from the husk without boiling, although a good deal is assisted by this operation. Wheat is a most important crop, and in many divisions ex-

ceeds the quantity of rice. No wheat is sown in drills, although the whole is not watered. Wheat straw is reckoned a better food for cattle than that of rice; but it is usually mixed with the straw of barley, and of the pulse called Chana, which probably improve its quality. In some parts the people are persuaded, that wheat should be reaped only in the morning, otherwise the grain will not keep. Wheat and barley intermixed are in pretty common use. A good deal of the wheat is sown intermixed with seeds yielding oil, but the two crops are always reaped apart. Some part of the barley is sown intermixed with pease *(Pisum sativum)*. They are also parched without being ground, to form what is called Chabena. A species of Paspalum called Kodo, Maruya *(Eleusine corocanus)*, maize, janera and millet are much cultivated.

Leguminous Crops.—The *Cytisus Caian* called Arahar; the *Cicer arietinum* (Rehila or Chana); the Urid or Mas; Masur or the (*Ervum lens*); the *Phaseolus aconitifolius*, called here Bhringgi or Mothi; the pea (Pisum); the Phaseolus Mungo; the Dolichos; and the *Lathirus sativus*, are the principal leguminous plants cultivated.

Various farinaceous herbs neither culmiferous nor leguminous.—There is a species of Amaranthus, which produces a farinaceous grain used in diet; it is called here Anardana, and may perhaps be the plant which Willdenow calls *Amaranthus hypochondriacus*, although it differs in some respects from the description given in the Species Plantarum. It is of two varieties, one entirely of a blood-red colour, the other very pale green, called white by the natives. This I have seen cultivated by some of the hill tribes in the south of India (Mysore Journey, vol. 2, p. 247), and I am told, that it is much cultivated on the mountains towards Thibet. In this district it is always sown intermixed with Urid, and its bright colours joined to the dark green of that plant, render the crop highly ornamental. The seed is reckoned very pure, and proper food for holy men, and holy days; but it is used chiefly on the latter, when it is parched, and eaten with sour curds and the extract of sugar-cane, when these can be procured; but many use it without addition. The seed alone is of use.

Plants producing oil.—There is a species of Raphanus, and a species of Sinapis or perhaps rather Brassica; the Tisi or *Linum usitatissimum;* a species of *Eruca;* the Sesamum

called Carelu by Reede; the Rai or *Sinapi Amboynicum;* Ricinus; a species of Buphthalmum; these are all the kinds of grain cultivated in this district.

The whole grain is trodden out by oxen, and the straw managed as in Shahabad. No grain is preserved in pits. The poor preserve theirs in clay vessels, and the rich in granaries: 3,905 bigahs of land are employed in kitchen gardens, and 2,240 bigahs in the fields are cultivated with vegetables of various sorts, that are used for the pot. This in proportion to the number of people is less than the garden ground even in Shahabad. The rents on gardens are always higher than on fields; but not so high as even in the country parts of Behar. Many of the huts are covered with climbing plants, partly cucurbitaceous, partly leguminous, but the former are by far the most common, and perhaps three-fourths of the roofs are not thus employed, while scarcely any are reared on arbours adjacent to the huts, or on the fences which surround the yard.

Plants used as a warm seasoning.—The scitamineous plants form here the most important article of cultivation. A large quantity of turmeric is reared in separate fields. There are some small fields of ginger, and a sufficient quantity is reared in gardens for using fresh. The succulent vegetable raised in greatest quantity is the species of Luffa, which Rumph calls Petola. It is here called Nenuya, and is the plant which is here commonly reared on the roofs of huts.

The Europeans have tolerable kitchen gardens, but many of the fruits, which the country is capable of producing, and which grow at other stations, have hitherto been neglected, such as the orange, plum, pear, leichee, lauquat, and avocado pear. I saw no pine-apples, nor figs; and grapes are not plenty. If such be the case with the gardens of Europeans, the wretched state of those belonging to natives may be readily guessed, especially as almost all the men of property are Hindus, who in this part of refinement are exceedingly backward. They have not even water melons, and the common melon is scarcely known.

The natives have bestowed a little more attention on flower gardens, and about Gorukhpoor and Nawabgunj they have a good many, while a few are scattered through the district, but I saw none neatly kept. The natives in their gardens

rear very few medicinal plants. The Changdsar or *Lepidium sativum*, is however reared, as is also the Bayada or *Zinziber Zerumbet*. The Ol or *Arum mucronatum* of the Ecyclopédie, so common in Bengal as an esculent vegetable, is here reared only as a medicine, and is planted along with the Bayada in corners of gardens. The expressed juice of both is given to children. The most common officinal herb, however, that is reared in gardens, is the species of *Chichoreum* called Kasni, of which the seed is in considerable demand. Some of it is reared in the fields.

Plants cultivated for thread and ropes.—The *Hibiscus cannabinus* is cultivated to the greatest extent; it is always intermixed with the Cytisus Cajah, and forms the ropes most commonly used for agricultural purposes. Cotton is cultivated to some extent but adequate to supply only a small part of the demand, and reared with much less care than in Shahabad. There are two kinds, the Jethwa and Kukti. The former is by far the most common, and is probably the same with the Baresha of Shahabad; that is, it is sown along with the crops which grow in the rainy season; but for this reason I had no opportunity of examining it. In quality it does not differ from the common kinds imported from the west of India, which so far indeed as I observed on the upper parts of the Ganges, and on the Yamuna, are sown at the same season. The Kukti is the kind which produces a wool coloured-like nankeen cloth, and an account has already been given of it, when treating of Puraniya.

Plants cultivated for their saccharine juice.—Besides the Khajur palm, and the Mahuya tree, the only article of this kind is the sugar-cane which occupies about 4,800 bigahs. There are four kinds, Reongra, Mango, Sarotiya and Baruka, all of which are reared in Shahabad. All are fit for yielding extract. The cultivation is managed as in that district, but most of the extract is of the thin kind preserved in pots.

Plants used for chewing and smoking.—Tobacco and betle leaf are the chief. In the government of the Moslems the poppy was also cultivated, but the continuance of this cultivation was found inconvenient, so soon as the country came under the Company's government, and has been prohibited. I saw none, and believe that none is smuggled, although the people complain of the prohibition.

The tobacco on the whole is not adequate to supply the demand; for, although some is sent to the mountains, a greater quantity comes from Saran. The plant is however uncommonly suited for a country, of which so much is waste; because the deer and other wild animals do not touch it; and beause the heaps of dung collected, where the cattle sleep in the wilds, may be applied to manure ground for this plant, which with this management grows most luxuriantly, giving annually two cuttings.

Manures.—The people here very much neglect every kind of manure except artificial irrigation, in bestowing which, where necessary, they are tolerably diligent, the poor men of high caste, who form the greater part of the farmers, being willing to undergo this labour. They will not however hire themselves out to work for their neighbours; but many of them usually unite to carry on the labour in common, especially, when the implement is the basket (Borda or Dauri) swung by ropes, which is indeed the most common, as it is that employed, wherever the field is watered from rivers, canals, tanks, or marshes; and three or four sets of workmen one above the other are often required to bring the water to the level of the fields. On some occasions, I have been assured, that no less than 10 stages are used; but all above four are uncommon. Two baskets wrought by four men are always employed at each stage, the one basket being placed behind the other. This seems an awkward manner of working, but it saves trouble in forming the stages, very little more room being required for the two baskets, than would be necessary for one. Whether or not this saving counterbalances the awkwardness in working, I cannot pretend to say. The estimates, which I received on this subject differ very much. The stages vary from $2\frac{1}{2}$ to 3 cubits, or from $3\frac{3}{4}$ to $4\frac{1}{2}$ feet, in perpendicular height. Where two stages are employed, it was in some places stated, that no less than 16 men attended to work in turns, and watered daily about 46900 square feet; but this is where the men are uncommonly lazy. Ten men are the common allowance, and according to various degrees of activity were stated in different places to water daily 32400, 41600, or 52700 square feet. Where there are three stages, and where the indolence of the gentry prevails, 22 men water daily about 40,000 square feet; and in other places 18 men were stated to water, 52700 or 61200.

14 men are however the common allowance, and, according to various degrees of activity water 25300, 35000, or 41600 square feet. Four stages may be wrought by 18 men, who are stated to water 28100 square feet. Water raised in this manner may be conveyed to fields half a mile from the place, where it is raised.

Very little is here watered from wells by means of the leathern bag raised by cattle working on an inclined plain. The bucket raised by a lever (Dhengkikar) in most parts is used almost only in kitchen gardens. In Sanichara Mahuyadabar and Vazirgunj however many fields are watered by this machine, which is there more common than the basket; although 10 men, it is admitted, can only water with the lever one-third part of what they could do with the basket; but then they raise the water double the height. What the quantity raised however by the same number of men would be were the heights equal, I cannot say, and the basket cannot be used in wells, and some parts have no other supply of water. The trough in form of a canoe, here called Don, is used occasionally, where the water, especially in marshes, is near the surface; but even there the basket is more commonly preferred. I have however had no very satisfactory means of ascertaining which method is the most economical, because the don is seldom used, where there are two stages, and I procured no estimates of the quantity of land which a given number of men can water with the basket, where one stage alone is used. It was stated to me in Bangsi, that two dons wrought by six men could water daily one half more land than 12 men working two sets of baskets can do, the elevation in both cases being the same, that is about $8\frac{1}{2}$ feet perpendicular. This shows such an immense superiority in favour of the don, as to excite doubts concerning the accuracy of the statement, for not above 60 dons are employed in the whole of that extensive division. It is true, that a don costs about eight times as much as a pair of baskets, but such a trifle could be no object when put in competition with the saving of so much labour.

The natives have formed no reservoirs, such as are used in Behar and Shahabad, the rains being more copious and regular; nor have they been so diligent in forming canals; although these have not been altogether neglected. I do not think,

owing to the climate, that any inconvenience is felt from the want of the reservoirs; but greater pains bestowed on the canals would be of the utmost importance; and, next to an increase of labourers and stock, would be the greatest improvement of which the country will admit. The tanks are small and not numerous.

In the north and eastern parts of the district, the want of manure renders it necessary to have recourse to fallowing, and in many places one-half of the farm is in grass, and the other in cultivation. In other parts a smaller proportion of fallow is sufficient. The pasture on fallow is of admirable use in the rainy season; but, during the dry weather affords very little resource for the cattle; and on the whole I believe, that the practice of fallows, if more generally diffused, would be highly advantageous, wherever the land cannot be flooded. It is true, that under this manner of cultivation the general produce of the country would be lessened, and of course the number of inhabitants would be smaller; but, what appears to me of much more importance, the people thus maintained would be less necessitous; for I think, there can be no doubt that the lands restored to vigour by a fallow, would be more productive with the same labour, than those which are exhausted by perpetual crops. The following statements will show the nature of this operation: First, 100 bigahs of land annually under crop at 5 *mans* of grain a year will produce 500 *mans*, able to feed 50 people, and the cultivation will require six ploughmen with their families, amounting to 24 persons, leaving two-fifths of the population for other purposes. Second, 100 bigahs, half in cultivation at 6 *mans* of grain will produce 300 *mans*, capable of feeding 30 people, and will require three ploughmen with their families, amounting to 12 people, leaving one-half of the population for other purposes. But, besides the comforts, which a larger proportion of disposable persons would procure, there is here left one-half of the land for feeding cattle, the whole produce of which is applicable to the comforts of the population in the second case, while in the first case, the population is totally destitute of such resource.

Domestic Animals.—A good many of the horses are employed in carrying fire-wood and salt; and a few in the carriage of grain and cut grass. All the large horses are im-

ported, except those bred by the judge, who has a large establishment of brood mares, from which, I presume, he derives no great advantage, nor have his horses nor those of other gentlemen been included in the tables. The ponies seem no better than in Behar, although the water of the Teri near Nawabgunj is said to be peculiarly favourable for this animal, and although it is alleged, that ponies of a better breed than common are reared on its banks. Asses are employed by washermen to carry clothes to and from the water, and to bring home the soda or potashes used in washing. They are as wretched as in any of the districts hitherto surveyed. The cattle of the cow kind are fully as good as those of Behar. For numbers see Appendix.

Goats in general are of the long legged kind, but inferior both in size and beauty to those from the banks of the Yamuna, or from the south of India. They breed once in nine months. The sheep are of the same kind that is usual in Behar. The owners allege, that they breed once only in two years. Swine are exceedingly numerous and wretched. Those entered in the Appendix are breeding females.

Fences.—A few gardens are fenced with quickset hedges. The number of ditches is in general very small, and in most parts of the district this kind of fence is chiefly employed to secure new plantations of mango trees, the grand object of the natives' care, although totally useless, or sugar cane, the most valuable crop that is reared. Near the Ghaghra ditches round villages are pretty common, and the mound is usually planted with a row of reeds, which conceal the space within from view. The roads leading immediately into the villages are usually fenced with dry thorns, to keep off the cattle going out to pasture, and returning home.

Farms.—No people, except some artificers and traders, pay a ground rent for their houses; and many of the artificers even are exempted, partly from their belonging to the manorial establishment, and partly from their renting lands for cultivation. Nor, except the Mahuya trees on one estate, do plantations pay anything. The rents arise almost entirely therefore from the arable lands, and until the English government the occupancy of these, even as tenants at will, was entirely confined to the Ashraf or gentry. This restraint was removed as soon as Mr. Rutledge took possession, and many

people of low rank flocked into the country from that of the Nawab Vazir partly on this account, and partly because the rents were very much lowered. This emigration continued active, until the zemindars of the Nawab adopted the policy of the English, since which it has nearly, if not entirely, ceased. The competition for tenants among the landlords induced them also to grant leases to many of the lower orders, a circumstance which has borne hard on the gentry, and occasions many complaints on their part, for they now cannot procure a sufficient number of people to cultivate their farms; and for those which are still procurable they must pay very high wages.

The Ashraf still, however, farm the greatest proportion of the lands, and are always one way or other favoured by paying a lower rate of rent. They also enjoy the advantage of large herds of cattle, nor do any of the lower tribes presume to find fault with the trespasses which these herds commit; for they still look up with awe to the persons of rank, who until of late held great discretionary power over the lower classes. Very few of the Ashraf either plough, sow, or reap, but the greater part by far weed and water; and as the difficulty of procuring workmen must still increase, there is little doubt, that the number of the gentry must either be very much reduced, or that they must betake themselves to the plough, as both Brahmans and Rajputs have done in the west.

The second class of farmers, consisting of traders, is exactly on the same footing as in Behar. The observations made in the account of that district on the third class of tenants, or artificers, are also applicable to this district. The farmers of the fourth class, whose proper duty it is to plough, are here called Grihasthas or inhabitants, the very mention of ploughing being considered discreditable and shocking. The number of slaves among them is quite inconsiderable; and such, as are to be found, have almost entirely been introduced into great families as dowries with their wives, when they honoured the people of the east by marrying their daughters. Since the English government this class of farmers has greatly improved its condition, indeed it could not before have been said to exist, almost the whole having been servants. Now many have farms, and

few will condescend to work for mere wages, most of the people, who are hired in that manner, coming from other districts, while the labourers of this district are usually paid for ploughing, sowing, and reaping, by a share of the crop. Very few indeed have, however, obtained a stock sufficient to trade, and almost all the farmers, who trade in grain, belong to the gentry. There are here, properly speaking, no under-tenants. Many indeed make their bargain with the Mahato, or chief man of the village, who contracts for the whole; but he is to be considered entirely on a footing with the farmers of rents (Izarahdar, Mostazir) of other districts.

In this district at present the greater part of the rent is paid in money, although in some places much is still paid by a division of the crop. During the Nawab's government the latter manner of payment was by far the most common, owing to the encouragement given to the gentry, who are always desirous of this kind of settlement, which favours their indolence. Since the change they evidently become more diligent in watering their fields, although the very low rate, at which the best lands are now let, has abated considerably the general industry of the country. Formerly it was only a few fields near the villages, that were let for a money rent; but this was very high. Now the larger share in many parts is let in this manner; but the rents of the whole, owing to the great extent of waste land and the small number of people, have been reduced to a mere trifle. This cause, during the government of the Nawab, was not allowed to operate, the people on each property being held in a great measure as *ascripti glebæ*. Perhaps no law existed to this effect, but it was not usual for one landlord to take away his neighbour's tenants; and whoever did so, would have been liable to reproaches, which would generally have occasioned the displeasure of the Governor. Where the rent is paid by a share of the crop in this district, the share, which the master receives is generally smaller than that taken in Behar, and is often only $\frac{1}{4}$ after deducting ploughing, sowing, reaping, and some smaller charges allowed for the manorial establishment. The system of advances has not been pushed to so considerable an extent as usual.

The arrears due by the tenantry, except where the estate is under the management of the officers of revenue, are very

trifling. No attempt has been made to regulate the size of farms, and few or none except poor tradesmen, who have been lately permitted to rent lands, have less stock, than suffices for one ploughgate. The number of large tenants, who have 10 ploughs or upwards, is very inconsiderable.

The tenants very seldom procure advances from the landlord. The gentry are somewhat favoured in the rate of rent, as I have above mentioned; but in general no such inequalities prevail as in Puraniya, and on the whole, except in the favour shown to the gentry, the assessment is made as equable as the landlords can; but the state of the country does not admit of their following their inclination. There is so much waste land, and so many landlords wish to introduce new settlers, that these will consent to give little or no rent, and, on the smallest increase being demanded, however able the farm might be to pay it, they remove to another place, and generally change every two or three years. This is very far from being advantageous to even the tenants who thus change. Knowing, that they are likely to remove, they never think of rendering their situation comfortable, the hovels, therefore, which they inhabit, are to the last degree wretched, and they indulge in indolence and incurring debt, being prepared for elopement, whenever their credit terminates. The old tenants who have more comfortable abodes, to which they are attached as their birth places, are somewhat more at the mercy of their landlords, and pay a higher rent, although the fear of their throwing up their lands, and becoming vagrants, has enabled them to reduce the rent much below what it was in the Nawab's government. A greater stimulus however to industry, a character to support, and habits of fixed residence, render this class much more comfortable than the new tenants; although, all being gentry, they are naturally little suited for the pursuits of agriculture, at least as farmers.

It might be expected from many of the above mentioned circumstances, that I should have heard few or no complaints of illegal exactions being made by the landlords; but although the complaints were by no means so numerous as in Bengal, this was by no means the case, owing to the footing on which the landlords here have been placed. As they have only been secured in their estates for short periods of three or four years, they are exactly on the same footing

with those who in the districts hitherto surveyed farm the rents. Their object is to make as much as they can during the period of their agreement, and the state of their lands at the end of that time is of no consequence, as their new agreement must be made relative entirely to that state, without retrospect to former assessments. That under such circumstances the country is not in a worse state, is highly creditable to the landlords, especially to many of the higher families, who seem to me to retain a kindness for their tenants truly praise worthy. The old tenants mutually view their landlord with respectful attachment; and, so far as there was any hope of success, would willingly shed their blood in his cause; but as the superiority of military discipline has rendered their assistance of less importance, this tie is gradually losing its influence. Still, however, it has a great weight, and new men, who have purchased estates, have often found it impracticable to take possession, or at least to realise the rents; and disputed boundaries, owing to the tediousness of the law to which the natives are not yet reconciled, are still often the occasion of broils ending in bloodshed.

The duration of leases has generally been equal to that of the settlement made by the collector with the Zemindar, that is for never more than four years, a term too short for any good tenant, were there the least danger of his being turned away. In some parts the tenants will not now take leases for more than one year; because, the rate having been gradually lowering, they expect every year to obtain a deduction. The tenants on the whole are certainly more independent than in any part of the country that I have yet surveyed, owing partly to their tenure being in general of a good nature; but still more to the abundance of waste land, and facility of leaving any master that uses them ill. The lowness of rent, however, has been a check to improvement, and it is in general admitted, that, since the rents have been lowered, the fields have become less productive, owing no doubt to less care being bestowed on their cultivation. But even the facility of finding a new settlement, when discontented, has not altogether saved the tenantry from arbitrary exactions, or from what is more ruinous, the vexations of the

law held over their heads by litigious men, who farmed the rents, and were no way interested in their condition.

I am thoroughly persuaded, that one of the most practicable means of securing the tenants and other inhabitants from oppression is to re-establish in each Mauza the office of hereditary chief. This person should be considered, as he was under every well-regulated native government, as the agent and protector of the other inhabitants, who from ignorance or timidity are seldom able to protect themselves. Although, therefore, the office should be hereditary, in order to render it respectable, yet in all cases the representations of the people should be carefully consulted, and whatever person the majority of them chooses from the hereditary family should enjoy the office. Should even the people have no confidence in any individual of the family, on a representation of the majority, some stranger should be appointed to hold the office, until a person of the family arose, who enjoyed the good opinion of his neighbours. All payments to landlords, whether of free or assessed lands, should be made through these (hereditary) chiefs, who on a reasonable commission are usually willing to account for the whole rent, and with such management all the tenants of a Mauza are usually willing to be mutual security for each other. By this means the most oppressive system of collecting rents by low ignorant messengers (Mohazil Peyadah) might be altogether avoided, nor could any doubts arise, whether or not the rents had been actually paid. In this district, at every renewal of the settlement, there can be no doubt of the indisputable right of government to restore the village establishment to this footing. Even in Bengal, where a perpetual settlement exists, I have no doubt of the right of government to interfere; for such an officer, I think was actually established in every Mauza, when the settlement was made, and most ample allowance was deducted for his charge. If, therefore, from the negligence of the officers employed, the landlords have been permitted to render these chiefs of Mauzas their mere creatures, and the tools of their illegal exactions instead of the protectors of the poor and ignorant, I cannot think that such an abuse ought to be allowed to continue in perpetuity.

The landlord of course should have a right to complain, and to have any man removed, who failed in his collections; but he neither should have the power of removal at discretion, nor even the recommendation of the successor. His security for the management of the estate must depend on the clerk (Patuyari) of the Mauza, and on the application of the law for the recovery of arrears, and on this point the law is abundantly speedy. Even the clerk, whose office is generally, and always should be hereditary in a similar manner with that of the chief of the Mauza, should not be entirely at the will of the landlord, although he no doubt should have the power of selection; but he should not be at liberty to dismiss any occupant without assigning reasons sufficient to satisfy the collector, that he has just cause of complaint. For, if the clerk is at the mercy of the landlord, the collector has no means of judging concerning the value of the lands; and even where the settlement is perpetual, his having such a knowledge is absolutely necessary to secure the revenue on a division of the estate.

In native governments the hereditary chiefs and clerks of Mauzas are entrusted with considerable powers in supporting the police and administration of justice, and with the utmost benefit to the country. Although, however, the want of such an authority in the Company's government is severely felt, I doubt much of the expediency, under existing circumstances, of requiring their assistance in either way, especially in the support of the police. The vexation to which every one of them would be exposed, by hanging on about the court on complaints laid against them by the sharks of the law, would deter from accepting the office any man who was not resolved to pay his way, and of course to repay himself by oppressive means. Perhaps, however, they might be permitted with the assistance of a jury (Panchuyit) to decide petty differences arising among the people of their own Mauza, provided it should be clearly understood, that the officers of government should in no manner interfere, except to enforce the decisions of the jury.

Although the important offices of hereditary chief and clerk have been in general abandoned to the discretion of the persons considered as owners of the land, and, although these persons have totally destroyed the rights of these useful

officers, and rendered them their mere tools, some other parts of the mauza establishment remains unaltered. The carpenter and blacksmith everywhere, and in most parts the priests of the local deities and spirits, a weigher, a barber, and tanner, receive certain allowances for their support. The reason of their not having been disturbed, seems to have been, that they could not be converted into tools of fraud or oppression. By the caprice of owners, accidents, and other circumstances, the extent of mauzas has been rendered totally uncertain. Some are entirely waste, others contain an enormous multitude, and many are scattered about intermixed with others; but, if an attempt is to be made of restoring to the inhabitants these beneficial communities, such divisions should be totally disregarded, and a new arrangement, after a careful examination on the spot, should be formed, making each mauza to contain from two to three thousand inhabitants, and rounding as much as possible their boundaries. It might be afterwards left to the magistrates, when by floods or other accidents the greater part of a mauza was destroyed, to annex the remainder to some adjacent community; or, when by lands deposited or improved a great augmentation of inhabitants had taken place, to subdivide the community; but in no case should divisions or alienations of property be allowed to operate in the arrangement.

In carrying into execution the new arrangement of mauzas, another grand source of oppression to the farmer, the uncertainty of claims on his purse, might in my opinion be much remedied. The officer employed should carefully examine the lands. Such as would appear to be waste, or held at will, or by a lease for a term of years, should be carefully separated from those which either by custom or lease are held in perpetuity, at certain rates. The former should be fully confirmed to the landlord, to dispose of in whatever manner he thought fit, subject, however, to all leases granted on them becoming void by a sale of land for arrears of revenue. This kind of tenure, I have no doubt, being by far the most advantageous both to the community at large, and to the farmers themselves, should be extended wherever there does not exist clear proof of the tenant having a right in perpetuity at certain rates. The prejudice in favour of the latter tenure among the tenantry would render it highly unjust to deprive them of it,

wherever they have a fair proof of its existence, and it should be therefore fully confirmed to them by a decision of the officer employed, and the terms should be fully described, not only in a special lease granted to each man, but in an account to be recorded both in the book of the village clerk, and in the collector's office, so that when lost in one, it might be restored from the other. Although the smallest force should not be used, I would however recommend, that the officer employed in the settlement, should endeavour to persuade master and tenant in all such cases, to determine what the one would be willing to receive as his due, and what the other would be willing to give, so as to avoid indeterminate claims. Where both parties could be brought to agree, which I am persuaded would in most cases be easily accomplished, the amount should be valued in grain, at the market price, and the tenant should take a lease in perpetuity, agreeing to pay annually a certain quantity of grain, commutable at the average price of the ten preceding years, ascertained as the Fiars are in Scotland. The whole lands of this nature, as well as those exempted from assessment, should be carefully measured, and the measure recorded at the expense of the tenant, who could perfectly afford this charge, in consideration of the security which his property would thereafter enjoy. The very ill-defined nature of property in this district, and the difficulty of procuring any decision on the subject, may be estimated from the state of the lands in the town of Gorukhpoor, which will be mentioned when I come to treat of particular estates.

Such a survey and settlement would, it is evident, require much time and expense; and the operation would require to be conducted by upright, active, and intelligent persons. An union of such qualities cannot be expected in every collector, nor do I think that the person employed should be distracted with any other care. I confess also, that governors are unavoidably very subject to be deceived in men's characters, and in selecting a number sufficient to carry on the work quickly, many ill-qualified persons would no doubt be employed, and do much harm; but every governor, after some residence, might ascertain a few men properly endowed, for there are many such, nor is it at all necessary that the plan should be carried into execution everywhere at once. With respect to the serious article of expense, I have no doubt that

in such an investigation, much land now held without legal title, would be discovered, and brought to account; and that its revenue would do far more than defray the expense. The persons employed ought of course to be gentlemen in the civil service, vested with high powers, and responsible only to the principal officers of government; but their responsibility should be great, and the magistrates and collectors should be held bound to forward all complaints, and to prosecute for such complaints as appeared to them well founded.

The labourer is here better paid than in any of the districts hitherto surveyed. This is no doubt owing to the competition among the gentry, who have great difficulty in hiring workmen, they themselves being unable to plough. There is not here such an extraordinary allowance for harvest, nor can the women earn so much by gleaning, but the women of the low tribes have ample employment in weeding, transplanting, and reaping pulse and oilseeds, and make a good deal, fully at least as much as in Behar.

People who live entirely as day labourers, are very few in number; but some poor artists, and the second class of ploughmen, occasionally hire themselves in this manner, and are in such request, that their wages are as much higher in proportion as those of the regular servants are. None of them, so far as I heard, are paid in advance. Taking hire for harvest is not considered discreditable, except among the gentry. The most common day labourer that can be procured to weed and transplant, are women, and boys too young for holding the plough, and these at Parraona earn daily 3 sers (of 96 p.w.) of grain. The custom of two or three farmers uniting to work on each other's fields in company, and in turns, is not common, except in watering, but is occasionally practised even in ploughing. There are few slaves employed.

Estates in general.—In this district the extent of land exempted from paying revenue is generally admitted to be enormous, probably much more than even in Behar. I am not in possession of what is stated in the public records; but it is generally believed that these are very imperfect, and that they contain only a very small proportion of what is actually held. Of this a remarkable example was brought to light in the course of a litigation, during the time I was in the district. A religious mendicant had procured a grant of less than 300

bigahs, and on examination it was estimated that under this pretence he held what was supposed would measure nine or ten thousand. It must be observed, that it is very often not only the inclination, but the interest of the Zemindars, or acknowledged proprietors of the land, to encourage such defalcations. Many of the lands are held by those who have spiritual authority over the Zemindars, and to favour their claims is a religious duty, to which the natives are generally very much inclined, the more especially as it is attended with little or no loss. The person allowed to usurp part of the Zemindary lands secures the owner during the currency of his agreement with the public; and, when that expires, whatever has been thus alienated, cannot be brought to proof without an examination of the extent actually held, which has been never attempted. Even when the revenue of the estate at a new settlement is farmed to a new man, he naturally takes the estate as it remains, and, confirming the usurpation, frames his offer in proportion to what remains; for he not only would incur the odium of seizing on lands enjoyed by men respected from their religion or rank; but his conscience in general would be alarmed. There is even reason to think, that in some cases the usurpations have been encouraged by the owners with a view of procuring part back by a nominal sale, so soon as the property had been consolidated by possession in trust. But farther, other parts of these lands have been granted to the Zemindars, or their kinsmen, for a support, and it is natural for them to take as much as possible, the whole of what can be thus secured being clear gain.

Besides these usurpations, which are no doubt illegal, and might be resumed, whenever government thinks the measure expedient, there is great reason to suspect, that many of the deeds by which the lands are held, are mere forgeries, made out by clerks in the office of revenue at Lakhnau after the cession of the district to the English, when it was found that attention was paid to such tenures. Why the records of the district were not demanded, when the territory was ceded, I cannot conceive; for, although by the system adopted in Bengal, the records have become of less importance, it could scarcely have escaped the knowledge of any intelligent revenue officer, that in a Muhammedan government the possession of the records is indispensably necessary in realizing the reve-

nue. By this omission, everything was left to the discretion of the Pergunah registers (Kanungoes), men not only rather corrupt, but strongly influenced by religious scruples to favor pretenders enjoying a character of sanctity, as was the case with the greater part of the claimants. The opinion that such fraudulent deeds were frequently used, is very prevalent.

The Rajas seem originally to have managed their whole estates by letting each Mauza or Deha to a Britiha or Sikmi, who brought inhabitants, received a handsome commission, and accounted to the Raja for the balance. His office was hereditary in the manner usual in India, that is to say, the ablest man belonging to it was chosen as the agent and representative of the people; but he was held bound to support his kinsmen, more however by a sense of propriety, than by any other bond. The people however, would have become clamorous, had he neglected this duty, and unless in peculiar circumstances their opinion would have produced his dismissal. In case of the Raja being dissatisfied with the conduct of a Britiha, he appointed a Mahato to perform the duties, and usually let the Mauza to this person for a short term of years at a fixed rent. In this district the term Jethraiyat is never given to the hereditary chiefs of villages, but is given to every tenant of consequence. Since the dissolution however of the regular Mauza establishment these often assist their poor and ignorant neighbours in adjusting their accounts. The cultivators who rented lands, and cultivated them with their own stock and servants, do not seem ever to have had a hereditary right to the land, and were removable at the will of the Raja, except when they had leases, which were always very short; but they were all gentry, ready when well used, to draw their sword in their master's defence, and were therefore perfectly secure from oppression from their master at least, his authority depending entirely on their attachment. The power of the Rajas was gradually undermined by several circumstances. First, they assigned large parts of their estates in appanage to younger branches of their families, and as rewards to trusty servants; and, although these and their descendants in general continued attached to their chief, this did not always happen, and generally their services required management; so that, although seldom refused, it was often given with delay, and want of zeal. Secondly, large portions

were assigned for the support of religious and learned men, totally incapable of defending the Rajas authority. Finally, the Rajas incurred debts, and had no means of paying them, but by alienating their lands; either altogether, or in mortgage, always however retaining to themselves the settlement of the revenue with the government, and the power of levying this from all the proprietors in the lordship (Raj), generally in fair enough proportions; but in India no payment is made without a part sticking to every hand through which it passes. As the power of the Rajas sunk, that of the governors (Amels) rose, and the vassals and under tenants were stirred up as much as possible to disobedience, so that the Amels had occasionally power to make settlements directly with these lower persons, and at any rate to compel the Rajas to more regular payments. It is alleged, that at one time they realized a revenue of 8,000,000 rupees; but I have heard no authority except a vague report for so enormous a revenue, which would imply a very general and careful cultivation, of which I see no traces. It is indeed said, that during the government of Suja ud Doulah, the district was in a much better state than at present, and that the rents having been farmed to a Colonel Hannay, that gentleman took such violent measures in the collection, as to depopulate the country, and I certainly perceive many traces of cultivation, where now there are wastes and woods.

I have above said, that I see no traces of a cultivation adequate to produce a revenue of 8,000,000 rupees, although many parts are no doubt waste, and covered with forests, which retain evident traces of former cultivation. Yet I suspect, that the country on the whole for many centuries, has never been so well occupied as at present, and never paid so large a revenue. The forests, which formerly were plantations seem to me owing to the frequent changes of different Rajas habitations, for every man round his house planted thickets of mangos and bamboos, that in a great measure secured him from Muhammedan troops; and, when forced by surprise, or more commonly by treachery, from one den, he or his heir retired to another. In the continual feuds also large tracts were often sacked, and the inhabitants driven to other quarters, from whence they did not return, until perhaps their new abode underwent a similar fate. Such an

accident has now befallen the frontier towards Butaul, where in the whole division of Dhuliyabhandar only two families and the police officers remain. The customs and privileges of the high castes, who would neither plough, nor suffer any man who would perform that labour, to rent land is indeed incompatible with a high degree of cultivation, and alone, without any other cause, would have reduced the country to a low ebb; but that existed in full force from before the time of Akbur, until the English took possession. If ever the country was in a better state it was before the rules of purity were established, and there are manifest traces to show, that during the government of the Tharus the people must have enjoyed a very flourishing state. The great number of large brick buildings, which the country then contained, shew it to have been in a state very much superior to anything now known in India.

During the latter part of the Muhammedan government, the governors (Amel) usually farmed the revenues from the Vazir, and on their arrival made a settlement for the time, which they were to remain in power. In this there was seldom much difficulty, because neither party had the smallest intention of performing any part of the agreement. The object of the governor was under pretence of the settlement to inveigle the Rajas and other landholders into his power, and then to squeeze them; while the object of such of the Rajas as attended was to procure the assistance of the governor against some neighbour, who was their enemy. Although many of the Rajas and other notables would not attend, they never failed to send agents with every profession of obedience, and to make the settlement. It generally however, in the course of a few years happened so, that the whole was either duped into a reliance on the promises of the governor, or by the assistance of some enemy compelled to a compromise; so that one way or other it ended in their being squeezed; but there was always some moderation shown in the demands, nor was any attempt made to deprive the chief of his dignity and power, except occasionally, when some violent chief was compelled to restore a property, which he had seized from an ally of the governor. The actual amount of the revenue was therefore quite unconnected with the settlement; and it is alleged, that some governors were unable to collect as much

as they paid to the Nawab. This however, I presume, was a very unusual case; and it seems to have been more common for them to accumulate a great deal, of which on their return to Lakhnau they were usually again squeezed.

When the country was ceded to the English, Major Rutledge, appointed to the management, acted with great vigour and prudence. He instantly, while the known power of our discipline gave him authority, dismantled every stronghold, and thus established the uncontrolable authority of the law, which gave a protection to the lower orders before unknown, and brought new settlers from all quarters. His claims at first were very moderate, and the principal error committed was in making the settlement for too short a period. I do not however know, that this was his fault; but a settlement for less than ten years is quite inconsistent with improvement.

On the whole I must say, that the proprietors in this district appear to me to have been hardly treated. Wherever the country is fully occupied, such as is the case on the right of the Ghaghra, I would recommend a perpetual settlement on the footing of Bengal, Behar, and Benares; but made with less precipitancy, and after a careful examination of assets, with proper precautions for securing an equality of assessment, and with a careful investigation of the rights to free lands. I would besides most earnestly recommend, that the settlement should be made, not in money, but in grain, under the regulations which I have already proposed to be used in letting lands to the cultivator.

With respect to the part of the district, which I have this year surveyed, a very different management would be required. Any tax, which the district could afford to pay in the present extent of cultivation, would be no stimulus to exertion, and a great part of the country would continue waste, as has happened in Bhagulpoor. Even the present system is better, although I suspect much, that on the whole the cultivation has become stationary, if not retrograde. I would therefore propose, that the whole should be made what is here called Khas, or as is said in the south of India, that the Raiyatwar system should be adopted, or in other words, that the officers of government should let the whole to the cultivators, receive the rents, and divide the amount,

after deducting the revenue, among the different claimants. This of course is totally different from what Lord Teignmouth calls Khas management, which was merely farming out the rents of the estates in small portions, as is done now in fact in larger. The system I propose, requires the re-establishment of the full community of each Mauza; besides the usual tradesmen, and religious establishment fixed for each Mauza by ancient custom, it requires the hereditary chief chosen by the farmers, the accountant appointed by the collector, and the watchman by the police. In this district there is fortunately no occasion for having recourse to the method of letting by rates and measurements, the grand source of oppression and fraud. The cultivators claim no right, except that of making the best bargain that they can, and of enjoying their land for a term of years without any other demand but what has been agreed. It may be supposed, that there would be no adequate check to prevent the frauds of the hereditary chief of the Mauza, or Brittiya as he is here called; but I do not think so. Frequent and unexpected visits to different villages by the collector, with the power of examining the records and tenants, and a similar right to all concerned in a share of the profits, seem to me a check likely to prevent great abuses, as the chief of each Mauza and accountant would have at stake a valuable hereditary office, liable to be forfeited in case of fraud being discovered. Their frauds also would be of a nature very difficult of concealment from every neighbour; nor can it be supposed, that any man should be without an enemy in his vicinity, ready to procure revenge by acting as an informer.

Intermediate officers between the chiefs of villages and the collector will no doubt be necessary, and the proper regulation of these is one of the most difficult matters in Indian finance. In the circumstances of this district, in my opinion, they should be appointed by the different landholders belonging to the division under their charge, and wherever it was possible from their own number; and great advantage would result if the office was rendered hereditary, subject to the same restrictions as the chiefs of Mauzas. The person holding it ought to be considered as the proper guardian of the landlord's rights, to see that their lands are let to the best possible advantage, and that each man received his

share after deducting the revenue, which he will forward to the collector.

In order to be a check on these agents, general registrars (Kanungoes) must be employed; but I doubt very much of the propriety of having one for each Pergunah or estate, as is at present the case. After much conversation with them I am persuaded, that few or none of them know any thing of the real state of the land, or of the amount of cultivation and produce, the proper foundation of all revenue operations. So far as I know, they are mere penmen, who sit constantly in their own house, and know as little of agriculture, as if they had passed their days in St. Paul's Churchyard. They are indeed perfectly acquainted with the chicane used in making up accounts; and, when they choose, can throw much light on that subject, and sometimes have been cajoled, and oftener terrified into disclosures of great use to the gentlemen employed as collectors. Much oftener, however, they have been leagued against not only the collectors, but against such owners as do not secure their favour by corruption. At present they have constant opportunities of conversing and arranging their reports with the accountants of villages, and of thus rendering these suitable to their purposes. I would propose, therefore, that the whole Kanungoes should be confined to the office of the collector, who after signing the reports forwarded to him by the clerks of Mauzas, should deliver them to the registrars to be arranged, and condensed into whatever forms may be found expedient, and these should be transmitted by the collector to the persons, for whose purpose they may be intended. A very little attention on the part of the collector would render all attempts at fraud too dangerous to be attempted.

I have considered it as necessary, that every estate free or assessed should be put under the same management, because the conduct of the owners of free estates has proved very distressing to the owners of the assessed, and because their tenants have a right to protection. So soon as all restraint was removed by the English, the owners of free estates seduced away the tenants on the assessed by giving them land at a low rate, and thus compelled the owners of the assessed estates to lower their rents; and similar attempts to inveigle away the tenants of each other among the owners of assessed

estates contributed to the same end, that is to a great reduction of the rent. This again induced many people to come from the Vazir's country; until his Zemindars followed the same example. This has so far produced a good effect, as it has rendered oppression less common. It has, however, not only diminished industry among the tenants, and introduced a set of wretched vagrants; but has been very distressing to the owners of the land. When many new tenants have settled on an estate, a considerable rise of assessment has usually been expected; but there is every reason to believe, that in many cases the actual rent of the estate has been diminished, even where the extent of cultivation has increased a half.

The plan, which I have thus proposed, I consider as a mere experiment; for it must be confessed, that many difficulties attend the Raiyatwar system, and in particular it would seem to require the collectors being always persons of more abilities, industry and honour, than it is reasonable to expect should generally pervade any class of men. I do not therefore propose, even should the plan be found to answer, that it should be permanently continued; but that, as soon as the district should be brought into tolerable order, a settlement in perpetuity should be made. I am indeed persuaded that no state of any extent, without suffering the most enormous frauds, can levy the whole rents of the land, it being absolutely impossible to prevent many parts from falling under the management of unfit persons. It may, however, be easy enough to find a few persons capable of managing a portion to very great advantage. I propose the northern part of the district of Gorukhpoor for the experiment, because in its present state the revenue is so trifling, that if the experiment fails, the loss would be of small importance; while the extent is so great, that should the experiment succeed, the advantage will be very high. But farther, should it succeed, many parts of the plan thus ascertained practicable, might be applied to every part of India, such for instance as the re-establishment of the small communities for the protection of the poor, which have been recommended. In case of success, we might also have a means of making a perpetual settlement on a plan, which would obviate the grand and formidable objection to that salutary measure, wherever it has not taken place.

The objection is, that when the settlement is fixed in perpetuity, no rise of revenue can be made in case of the depreciation of money. By fixing the assessment in grain this may no doubt be in some measure obviated; but some considerable difficulties attend that plan, and a percentage laid on the actual revenue, considering the inequality of the present rate, would be highly unjust. If the plan of management, which I have proposed for Gorukhpoor, should succeed, as I expect it would, there would be an ample revenue and an ample provision for the owners of the land, which should be perfectly equalized by being made a commission on the net proceeds, as high as the exigencies of the state will permit.

The management of estates differs a good deal in different cases. Where there is no hereditary chief (Brittiya) of a Mauza, the owner sometimes places it under the management of a temporary officer, named Mahato, Katkinadar, Thikadar, or Mokuddum; and even does so when the hereditary chief cannot be trusted. In most cases both Brittiyas and Mahatos may be considered as mere farmers of the rents, and contract at every new settlement to pay a certain sum to be owner, and let the lands as they please. In such cases the Brittiya, whose village is given to a Mahato, receives from $\frac{1}{4}$ to $\frac{1}{10}$ of the gross rental, a very heavy charge. In other cases again the lands are managed by both Brittiya and Mahato in what is called the Khas or Kangcha manner, that is, these persons let the lands, and account to the proprietor for the proceeds, deducting their commission, so that if a Mahato is employed, where a Brittiya retains his right, a double commission must be paid, and the commission of the Mahato is generally as high as that of the Brittiya. In some vicinities the only persons considered as Mahatos are those who farm the rents; when these are collected on commission by a person appointed by the owner, he is there called Jeth Raiyat: but in most places the term Mahato is given to both descriptions of persons, and Jeth Raiyat is a title given to every wealthy or intelligent farmer, as I have formerly mentioned. In many places however, especially where the estates are small, there is neither Brittiya nor Mahato, although I have no doubt that originally each mauza had its Brittiya; but many have been allowed to be unjustly deprived of their rights, and others have removed the burthen of vassalage by having become the

immediate vassals of the government, having settled directly with the Collectors for their respective villages, thus depriving their former lord of his undoubted right. Indeed it may be in general observed, that whatever persons have not been entered in the Collector's books as proprietors, or have not been appropriated to the service of the magistrate, have been left entirely to the discretion of the person acknowledged as the proprietor, who has been allowed to dispose in whatever manner he pleased of all the offices on his estate, although there can be no doubt of these offices having been hereditary.

Wherever the old establishments of the mauzas have been dissolved, the money is collected from the tenants, and bargains made by a clerk or accomptant (Patuyari), one of whom often serves for many villages. In some places each owner appoints whomsoever he pleases as his clerk (Patuyari); in others the clerk is held as an agent of the register (Kanungoe), and cannot be removed without an order from the Collector; and finally in some places there are two sets of clerks; some who actually manage the affairs of the owners, and settle with their tenants, and others who make up the kind of statements furnished to government, which, as far as I can learn, have in general no sort of connection with the real state of the country, but are fabricated to answer the views of the register (Kanungoe). Whatever clerk actually manages the estate, he is always paid by the tenant, usually receiving a commission of $\frac{1}{2}$ ana on the rupee, but the rate varies in different places, and is often fixed on the plough. Where the estate is too large for the management of the owner and the clerk, a Gomashtah assists the master in settling the clerk's accounts, and in letting the lands; but it is only on a very few estates that there is a Dewan, or that multitude of sharks usual in Bengal.

In some places there are officers called Chaudhuris, who seem to have been intended to prevent disputes about boundaries, with which they were supposed to be acquainted. How far they may be able to determine disputes between poor neighbours I do not exactly know; but it is notorious, that the owners of large estates, who have disputes, that is every one in the district, pay no attention to these officers. As their office is hereditary, it cannot however be done away

without a full remuneration, or an act of injustice, such as has been too often permitted to take place with respect to those who held such offices, and many of the Chaudhuris, it is alleged, have been stript of their lands and other perquisites.

There should be a watchman in every inhabited mauza, and he is allowed two bigahs usually of a very large size and free of rent; but he is considered as entirely at the disposal of the magistrate, which seems to be an innovation; for, although in all native governments the watchman is bound to inform the magistrate of irregularities, he is also held bound to act as a messenger for the owner. In many cases, it must be observed, one messenger now serves for several mauzas, receiving two bigahs for each, which seems to leave much room for peculation in the native sherif or Nazir of the magistrate's court. The considerable landlords are now under the necessity of hiring messengers (Peyadahs), the commencement of a great evil; for, although they as yet only call the tenantry when wanted, and do not collect the rent as usual in Bengal; yet they are paid for every message by the person to whom they are sent. The excuse for this is, that no one here is willing to pay anything without force. Besides these officers of use to the owner, each mauza retains its old establishment of tradesmen and priests, on both of which much less innovation has been attempted than on the more important offices of hereditary chief, accountant, and watchman.

The term zemindar is seldom used by the natives of this district. The chiefs, who originally held the whole, are called Rajas; and all the other assessed proprietors, originally their vassals, are called Numberdars (Lambadars) from their names in the Collector's books having been entered and numbered in a roll. The owners of free estates are called Mafidars.

CHAPTER VII.

STATE OF ARTS AND COMMERCE. MANUFACTURES, PRICES OF ARTICLES, ETC.

Fine Arts.—In the account of the topography and condition of the people, all that I have to offer on the state of architecture, ancient and modern, has been anticipated. Sculpture is on a footing still more deplorable than in Shahabad, and no one in the district is capable of making even a Lingga. In this district the miserable figures, that on certain occasions are daubed on the walls of houses, are most usually drawn by the women. The dipping the hand in white wash, and stamping a mud wall with the open palm, is considered as a very decent ornament for the house of a person of high rank, and easy circumstances; and, in comparison of the cakes of cow-dung, that more usually occupy such situations, must be admitted as a great improvement.

Women of all ranks sing at marriages, and other festivals; but they never play on any musical instrument, nor sing either for their own amusement, or for that of others. Men of gravity and learning will not sing; but men of all castes, who are rich and luxurious, both play and sing, and both men and women sing on the Holi. No person of character, either male or female, dances. The principal bawlers of hymns in this district are the different castes, who carry the palanquin, the potmakers, and ditchers (Beldars) who sing the divine loves of Rama; and the washermen, who have hymns peculiar to themselves. Among the Moslems the venders of tobacco, fish, and vegetables, are the most noisy, and the weavers are mute, which is rather an unusual circumstance in this profession.

Common Arts.—The washermen have more employment from the natives than in the last districts surveyed, as most of the people wear bleached linen, although they are not at much pains to have it clean, but the cloth for export gives very little employment to this class of men. Those who extract palm wine have either so little skill or encouragement,

that, except in one shop in the capital, kept up, I believe, to supply the Europeans with a ferment for baking bread, none is retailed but during one or two months, when the palms bleed most copiously. The carpenters, who do not work in iron, make coarse household furniture, doors, windows, carts, and other implements of agriculture, and shoes. A few at Gorukhpoor make palanquins, chests, and boxes, and in this town the usual wages of carpenters are from 3 to 4 anas a day, or probably 6 rupees a month, allowing for holydays, &c. Many are employed by timber merchants in squaring logs, and a good many are employed in building boats. This is chiefly carried on upon the banks of the Rapti below the town of Gorukhpoor. The agent of a merchant, who had been employed to build two boats of 1000 *mans* burthen each, gave the following estimate for each.

To 107 logs of Sakhuya timber sawed, at 4 rs., 428 rs ; to 12½ *mans* (667 lbs.) of iron work, 100 rs. ; to ropes and bamboos, 25 rs. ; to five carpenters by contract, 45 rs. ; to food for the carpenters for six months, 48 rs. ; to a present given to the carpenters at launching, 5 rs.—Total 651 rs.

With the agent's expenses, however, and other contingencies, such as the roof, oars, &c. each would cost 700 rs., when fit for the voyage. All the large boats here, called Dhama, are clinker built, very nearly after the fashion of the Patna Patailis, that is to say are sharp at both ends, and have a flat floor, consisting of two rows of planks, the outer transverse and the inner longitudinal. The small boats used for transporting timber are built on canoes, the sides of which are raised with two or three rows of planks, and those of the Gandaki especially, are very good and safe conveyances ; but few or none are constructed in this district. They are called Kachhila or Malna, and good ones measure 28 cubits long, 6 wide, and 4 deep. Annually, according to the demand, there are built from 200 to 400 boats, mostly Dhamas, for the various towns in the province of Benares.

The Kaseras of this district are considered different from the Thatheras, although both work in brass and bell-metal ; but the former chiefly make or repair vessels, and the latter are employed in making ornaments; but the distinction is not strictly observed. Plates or other shallow vessels are fashioned by the hammer, but deep vessels must be cast, and are smoothed with the file. The Kaseras of Gorukh-

poor, Parraona, and Bakhira, make many new vessels, and the workmen of Gorukhpoor are reckoned better than common. At Bakhira they make chiefly plates and cups of bell-metal. Six men are usually employed together, and in three months make 3 *mans* (96 p. w. a ser) of vessels valued at 240 rs. This requires 97½ sers of copper, value 155 rs. 6¼ anas; 22½ sers of tin value 25 rs. 5 anas, and charcoal 4½ rs. Profit, 55 rs. 12¾ anas, so that deducting a trifle for shop utensils, &c. they only clear a little more than 3 rs. a month for each man.

A Thathera at the same place in each month makes 10 sers of brass ornaments. The value 21¼ rs. He requires 7½ sers of copper worth 11 rs. 15 anas, 3½ sers of zinc (Dasta) worth 3 rs. 15 anas, and 8 anas worth of charcoal. His profit is therefore 4 rs. 14 anas. It was, however, generally admitted, that the Kaseras are more easy in their circumstances than the Thatheras; and those who gave the above statement must have underrated their gains, probably by underrating the quantity of work which they perform. The Thatheras of Bhagulpoor are celebrated for the skill, with which they prepare certain vessels of bell-metal for drinking water, and which admit a polish like silver. They would not give an account of their process. The ser used in the above accounts being 96 paysas is nearly $2\frac{44}{100}$ lbs. avoirdupoise.

Manufacture of thread, strings, tape, cloth, &c.—The greater part of the cotton spun here is imported, after the seeds have been removed; and the whole is beaten and cleaned by the Dhuniyas, before the women who spin commence their operations. Much cotton wool is also fitted by the Dhuniyas for stuffing quilts and pillows. In a few large places the Dhuniyas purchase the cotton as imported, and retail it, when cleaned, to those who want it for use; but in general the good women purchase this material in a rough state, and hire the Dhuniya to beat it with his bow. The tribe has multiplied beyond its resources in the proper line, and some of the Dhuniyas have become weavers. I have endeavoured, by the same means as in Behar to form an estimate of the quantity of cotton thread spun, and the result is, that about 175,600 women spin about 1,106,250 rupees worth of thread, and require cotton wool to the value by retail price of 645,554 rs. The average therefore of one woman's spinning

is little more than $6\frac{1}{4}$ rs. a year, of which the cotton costing about $3\frac{10}{16}$ rs., the average profit is $2\frac{10}{16}$ rs., from which must be deducted the expence of beating, which may reduce the profit to $2\frac{5}{16}$ rs. Most of the cotton being imported free from seed, this will make so little addition to the spinner's profit, that it may be altogether neglected. I do not think that this estimate is materially erroneous, although it is liable to the same objections with that procured in Shahabad, that is the quantity of cotton wool, said to be grown and imported, falls a half short of what such a number of women at this rate would require, and the quantity of thread stated to be required for the weavers does not much exceed one-third of what so many women would spin. This being the case, I have no occasion to repeat what I have said on the similar circumstances in the account of Shahabad. I may add as a corroboration of the opinion, which rejects the statements of the weavers and cotton merchants, both here and in Shahabad, that, unless the number of spinners were as great as I suppose, there would be no employment for the great number of Dhuniyas or cotton cleaners, nor would it be easy to explain how the numbers stated can procure a subsistance by cleaning a smaller quantity of cotton than I suppose to be required. The Dhuniyas here live much like weavers, that is rather poorly; but it cannot be supposed, that each family on an average spends less than 36 rs. a year, or in all 55,296 rs., what I have allowed amounts to 55,800 rs. They make indeed somewhat by beating the cotton used for stuffing quilts; but this will do no more than compensate for the cotton reared in the district, which is usually cleaned by those who spin it.

The weavers in this district are entirely employed in the manufacture of white cotton cloth, mostly very coarse, of the kinds called Gaji and Garha. It was stated, that the total number of families of weavers amounts to 5,145 having 6,114 looms, and that 5,434 of these weave cloth to the value of 522,840 rupees, and require thread to the value of 395,531 rs. According to this each loom makes cloth to the value of about 96 rs. 5 anas 5 pice, requiring thread to the value of 72 rs. 12 anas 7 pice, and leaving a profit for each loom of 23 rs. 8 anas 10 pice. No person here will admit, that a weaver's family can be supported on so small a sum; and,

although the weavers contend that they make up the difference by farming part of the year, and such may be the case with a few; yet it cannot possibly be the case with many, because the whole weavers in the district would at this rate only make cloth to the annual value in even numbers of 588,346 rs., and would only require thread to the value of 445,000 rs.; I have however stated, that the thread spun amounts to 1,106,250 rs., and a trifle (200 rs.) is stated to be imported, so that allowing 6,450 rs. worth to be applied to other purposes, 1,100,000 rs. worth will remain for the loom. This, according to the weaver's account, would make cloth to the value of 1,454,000 rs., which is too little for the use of the country. The clothing of the people cannot be estimated at less than 1,900,000 rs. a year, and it is stated that only about 1,55,500 rs. worth are imported, while 35,000 are exported, and there is reason to think, that this estimate is very much underrated, and that more than double this quantity is sent to Nepal alone. The balance, with what is above supposed to be woven, will only amount to 1,574,500, less by 325,500 than what I suppose necessary for the consumption. It is very probable, that the merchants concealed their dealings to this extent; but as we cannot suppose that the weavers support a family upon 24 rs. a year, so it cannot be supposed that 6,114 looms could weave coarse cloth to the value of 1,574,500 rs. a year, we may therefore safely conclude, 1st, that the merchants both in cotton, wool, and cloth conceal much of their dealings; 2ndly, that the weavers conceal much of their profit, which cannot be less than 36 rs. a year from each loom, allowing even some profit from the fields; and 3rdly, that the landlords conceal many of their weavers, from whom, according to old and general custom, they levy a tax, under the name of ground-rent, for their houses, that is not carried to account in the revenue. The Company for some years made a little cloth in this part of the district, but this has been discontinued. A great deal of the cloth is woven by the weavers on account of the good women, who give the thread, and pay the weaver by the piece. At Nawabgunj it was stated, that the usual hire was 6 anas for a piece of coarse cloth, 24 cubits long and $1\frac{1}{4}$ broad, containing 600 threads in the warp. A man, according to his own statement, weaves from five to six pieces a month.

At Nawabgunj three families of Kundigars are employed to smooth cloth with the beetle, an instrument which nowhere in India that I have yet seen, has been superseded by the mangle. The Kundigars are chiefly employed by the chintz makers.

The Chhipigar or chintz makers are confined to Nawabgunj, and its immediate vicinity. In all there are 32 houses, and I understood that in none there were less than three men employed, but I could not learn the total number. It was stated that three men, on an average, usually make 100 pieces in a month. The pieces are 10 cubits long and $1\frac{1}{2}$ broad, and the 100 pieces are worth $118\frac{3}{4}$ rs. The cloth costs $74\frac{1}{16}\frac{3}{8}$ rs., the bleaching 1 r., dyes 15 rs., three mens' labour $6\frac{1}{2}$ r., pots 3 anas, leaving a profit to the master of $21\frac{1}{4}$ r.; but in fact the labourers are generally persons of his own family. In general the manufacturers receive advances from the merchant; but sometimes they work on their own account, and stand the chance of a market. A considerable part of the chintz is exported, and composes most of the cloth that is sent out of the district. Allowing on an average each house to have two sets of workmen of three each, which I think is probable, they will make annually 68,800 pieces worth 74,575 rs.

Only one man (Newarbaf) makes tape as the sole profession by which he lives; but this commodity is made by several taylors. The blanket weavers, as none are exported, and a few even imported, are pretty numerous, amounting to 451 houses, in which there probably are 800 men. They all keep sheep. The blankets are usually 5 cubits long and $2\frac{3}{4}$ cubits wide, and such are worth a rupee. Each requires $2\frac{1}{16}\frac{0}{8}$ sers of wool, or about 6 lbs., which is valued at 13 anas, but in fact it is not often sold.

The Patwas, who knit strings, are similar to those of Shahabad. They dye the silk yellow with the Sinduri by the following process. Take $\frac{1}{4}$ ser of carbonate of potash or soda, dissolve it in 2 sers of water, and in the solution boil $\frac{1}{4}$ ser of the sinduri from 48 minutes to an hour. Then dip the silk in the decoction. The colour is permanent. Seventeen houses of sugar boilers have about 24 boilers. At Parraona I procured the following estimate for one boiler.

Produce—50 *mans* (98 p. w. a ser), or 498 + lb. of first quality, 350 rs.;

50 do. of second quality, 312 rs. 8 anas; 225 do. of Kangcha Sira or molasses, 150 rs.; 100 do. of Paka Sira or treacle, 66 rs. 10 anas; 425 *mans* = 3341 + lb.; 879 rs. 2 anas.

Expense—450 *mans* of Rab Gur or thin extract of sugar cane, 675 rs.; Fire-wood, 20 rs.; Pots, 9 rs.; Cloth for strainers, 5 rs.; Three labourers for eight months, 88 rs.; Milk, 4 rs.; Ox hire for bringing home the material, 6 rs.; Water plants, 4 rs.; Iron boiler lasts 4¼ years, 6 rs.; 817 rs. 4 anas.

Some of the sugar is exported, some sold to petty traders (Beparis), who carry it to different market places. They work from about the middle of January until the middle of November, that is, they begin so soon as new extract can be had, and work so long as what they have been able to secure will last, nor do they consider the season as of any consequence.

Manufacture of Salts.—Those who make nitre employ 231 furnaces. Each, I am told by the Company's native agent at Parraona, delivers from 6 to 15 *mans* (96 p. w. a ser, the *man* therefore 97½ + lbs.) of crude nitre. The average is about 12 *mans*, for which the workmen receive 15 rs. Of course they smuggle some, and sell a good deal of a base culinary salt, which remains in the ley, after it has been evaporated and cooled three times to extract the nitre. The nitre of the first evaporation is called Ras; of the second, Kahi; of the third, Lahi, and the saline matter procured by the fourth, is called Jirathi, which sells at 1 ana a ser, or 2½ rs. a *man*, just twice the sum, which the Company allows for the nitre. The making this therefore is the chief object with the workmen. The produce of the three first boilings called Abi, is mixed and sold to the Company for refining. The old earth, from which in former years the nitre has been extracted is always kept, and a portion of it mixed with what is brought from the villages, before the saline matter is separated by lixiviation. The Company has a house for refining at Parraona, and another at Nawabgunj, last year the former sent 1,500 *mans* of refined or crystallized (Kulmi) nitre to the factory, which required 3,000 *mans* of the Abi, procured from this district. Unless the number of boilers has been underrated, each gives the Company 19 *mans* in place of 12, as the agent alleges; but he knew very well what each gave, nor was there on his part the smallest reason for concealment. The number of boilers may therefore be taken at one-half at least more than was reported to me, and entered in the table. A private

merchant had a factory at the same town; and, when the monopoly took place, had a large stock on hand. The Company offered him the same price, that theirs made by the commercial resident's cost; but this was a fair offer, as the Company's authority and monopoly enables the resident to purchase cheaper than an individual can. The agent in Nawabgunj says that he employs 35 boilers, each of which for seven months in the year, gives him three or four *mans* (of the same weight as in Parraona) of crude nitre, or about 24 *mans* in the season. Of course these do not smuggle anything but the culinary salt; of which the agent has no charge. But instead of 35 boilers in his vicinity, I heard of 74 of whom 39 are of course smugglers. Taking all these circumstances into consideration, the 231 boilers, at 24 *mans* each, will give of crude nitre (Abi) 5,544 *mans*, which will give of common marketable nitre (Kulmi) 2,772 *mans*, which cost here about 3 rs. each.

Commerce.—The amount of the exports and imports, as taken from the report of the traders in each division, is given in the Appendix, I consider this as of no better authority than the table of the account of Behar;* but, viewing it in the same light I shall proceed to make remarks on each article.

All the kinds of grain imported come chiefly from the territories seized on the plains by the people of Gorkha, and the adjacent parts of the territory belonging to the Nawab Vazir; but some also comes from the district of Saran. Some of them are exported to the part of the district beyond the Ghaghra, and still more to the city of Fyzabad, including Ayodhya; but a considerable quantity is sent to Patna, Benares, Merzapoor, and other towns on the banks of the Ganges. I have no means of ascertaining the quantity better than the reports stated in the tables. The oil is sent to Saran.

The sugar, fine (Chini) and coarse (Shukkur), that is imported, comes chiefly from the part of the district on the right of the Ghaghra, but some also from Sarun. That exported goes chiefly to Patna; but a good deal also is sent to the dominions of Gorkha. The extract of sugar-cane comes

* See Vol. I. Appendix.

from the same parts as the sugar, and some is exported in the same manner, but some goes to Merzapoor, or the towns in the vicinity, where the sugar is made. The treacle and molasses imported, come from the same places with the sugar. None is mentioned in the exports, but there is reason to think that the manufacturers at Parraona send some of the latter especially to Merzapoor.

The tobacco, both in leaf and prepared, comes mostly from Saran and Tirahut, but a little of the latter comes from the part of the district, that has not been surveyed. The turmeric comes from Saran, and is sent to Ayodhya, Benares, and the vicinity of these cities; and a little is sent back to another part of Saran. The amount of the indigo, I take from the quantity of plant said to be reared; 16,000 bundles of $4\frac{1}{2}$ cubits, equal to 20,200 of Puraniya, at 257 for each *man*, will give a little more than 78 *mans*, which at 140 rs. amounts to 10,920 rs.

Timber is here a trade of considerable importance, and I have been kindly favoured by Mr. Fraser, surgeon at Gorukhpoor, with an estimate of the extent of the trade during the last year (1813), while several natives furnished me with estimates of the expense, which attends the various operations undertaken by the timber merchant, who fells, squares, and exports the timber.

The Sakhuya or Sal of Calcutta is the timber of by far the greatest importance. I shall here confine myself to what is cut in this district, as it stood at least in 1813; for part of the forests has been since usurped by the government of Gorkha. The following may be taken as the quantity exported in the year 1813: 5,000 full grown straight Sal timbers from the vicinity of Gorukhpoor, not squared (gol), at from 90 to 1000 rs. a score, 23,750 rs.; 20,000 small but full grown trees, not squared (ekla), from the same vicinity, at from 45 to 50 rs. a score, 47,500 rs.; 21,000 of the same kind, but smaller (Bareri), at from 30 to 35 rs. a score, 34,125 rs.; 12,000 of the same kind, but only two-thirds grown (Gurha), at from 55 to 60 rs. a score, 34,125 rs.; 1,000 of the same kind one-third grown (Balla), at 40 rs. a score, 2,000 rs.; squared beams from the vicinity of the hills (Chaukar), at from 26 to 30 rs. each, 224,000 rs.; 2,000 crooked timbers for ship building (Terhiya), at from 8 to 16 rs. each, 240,000 rs.; —Total, 605,500 rupees.

The round logs are chiefly exported by native merchants, and sold at Patna; and the above-mentioned prices are what the timber sells for at this city, and has been stated to the credit of this district, although a good deal of the boat hire, and some of the labourers hire returns to other places. I could not however, ascertain the proportion. The rounded

timbers, except the kind called Balla, are I am told, from 15 to 21 feet long, and from 12 to 14 finger breadths in diameter at the smaller end. They are cleared from top, branches and bark. The Ballas are from 15 to 22½ feet long, and from 8 to 10 finger breadths in diameter. Two of the Bhars or other woodmen usually work together, cutting and making ready four of the larger kind, and 6 or 8 of the Ballas daily. Each of the larger logs pays 1 ana for the woodmens' labour, and 4 anas to the proprietor or renter of the forest. The smaller ones pay from ¼ to ¾ ana to the woodman, and 2 anas to the proprietor.

When a merchant wishes to enter on this trade, he makes advances of from 50 to 800 rs. at a time, to petty dealers called Maldhanis, who are mostly farmers, of all castes high and low; but they have all carts and cattle for carrying the logs, from where they are felled and cleaned by the woodmen to the river, where the Maldhanis deliver the logs to the merchant, and where they are to be embarked. The Maldhani hires carters to load and convey the carts, which he furnishes. The average price of each log, as delivered at the place of embarkation, varying from 12 anas to 3 rs. may be 1 r. of which it is estimated that the woodman receives 1 ana; the carters 4 anas; the proprietor of the forest 4 anas; the forester (Chaudhuri), who has the charge of the trees ¼ ana; and there remains 6¾ anas to the Maldhani for his trouble and stock. Some of these Maldhanis have no other employment, and work their cattle all the dry season; but the greater part of them, who are farmers, do not commence on the timber until about the middle of December, their cattle until then being at the plough. The merchants ends almost all the round timber to Patna, where he disposes of it. He contracts with boatmen for the carriage, and pays 14 anas for each log, which therefore stands him 1 14-16 r. The whole sale price on an average at Patna is about 2 6-16 rs. so that he has rather more than 26 per cent. for commission, insurance and profit.

The crooked timbers and squared beams are chiefly exported and sold at Calcutta, by two Europeans. These gentlemen, in their extensive dealings, have been under the necessity of incurring a considerable expense in boats, carts, and cattle, as they could not trust entirely to such as could be hired. Before they incurred so heavy an expense, it became necessary that they should secure a supply of timber likely to repay them, and support a large establishment. The plan adopted was to take leases of whole forests, which it was hoped would secure the supply they wanted, and prevent disputes. The former view I believe has been accomplished, but the latter has completely failed. The gentlemen thus renting the forests, have of course secured for themselves such timber as they wanted; but they have allowed the native merchants to cut the other kinds, paying the usual duties, as I have above mentioned. Some of the native merchants complain, that in certain circumstances they have suffered inconvenience, and even loss, from this kind of monopoly introduced by the Europeans; yet I do not think that the measure can be considered in any degree unfair, or that it would have been prudent in any one to have formed a large establishment, without having previously secured a supply: and it is owing entirely to the exertions of the Europeans that the ship

timber and large beams have been procured, the native traders never venturing on an outlay of money that would be necessary to bring out such trees. The profits I believe have been pretty considerable. The crooked timbers on an average do not cost more than a rupee at the place of embarkation, and the freight to Calcutta is probably about two and a half rupees, while the timber sells there for twelve rupees; but besides the above-mentioned expenses, the European is subject to an enormous establishment, which the native merchant in a great measure avoids, and his losses by bad debts are much heavier. The squared beams exported by Europeans are from 24 to 45 feet long, and from 6 to 7 hand breadths across. The crooked timbers are from 18 to 21 feet in length, and from 18 to 23 inches in diameter at the root.

Besides this timber, many small trees, partly Sakhuya, but partly also of various other kinds, are felled and exported to the Nawab's territories and the adjacent districts to the south and east, and are used as posts (Khamba) and beams (Dharna) in the huts and small houses of the natives. Some of this kind of timber is also imported from the parts of the Nawab Vazir's dominions that bound this district towards the north-west. The Sisau timbers are cut chiefly by native merchants, and sent to Patna. In the tables it is only valued at 200 rs.; but Mr. Fraser stated 3000 trees, which at Patna bring from 110 to 120 rs. a score, or 17250 rs. Much timber it must be observed, passes along the Ghaghra from the dominions of Gorkha, on the borders of the Company's district of Bareli, and part of this commerce is carried on by the merchants of Gorukhpoor; but, as it passes merely along the frontier, I shall take no further notice of it.

In the tables, boats are stated to be exported to the value of 2500 rs.; but this, there can be no doubt, is exceedingly underrated. I received information, the accuracy of which I have no reason to doubt, that from 200 to 400 boats were built every year by merchants at a distance, and then loaded and carried away to be employed in different places: 300 boats therefore may be placed to this account. They are from 100 to 2000 *mans* burthen, but by far the greater part carry from 300 to 500 *mans*: 400 *mans* may therefore be taken as the average. The cost of building may be taken at 70 rs. for the 100 *mans*, the value therefore of the whole may be about 84,000 rs., in place of 2500.

Elephants are imported from the dominions of Gorkha, and are sent chiefly to the west. Some, however, are caught in this district; but there are not perhaps more than sufficient to keep up the stock of such as are domesticated. Kine especially oxen, are a much more important article of commerce, almost the whole profit in cattle depending here on breeding. This commerce is, however, on the decline, the extension of

cultivation having prevented many cattle from being exported. They are sent every where to the south of this district, beyond the Ghaghra and Ganges. The buffaloes are mostly young males, sent to the dominions of Gorkha, for slaughter.

Almost the whole Ghiu is made from the milk of buffaloes. That imported, comes from the N.E. part of the Nawab's territory. The exports are to Benares, Patna, Ayodhya, and its vicinity. The goats are males, for sacrifice, sent to the dominions of Gorkha. The fish is dried, either in the sun or smoke, and is sent to the dominions of Nepal. The value is no doubt small, but probably far exceeds that in the table. Almost all the salt is imported from the west of India by the Bangjara merchants, who travel in caravans through the territories of the Nawab Vazir. The remainder is brought either from the last-mentioned country, or comes by water from beyond Allahabad. The quantity imported is probably much more considerable than that stated here, especially as some is probably smuggled into Saran, where sea salt alone can be legally imported. The small export avowed, is to the dominions usurped by the people of Gorkha, and situated on the plains adjacent to this district. The nitre, rated at 4000 rs. in the table, should, of late at least, have been entirely exported by the Company; but, according to the reports of the native agents employed, the actual quantity made is probably 3700 *mans*, of which not above 500 are used in the district, so that the remainder, at 3 r. a *man*, will produce 9600 rs. Of this, what has not been exported by the Company, has probaby been smuggled into Nepal.

The copper, copper-vessels, and copper-coin, all come from the dominions of Gorkha, being the produce of the mines of Palpa, Malebum, &c., and the imports probably exceed considerably what is stated in the tables. None of these articles are stated to be exported, but this I know to be erroneous, for some copper is sent to Merzapoor, and everywhere through the Benares district and Shahabad, a great proportion of the copper currency has been coined, or has come from Gorukhpoor, and is called by that name, while in this district the coin of Palpa, or Butaul, is now in general use. A great quantity of the old coin has therefore been gradually exporting, while new money is annually introduced to the value of about

45,000 rs. The vessels of brass and bell-metal are imported from Chhapra, Patna, and other towns in the east. Those exported are partly sent to Chhapra, but chiefly to Ayodhya and its vicinity. The iron comes mostly from Nepal, but a little from Merzapoor. The iron vessels come from Nepal. I suspect that they are much underrated in the tables. The tin, lead, and zinc, come from Merzapoor and Europe, although it is said that in the dominions of Gorkha there are mines of the two latter metals. The ornaments made of the base metals are imported from Ayodhya and Azemgar.

The exports, according to the tables, exceed the imports to an amount more than sufficient to answer the revenue remitted to government, which, from this part of the district, must be very trifling, as the civil and military establishments in this part must nearly take up its whole amount. Both imports and exports are probably diminished in the tables, and perhaps nearly in the same proportion, but the balance of trade in favour of this part of the district will be greater than stated just as I have mentioned to be the case in Shahabad. Much less, however, is spent here by travellers than in Shahabad, nor does this country receive so much in proportion from natives that are absent on service, while a very large sum must be annually carried away by the ploughmen, who come from other districts. There are also two heavy drains on this part of the district. Pilgrims carry away a good deal, and religious mendicants much more, especially the establishments at Ayodhya, which have here large possessions. The external commerce with Nepal might be, and has occasionally been, pretty considerable; but no dependance can be placed on a government so capricious, and so constantly engaged in the enlargement of its dominions, to which every other consideration is sacrificed. The imports from thence consist of copper, wrought, unwrought, and coined, of iron, rice, dry ginger, a sackcloth called bhangra, wax, a woollen cloth called tus, blankets, paper, elephants, borax, cinnaber, drugs of various kinds, as mentioned among the imports, Thibet cows' tails, and some timber, in all amounting to the value of about 200,000 rs. The exports from this are spices, sugar, cotton, and silk cloths, tobacco, buffaloes, goats, fish, a little salt, and the pulse called arahar; in all amounting to the value of about

100,000 rs. The balance of course is paid in money, although it probably falls short of the sum stated, for I suspect, that arms and nitre are smuggled into the country.

Persons by whom Commerce is conducted.—There are no great wholesale merchants who deal in grain, and the goods called Kerana, and most of the grain is purchased by the merchants of other districts, who partly build and load boats on the lower part of the Rapti, or bring boats from a distance to carry away their purchases; and partly attend the market at Nawabgunj. Both these purchase from petty dealers, who are of three kinds, Grihastha-Beparis, Baradladu-Beparis, and Lerhiya-Beparis. The Grihastha-Beparis, however, in some places are called Garla Mahajon, the name given in Shahabad to those who deal on a great scale. Here they are also occasionally called Bariha-Beparis. They trade exactly in the same manner with the Grihastha-Beparis of Shahabad. Their capitals were stated to be from 50 to 2000 rs., and they probably are not so rich as those in Shahabad, still, however, their stock is perhaps greater than was stated. The Baradladu, or Ladnahara-Beparis, like the Ladu Beparis of Shahabad, deal in all the articles called Garla and Kerana, as do also many of the Telis, or oilmen, who keep cattle for trade. These trading carriers are on the same footing as in Shahabad; but have smaller capitals, none being admitted to have more than 500 rs. besides his cattle.

The Lerhiya-Beparis are all farmers, who have a good stock of cattle, which they occasionally work in the cart, and by this means convey their goods to market. They deal in grain and fire wood, and besides their cattle and carts require a capital of 40 or 50 rupees. The Rakhi Mahajans of Bhagulpoor have capitals of from 20 to 2000 rupees; but two or three houses have 20,000. They deal in Garla, Kerana and cloth, The Kerana Mahajans deal mostly in cloth, brass and bell-metal vessels, iron and spices. I heard no estimate of their capitals.

The cloth merchants or Kapariyas import much more than is exported, but they do not retail, and are mostly strangers. Some of them are itinerants purchasing single pieces from the weavers, and selling by wholesale to shopkeepers or merchants. These export some to Nepal. They have from 100 to 1000 rupees capital. The timber merchants are the

greatest in this district. Two of them are Europeans, and deal to above 20,000 rupees a year each. The natives according to their own account, deal from 500 to 5000 rupees each, but this is much underrated, as the whole amount of their exports exceed 10,000 rupees, and they are only 20 in number. The merchants who deal in firewood, or in firewood and charcoal, might have been considered as a part of the Lerhiya-Beparis, as they deal exactly in the same manner, and have similar capitals. The strangers, who build boats and load them, and also send boats for cargoes, trade largely, exporting most of the grain that is sent from the eastern side of the district, and many of the drugs. I have already mentioned, that the boats built may annually on an average amount to 300, carrying in all about 120,000 *mans*. The boats, that come here for a load, are comparatively small in number, and were stated at about 70 or 80 of about a similar burthen. The grain and other commodities from the western side of the district are chiefly carried by the petty dealers, and sold by wholesale, to the merchants of Ayodhya or Fyzabad, on the banks of the Ghaghra.

The Bangjara merchants import almost the whole salt, and carry away turmeric and dry ginger, which they procure from Saran and Nepal, with a little grain from the northern parts of this district. They are persons of all castes, and of both the Muhammedan and Hindu religion, who have many cattle, with which they wander about in camps or caravans, purchasing in one place, and selling in another. They are secretly armed for their defence, and are alleged to plunder, when ever they can do so with impunity. In Indian armies many are employed for bringing supplies, an employment of which they are peculiarly desirous; as by means of the forces, for whom they act, they very often succeed in procuring the supplies without payment. Men, women, and children follow their cattle, and undergo great hardships, nor can any estimate be formed of the capital, which they possess. Until the British government they had constant wars in this district, and several of the Rajas have fallen by their hands; but now they are perfectly quiet, and allege, that the disputes, which arose, proceeded entirely from the rapacity of the chiefs who wished to levy from them more than the customary duties.

These are all the persons who live entirely by wholesale;

but many shopkeepers who retail import their commodities, selling without distinction whatever quantity may be required. I now proceed to treat of those who retail.

As in Shahabad, the persons who retail grain prepared for the cook, are called Baniyas and Khichri Furosh; but they restrict their dealings to eatables more than in Shahabad, although in general they sell tobacco prepared for the pipe, and some retail cotton. Their capitals are from 4 to 1000 rs. Those whose capitals exceed 400 rs. deal also by wholesale, purchasing considerable quantities, and selling the commodities in small lots to people of the same trade, who are poor. In some places these poor Baniyas are called Parchuniyas, but the name is also given to all other petty retailers. All the Buzaz retail cloth in single pieces, but some export a little, and many import on their own account. Their capitals are stated at from 25 to 2000 rs.

The men, who both retail cloth and change money in this district, are said to have capitals of from 50 to 10,000 rs.; but some of the rich ones lend out part of their capital, and only employ a part in trade. All the Pasaris or druggists sell by retail. They have from 4 rs. to 1000 except one man at Gorukhpoor, who has 30,000 rs., and deals extensively in black pepper and drugs from Nepal; but still has a shop for retailing. Besides drugs the Pasaris often sell ghiu, sugar, betle nut, turmeric, ginger, capsicum, oil, and paper.

The cotton merchants, who are richest, generally import on their own account, although some of them purchase cargoes imported by strangers, and they supply the dealers, who are poorer; but all retail. They are alleged to have capitals of from 50 to 2000 rs., but this is probably underrated, as the trade on the whole must be considerable. The Kungjras chiefly retail vegetables and fruit: a few sell also fish. Their capitals in country places are from ½ to 10 rs.; but in Gorukhpoor some have 200 rs. In this district there are a good many Khattiks, but only some of them sell hot seasoning: all sell vegetables, except those of Kesiya, who retail fire-wood. Their capitals are from ½ to 10 rs.

The Nuniha-Beparis, who retail salt, have capitals of from 20 to 200 rs. At the town of Gorukhpoor is a man who purchases old houses, pulls them down, and sells the bricks. He also contracts for making bricks, and employs the work-

men. His capital is trifling, as he never makes bricks without being paid in advance. The Dahariyas are persons (Brahmans, Rajputs and Ahir) who purchase young cattle in this district, and export them to the south, where they retail them to the farmers, as has been mentioned in the account of Shahabad. Those residing in this district have large herds of breeding cows, besides which they lay out in purchases from 100 to 1000 rs. Almost an equal number of strangers come from other districts to purchase cattle; but I did not learn the amount of their dealings. One man purchases elephants, generally from the Raja of Gorkha, and sends them chiefly to Lakhnau for sale. He deals annually in this article to the value of about 8000 rs.; but he deals also to a large extent in copper coin, and drugs, being a wealthy man. Pedlars in this district are called Bhauriyas, and besides the suspicious article of brass vessels, in which they deal in Shahabad, they sell tobacco, sugar, extract of sugarcane, spices, red lead, and salt. They carry their own goods, and sell from door to door. Their capitals are from 1 to 25 rs. The artificers, who retail their wares in the streets or in shops, are as follows. All the persons of these trades, however, do not retail.

Bari; Sinduriyas; Lakharas; Churiharas; Malis; Inkmakers; Atushbaz; Chamars; Sowarwala; Naychahbund; Tambaku Furosh; Distillers; Pasi; Teli; Dahiyars; Kalwai; Bharbhaj; Daldara; Nanwai; Bukur Kusab; Carpenters; Blacksmiths; Kaseras; Tamberas; Randhaluyas; Potters; and Dhuniyas.

There are here none of the Amdeh-walehs, such as are found in Bengal, and the Barad Sadu Beparis exactly resemble the Sadu Beparis of Shahabad, and on this account have been placed among the wholesale dealers. There are no Dululs, or brokers. The only proper bankers (Kothiwals), reside at Gorukhpoor. One of them, Kanaiya Lal, is the collector's treasurer. He has agents at Calcutta, Benares, and Patna, on whom he will draw; but he is not in the habit of discounting. Although he has regular agents at only the three above mentioned cities, he can draw on Moorshedabad, Lakhnau, and Fyzabad. It is supposed that he has 5000 rs. in circulation. Hari Nayaran also resides, but occasionally goes to Calcutta. His grandfather was very rich; but his son, having had the audacity to lie with a Mogul woman, was very severely

treated by Sujauddoulah. The grandson still, however, has agents at Calcutta, Patna, and Benares, and it is said has 30,000 rs. in circulation. Ram Golam Sahu, of Lakhnau, has an agent at Gorukhpoor, who grants bills on Lakhnau, Fyzabad, and Benares. His capital in circulation here is said to be 10,000 rs. The above mentioned capitals are the amount employed in this district. Each has more employed in other places. Their chief employment is as agents for the Zemindars. They import some fine cloth.

In this district no persons are called Aratiyas, but the people called here Mahajans, Sahu, and Bahariyas, live by lending money. One or two men, who are so called, were said to have only 50 rs. capital; but this is highly improbable. Three men are said to have each 100,000 rs., and several have from 16,000 to 50,000; but the greater part are stated to have from 400 to 10,000. They lend chiefly to farmers, to enable them to pay their rent, and to landlords, to enable them to pay the land-tax; but they also deal in cloth, and the metals. Some of them complain much of the change of government; for under the Nawab's administration, they were allowed to seize their debtors, and enforce payment by the lash; but at present, their debtors hold them in contempt, and dispute payments by the tedious processes of the law. The former custom, however agreeable to the merchant, it would be needless to reprobate; but, without a reasonable means of recovering debts, all confidence must be lost, and great difficulties in money transactions of every kind will arise; for the people here are not much disposed to pay their debts on principles of honesty. For instance, an unfortunate merchant told me, that some years ago he came to this district from the Nawab's territory with 100,000 rs. thinking that it would be safer here. He lent it out on mortgage to different owners of land, making it payable some years hence; but as the debtors neither will pay him interest, nor discharge their arrears to government, their estates will be sold before his debt becomes due, and he will probably lose the whole. The Surrafs here are on the same footing as in Behar. None have less than 10 rupees nor more than 1000; but the bankers (Kothiwals) exchange large sums, when such are wanted. I have already mentioned that several people who retail cloth, act also as money changers.

Weekly Markets.—The weekly markets (Hats, or Pethiyas,) and (Gunjs) marts for exportation, are very nearly on the same footing as in Shahabad, only that several of the latter in this district are of considerable importance. The two terms here also are employed in a very arbitrary manner. The trades in towns and several markets, are under the authority of leading men called usually Chaudhuris. The European traveller, and even residents, can procure scarcely any thing except through these people; nor at Gorukhpoor will they supply any one without an order from the chief native officer of police (Kotwal). At that town the office of Chauduri for the money changers, retailers of cloth, &c. is hereditary, and is said to be worth 10 r. a month. The others, Chaudhuris are chosen by a Pangchayit, or assembly of the trade, or appointed by the collector, that is, probably by some of his understrappers, who take the authority upon themselves. Some of these Chaudhuris have no avowed emolument; but others have dues established by long custom; for instance, the carpenter has from 2 to 4 anas on each marriage in his trade, the sawyer has two anas on each saw, and the Gullah has a handful of grain from each person who imports that commodity on market days. Some people are now beginning to dispute the payment of these dues, and I doubt much if ever the office of Chaudhuris is applied to any useful purpose, except where the Zemindars collect duties, which in many parts of this district they still do. The duty of the Chaudhuri, however, requires that he should detect false weights, and settle disputes on market days; and I have already had occasion to state, that much advantage would result from having an incorporated magistracy in each town. Perhaps the Chaudhuris are the remains of such which may have existed in Hindu times; but their power is now so limited, that it is chiefly directed to encourage impositions on strangers.

Coins, Weights, and Measures.—Bank notes are not at all in currency, and pay one per cent. discount, even when they can be exchanged, and this can only be effected at Gorukhpoor, and there not without difficulty, although they are a legal tender for revenue, and save all the cavil usually made in paying silver. The treasurer of the collector, being a banker, and great money changer, naturally sets his face against the introduction of this kind of money, which does not

suit his purpose, although the Company gains 4½ per cent. by taking the bank note, as for each sicca rupee in the note the collector only receives it at the rate of one Benares rupee. For what reason I do not know, the commissioners of revenue have ordered the collector not to give cash for bank notes, even at the advantageous rate at which they receive the note in payment of revenue; yet by taking the note they would save the expense of remittance; and so sensible is government of this advantage, that the treasury of Calcutta receives cash, and for every hundred sicca rupees gives orders on the Gorukhpoor treasury for 104½ Lakhnau rupees, equal in value to those of Benares. There is no gold at present in currency, and gold coins nominally valued at 16 rs. usually will exchange for from 16 $\frac{6}{16}$ rs. to 16$\frac{8}{16}$.

The collector receives Lakhnau and Benares rupees as of the same value, and in some markets, where the Benares are not common, they are considered as being so; but in others, where Lakhnau rupees are not common, they pay a trifling discount. All along the eastern part of the district, the Benares rupee is the most common, while in the west the Lakhnau coinage prevails. The Calcutta, or Furrokhabad Kaldars are seldom seen, and even the former is considered as of less value than the coin of Benares. Old Moorshedabad money called here Puravi, and some old coinages from the west, called Rekabis, are pretty common in some markets, and sell at a great discount, as do also a few of the old Patna coinage called Sunat. At Gorukhpoor, accounts are usually kept in Muhammedshahi rupees, although the coin is now very seldom seen. In Pali and Nichlaul, a few Nepalese rupees are current, although there is reason to think, from the statements of exports and imports which I received, that cash is annually sent to that country as a balance of trade.

The coinage of copper, since the English government, has been stopt, and a great deal of the money has been exported, so that in the town of Gorukhpoor it was with much trouble that I could procure 200 paysas, in order to estimate the average weight. In its place has been introduced a coinage equally rude, made in Nepal, but called Butauli, because it comes through that town. It is a trifle lighter than the old Gorukhpoor coinage, and 64 may be considered as the average number given for a Benares rupee; but the exchange

varies daily. In remote parts of the district, more of the original coinage remains. Cowries are on the same footing as in Shahabad. The weights vary in every town, both in the number of Paysas equal to each ser, and in the number of sers contained in each *man*, and in most towns there is a heavy (Paka) and light (Kangcha) ser, which occasions an enormous confusion. All the weights are rude stones, but in general they have occasionally been examined and sealed by the Kazis, and in some places the Zemindars have lately assumed the inspection. The magistrates seem to have given themselves very little trouble about this important point. Many indeed allege, that the orders issued to the Kazis have generally turned out a mere pretext, to give these officers a right to exact certain fees from all the people who use weights. At Gorukhpoor and some other places, however, none but sealed weights are allowed; and, if less precaution is used elsewhere, it is probably owing to the magistrates being unable to check the neglect by personal inspection. The scales are on the defective plan usual in this presidency.

The farmers in country markets usually sell grain by measure. The measures are made of wood, and are usually sealed, when that precaution is used with the weights. The most common is the sei, which contains from 1 to 1½ ser of some one grain, according to the custom of the market. The measures are very wide in proportion to their capacity, and are always heaped, which leaves great room for fraud. Sixteen seis are called a mani, and 16 manis make 1 don; but the sei is the only measure in use. The liquid measures are like those of Shahabad. In many places there are professed weighers, called Baya, and Baniya; but the latter term implies also the most common kind of shopkeeper, and also traders in general. Their establishment is not so regular as in Behar or Shahabad.

I am not certain whether or not there is a standard for the land measure in the collector's office; but if there is, no attention has been paid to it in practice, and even in the measurements made by order of the collectors, I am assured, that the only standards used were the different Kazis' arms, which leaves great room for fraud. The bigah everywhere used in the public accounts contains 100 cubits square. All persons measuring cloth know how to apply their arm, so as to measure a cubit of 18 inches with wonderful exactness; but the

Kazis have contrived to produce cubits not only very different from this standard, but from each other. The bigahs used by the landlords differ much from the Company's standard, and from each other; and on many free estates bigahs of an uncommon size have been introduced among the tenants, with a view no doubt of securing a great extent, although I believe, that they are considered by government as entitled only to bigahs of the Company's standard. In some places a measure called Kura is in use, and contains 10 bigahs. A rope is usually employed in land measuring, and the customs respecting the manner in which it is applied, differ as in the districts already surveyed.

Weavers use a yard or Guz, but these vary very much in length, and are all very rudely constructed, so that most people judge of the actual size of the cloth by measuring it with their arm.

Conveyance of goods.—The rivers of this district would admit of water carriage, being much more used, than it is at present. Water carriage is necessarily employed for timber, but by far the greater part of other commodities is sent by land carriage. The reason of this is, that most of the superfluous grain is required for Fyzabad; and, if it were sent down the Rapti, the boats would be obliged to ascend the Ghaghra, a very rapid and tedious navigation. A similar objection, in a stronger degree, prevents the grain of the NE. parts of the districts from being sent to Gorukhpoor by water. The only grain therefore sent by water goes from the banks of the Ghaghra, and of the lower part of the Rapti. Should the whole country however, be brought into cultivation, and much grain be exported, even the smaller rivers would afford easy means of sending it to the towns of Behar and Bengal. In the rainy season they are almost all navigable, and as in Dinajpoor and other neighbouring districts, granaries would be everywhere erected, and in these the grain would be collected, until the rain had swollen the rivers. The boats used in this district for the exportation of grain, are chiefly the Dhamas built here. Except in two large timber heads, projecting from the fore-end of the boat, they differ in nothing remarkable from the Patela of Patna.

The Malnas or Kachhilas used chiefly in the timber trade,

and described in the account of the manufactures, are used for forming floats, which descend the rivers to Patna and Calcutta. The logs for each float are formed into two equal parts, one of which is suspended from each end of two spars, that are lashed across the boat, one near its head, and the other near its stern. From the forests near Gorukhpoor the logs of an ordinary size, which cost 1 r. at the river side, pay a freight of 2¼ rs. to Calcutta, and of 14 anas to Patna. The boatman contracts for this sum, and defrays all expenses. When timber is sent to Benares, as sometimes happens, these floats cannot be used in ascending the Ganges, and the logs must be put in boats of a large size, suited to convey them without their being in the water. A boat of 1,000 *mans* carries from 20 to 30 logs, which usually pay 2 rs. each for freight.

Of late years the merchants not only of this district, but everywhere that I have observed on the Ganges and its branches, have suffered very heavy losses from the carelessness and dissipation of the boatmen, who have become totally unmanageable. They have discovered the very great difficulty, if not impossibility, of their employers obtaining legal redress against people who have nothing, who are paid in advance, and who can in general escape from justice by moving from place to place with the first boat that sails. There is great reason to suspect, that the owners of the boat, or at least the Majhi, who acts for them in the command, connive at the tricks of the men, and taking the full hire allow a part of the crew to desert, giving them a trifle, and keeping the remainder to themselves. The owners of the boats are also totally careless about keeping the goods and the composure with which I have seen the boatmen sitting, while the merchant was tearing his hair, and his property going to ruin was truly astonishing. I would propose as a remedy for this evil, that the European custom-masters should have special authority, and be required to attend and decide in a summary manner, all complaints of freighters against boat-owners, and of boatmen against freighters; for no doubt there are abuses on this side also, neglects on the part of the boatmen, where no redress is procurable, occasioning a violence that is often carried too far.

Almost the only good ferry-boats in the district are those on the upper part of the Ghaghra, and they all belong to the dominions of the Nawab Vazir. On the Rapti at Gorukhpoor there is one very good boat, and below the town, and on some parts of the Ghaghra are a few of a worse description; but in every other part there are only wretched canoes. Floats, however, are made by joining two or three of these, when any European is passing; but such precautions are not used with common passengers. The same kind of canoes, more rude than any thing of the kind that I have seen, are the only boats used by fishermen. The ferry at Gorukhpoor is hereditary property, and its profits enable the owner to keep a Sadabrata; but in general the ferrymen are appointed by the Zemindar, and pay him more or less for the appointment.

A religious mendicant at Gorukhpoor has built some very fine wooden bridges on the road east from that town. They are works that do him great credit, and support the weight of loaded elephants, a very trying carriage. In some places the ferrymen have built temporary wooden bridges, that last during the fair season, and are of vast use, where the fords are bad for loaded cattle. They are paid by voluntary donations given by travellers; but it would be of great use to encourage people to erect such bridges in many more places; by giving them a legal right to collect certain dues; always provided, that no petty officer of government of any sort attends to enforce the collection.

There are a good many roads practicable for carts in the dry season, and some of them are highly useful; but I suspect, that others have been constructed merely for the convenience of gentlemen going on shooting parties. The landholders say, that they have made, and kept the whole in repair, each man doing what was necessary on his own ground, when he was ordered; nor do they complain of any hardship. The common good resulting from most of them is so evident to the meanest capacity, that, where jobs are avoided, no man scruples to perform the labour. The landlords of course did nothing but order their tenants to work. If such has been the case in a district so thinly inhabited, and where the proprietors have of course a great extent of road in proportion to their means, there is no doubt but that

the same plan might be very generally pursued. What is wanted, is that the people should only be required to make roads, which are useful to themselves, and that all should be required to work equally, so that the friends or corrupt favourites of low overseers should not be exempted, and all the burthen thrown on the friendless. The matter at present is left entirely to the judge, who from the nature of his office can seldom know whether the road is necessary or not, and still less whether or not it is in repair. Some strong instances of the inconvenience arising from these circumstances may be seen in this district. A judge has ordered a road to be made, and several landlords have completed their parts, while others, who were tardy, had scarcely commenced, when either a new judge came, or a native officer falsely reported the road finished, and the whole work has been lost, the fragment of a road being totally useless. The duty, therefore, should be vested in the collector, who should be held bound to prosecute the people of every Mauza, who kept the roads leading through it in a state worse than that required by law. I have already said, that the roads necessary, are first such as lead from the offices of police to the capital, and to each other, and secondly those which lead from one market town to those in the vicinity. I have also stated, that these roads need not be adapted to enable a European to drive his carriage with the velocity usual in England: what is required, is to allow the native trader to bring his goods to market during the fair season in carts, and during the rainy season, if possible, on oxen; and at all times to travel with safety on foot or horseback to the stations of the officers of government, who may require his presence. The duty of the collector would be to see, that all necessary roads should be kept up, so far as could be done without oppression, and he should be severely responsible for any unnecessary calls made on the people. Along with the roads, ferries and bridges should be placed entirely under his charge. The former, under proper regulation, might be not only rendered tolerably safe, but might produce a revenue, on which Zemindars, Ghat Majhis, and other persons have somehow or other seized, without paying any sort of attention to the public accommodation.

Wheel carriages are a good deal used for the conveyance

of goods, and would become general did the roads admit of them. The cart (Lerhi) of this country resembles entirely in structure that of Mysore, which has been described in my account of that country. It is not quite so rude, the wheels having spokes, and being of course much lighter. They may be occasionally hired, but seldom without some reluctance on the part of the owners. A few ponies are employed for conveying goods. The asses belong entirely to washermen. By far the most common conveyance for goods consists of cattle, that carry back loads. There are a few buffaloes, and many oxen, which are very good cattle. In many parts they cannot be procured for hire without the interposition of the police. The hire is from 2 to 2½ anas a day. Porters are only used to carry the baggage of travellers, and, owing to the small proportion of the low tribes, are often procured with great difficulty.

The Sadabratas in the district, where all strangers, who apply, may receive a day's entertainment, are as follow: four at Gorukhpoor, two at Bhewapar, one at Lalgunj, and one at Magahar. As usual, none commonly apply but religious mendicants; so that these Sadabratas in fact are highly pernicious, as encouraging this most destructive vermin; and being very seldom of any use to such as ought to travel, although no doubt they sometimes are a succour to travellers in distress. There are a very few inns. They are exactly on the usual footing. In some places, but not in all, the Baniyas admit strangers for hire as in Behar.

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