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THE

HISTORY, ANTIQUITIES, TOPOGRAPHY AND STATISTICS OF EASTERN INDIA

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HINDOOS OF HIGH RANK _ IN COMMON WINTER DRESS.

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 V

RANGPUR AND ASSAM

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INTRODUCTION.

THE official survey of the richest and most populous districts of British India is now before the public, and a document of more value—politically, socially and commercially, has rarely, if ever, been submitted to the attention of a reflecting community. The circumstances under which this singular survey originated, and the orders for carrying it into execution are detailed in the first volume. That volume when printed was submitted to the Court of Directors of the East India Company. The Court ordered a number of copies to be transmitted to India, as it conceived "the information collected by Dr. Buchanan to be extremely valuable; and that the opportunity of perusing it would be highly advantageous to our servants in India, especially to those occupied in the collection of the revenue." In addition to this high testimony to the value of the work, the following portion of the Despatch containing the foregoing extract may be submitted for perusal.

"PUBLIC DEPARTMENT.—No. (April) 1838.—*Our Governor-General of India in Council.*—1. In 1807, a Survey of the Provinces, subject to the Presidency of Bengal, was commenced with our sanction and under the orders of the Governor-General in Council, by Dr. Francis Buchanan. The points embraced in the enquiry were numerous and important. Dr. Buchanan was directed to collect information upon the general topography of each district; the condition of the inhabitants, their religious customs, the natural productions of the country, fisheries, forests, mines and quarries; the state of agriculture; the condition of landed property and tenures; the progress made in the arts and in manufactures; the operations of commerce, and every particular that can be regarded, as forming an element, in the prosperity or depression of the people. The Survey was pursued during seven years, and in 1816, the results were transmitted home.

" 2. We have recently permitted Mr. Montgomery Martin to inspect the manuscripts, with a view to selection from them for publication."

With a due sense of the importance of the trust reposed in me, and with a desire that a survey, which had cost upwards of £30,000—(which was creditable to the munificence of the Government which had ordered it,) should be accurately investigated, neither labour nor expense was spared to exhibit Dr. Buchanan's meritorious exertions in the fullest point of view. Unfortunately, owing to the period which has elapsed since the completion of the survey a great mass of matter was found to be irrelevant to the present position of affairs in the East. I therefore deemed it advisable to confine my views to an examination of the geography and physical aspect of the country; to its traditional or recorded history; to the monuments or relics of antiquity; but above all to the physical and moral condition of the people amounting (according to the survey estimates) to nearly 16,000,000, and to the resources of the soil which they till; the manufactures which they carry on; and to the products and profits of agricultural and commercial industry. That a survey containing such materials, offering so vivid a description of the social aspect of millions of our fellow subjects, and corroborating every useful fact by minute statistics, should have remained so long in obscurity is indeed to be deplored, and can only be accounted for by supposing that it was deemed impolitic to publish to the world so painful a picture of human poverty, debasement and wretchedness. To see this picture in all its hideous deformity, it would be necessary to employ diligently as many months as I have spent in examining the voluminous official records laid before me; but enough is presented in the three volumes now printed, to make any man of ordinary feelings start with repulsiveness from the disgusting task of contemplating misery, ignorance and superstition, in all their degraded forms; while the most sanguine philanthropist may have his noblest energies chilled at the difficult and uncheered labours which await on his exertions.

To offer an analysis of the facts contained in these three volumes would be a difficult task, and it would fail to convey an accurate impression as to the reality of the case; the whole work should be read and pondered on; the very mi-

nutiæ of detail conveys to a thinking mind a clearer view of what the condition of people so situated must be, than any other mode of description; while those who are in the habit of contemplating the progress of society, and whose mental faculties are sufficiently comprehensive to examine all the elements of social wealth and happiness, will philosophically scrutinize the materials on which alone sound and just opinions can be based. I do not hesitate to declare, that the object I have in view in rescuing these manuscripts from oblivion, is an endeavour to arouse in some measure, the people of England to some sense of feeling for the condition of the myriads of their fellow subjects now pining and perishing of famine, disease, and all the slow but sure concomitants attendant on long continued want and slavery. England is considered the abode of a Christian people, enlightened far above their Continental neighbours, and blessed with all the advantages of advanced civilization. But how has England treated British India, which is as much a part and parcel of the Empire as Scotland or Ireland? A dominion which the dream of the wildest enthusiast could scarcely be expected to have realized, has most mysteriously been subjected to her sway; an *hundred million* of human beings of various creeds, colours and races own her sceptre; and every product of earth, sea and air which can minister to the wants, comforts and luxuries of man are tendered in lavish profusion. Yet an insignificant island in the Caribbean seas, excites more of our attention than an empire which would have quenched the ambition of Alexander, whose armies rival those of Rome in her palmiest days; and whose commerce would have satiated Tyre or Carthage.

The neglect of duty is a crime. Is it reasonable to suppose, that the retributive justice which overtakes an offending human being is confined to an individual? Do not the pages of all history sacred and profane indicate, that retribution has sooner or later overtaken a nation, who not only despises the blessings conferred by an Almighty Providence, but perverts them to selfish purposes, and thus extends the circle of sin and woe throughout the earth? Had France—had any other European power been so long in the possession of India as Great Britain, how different would its condition have been; how thoroughly would

its wants have been known; what efforts would not have been made for their relief? Let us examine a few of these official statements;—statements be it remembered not made by interested persons for private purposes, but statements made by the intelligent, and far from morbidly humane officer appointed by the Directing Government in England, and the Supreme Government of India, to examine and report for their information. First, as to the appearance of the country.

Patna—'Although one of the chief cities in British India (it is nine miles long) has out of 52,000 houses, 22,188 mud walled huts covered with tiles and about 20,000 similar wretched tenements covered with grass, vol. I, p. 37. Paving, cleaning and lighting are totally out of the question. p. 36. It is difficult to imagine a more disgusting place. p. 36.

Division under Thannah Phatuka.—'Houses in this district built of mud, and the houses closely huddled together.' p. 43.

Nowlutpoor—'is a fine rice country. There is only one brick house and 60 mud-walled houses of two stories, 15 covered with tiles and 45 with thatch.' p. 45.

Sahebgunj Gaya—'Is a beautiful country, but the wretched sub-division of property has banished every elegance, without introducing neatness and comfort. There are about 500 of the round hovels like bee hives.' p. 47.

Gaya.—'A near approach to this town fills with disgust. The streets are narrow, crooked, dirty and uneven.' p. 49.

Patna District.—'The small number of houses that are built of rough stones with clay mortar, where such materials are so abundant, is a clear proof of extreme poverty. In most countries so situated the meanest hut would be built in this manner, p. 168. The huts here are far from neat, and although dark and close, have seldom more than one small aperture for a door. Wooden doors and glass windows are far beyond their reach.' p. 117.

Kotwali of Bhagulpoor.—'The soil in many parts 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.' vol II. p. 26.

'The town of Bhagulpoor although reckoned to extend two miles in length, and from one mile to half a mile in width, is a very poor place. p. 27.

Ratnagunj.—'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.' p. 33.

Amarpoor, 'containing about 200 houses, is the only place in the division that can be called a town.' p. 335.

Gogri.—'In this vast extent are only two wretched houses of brick, one of them ruinous.' p. 35.

Kumurgunj.—'The villages are not concealed by plantations, so that the wretchedness of the huts is fully displayed.' p. 36.

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 Kiyual, 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. 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.' p. 49.

Mullepoor.—'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. p. 50.

'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. p. 51.

'There is no public work that is any sort of ornament.' p. 51.

Tarapoor.—'The houses 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 sorry place. Among the forest of the district of Janggaltari, the houses make a still worse appearance than in the open country. There is no public building of the least note.' p. 55.

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. p. 59.

'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.' p. 60.

Fayezullahgunj.—'Is a jurisdiction of a 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. p. 63.

'The natives have erected no dwellings 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.'

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 cultivated, but it is almost totally neglected, and I have no where seen such a wretched jurisdiction. There is no dwelling of brick.' p. 65.

Rajmahal—'Is extremely fertile, and the whole district might be made most beautiful, as the hills of the mountaineers are every where in full view to diversify the scene, and the lakes add a beauty, which is uncommon in India. There are 220 buildings of brick remaining but they are in general so slovenly, as to impress the mind with 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 seem fast hastening to ruin.' p. 67.

Lakarderwani.—'This country is naturally beautiful, as it consists of very rich lands, finely interspersed with detached rocky hills, that are covered with wood. The country however has been miserably neglected, and is overrun with forests, and the houses are very mean.' p. 81.

District of Goruckpoor.—'The extent of barren land absolutely unfit for cultivation is small; there are few or no ravines and hills only occupy 16 square miles. p. 292.

'In the places where fallowing is best understood, it produces from 8 to 10 years, after a fallow of 2 years, and for the first three gives annually two crops. There is a great deal of rich vegetable mould, which is very retentive of moisture, so as to produce some verdure in the worst seasons, and to yield crops of wheat and barley without irrigation. p. 293.

'Goruckpoor although near a large marsh, and surrounded by woods, is one of the most healthy stations we possess and the sepoys on duty have no where been more exempt from sickness. p. 323.

'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, much to be regretted, that the operations of our system of finance and law have done more in 12 years to impoverish and degrade the native chiefs, who succeeded the impure tribes than the whole course of the Mahommedan government. p. 345.

Division under the Kotwali of Goruckhpoor.—'The buildings here are very mean, and the streets in general are crooked, dirty and filled with impediments.' p. 346.

Munsurgunj.—'This jurisdiction contains above 800 square miles. In the whole of this extensive division, no habitation has walls of a better material than clay, and only 10 have two stories. These are covered with tiles as are 50 huts; all the others are thatched, and some of them with stubble; 14-16ths of the huts have mud walls, and 2-16ths have walls made of hurdles, the place where the people cook being plastered with clay.' p. 351.

Parraona.—'There are 75 mud-walled houses of two stories, of which five are covered with tiles, and 70 are thatched. Of the huts 6-16ths 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; 10-16ths differ from those last mentioned, in having their walls made of hurdles, the place for cooking being plastered with clay on the inside.' p. 354.

Kesiya.—'There is no house of two stories, nor is any built of bricks; 8-16ths of the huts have mud walls, and 15 of them are covered with tiles. The remainder are 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.' p. 357.

Belaoa.—'No house is built of brick, nor contains two stories and only five of the huts are tiled. The roofs are thatched. 3-4ths of the huts have mud-walls; those of the remainder are made of hurdles.' p. 358.

'*Selempoor Majholi* is a very beautiful country with numerous plantations. 30 houses with mud walls have two stories, of these 10 are covered with tiles, and 20 with thatch. All the huts have mud walls, and 250 of them are tiled; the others are thatched.' p. 361.

Chauki Bhugulpoor.—'This division is also 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 have mud walls and thatched roofs. p. 363.

Barahalgunj.—'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 5 parts those of hurdles, and all these are thatched with grass.' p. 368.

Gajpoor.—'There are 50 mud walled 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 15-16ths have mud walls, 1-16th walls of hurdles.' p. 368.

Bhewapur.—'There is here 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, 12-16ths have mud walls, in the remainder hurdles are used.' p. 374.

Gnaula.—'This division is 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.' p. 374.

Gopalpoor—'Contains about 150 houses, two of them of brick and several of them tiled.' p. 375.

Vazirgunj—'Is very fertile and beautiful. With the exception of the hunting seat of the Nawab Vazir, 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 1-32nd, part has mud walls and tiled roof: all the others are thatched but 30-32nds have mud walls and 1-32nd have walls of hurdles. The thatch as usual in this district is grass.' p. 379.

Nawabgunj.—'This division is entirely confined to the town of Nawabgunj, which according to the officers of police contains 1059 houses. This 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.' p. 382.

Manikapoor—'Is well cultivated and would be very beautiful, were not the houses uncommonly wretched. There are 35 houses of two stories with mud walls; 10 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.' p. 382 and 383.

Salgunj—'Though exempt from floods, contains many long, narrow, and shallow pieces of water, highly favourable for agriculture. There is no house of brick except some thatched huts in a village near the old ruin of Katkas, which affords abundance of the material; 26 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; 31-32nd parts have mud walls and 1-32nd part walls of hurdles.' p. 385.

Dumuriyagunj.—'This country is beautiful, and more cultivated than is usual in the northern parts of the district. There is no house of brick, but 225 are of two stories with mud walls, and 1-32nd part is thatched with rice straw, while the remainder are thatched with grass.' p. 387.

Balti.—'This country is beautiful, but loaded with useless plantations, and a large proportion of it is waste. There are 110 houses of 2 stories,

of which 10 are tiled and 100 thatched. All the huts have mud walls, 10 are tiled, the remainder thatched with grass.' p. 390.

Magahar.—'The land here is beautiful but very poorly cultivated. The Kazi has two houses partly of brick. 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 are thatched with grass, and 31-32nd parts have mud walls, and 1-32nd part walls of hurdles.' p. 392.

Bakhira.—'This division, exclusive of the woods, is tolerably well cultivated. There is no house of brick; 6 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, and the others with grass. p. 394.

Bangoi.—'There are said to be 87 marshy lakes in this division, and although they might be of the greatest advantage to agriculture, they are overwhelmed with weeds and are disagreeable objects to view. The remainder of the country is planted to superfluity, but very poorly cultivated.

'The Raja's present abode consists of several mud walled quadrangular towers of two stories, and covered with roofs somewhat after the Italian shape. It is surrounded by mud buildings for the Raja's attendants, some of them two stories high. There are in all 200 mud walled houses of two stories all thatched with grass.' p. 396.

Lotan.—'This district is very poorly cultivated. No house is built of brick or tiled, but there are 10 mud-walled houses of two stories. Of the huts 15 parts have walls of mud, but these are always plastered with clay on one side, and sometimes on both. All the thatch is grass.' p. 400.

'Nichlaul or Nichlawali—'Is a very sorry place although it contains 200 huts. There are 2 houses of brick belonging to the Kanungoe, and eight houses with mud walls have two stories; three 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.' p. 403.

Rani Songkol.—'In this division a few houses have mud walls, and perhaps one-eighth of the whole huts are plastered neatly with clay. The remainder are mere hovels, with mud walls, made of straw or grass hurdles.' p. 631.

'At Pirgunj and Hemtabad the huts are principally constructed of straw and hurdles.' p. 632.

Maldeh.—'The ruinous houses which are overgrown with weeds, and shelter dirt of every kind, together with the narrowness and irregularity of the street, give *Maldeh* an uncommonly miserable appearance.' p. 657.

Birgunj.—'In the whole division there is no dwelling house of brick, and very few have mud walls. There is no place that can be properly called a town, the two largest places do not contain 100 houses.' p. 628, 629, 630.

Thakurgram—'Is the largest division in this district, and contains about 400 square miles. About 150 miles of this land is very rich. The most extraordinary thing in this division are some artificial caves, built of brick, round the roots of two large trees, and covered with earth. In these wretched hovels reside a number of persons (Vaishnovs) of both sexes, who are dedicated to God, and receive a daily subsistence from the Raja. These caves are about 6 feet long and 3 wide and high, and no light or air enters, but at the end the most remote from the tree.'

Dinajpoor—'Embraces an extent of 5374 square British miles.' p. 583.

'It is much to be lamented that the cultivation of these lands could not be further extended; for the soil although in some places covered by beds of sand is remarkably rich, while in its present state the value of its pro-

duce is very small, being chiefly a wretched pasture and long reeds.' p. 586.

'The Doangsh or mixed soil (which occupies about 46 per cent. of the whole ground in this district that is exempt from inundation) is capable of producing almost every thing that agrees with the climate, and the vegetation on it is remarkably luxuriant. The lowest parts of the Doangsh land produce one crop of winter rice, which is amazingly rich, and pulse is often sown amongst the growing corn, and ripens among the stubble. The land is eagerly sought after by the farmers, and little of it is waste. p. 587.

Rajarampoor.—'In this division, Brusi on the Atreyi, and Ghughud angga on the Punabhoba, are the only places that can claim the title of towns, the former contains about 250 dwellings, and the latter about 190. Neither of them have a single brick house, nor any buildings worth notice.' p. 625.

District of Puraniya.—'The lands watered by the Mahanonda and its branches, are by far the richest. The inundated land occupies about 45 per cent. of the whole, and where the soil is good is tolerably well cultivated.' Vol. III. p. 3.

'The people on the banks of the Ganges live much on cakes made of pulse, and the poor seldom procure rice.' p. 4.

'In favourable seasons, the high land of a mixed good soil is very productive of all kinds of grain, especially of the cruciform plants resembling mustard, which are reared for oil, and are the staple commodity of the districts.' p. 5.

Haveli Puraniya.—'This town, which occupies a space equal to more than half of London, does not contain 50,000 people, although one of the best country towns in Bengal. It is supposed to contain about 100 dwelling houses and 70 shops, built entirely or in part of brick, and 200 that are roofed with tiles.' p. 51.

Sayefgunj or Dangrkhora—'Including several adjacent hamlets, is a large miserable place, containing about 400 houses, which are quite bare, and overwhelmed with dust from old channels by which it is surrounded.' p. 52.

Gondwara—'Is a very large territory. The villages are in general very bare, and the huts are huddled together without gardens or trees, but the country is overwhelmed with plantations of mango, in general totally neglected.' p. 52.

Gondwara—'The capital, is a large but scattered and wretched place, containing, however, three market places, and perhaps 250 houses, but they are separated by waste spaces that are overgrown with trees and bushes, totally wild and uncultivated.' p. 53.

Division of Thanah Dhamdaha—'About 60 miles from north to south, and very populous.

'In this immense and populous territory there is no dwelling house of brick, but one shop is built in that manner, and one Moslem and three Hindus have private places of worship composed of the same material. The huts of the villages are naked, and huddled close together.' p. 53.

Division of Thanah Matiyari.—'Matiyari, the capital of the division is a poor town, containing about 125 houses.' p. 58.

Bahadurgunj.—'The soil of this district is so free that few ploughs require iron. Bahadurgunj, the principal place, is a very poor town, and does not contain above 70 houses.' p. 61.

'In the division of Dangrkhora they have some tolerable houses with wooden frames, the walls of which consist of straw placed between two rows of reeds, and plastered on both sides with clay and cow dung. These

have wooden doors, but no windows, as they are considered too favourable for wanton curiosity.' p. 98.

'Some of the huts in the western district are very wretched, and neither exclude sun, wind, or rain. p. 99

'In a country so exceedingly poor, a gold coinage is highly distressing to the lower classes. Even a rupee in this country is a large sum, being a ploughman's wages for two months. p. 341.

District of Zila of Ronggopoor.—'Cultivation of this district extends to about ten-sixteenths of the whole.' p. 352.

'The clay here is by no means so stiff as that in Dinajpoor, it may be cultivated at almost the driest season of the year, yields all manner of rich crops, and seems to produce a more luxuriant vegetation than the lands which are of a looser nature.' p. 353.

'Throughout the whole of Ronggopoor, there are very few brick-built houses, they being chiefly composed of bamboos, with clay walls, and roofs of thatched grass. Cultivation might here be considerably extended, much land being almost totally neglected.'

Phoronoari.—'About 500 huts of this division have walls made of bamboo mats, and 100 may be supported by wooden posts.' p. 425.

Pargang.—'The soil in this division is remarkably light, so that iron is never used in the plough.

'There is no brick house, and only one person has a mosque of that material. Ten or 12 houses have wooden posts, one-sixteenth may have walls of bamboo mats, two-sixteenths walls of split bamboos, and the remainder have walls of reeds, in general plastered on the inside with clay.' p. 440.

Fakirgung.—'The soil here also is very light, and no iron is used for the plough. The houses are similar to those of Patgang.' p. 441.

Ranggamati.—'Govalpara, the chief town of this division, contains about 400 miserable huts, and most of them are regularly surrounded by a flood, for upwards of two months in the year; so that the only passage from house to house is in a boat, and the floors are covered from 1 to 3 feet deep in water.' p. 477.

The districts included in the foregoing remarks form an area of 44,207 square miles, or 28,292,480 acres, and what a picture of unvarying misery they present! Mud huts that exclude neither "sun, wind, or rain;" some dwelling in caves—others in bee hive hovels, and all in filth and poverty. Yet what a richly luxuriant country! The unmanured soil requiring no fallow for ten years;—yielding generally two crops per annum, and in many parts so light and alluvial as to require no iron in the plough: and as to the abundance and variety of the crops, let the facts adduced in the three volumes answer for the industry and skill of the people. But let us proceed with a further examination of the tenements of these wretched subjects of the British crown—

'No Zemindar has a house becoming the rank of a gentleman. The brick houses of the towns are in the very worst style. 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 rs. (40 to 45*s.*) and will last 15 years; but it requires annual repairs.

'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 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. Among the woods, many houses have walls of bamboos split and interwoven like a basket. The bovels 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 enough to accommodate a wealthy family, the number must be exceedingly small. 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. Bed-steads 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. Each hut usually consists of one apartment eleven cubits long by seven wide, to the front of which if the occupant is a trader or artist, a narrow gallery is added to serve for a shop.

'In ordinary houses the furniture generally consists of bedsteads, earthen pots, a spinning wheel, and a rude knife, cleaver, &c. persons in easy circumstances add some copper vessels; but carpets, chairs, tables, &c. are confined to very few families indeed.' vol. I. p. 118.

'The poorer classes here suffer much from cold, on account of the scantiness of clothing.' p. 119.

'Fuel in most parts of these districts is very scarce and dear, and the greater part consists of cowdung mixed with husks.' p. 123.

Huts pervious to rain and wind—flooded for some months in a year—the damp earth for a bed, without clothing or fuel—and with a few pulse cakes for food—this is the condition of millions of our fellow-creatures! Why the tenants of the African kraal or Indian wigwam have a paradise compared to the position of a people who luxuriate in the proud distinction of British subjects! Examine a specimen of the land they inhabit—

Richness of Soil. 'Near the river a great deal of the land gives two complete crops in the course of the year. One-half of the rice land in the interior, gives a crop of Khesari (of the bean tribe) sown without any cultivation among the corn, when that is near ripe.' p. 275.

Puraniya. 'Here it must be observed that a great quantity of seed is

sown without any previous culture. The farmer merely scatters the seed among the mud at the commencement of the fair weather, and is at no other trouble with his crop, until he comes to reap it.' p. 211.

'There are reckoned three harvests annually, viz. *Bhadai*, reaped in the rainy season, including broadcast rice, maruya, maize, &c. *Khurif*, reaped in the cold season, including transplanted rice, janera. &c.; and *Rabi*, reaped in spring; including wheat, barley, linseed, peas, &c.' p. 282.

'Near Patna and Dinajpoor, potatoes are cultivated to a great extent. The same field usually gives, in the intervals between the crops of the potatoe, a crop of vegetables, and another of maize.' p. 284.

Shahabad. 'In this district 2,297 square miles, are occupied by fields, gardens, plantations and houses. The proportion of land that gives two full crops in the year, may amount to one-twentieth of the whole. About one-half the district is cultivated with rice, but there is no doubt that if proper pains were bestowed on irrigation, few countries are better fitted for this valuable grain.' p. 537.

'Here, as well as in Behar there are reckoned three harvests. p. 538.

Two or three harvests in the year of wheat, barley, rice, maize, peas, beans, &c. and yet the people who raise this produce famishing for want of proper nutriment—subject to every loathsome disease—and of a sickly, infirm frame of body, the perpetuation of which is a curse rather than an advantage to any community. Then look at their wages of industry—

'In general it may be observed that the people here, especially the women, are if possible more dirty than those of Puraniya, and that their clothing is more scanty. The poorer women are allowed one piece of cloth in the year, and it is not woven of a breadth to hide their nakedness, so that two breadths must be stitched together to make one wrapper, which after all is very scanty.' p. 93.

'In the southern part of the district, Belpatta and Kalikapoor, the day labourers receive about 3 sers of grain per day; or money and grain to the value of between from ¾ ana to 1 ana [1½d.] a day. The number of labourers is very considerable.' p. 227.

Iron of Kharakpoor. 'A forge with six men make daily 10 sers (64 s.w. = 1 6426-10,000 lbs.) of each three kinds of iron, one fitted for ploughshares, one for hoes, and one for hatchets. Ninety sers of crude iron, worth 3 rs., give 40 sers of the forged worth at the advanced price 4½ rs.; and to forge this quantity requires 7½ anas worth of charcoal, each man therefore makes 2 anas, 1¼ ganda a day. The ¼ ganda may be allowed for the expense of implements, &c. They never work but when they receive advances.' p. 265.

'A common labourer gets 2 anas a day, a clever workman is allowed 3 anas per day.' p. 266.

Shahabad. 'In proportion to the number of inhabitants, the number of common beggars is more considerable than in Behar, amounting to about 3300.' p. 480.

Rangpur.—'The free men-servants here usually receive from one rupee to 12 anas a month, and their food and raiment, worth as much more.' p. 497.

'Number of common beggars, about 5500.' p. 498.

Gorukhpoor and Nawabgunj. 'About 800 families are engaged in commerce, and 100 as artificers and artists.' Vol. II. p. 407.

'Where food or land is not given, men servants get from 2 to 3 rupees per month, and women from 8 to 16 anas.' p. 426.

'About 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 the average time of employment is 4 months and ten days in the year. The fishermen make a clear profit of about 2 rs. per month.' p. 510.

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 Parmona earn daily, 3 sers (of 96 p. w.) of grain.' p. 544.

'The oilmen are poorer than these of Behar, and about six-sixteenths have too little stock to enable them to purchase the seed, and therefore express the oil for hire. Perhaps six-sixteenths also, besides the oxen necessary for the mill, have others with which they carry grain to market, and trade in that article as well as in oil; but very few have more than one mill, there being estimated 2,880 mills to 2,780 houses. All the mills are turned by oxen; but the number of cattle is by no means adequate to keep the mills going all day, being only estimated at 2,975, whereas two oxen at least are required for each mill, to keep it going for the greater part of the day. It was stated that a mill with one beast squeezes linseed four times a day; at each time it takes four sers of 44 s. w. or 4½ lbs. The value of all the seed is 3½ anas; the oil procured is four sers, worth four anas, and the oil-cake 12 sers, worth one ana. A man and ox therefore make only 1½ ana a day, which, allowing for accidents, will not give more than 3 rs. a month, and from this must be deducted the feeding of the ox, and the repairing of the mill.' p. 545.

'The Patoya and his wife make annually by weaving cotton-cloth 26¼ rs., and by weaving Tasar silk 24 rs., in all 50¼ rs., which in this district is considered as but a poor provision for a family, less than 1 r. a month for each person, young and old, reducing the family to a very scanty allowance, and it is probable that the Patuyas make at least 60 rs. a year. They are said to live better than the common weavers.

'According to the statements which I received, there are in this district 7,025 houses of weavers, who work in cotton alone, and who have 7,950 looms. It is admitted that in these houses there are more than 7,950 men able to work, but the surplus is said to be employed in agriculture. As, however, the weavers are a source of revenue to the landlords, I think it probable that more are employed in their profession than has been stated. Seven thousand nine hundred and fifty looms require 457,954 rs. worth of thread, and make 622,950 rs. worth of cloth. Each man, therefore, makes goods to the value of a little less than 78 six-sixteenths rs., while in Patna and Behar the average acknowledged was rather more than 103 rs. Here, further, the total profit being 164,996, the annual average gain of each weaver will be nearly 20¾ rs., while in Behar a gain of 28¼ rs. was admitted. In this employment each loom requires the whole labour of a man and his wife, and a boy, girl, or old person, besides cooking, cleaning the house, bringing water, and beating the rough grain used in the family, can do no more than warp and wind.' p. 547, 548.

'Usual wages of carpenters at Gorukhpoor are about six rs. per month, allowing for holy days.' p. 557.

'A Thathera (or worker in brass), makes about 4 rs. 14 anas per month.' p. 558.

'Average profit of one woman's spinning, 2 six-sixteenths rs. per year.' p. 559.

Dinajpoor.—'The men employed in actual agriculture cannot be less than 480,000, which with their wives and children, &c. will make the total agricultural population 2,400,000, which added to the remaining population otherwise employed, will give 3,000,000 for the total population, or about 558 persons to each square mile.

The most remarkable circumstance is that with this overwhelming population there is a general complaint of a scarcity of workmen. The waste lands are attributed to a want of farmers, and the want of farmers to the general extreme poverty of that class of men.' p. 686 and 687.

'Weavers earn 36 rs. per year.' p. 560.

District of Puraniya. 'The furniture is greatly inferior to that of Dinajpoor or Ronggopoor.' Vol. III. p. 101.

'The women of the Moslems and of some castes of Hindoos, that are secreted, are said to be tolerably clean, but all those which are visible, are wretchedly dirty. A woman who appears clean in public, on ordinary occasions, may pretty confidently be taken for a prostitute, such care of her person being considered among the Moslems and Hindus, as totally incompatible with modesty. Their clothes are often worn to rags without having been once washed.' p. 107.

'The average consumption of rice, for a family eating no other grain except for seasoning was in different divisions stated from 48 to 64 s. w. a day for each person young and old.' p. 109.

'In a few divisions towards Dinajpoor, the poorest people eat little or no salt, and supply its place by ashes; and in a few others towards the north-east the lowest classes add some ashes to compensate the scantiness of the supply.' p. 112.

'The free male and female domestic servants are of the same kinds as in Bhagulpoor, and receive nearly the same allowances, except in Patna and Danapoor, where wages are a little higher. Some of the women servants are young, and none are commonly procurable of any age, without wages as high nearly as those given to men. A great many poor women, as in Bhagulpoor, gain a livelihood by carrying water for wealthy families, usually get 2 paysas a month for each pot of water that she supplies daily; and besides managing her family and perhaps spinning a little, may gain monthly 8 anas (three pence a week.)

'In the town of Puraniya domestic servants receive from 2 to 3 rupees per month, and find themselves in food, clothing and lodging, general wages given to a good servant, 1 rupee a month with food and clothing.' p. 120.

'Annual value of the property pilfered by the watchmen, 50,000 rupees.' p. 162.

'Total number of the families of the Vaishnavs, may be 3000, all impudent beggars.' p. 176.

'The number of sufferers from poverty is great, and would shock the most hardened nation of Europe.' p. 100.

'Serpents are very numerous and dangerous in this district, probably 120 persons besides many cattle are annually killed.' p. 189.

'Number of fishermen estimated at 7000 houses, and in each house on an average, two able bodied men, giving 14000 fishermen. Each man catches on an average 18 rupees worth of fish per annum; at least one-third of which is given to the agents of their landlords.' p. 192.

'*At Dhamdaha*, the workman gets 3 sers (72 s .w.) of rough rice, a day.' p. 226.

'A man taking care of 300 sheep, is allowed 36 rupees per annum.' p. 278.

'The person who tends plough cattle, is allowed equal to 8 anas a

month, and half a ser of grain per day. Almost all the servants are in debt to their masters.' p. 297.

'The Dhunaru (or those who clean cotton) can earn, if industrious and sober, from 4 to 8 anas per day.' p. 322.

'Dyers make from 6 to 8 rupees a month.' p. 325.

'Almost all the silk weavers are extremely necessitous, and involved in debt by advances.' p. 326.

'The free male domestic servants of the great are 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.' vol. II. p. 98.

'The common fare of many poor labourers consists of boiled rice or other grain, which is seasoned with a few wild herbs boiled with pot-ashes or capsicum, and it is only occasionally they can procure oil or fish. p. 491.

The details given throughout the three volumes prove most clearly the pittance which a day labourer can earn—the trifling remuneration received by an artizan, or by a manufacturer of iron, silk, or cotton. Although salt is such is a necessary ingredient in a vegetable diet—yet poverty compels the substitution of wood ashes. From such a deplorable state of things can any other result be expected than the following:—

'When a pilgrim on his road falls sick and is unable to walk, he is deserted to his fate, and unless some charitable persons provide for his wants he perishes. The officers of the police say that near the routes which the pilgrims principally follow, the number of bodies they are obliged to bury (to prevent the nuisance of their becoming putrid) is very considerable.

'The poor of the country are not only in general totally neglected, when unable to go out to beg, but whenever one of them becomes sick (in some places), and is in danger of dying, the neighbours privately convey him to another manor and leave him under a tree. If he survives the following day, the people on whom he has been stolen, next night convey him to another manor, and the poor wretch is thus bandied about until he perishes. The reason assigned for this cruelty is, that the neighbours are afraid of the expense attending the funeral, &c.' p. 480.

As the state of slavery in India has been of late discussed let us now investigate the condition of this unhappy portion of our race.

'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.' p. 99.

'There are no doubt many slaves, 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).

Slaves of Puraniya. A grown man costs from 15 to 20 rs.; a lad of 16 years of age, from 12 to 20 rs.; and a girl at 8 or 10 years old, from 5 to 15 rs.' p. 123.

'The slaves are very numerous. In Gaya and some other places, the slaves are occasionally sold, and formerly usually fetched a rupee, for each year of their age until they reach 20, when they are at their highest value.' vol. I. p. 125.

'Khurmis and Dhanuks born free, occasionally give themselves up as slaves, when they fall into distress. Slavery seems to be pretty universal wherever Mahommedan law prevails. The number of common beggars that are estimated to be in the whole of these districts amount to about 4200.' p. 126.

Shahabad. 'Slaves here are not so numerous as in Behar, but they are less indulged, for they are often sold; and where a master is so poor that he cannot feed them, he usually requires them to give him a share of their wages.' p. 479.

'In the division of Parraona bordering on Sarun are 250 families of slaves, of whom 4-5ths are employed in agriculture.' p. 427.

'Number of common beggars estimated at 1145.' p. 428.

Thus it will be perceived that the value of a slave in British India is 20 rs. or 40 shillings! Why in the West Indies before emancipation £40 would have been a poor price. Even human flesh and blood has little comparative worth in the Eastern Empire, over which England professes to exercise a mild and paternal sway! Need we be astonished at the following facts, which are but faint specimens of what these volumes portray.

Puraniya. 'The chief celebrity of Matiyari arises from its being inhabited by a crocodile, who is considered the same as a saint, and he is accompanied by a smaller, which is supposed to be the saint's wife. On the first of Vaisakh, about 5000 people of all sects assemble to make offerings to these monsters. One year as a young man was attempting to drive away a buffaloe, that had imprudently gone into the water, he was carried down and devoured, and the natives believe, that the man was a dreadful sinner, and that his death was a punishment in consequence thereof.' p. 59.

Bhagulpoor. '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 profound adepts.' p. 104.

'In this district, witchcraft (Jadu) is supposed to be exceedingly common. The witches (Dain) here also are supposed to be women, some young and some old. p. 107.

'It is thought that when one of these witches sees a 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.' p. 108.

Superstition. 'To destroy a Hanuman (monkey) 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 dis-

covery 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.' p. 141.

Puraniya. 'The number of persons who deal in spells and incantations are very great, and amount to about 3500.' p. 143.

Purgunah, Bhagulpoor. 'Few of the inhabitants know any thing of their family histo-y, some of them not even the name of the grandfather. Many of them 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.' p. 235.

Rungpoor. 'Here as in Dinajpoor, it is considered highly improper to bestow any literary education on women, and no man would marry a girl who was known to be capable of reading; for it is believed, that no man will live long who has a wife that knows too much. p. 500.

Ranggamati. The astrologers here are the most numerous and the highest in rank, for it is said they amount to about 300 houses. p. 527.

It is painful—it is heartrending to go on with the picture; the reader should examine the volumes if he have a heart to feel or a mind to think; infanticide, widow burning, human sacrifices, &c. might well close the fearful analysis.

The foregoing details, however, most fully demonstrate the truth of my proposition as to the beauty and fertility of the country, and the poverty of its inhabitants. These facts are corroborated by many other details throughout the work, all demonstrative of a mass of wretchedness, such as no other country on the face of the earth presents; and the continuance of which is a disgrace,—a deep and indelible disgrace to the British name. Since this official report was made to Government, have any effectual steps been taken in England or in India, to benefit the sufferers by our rapacity and selfishness? None! On the contrary, we have done every thing possible to impoverish still further the miserable beings subject to the cruel selfishness of English commerce. The pages before the reader, prove the number of people in the surveyed districts dependant for their chief support on their skill in weaving cotton, &c. Under the pretence of free trade, England has compelled the Hindoos to receive the products of the steam looms of Lancashire, Yorkshire, Glasgow, &c., at mere nominal duties; while the hand-wrought manufactures of Bengal and Behar, beautiful in fabric and durable in wear, have had heavy and almost prohibitory duties imposed on their importation into England; our Birmingham, Staffordshire and domestic wares have ruined the native artisans of the East, who endeavoured

to compete with the accumulation of wealth and steam-power in England; while by a suicidal folly, we have refused to receive the sugars, coffee, rum, tobacco, &c. the cultivation of which might have enabled the unfortunate Hindoos to cease being the periodical victims of famine and pestilence. In public works we have done nothing for India; every thing has been subservient to the imperious necessity of raising £20,000,000 yearly, to meet the expenses of an army of 200,000 men, and a large costly civil establishment. For half a century we have gone on draining from two to three and sometimes four million pounds sterling a year from India, which has been remittable to Great Britain, to meet the deficiencies of commercial speculations; to pay the interest of debts, to support the Home establishment, and to invest on England's soil the accumulated wealth of those whose life has been spent in Hindoostan.

I do not think it possible for human ingenuity to avert entirely the evil effects of a continued drain of £3 to £4,000,000 a year from a distant country like India, and which is never returned to it in any shape. The desolating effects of such a drain are stated in the Introduction to Vol. I. p. xii. and the accuracy of the facts there stated has not even been impugned. The question which naturally occurs on considering this painful subject is, what should be done to alleviate the suffering we have caused. A people who with all their industry, and possessed of considerable skill, are unable to earn more than 1*d.* to 1½*d.* or 2*d.* a day, and when in want of means (as is constantly the case) to till their land or carry on their looms, and smithies, are compelled by their necessities to borrow money at 20 to 30 per cent. per annum, must necessarily be beggared. As at the faro table, however successful the player may apparently be the doctrine of chances is against him, and whatever his capital, he has only to continue to play, to be certain of final ruin. Thus is it with the poor Hindoo farmer or artizan, he may out of three seasons, enjoy two propitious ones; the necessity for borrowing at 20 to 30 per cent. comes, the scanty savings (if indeed there be any among a people living from hand to mouth) of two past years are swept away and a debt contracted, the interest on which impoverishes him for the remainder of his existence. It does not require a profound knowledge of social intercourse to perceive that

under such a state of things not only can there be no prosperity, but that the utter destruction of a people thus situated is merely a question of time. And when to such a sure cause of misery we have added the commercial injustice which prohibits the Hindoo from having even the same advantage for his dear wrought, high taxed products in the markets of the United Kingdom, as the Englishman has for his cheap manufactures in India, can we be surprized at the misery which exists, and the utter desolation that must ensue.

Admitting that it is impossible under present circumstances to avoid the continued drain of £3,000,000 per annum as tribute from India to England surely it is our duty, a sacred and imperious duty, to mitigate the effects consequent on this unceasing exhaustion of the capital of the country. The government of India has retrenched, and retrenched to an extreme without producing the slightest relief to the people; we have admitted the sugars of one province (Bengal) to the English markets at a duty of 150 per cent.; but the rum, tobacco, &c. of India is virtually prohibited. We are becoming lavish of political Institutions, (which cost no money) but as regards commercial rights, England treats India with a despotism which has no parallel in ancient or modern history. But injustice acts like the scorpion's sting on its possessor, and the temporary and trifling advantage which England gains by her cruel and ungenerous treatment of India, will, if persevered in, recoil with tenfold effect on the persecutor.

England has been used by Divine Providence, as an instrument for restoring tranquillity to Hindostan, and peace, the precursor of all blessings, now exists. The power and resources which a small island in the Atlantic possesses by means of the occupation of the vast empire of India is incalculable,—but "*the handwriting is on the wall!*"—and if ever a nation deserved punishment and annihilation it will be England, should she continue in her present career of injustice to India. Let the intelligent and really Christian portion of these islands bestir themselves on this momentous subject; their philanthropy has been long turned towards the negro population of the West, let it now be directed to the alleviation of the misery which depresses and degrades a hundred million of their fellow subjects in the East.

What a field for their operations is thus presented to them!

In addition to a hundred million of our fellow subjects under the governments of the Presidencies of Bengal, Madras, and Bombay; there are another hundred million of people directly and indirectly connected with our territories and administration. We have before us that land which was the cradle of the human race, a land flowing with oil and milk and honey, containing the loftiest mountains, the largest rivers, the richest plains; a people industrious, intelligent, and brave, who submit to our moral power, rather than to physical force, and who, notwithstanding the past, are disposed to confide in the reputed integrity, morality and boasted equity of christianized Britain. Let then but a tithe of the energetic benevolence which was directed towards a comparative handful of negroes in the West Indies, be now expended in improving the condition of those whom we have so long neglected in our Anglo-Indian Empire.

It is not interfering with the religion or prejudices of the Hindoos that is first required;—it is not education merely (though valuable in itself) that is to be sought for. However gross in theory the religion of the Hindoos, it could not be more unjust in *practice* than has been the conduct of professing Christians towards Hindostan; prove that *justice* is at the base of our religion, and the prejudices and superstitions of the Hindoos will gradually and effectually yield before the light of truth;—but it is folly—it is rashness—it is a mockery to attempt to force Christianity on the Hindoos, so long as all our actions bear the stamp of a selfish, narrow-minded and cruel policy, which no idolatrous or heathen nation could surpass.

The grand preliminary measures to be adopted for the welfare of Hindostan are—1st. Let the land revenue be fixed in permanency and redeemable at a moderate rate throughout India—so that the cultivators be not ground down from year to year with enormous and overwhelming exactions, which has the same effect on the people as would be the case with a swarm of bees, whose hive would be plundered every night of the honey prepared throughout the day. 2nd. Let common justice be done to the products of British India when sent to the ports of the United Kingdom. Whatever duties are levied in England on Indian produce, let equivalent duties be levied in India on English produce. This is the free trade

sought with France, &c. but denied to British India. 3rd. Let a sound and judicious banking system be introduced throughout all the principal districts; in a free country such establishments are best confided to the management of the people themselves; but British India is avowedly a despotism—an oligarchical, foreign despotism—and therefore the more bound to provide for the wants of its subjects. I would suggest that there be issued from the different public treasuries, government notes of various amounts from 50 to 500 sicca rupees, payable on demand in specie, and receivable again at the treasuries in payment of taxes or any government dues. This would be a safe circulating medium. A sound banking system would reduce the high rate of interest, raise credit to a proper level, enhance prices, and encourage industry by the employment of capital,—prevent hoarding and usury by offering a safe and legitimate use for wealth, and elevate the moral character of a people by showing them the beneficial effects of credit. Such have been the results of banking in every country, and no finer field was ever presented for its operation than India, as these pages demonstrate. 4th. Let municipalities suited to the people be established in the principal cities for cleansing, lighting, and improving them, and for the establishment of periodical fairs or markets. The facts detailed relative to Patna, &c. prove the want of such institutions in reference to physical comforts: but a great advantage would also be gained by initiating the people into habits of self-government, combining various classes of society for the promotion of their mutual welfare, and thus slowly but surely abrogating the pernicious effects of caste.

Finally, I would hope that England may awake ere it be too late to a sense of the serious, solemn, awful responsibility, which the possession of British India involves; it is a trust reposed in her by Heaven, and dreadful will be the penalties if neglected or abused. It seems to be one of the results attendant on the sociality of man that national suffering and remote consequences, however terrible, have less effect on him than the misery of a single individual, or proximate results however trifling; but surely this is not the doctrine or precept of Christianity? The present generation, may perhaps not be afflicted for the injustice now committed towards India,

and the empire be preserved in its integrity for a century; but if we acknowledge that we owe many of the blessings of civilization to our ancestors, are we not bound by every sacred obligation to transmit them not only unimpaired but improved to our posterity. Such doctrines would be avowed and acted on in any intelligent heathen community—how much higher should be the actuating principles of a Christian nation? Lofty, proud, and glorious as is this empire on which earth's sun never sets—He who gave to it a puissance unrecorded in the annals of mankind, did so in accordance with His wisdom for some good use—but unless that good use be derived and made evident to the world—the pride, the strength and glory of England will serve only to measure the height of her fall, and to add another fact to the chronology of those kin-doms which forgot the source whence they sprung and the purport for which they were created:—then may the inspired language of Isaiah when crying, "listen O Isles unto me, and harken ye people from afar," be applied:—

"Oh that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea: thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof; *thy* name should not have been cut off nor destroyed from before me."—Isaiah, xlviii.

[*It was the intention of the Editor to give a Glossary with the Survey, but the different spelling of the words in various districts, the changes which have been made in the European significations, and the explanations which in different parts Dr. Buchanan himself gives of various native meanings, all induced the omission.*

To have furnished a Memoir of Dr. Buchanan, whose talents and services, this work so fully demonstrates, would have been a most pleasing task to the Editor, who wrote to Scotland (the birth and death place of this distinguished Company's servant) in the hope of procuring the desired information. The Editor's research has been in vain, but while such a monument exists as these three volumes of "Eastern India," Dr. Buchanan's name will need no eulogy, while another is added to the list of those able men whose abilities, integrity and usefulness have shed a lustre on the British character in the East.

The annexed sketch of the principal Hindoo Deities and the outline of Hindoo Chronology will enable the English reader to understand many of the remarks in these pages. It is to be hoped that a day is coming when Indian subjects will receive from the British public, that attention which they so fully merit, and which may induce the preparation of elaborate and explanatory works on that vast and most interesting portion of our Empire.—[Ed.]

ATTRIBUTES OF THE PRINCIPAL HINDOO DEITIES.*

Brahm! The supreme Being created the world and formed the goddess Bhavani (Nature) who had three sons, *Brahma*, *Vishnu* and *Siva*; to the first was assigned the duty of continuing the creation of the world; to the second its preservation; and to the third its destruction: in other words these three presided over the three great operations of nature—production, preservation and destruction.

Brahma (Saturn) the grandfather of gods and men creating power dormant until again required to be exerted in the formation of a future world on the total annihilation of the present one which is expected in the *kalki avatar* (or tenth incarnation on earth of Vishnu); represented as a golden colored figure with four heads and four arms; power being dormant seldom worshipped, his heaven excels all others in magnificence, containing the united glories of all the heavens of the other deities. His earthly incarnations are (1) *Daksha*—(2) *Viswakarma* (Vulcan) architect of the universe, fabricator of arms to the gods, presides over the arts and manufactures, and represented as a white man with three eyes. Many temples dedicated to this god—one at Ellora hewn one hundred and thirty feet in depth out of the solid rock, presenting the appearance of a magnificent vaulted chapel supported by vast ranges of octangular columns, and adorned by sculptures of beautiful and perfect workmanship. (3) *Nareeda* (Mercury) messenger of the gods, inventor of the lute, and a wise legislator (4) *Brigu*, who appears to have presided over population since he caused the wife of King Suguru, heretofore barren, to produce sixty thousand sons at *one* birth! The Brahmadicas, Menus and Rishis, are sages descended *longo intervallo* from *Brahmà*, whose wife (some say the daughter) *Suraswatty* (Minerva) is the goddess of learning, music, poetry, history and the sciences; her festival is highly honoured, and offerings made to her in expiation of the sin of lying or having given false evidence.

We now come to the second of the Hindoo Triad.

Vishnu—the preserver of the universe—represented of a black or blue colour, with four arms and a club to punish the wicked. He is a household god extensively worshipped, and on his tenth (nine are passed) avatar, when the sins of mankind are no longer bearable, he will appear as an armed warrior on a white horse adorned with jewels, having wings, holding in the one hand a sword of destruction, and in the other a ring emblematical of the perpetually revolving cycles of time. His heaven is described in the *Mahabarat* as entirely of gold, eighty thousand miles in circumference; all its edifices composed of jewels and precious stones,—the seat of the god is glorious as the meridian sun;—*Sri* or *Lakshmi*, the goddess of fortune, and favourite wife of Vishnu, shining with ten thousand beams of lightning, sits on his right hand; there is constant singing of hymns and chaunting his praises; his various *avatars* or earthly incarnations were for the purpose of saving the world, restoring the lost *Vedas* or sacred writings, to destroy the giants, punish the wicked, &c. His first avatar was in the form of a fish, to save a pious King Satyavrata (by some supposed to mean Noah) and his family, when the earth was about to be overwhelmed by a deluge on account of the wickedness of the people. Vishnu at first appeared before the devout monarch as a little fish to try his piety and benevolence, then gradually expanding himself he became one of immense magnitude; and thus announced the flood which on account of the depravity of the world was about to overwhelm the earth with

* The reader desirous of a more detailed account will find it in Coleman's elaborate Hindoo theology. Published by Allen and Co.

destruction—"in seven days from the present time the three worlds will be plunged in an ocean of death; but in the midst of the destroying waves a large vessel, sent by me for thy use, shall stand before thee. Then shalt thou take all medicinal herbs, all the variety of seeds, and accompanied by seven saints, encircled by pairs of all brute animals, thou shalt enter the spacious ark, and continue in it secure from the flood on an immense ocean, without light, except the radiance of thy holy companions. When the ship shall be agitated by an impetuous wind, thou shalt fasten it with a large sea serpent to my horn, for I will be near thee, drawing the vessel with thee and thy attendants. I will remain on the ocean until a day of Brahma (a year) shall be completely ended."

As it was announced, says Mr. Coleman, the deluge took place; and Satyavrata entered the ark and did as he was directed, in fastening it to the horn of the fish; which again appeared, blazing like gold, and extending a million of leagues. When the deluge was abated, and mankind destroyed (except Satyavrata and his companions), Vishnu slew the demon Hayagriva, and recovered the lost Veda; or, in other words, when the wicked were destroyed by the deluge, sin no longer prevailed, and virtue was restored to the world.

From one to eight the Avatars of Vishnu are of various descriptions (that of the second or tortoise producing the *water of life*, affords an extraordinary coincidence with the singular story of the Iroquois Indians) for the punishment of evil and the reward of good; the eighth avatar was that of the celebrated God *Krishna*, whose attributes are similar to those of the Greek deity Apollo, and like the latter, extensively and enthusiastically worshipped, especially by the ladies; he is represented as extremely beautiful, of an azure colour with a crown of glory on his head, and Orpheus-like ravishing the mountains and the trees, as well as all animated nature with the exquisite music of a flute. He had sixteen thousand mistresses, and was nearly as great a conqueror in the battle field as in the camp of love, but he subsequently became penitent, was satisfied with eight wives (astronomically considered to represent the planets moving round the *sun*, which Krishna is sometimes thought to represent) his festivals are well kept, and much rejoicement and pleasures of various kinds are then indulged in. His son by Rukmini (Venus), the most beautiful and favoured wife, was Kamadeva, or Camdeo (Cupid) with bee strung bow and flower tipped shaft, riding on a (Lory) parrot with emerald wings, sometimes accompanied by his consort *Affection*, full of mischief and always wandering about; as Sir W. Jones has beautifully apostrophized Camdeo—

"Where'er thy sent—whate'er thy name,
Seas, earth and air thy reign proclaim;
Wreathy smiles and roseate pleasures,
Are thy richest, sweetest treasures;
All animals to thee their tribute bring
And hail thee universal king!"

The other Avatars of Hanuman (the monkey) Wittoba, (the gigantic crane) &c. it would be unnecessary to particularize, we may therefore proceed to examine the third branch of the Hindoo trinity.

Siva, the destroyer, is one of the most dreaded of the Triad; his emblems are conjectured by Mr. Patterson to be pregnant with allegorical allusions; he has three eyes to denote the three divisions of time— past, present, and future—"the crescent in his forehead refers to the measure of time by the phases of the moon, as the serpent denotes it by years; and the necklace of skulls, the lapse and revolution of ages, and the extinction and succession of the generations of mankind. He holds the

trident in one hand, to shew that the three great attributes of creating, preserving, and destroying, are in him united, and that he is the Iswara, or supreme Lord, above Brahma and Vishnu; and that the emblem called *damara*, shaped like an hour-glass, with which he is sometimes seen, was actually intended to be such, to pourtray the progress of time by the current of the sand in the glass. On the celebrated colossal sculpture of the *Trimurti*, or three-formed god (Brahma, Vishnu, and Siva), in the caves of Elephanta, he has marked on his cap a human skull and a new-born infant, to shew his two-fold power of destruction and reproduction; and on another figure in the same cave, he is represented in the attributes of his vindictive character, with eight arms, two of which are partly broken off. In one of the remaining six he brandishes a sword, and in another holds a human figure; in the third he has a basin of blood, and in the fourth a sacrificial bell, which he appears to be ringing over it. With the other two he is in the act of drawing a veil, which obscures the sun, and involves all nature in universal destruction.*

His consort *Kali* is represented like her husband, with a necklace of sculls and a sword of destruction, but painted of a dark colour (Siva is white) to indicate the eternal night that will follow the dissolution of *Time*. On the grand consummation of things, when time itself shall be destroyed, *Siva* is represented as deprived of his necklace of sculls, swords, crescent and trident to demonstrate his dominion and power no longer exists. The bull is his favourite animal, hence its reverence among the Hindoos. The worshippers of Siva, who are beyond all comparison the most numerous (in Bengal) perform the most revolting, barbarous and obscene rites: some lie on beds of iron spikes, others thrust rods of steel through the tongue and other parts of the body, many have a hook passed through the muscles of the loins, by which they hang and swing from a scaffolding thirty feet high; the bodies are covered with nails or packing needles, the leg is kept bent or the arm extended until it becomes immoveable; the fists are clenched until the nails grow out of the back of the hand, and the most painful tortures self-inflicted by a host of filthy, naked *Sunyassis*, who in private make amends for the pain and filth they undergo in public by a revolting system of debauchery. *Siva* has several incarnations, one termed Bhairava, or *Byru* (or by some said to be his son by the cruel goddess Kali) is a terrific deity, only to be satisfied by blood. *Kali* (black goddess) so horribly worshipped by the Hindoos with human sacrifices, whenever they could evade the watchfulness of the British government, is adored under various forms and names of *Bhavani*, goddess of Nature and fecundity—as the potent *White* Parvati, and as the tremendous *Yellow* Durga, who delights in sacrifices of the blood of sheep and goats, and during whose festival every species of licentiousness prevails; the latter is represented as having 1000 arms, and that by means of 100,000,000 chariots, 120,000,000,000 elephants, 10,000,000 swift footed horses, and a proportionate number of infantry, she conquered 30,000 giants, who were such monsters in size, that they covered the earth.

The foregoing brief analysis of the Hindoo trinity and their consorts will suffice, for the reader would doubtless not desire a further description of the 300,000,000 deities who branch off from the preceding Brahma, Vishnu and Siva; sufficient has been said to demonstrate the basis of the Hindoo mythology, the sects embraced under whose faith are extremely numerous, all tending to prove that when man attempts to materialize spirit, there is no end to the absurdities and inconsistencies into which he may be led.

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* Coleman's Hindoo Mythology.

Chronology of the Hindoos.—Connected with their religion, and indeed in a great measure embraced with its mythology, is the Hindoo system of chronology, which comprises a *calpa*, or grand period of 4,320,000,000 years, divided into four lesser *yugs* (periods or ages) thus:

1st. Satya-yug—years	1,728,000.	3rd. Dwapa-yug—years	864,000
2nd. Treta-yug	1,296,000.	4th. Kali-yug	432,000

making one Divine age or *Maha* (great) *yug*, of which there are to be 71 Maha yugs equivalent to 306,720,000 of our years; but this is not all, for there is to be added a *sandhi* (when day and night border on each other) = a *satya-yug* 1,728,000 years; one *manwantara* = 368,448,000 yrs; fourteen of which = 4,318,272,000; and adding a *sandhi* (1,728,000 years) to begin the *calpa*, or grand period, forming a duration for the world extending over 4,320,000,000 of our present years; those who fear the coming comet of 1835 will be glad to learn that only one half of this period has passed, the date being now *anno mundi* 2,160,000,000! Mr. S. Davis, in his Essay on the subject in the Asiatic Researches, demonstrates that these are not fanciful fictions, but founded on actual astronomical calculations, based on an hypothesis. The Hindoos date from the commencement of the present *kali-yug*, which begun, according to our era, in the 906th year. The corresponding dates are therefore—Hindoo 4933; A.M. 5839; A.D. 1832.

The Hindoos have various other eras which are too numerous and unimportant to be dwelt on.

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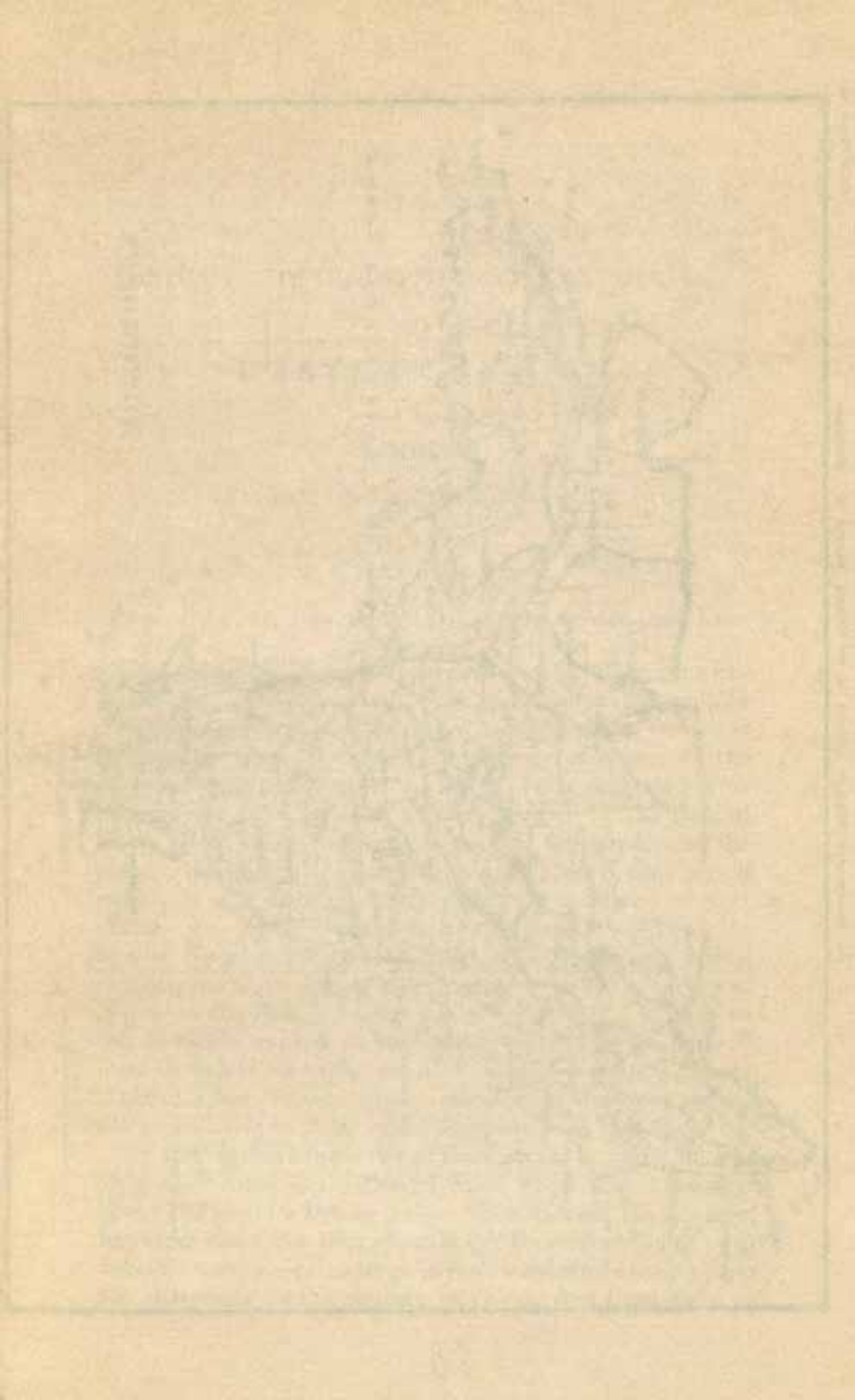
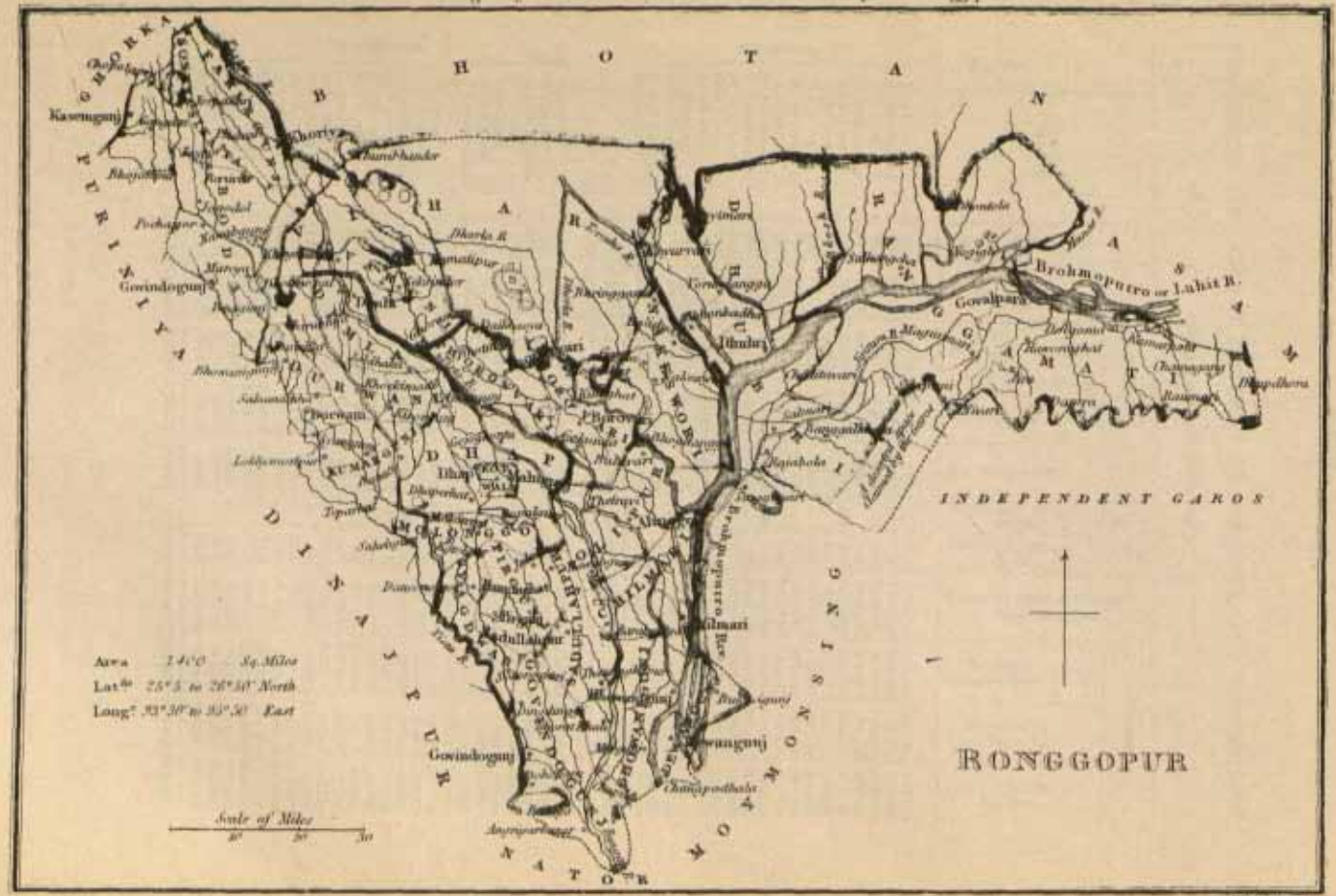
STATISTICAL VIEW OF THE DISTRICTS OF PURANIYA, AND RONGGOPOOR.

(Prepared from the Survey.)

Number.	Division or Thanah.	Area in square miles.	Population.			No. of Houses.	Exempt from Floods.		Value of Landed Produce, Sicca Rupees.	Commerce.		
			Moslems.	Hindoos.	Total.		Clay Land, square miles.	Free Soil, square miles.		Exports, Sicca Rupees.	Imports, Sicca Rupees.	Total in Sicca Rupees.
Puraniya.												
1	Haveli	438	87000	67000	154000	8500	..	216	1293865	450750	320100	770850
2	Dangrkhora	400	65000	115000	180000	10000	..	37	1363246	246350	27050	273400
3	Gondwara	453	30000	118000	157000	8000	22	68	1450195	377100	38900	416000
4	Dhamdaha	614	65000	105000	260000	12000	..	93	1876350	210000	86450	296450
5	Dimiya	382	30000	106000	142000	6000	132	124	1137029	512300	359800	872100
6	Matiyari	363	41000	123000	166000	7500	..	190	976471	229050	116535	346485
7	Arariya	305	71000	71000	142000	6400	..	253	1193318	187550	96750	284300
8	Bahadurgunj	584	98000	164000	262000	10500	..	500	2221701	220450	131450	351900
9	Udhrail	376	99000	77500	176500	5300	3	304	1141218	116650	30820	147470
10	Krishnagunj	395	154000	92000	246000	7500	36	78	1467005	95100	4850	99950
11	Dulalgunj	271	91000	55000	146000	5800	..	69	1159220	182050	286750	468400
12	Nehnagar	350	110000	60000	185000	8000	..	177	1310617	248700	33550	282250
13	Kharwa	162	36000	60000	96000	4000	..	..	478159	295200	76300	371500
14	Bholahat	192	46000	76880	122880	8000	58	14	645371	1130300	159200	1289500
15	Sibgunj	166	78000	47000	125000	5600	6	36	699641	364300	146825	511115
16	Kaliyachak	179	43000	55000	98000	4400	11	23	923738	298350	75436	373786
17	Gorguribah	382	42000	70000	113000	5600	7	..	817647	218000	23550	242150
18	Manihari	336	32000	98000	130000	5200	21	16	735806	158700	24250	182950
	Total	6340	1243000	1661380	2904380	129300	296	2110	21007192	5513000	2038566	7581566
Ronggopoor.												
1	Kotwali	64	31000	19000	50000	3200	..	14	193298	319950	307270	627220
2	Dhap	344	187000	85000	272000	10000	..	43	1119858	195750	8773	204523
3	Phoronvari	180	43000	43000	86000	3000	..	4	411207	144200	40650	184850
4	Varuni	172	35000	57000	92000	4000	..	15	490259	122600	25300	147900
5	Patgang	82	17000	28000	45000	1200	..	..	237004	14550	7000	21550
6	Fakirgunj	184	41000	31850	73000	3000	..	..	408875	55600	44150	100050
7	Somyasikata	197	42000	41000	83000	4000	..	..	487294	28875	17130	46005
8	Boda	362	100000	131000	231000	10000	..	..	900782	327000	60750	394650
9	Dimla	195	29800	65000	94000	2500	..	6	459030	95800	26000	122480
10	Durwani	228	106000	36000	142000	6000	..	29	717237	159500	19400	178900
11	Kumargunj	148	32000	32000	84000	3000	4	12	508313	82740	9800	92540
12	Mollongge	153	61000	21000	82000	4000	19	13	520807	131300	31700	163000
13	Vagdwar	126	54000	18000	72000	3000	11	10	550731	130000	18400	148000
14	Pirgunj	152	56000	18000	74000	4000	3	28	563732	157050	38350	195400
15	Sadullahpur	163	92000	55000	147000	6000	..	38	678810	165050	36200	201250
16	Govindogunj	327	134000	80000	214000	12000	..	164	1008431	118350	44000	162350
17	Dewangunj	100	27000	16000	43000	2000	..	46	218489	37750	10550	48300
18	Bhowanigunj	355	68000	59000	157000	6500	..	202	720017	156750	18000	175740
19	Chilmari	198	47000	28000	75000	3000	..	86	371337	73000	43750	117650
20	Clipur	287	105000	64000	169000	9000	..	162	900481	306500	45700	82200
21	Borovari	218	50000	84000	134000	7000	..	73	580251	178600	38100	216700
22	Nakeswori	250	88000	52000	140000	5000	..	154	681216	92550	34610	127100
23	Dhubri	1135	30000	52000	83000	5000	..	400	485379	94060	75000	169060
24	Ranggamati	1780	11000	78500	93000	4000	..	149	494424	449610	441950	891560
	Total	7400	1536000	1194350	2735000	129400	37	1633	13694417	3048505	1450125	5098720




BHOTAN
BOOTAN
Kaseringunj
Gowindogunj
Brohmaputro or Lahit R.
Goalpara
INDEPENDENT GAROS
Area 1440 Sq. Miles
Lat.de 25°5' to 26°30' North
Long.e 89°30' to 91°.30' East
Scale of Miles
RONGGOPUR

J. & C. Walker Sc.

HISTORY, TOPOGRAPHY, ANTIQUITIES, &c.

OF

EASTERN INDIA.

BOOK II.

DISTRICT OR ZILA OF RONGGOPOOR.

CHAPTER I.

EXTENT, GENERAL APPEARANCE, SOIL, RIVERS, METEOROLOGY, &c.

The district or Zila of Ronggopoor, which forms the extent of the jurisdiction of a judge and magistrate, occupies the north-eastern part of Bengal. A collector also resides at Ronggopoor; but he collects the revenue of a part of the Moymonsing district that has lately been separated from Ronggopoor; and receives the tribute due by the Raja of Koch Vihar, whose territory is entirely independent of the judge and magistrate. In this account I shall confine myself strictly to the district placed under the authority of that officer. Its greatest length from the frontier of Assam to that of Nepal is 185 British miles, and its greatest width, crossing the above line at right angles, from the boundary of Nator on the Banggali river, to the frontier of Bhotan on the Sonkosh, is 116 British miles. This district extends from about 24° 52′ to 26° 44′ N. Lat. Its western extremity is about 2 minutes west of the meridian of Calcutta, and its eastern extends to 2° 50′ of E. longitude from that city.

By tracing the boundaries of the district, as nearly as possible, on the map in the Bengal Atlas, I find, that it contains about 7400 square British miles. The face of the country, however, since the time when Major Rennell made his most valuable survey, has undergone such wonderful changes from the alterations in the courses of rivers, that I can place no

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very great dependance on the accuracy, with which I have been able to trace the boundaries either of the district, or of its divisions; yet this is the sole foundation, upon which my statistical calculations depend. Although, however, there may be considerable errors in particular places, yet as one error will in all probability nearly counterbalance another, the general result may nearly approach the reality.

I have in every case calculated the proportion of the various kinds of land, according to the information of the most intelligent natives that I met, and I rather have wished to keep the estimate of the extent of cultivation within the most moderate bounds. In the whole of the country west of the Chhonnokosh and Brohmoputro rivers. I carefully noted, as I passed along, the time occupied in going through the different descriptions of land, and the result does not differ very widely from the proportion given by the natives. Their calculation makes the cultivation extend to a very small fraction more than $\frac{1}{18}$ of the whole. My observation would give $\frac{2}{33}$ parts for the extent of what had last year been evidently either ploughed, or had produced things that pay rent, exclusive of fallow lands, although much of these also are rented; but I had no means of distinguishing such. I have, however, thought it safest to adhere to the more moderate calculation of the natives, lest I should lead to a result of advantages that could not be realized. With regard to the two eastern divisions, the quantity of cultivation is so small, and so much concealed among hills, woods, and reeds, that I judged the safest way would be to trust to such an account of the number of ploughs employed as I could procure. I have estimated the extent of cultivation upon that foundation, endeavouring to keep this calculation also as much within bounds as the other.

In this estimate of the extent of this district I have not included a tract of country containing about 140 square miles, which is situated on the south-east boundary. This, although situated below the Garo mountains, and claimed by the landholders under the Company's jurisdiction, is also claimed by the Garos, and is in fact little, if at all, occupied by either party; but is left to the wild elephants as an opprobrium to mankind, who rather allow it to remain useless, than agree to a division.

The form of this district is exceedingly irregular, and it extends from the capital in three long narrow branches somewhat like the letter Y. One stretches 67 miles south from the residence of the magistrate, a second reaches 127 miles east northerly, and the third extends 83 miles to the north-north-west, while Vihar takes a deep sweep between these two last branches, and reaches within 18 miles of the capital.

Soil.—The soil of this district differs considerably from that of Dinajpoor, and in general is greatly inferior. The clay lands form but a small proportion, and are chiefly confined to the parts, which are situated in a direction between Dhap and Ghoraghat. On the surface this portion of the district, when dry, is of a light ash colour; but, when moist, it becomes dark; and in most parts, immediately under this soil, at from one to three feet from the surface is found a stiff red clay, such as that in Dinajpoor, which is called Ranggamati. The clay here is by no means so stiff as in most parts of Dinajpoor, may be cultivated at almost the driest season of the year, yields all manner of rich crops, such as sugar-cane, betle-nut, and mulberry, and seems to produce a more luxuriant vegetation, than the lands which are of a looser nature.

By far the greater part of the district, however, consists of a mixed free soil (Doangs), and by far the greater part is of various shades of an ash colour; sometimes, however, when moist, very dark, and seldom so white when dry, as some of the land in Dinajpoor. In some marshes, indeed, and in some narrow vallies near the Garo hills it is nearly black, and continues very dark even when dry. This black soil is called Dol, and in digging wells is very often found at some depth; but it is only in a few places, chiefly in marshes, that it rises to the surface. Its quantity is so small, that it can scarcely enter as a part into any general estimate; for which reason I did not notice it in my account of Dinajpoor, although it is also found in that district.

The common ash-coloured free soil of this district is in many places very sandy and poor, and seems to have much less tendency to produce the luxuriant vegetation of trees and bushes, so common in Dinajpoor. In many parts, indeed, that are high, nothing will grow on it but a short miserable pasture, or a few stunted trees, so that the country is

perfectly clear without any exertion on the part of the inhabitants; and the advantage of having the country clear is evinced from the little annoyance that the people of such parts of the district suffer from destructive animals. Where the land is low, on the contrary, and inundated during the rainy season, and where in such situations cultivation has not been extended, every thing is overwhelmed with reeds, which shoot up with an astonishing vigor, and form thickets, that are almost impenetrable to man. Numerous destructive animals find there a secure retreat, and spread their devastation to a considerable distance.

In some parts of the district, towards the east, there is a great deal of a red free soil, which is called Ranggamati as well as the stiff soil of the same colour. The cultivation of this has been too much neglected, and indeed a great deal of it is too steep for the plough; but it seems to possess great powers for supporting vegetation, and produces the most stately forests, which are rendered very difficult of access by the enormous climbing plants, and by the undergrowth of reeds, which this soil nourishes in the utmost luxuriance.

In some places there is no soil, the naked rock comes to the surface. This is confined entirely to the hills in the eastern parts of the district, and its extent is very inconsiderable. Even this is not altogether destitute of vegetation, and in some of the largest rocks of granite, that I have ever seen, trees have found crevices for their roots between the blocks, and grow to very large dimensions. The higher lands of the eastern part of the district appear to have by far the richest soil; but hitherto their cultivation has been almost totally neglected.

Elevation.—On the west side of the Brohmoputro and Chhonnokosh rivers the whole country is more level than Dinajpoor, and on the whole much lower. The inundated lands of this part occupy about 36 per cent. of the whole; and, unlike those of Dinajpoor, are very well cultivated. By far the greatest part is of a mixed soil, but a little is clay, the proportion of which will be seen from the general in the Appendix.

On these inundated lands the early crop of rice, millet, or indigo is generally secured, before the rivers swell; and, after they fall, there is abundance of time for every kind of

winter grain (Robi). Such lands do not admit of sugar-cane nor mulberry; but they answer very well for Son. Where the soil is very sandy, after every two or three crops, it requires a fallow; but is then very productive. Of this land there is a great deal in the islands, and near the banks of the Brohmoputro, which are very low, and the whole level of this part of the district sinks gradually towards the east and south, and rises towards the north and west.

This inundated land is not, however, a dead level; but as in Dinajpoor rises into gentle swells, some of which almost emerge from the water, even at the height of the floods. These spots are selected by the inhabitants for their houses, and generally are surrounded by a ditch, the earth of which is thrown inwards to raise a spot for a garden, where bamboos and plantains can grow; but the country is bare, and has few trees, and vegetables are scarce. For two months in the year the houses in general have from one to two cubits depth of water on their floor, and are both very unhealthy and inconvenient. Notwithstanding this lowness of situation the custom of digging tanks has not become prevalent in this district, which does not contain one of any very remarkable size, and the number of small ones even is very inconsiderable.

The lands exempt from inundation in this western part of the district may form 64 per cent. of the whole, and are partly clay, partly of a good free soil, and partly very sandy. The clay soil, as I have already observed, is much looser than in Dinajpoor; and produces a more luxuriant vegetation than what contains more sand; but it by no means equals the rich lands on the banks of the Mahanonda and Jomuna, and more nearly resembles those nearer it on the Korotoya. The crops of sugar cane and mulberry in particular are very scanty.

In this part of the district the higher lands of a mixed ash-coloured soil are not favourable for trees, and many villages are sheltered by the bamboo alone. Grain is produced abundantly, but the sugar-cane is stunted, the crops of indigo are poor, mulberry is not attempted, and the only articles of importance, except grain, are tobacco, Pata, and ginger, which in the north-western parts of the district are most valuable objects of cultivation. In every part of the

district vegetables for the use of the kitchen, and fruit trees are very much neglected, and the quantity of pulse is small.

Where the soil is high and also sandy, it is considered as in a great measure unfit for cultivation, but it is extremely useful to the inhabitants, as affording pasture during the rainy season, and probably could not be in any manner better employed; for its poverty secures it from any rankness of vegetation that would harbour destructive animals, and forage is the most urgent want of the country. Some part, however, of this poor high sandy soil is occupied by houses, and a considerable part is cultivated after a fallow. It is on such land that most of the ginger is raised. To the east of the rivers, Brohmoputro and Chhonnokosh, the country may be said to be somewhat mountainous; but it is so in a manner that is rather uncommon.

The hills are in general small, none exceeding eight miles in length and two in breadth; and none of them, I am persuaded, exceeds 1200 feet in perpendicular height. I of course exclude the Garo mountains, where the Company has no sort of jurisdiction. Although two or three smaller hills are sometimes clustered together, they form nothing like continued chains; but are everywhere surrounded by level land, and that in general remarkably low, so that the inundation reaches to their very bottom, and in the rainy season boats or canoes can almost everywhere pass through between them, affording one of the finest views of uncultivated nature that I have seen.

Of all the level land east from the Brohmoputro and Chhonnokosh rivers it is only Porbot-joyar and part of Haworaghat and Mechpara that contain any considerable portions, except mountains, that are exempted from inundation, and these portions are almost entirely neglected by the natives, and are allowed either to remain altogether under forests, or are only cultivated occasionally after such long fallows, that the trees have time to grow to a considerable size; yet the soil is of an excellent quality, being a free mould with often some mixture of red in its colour; and where pains have been bestowed, produces excellent crops of betle-nut, vegetables for the kitchen, sugar-cane, rice, pulse, and cotton, and would no doubt produce also mulberry and wheat in great abundance.

This eastern part of the district, therefore, comprehends

land, which from its elevation may be divided into three kinds, mountains, or hills, land exempt from inundation, and land that is inundated. This last is usually called Chor, is situated near great rivers, has in general a loose sandy soil, is usually cultivated three years, is then deserted, and is allowed to remain fallow until new farmers can be induced to settle on it.

The low land exempt from inundation is of two kinds: first, such as is very level and fit for the cultivation of transplanted rice. The best of this is placed more immediately among the hills, and especially near the Garo mountains, where it is watered by fine springs and little rivulets, and has a very rich soil. It is only where there are lands of this nature that the villages are permanent, and in the vicinity of these lands the inhabitants have cleared some parts of the higher fields, which constitute the second division of this low land exempt from being inundated, have made neat gardens, in which they have a few fruit trees, and have as much sugar-cane as the manure they can obtain will raise. They also cultivate some fields of the higher land after a fallow, and these produce summer rice, pulse, mustard and wheat. These villages have comfortable situations for their houses; but those who occupy the inundated lands near the great rivers, generally remove from one place to another once in the three years, and cultivate fresh land until it is exhausted. These have little or no garden land. A few plantains, some tobacco and vegetables grow about the dunghills, which they are not at the pains to spread upon the fields, and the villages look miserably, having nothing to conceal the wretchedness of the cottages. Even such as are near hills, seldom choose to occupy these with their houses, being fearful of giving offence to the deity to whom the hill belongs, and like those in other inundated parts, pass two or three months of the year in houses, into which the floods enter. Not only some portion of the higher parts of the level land, but also a great part of the hills which has an excellent soil, is occasionally cultivated by the hoe for two or sometimes three years, and is then allowed to remain fallow, until the trees have grown to some size, which requires from 8 to 14 years. The quantity of land in actual cultivation in this manner is very trifling.

In addition to the woods mentioned in the Appendix, must

be added nearly the whole hills, which are almost everywhere covered with trees. Some part, however, of these woods are occasionally destroyed in the manner of cultivation just now mentioned, and in a few spots the seedling rice, for transplanting, is reared on the lower hills, that are near villages. On many parts of these hills the bare rock comes to the surface, and in some parts the soil is too dry for cultivation; but probably one-half of the whole might be cultivated like the provision grounds of Jamaica, and would produce a supply of food equally copious and salutary.

Rivers.—Since the survey was made by Major Rennell, the rivers of this district have undergone such changes, that I find the utmost difficulty in tracing them. The soil is so light, and the rivers in descending the mountains have acquired such force, that frequent and great changes are unavoidable; so that whole channels have been swept away by others, and new ones are constantly forming. The nomenclature is therefore exceedingly difficult. After tracing the name of a river from some distance you all of a sudden lose it, and perhaps recover the same name at a distance of 20 miles, while many large rivers intervene, and no channel remains to assist in discovering the former connection. The old channels have not only lost a current of water; but have been entirely obliterated by cultivation, or by beds of sand thrown into them by newly formed rivers. In some instances different portions of the same river remain, while others have been lost, and the intervals are filled up by new channels, so that apparently the same river has various names in different parts of its course.

The confusion that has arisen from these circumstances is so great, that Major Rennell seems to have been overpowered, or unwilling to waste time on the investigation; and owing to the contradictory accounts given by the natives, he seems to have altogether avoided giving names to many of the rivers. In the transient view, which I had an opportunity of taking, my difficulties have of course been greater, so that in my description I am afraid that there are numerous errors; yet, I enter into it with minuteness, the changes to which rivers are liable in a country of this nature, being a subject upon which naturalists have as yet but slightly touched.

Rivers west from the Korotoya.—Beginning at the west

we first find the Mahanonda, which according to the report of the natives, arises from the lower mountains of Sikim in the dominions of Gorkha, and for about five miles after descending into the plains forms the boundary between that kingdom and the Company's territory. It then for about six miles separates this jurisdiction from that of Puraniya, and then flows a long way entirely through that district, until it reaches the frontier of Dinajpoor, as formerly mentioned. So far as it continues on the frontier of Ronggopoor, the Mahanonda is inconsiderable. It has indeed a channel of no small size, being perhaps 300 yards wide; but in the dry season the quantity of water is trifling, and even in the highest floods does not rise over the banks. It rises suddenly and falls quickly, so that boats do not attempt to navigate it; and even in the rainy season it is only frequented by canoes, which ascend with difficulty, but aid in floating down a little timber. In dry weather its stream is beautifully clear.

From this district the Mahanonda receive three small branches, which arise from springs in the fields. The most northerly is the Trinayi, which joins the Mahanonda, a little south from Sonnyasikata. Next is the Ronchondi, which, arising in Sonnyasikata, afterwards separates this division from that called Boda. The third is more considerable, and takes its rise from the fields of Sonnyasikata by two heads, the eastern called Chokor, the western called Dayuk. After the junction this last preserves the name, and passing through the division of Boda, enters Puraniya, where I hope hereafter to find it. The next river, which I have occasion to mention is the Nagor, already described in my account of Dinajpoor. At present it takes its rise from a field just where the districts of Puraniya and Dinajpoor join with this; so that it may be considered as barely touching the division of Boda.

Rivers connected with the Korotoya.—The Korotoya, which at the commencement of this degenerate age (Koliyugo) formed the boundary between the dominions of Bhogodotto and those of Virat, now forms part of the boundary between this district and that of Dinajpoor. Its topography is attended with numerous difficulties, part of which have been anticipated in my account of Dinajpoor. It runs for about 45 miles through the centre of the north-west divisions of this district, and is

then swallowed up by the Tista. I shall first describe this part of its course. By the natives of Gorkha, it is said to rise from the lowest hills of the Sikim district, at a place called Brohmokundo; and immediately after leaving the hills it forms the boundary for a few miles, between Gorkha and the dominions of the Company. It then passes a mile or two through the latter, and enters a small territory belonging to Bhotan, through which it passes five or six miles, and re-enters this district as a pretty considerable river, which in the rainy season admits of being navigated. Its channel is not so wide as that of the Mahanonda, but it does not rise and fall so rapidly. More timber is floated down its channel than by that of the Mahanonda; and, when it has reached Bhojonpoor, a mart in Boda, it is frequented in the rainy season by boats of 400 *mans* burthen. During this part of its course it receives from the west a river, which rises from the low hills of the territory of Sikim with two heads, the Jurapani and Sango, which unite under the latter name in the division of Sonnyasikata, and in that of Boda fall into the Korotoya. Below this for some way, the Korotoya forms the boundary between Ronggopoor and Puraniya, when turning to the east it passes entirely through the former, and has on its southern bank a considerable mart named Pochagor, to which boats of 1000 *mans* burthen can come in the rainy season. It is however, only boats of 4 or 500 *mans*, that usually ascend so far. A little above Pochagor, the Korotoya receives from the north, a small river named the Chau, which rises from a field in the division of Sonnyasikata, and has a course of about 14 miles. Below Pochagor, the Korotoya receives from the same direction, a river named Talma, which, coming from the forests towards the frontier, has a course of double the length.

The Korotoya is now a very considerable river, and passes through the division of Boda, in part, however, separating that from detached portions subject to the Raja of Vihar, until it receives from the Tista a branch called the Ghoramara. The united stream for about two miles retains the name of Ghoramara, for the old channel of the Korotoya has become almost dry; but at Saldangga, a considerable mart, the Korotoya again resumes its name, and in the rainy season is usually frequented by boats of from 5 to 600 *mans* burthen.

The Korotoya then continues its course to the south-east for about three miles, when it joins the old Tista, and loses its name, although it is at present the most considerable stream; but the immense sandy channel of the Tista announces its recent grandeur. In fact when Major Rennell made his survey, the great body of the Tista came this way and joined the Atreyi; but in the destructive floods which happened in the Bengal year 1194, the greater part of the water of the Tista returned to its ancient bed, and has left this immense channel almost dry. I shall therefore proceed to give an account of this channel as forming a part of the Korotoya. It is called as I have observed, the old (Buri) Tista, although from the course of the Korotoya it is evident that the original direction of the Tista must have been somewhat near its present track that is to the eastward. This old Tista separates from the great river at a place called Fakirgunj, about 19 miles north from its junction with the Korotoya; and, except in the rainy season, is not navigable for canoes, nor even in the floods does it admit boats. Attempts have been made by orders of Government to restore at least part of the water, but the efforts have been vain, and the waters . re still every year diminishing.

The water of the old Tista is soon still farther lessened by the separation of the Ghoramara, which joins the Korotoya, as I have before mentioned. The origin of this river is accounted for by the natives as follows. The deity of the Tista is supposed to be an old woman (Burithakurani), and is one of the common objects of worship (Gramdevata) among the simple pagans of the vicinity. This nymph being envious of the attention that was paid to a rival named Bodeswari, who had attracted the whole devotion of the people of Boda, detached a portion of her river to destroy the temple of her competitor for adoration. The river advanced in a direct line with the rapidity of a courser, from whence its name is derived; but through the influence of Bodeswori was swallowed up by the Korotoya. My informant, having been the priest of Bodeswori, may be reasonably suspected of a little partiality.

The Ghoramara receives two streams from the north. The uppermost named Pangga takes its rise from the woods of Sonnyasikata, and after passing for a considerable way

through the division of Fakirgunj, enters the Ghoramara soon after its separation from the old Tista. West from this is another unimportant stream called the Jomuni or Yomuni, which is now swallowed up by the Ghoramara, and thus falls into the Korotoya; but I shall hereafter have occasion to treat farther of this river, and it seems clear to me when these names were bestowed on the rivers of this country, that is in all probability when it was first inhabited, that the course of the Tista was entirely separate from that of the Korotoya, and that the country between them was watered by the Jomuni. It must also be observed, that the part of the channel between the old Tista and the mouth of the Jomuni is not called Ghoramara, but is called Gabura, that is young; for rivers are supposed to be animated, and therefore many new channels are called by this name.

The old Tista, after having sent off the Gabura or Ghoramara, continues a very trifling stream in an immense channel, until it receives the Korotoya at Devigunj, a large mart opposite to the mouth of the Korotoya on the east side of the Tista. At all seasons canoes can navigate this portion of the river, and boats of 1000 *man* are often loaded at this mart, but the vessels most usually employed contain from 400 to 600 *mans* of rice. The river continues nearly of the same size until it reaches the frontier of Dinajpoor about nine miles below Devigunj, and the name of old Tista continues to be given to it, until it reaches the mouth of the canal which connects it with the Dhepa, as has been described in my account of Dinajpoor. There it assumes the name of Atreyi, probably from some small stream that was there before the Tista burst through the Korotoya and forced its way to the south, which probably happened in a remote period, as no sort of fable nor tradition concerning the event is current in the vicinity.

A little below Devigunj, on the opposite side, the old Tista receives a small stream called the Bhulli, and still farther down a rivulet named the Pathraj or Pathoraj, which for some way separates Dinajpoor from Ronggopoor, and receives from the latter district two small branches, the Jhinaikhuri and Hathuri. It must be observed that the Pathraj is considered by the natives as an old channel of the Korotoya, which is gradually retiring to the north-east, and of course

the portion now between the Korotoya and the Pathraj is considered as a part of Kamrup. A little below the mouth of the Pathraj the old Tista receives from the west a small creek called Joyram, which forms part of the boundary between this and Dinajpoor.

I shall now return to the Korotoya, but I must previously observe that the floods of 1194 seem totally to have changed the appearance of this part of the country, and to have covered it so with beds of sand that few of the old channels can be traced for any distance; and the rivers that remain seldom retain the same name for above three or four miles in any one part of their course. The name of Korotoya, in particular, is completely lost for a space of about 20 miles, and is discovered a little south from Durwani, as will be hereafter explained. In the intermediate space are some small rivers which it will be necessary to mention.

About five miles below Devigunj the old Tista sends to the east a branch called the (Mora) dead Tista, an old channel, which, at the time of Major Rennell's survey, seems to have communicated with the Jomuna; but that communication is now interrupted, and this branch rejoins the old Tista a little farther down, sending through the Dinajpoor district, towards the left, a small branch named Bhulli, which also rejoins the old Tista, near where it takes the name of Atreyi. The dead Tista even in the floods is no longer navigable.

Immediately to the east of the dead Tista is a small watercourse called the Maumari (abode of Bees), which is probably some portion of the old Jomuna, a river that must be distinguished from the Jomuni, the one being on the right and the other on the left of the Korotoya, and the deities presiding over them are considered by the natives as of different sexes. The Jomuna now takes its rise from a field in the division of Durwani. It then for some way forms the boundary of Dinajpoor, and receives a small branch named the Bishdangra, which, when Major Rennell made the survey, seems to have been a communication between the Tista and Korotoya. The Jomuna then turns entirely into the district of Dinajpoor, and the remainder of its course has been already described. Near a market-place called Madargunj we again recover the name of Korotoya in a small channel formed by the junction of two others, named Khongra

and Sorbomonggola. The latter, after taking a bend round Durwani, goes towards the south-east, and, joining another small rivulet named Chikli, assumes the name of Mora Tista, to which we shall have occasion to return. The Sorbomonggola at no season admits of boats, contains no stream in the dry part of the year, and in floods the water according to circumstances goes sometimes one way and sometimes another.

The Khongra rises in a small stream from a tank about three miles from its junction with the Sorbomonggola, but soon after separates again from the Korotoya, leaving it a dry channel, and enters the Dinajpoor district, where it soon bends round to rejoin the Korotoya; but immediately below the junction that river sends the Khorkhorya into the Dinajpoor district, and is again left an empty channel. In this condition it passes for some way, until rejoined by the Khorkhorya, a little north from the great road between Dinajpoor and Ronggopoor. In my account of the former district I have given a description of the subsequent part of its course. I shall therefore only remark, that in the lower part of its course, nearly opposite to Govindagunj, it has in the year 1809 suddenly altered its direction, and has thus thrown a portion of the Dinajpoor district on its eastern side.

In my account of Dinajpoor I have stated, that the same river, which below Ghoraghat is called Korotoya, above that town, for the space of about 18 miles, is called the Stishta or Tishta, and forms the boundary of the two districts. About 18 miles above Ghoraghat the Tista is joined by a small river called the Ghinayi, which towards the north forms the boundary between the two districts, and above this both banks of the Tista are in the Ronggopoor district for about 16 miles, where the river apparently changes its name, and is called the Yomuneswori or Jomuneswori, but although the Jomuneswori contains the greatest quantity of water, and is in the same direction with the Tista, it receives from the west a small river called the Mora Tista, which has a course of about 12 miles, from where, as I have before mentioned, it is apparently formed by the union of two inconsiderable channels the Sorbomonggola and Chikli. I think, that we may account for these strange anomalies in the nomenclature in the following manner. On the irruption of the Tista into

the Korotoya, being by far the largest river and having deserted its original channel to the north, to which it has again returned, this immense body of water overwhelming all the neighbouring channels, retained its name, and then passed through the channel now called Mora Tista at Bhowanigunj, and passing Durwani came to the channel of the same name which passes Kaligunj, Radhanogor and Sahebgunj. There it received the Jomuneswori, then comparatively an insignificant stream. In process of time, the great body of water in the Tista having been diverted towards the Atreyi, the channel of the dead Tista became trifling, and being interrupted by other new streams was in some measure lost; but from the junction of the Jomuneswori to Ghoraghat, the quantity of water remaining still very considerable, the name of Tista was continued, until at Ghoraghat it joined the Korotoya, a river of the utmost celebrity in Hindu fable.

Having premised so much concerning this middle Tista I shall now describe its course, and the rivers which it receives. The Sorbomonggola the most western of these, I have already described, I shall therefore proceed to the Chikli, by which it is joined to form the Mora Tista. In the division of Dimla, on the frontier of Boda, there arises a small river called the Jomuni, it afterwards for some way separates Dimla from Durwani, and then passes a little way entirely through the latter district, until it is joined from Dimla by the Kolondora, a small stream. The Jomuni, I imagine, was originally a continuation of the river of the same name, already mentioned as running between the great Tista and Korotoya in the upper parts of their courses; but its channel has been now entirely overwhelmed for above 18 miles in length. After a course of about 8 miles it receives the Kolondora, as above mentioned, but immediately sends to the south-west a branch named Ranggamati, which also is sometimes called the Kolondora or deep river. After a farther course of about 5 miles the Jomuni receives again the water of the Ranggamati, and in the rainy season becomes navigable for canoes. About 3 miles below this, at a place called Babrijhar, without any evident cause, its name is changed into Chongra, an appellation which is soon lost in that of Osurkhayi. This last name scarcely has continued 2 miles, when the river divides into two branches. The western called Chikli,

after a course of about 3 miles, joins the Sorbomonggola and assumes the name of Mora Tista. The eastern is called Nenggotichhira, and after a rather long course joins the latter river.

The Jomuni is therefore again lost, having in a second place been swept away by the Tista. We shall however find it again; but in the meantime I shall proceed with the (Mora) dead or middle Tista, which about 3 miles from where we recovered it, at the junction of the Sorbomonggola with the Chikli, receives the Nenggotichhira, as just now mentioned. About five or six miles below this, the Mora Tista receives from the north a small river called the Akhira, which arises in the south part of Durwani from the river called Jomuneswori, and in the rainy season is navigable for canoes. About four miles below the Mora Tista receives a very considerable supply of water from the Jomuneswori, is no longer considered as a dead river, and is called merely the Tista. Until the dry season of 1808-9 this river at all times admitted boats of 5 or 600 *mans* burthen; but this year it has suffered a very great diminution, and is no longer navigable; what will be its state in the ensuing floods cannot possibly be known; but there is great reason to apprehend, that the commerce of the south-east parts of Dinajpoor, and south-west parts of Ronggopoor will suffer a very material injury.

In passing through the division of Molonggo the banks of the Titsa have two marts, Sahebgunj and Gopalgunj. In division Vagdwar the Tista receives a large channel called the Mora Nodi, which at one time it has probably occupied. Soon after the Titsa has assumed the name of Korotoya at Ghoraghat, it receives from this district a small river named the Akhira, which may once probably have been the same with the Akhira already mentioned. In which case the Jomuni must have then joined the Korotoya somewhere about Nawabgunj in Dinajpoor. At present this Akhira rises from a marsh in the division of Molonggo, and on the southern boundary of that division receives a small branch of the Ghaghot named the Horolayi. After this junction the Akhira passes about eight miles through the division of Vagdwar, and then, on the boundary between that and Pirgunj, receives from the north-west a small channel called

Sonamoti, which comes from the same marsh, that gives rise to the Mora Nodi above mentioned. Immediately after this it communicates with a lake called Borabila, by a channel named Kholisajani. In the dry season, when I saw this, the water flowed through it from the lake to the Akhira; but below this, about 18 miles, in the time of the inundation the reverse is said to be the case. The Akhira joins the Korotoya, and in the rainy season small boats frequent it, so that it has on its banks a mart named Sokongujari, from whence the produce of the vicinity is exported.

Under Dinajpoor I have mentioned the numerous marts, that are on the west side of the Korotoya below its junction with the Tista. In this district Govindogunj is the only mart on this part of the Korotoya, but it is very considerable, and is the second town in the whole district. North from Govindogunj the Korotoya sends off a creek (Dangra) to join the Noliya, which will be afterwards described. South from Govindogunj the Korotoya sends off a branch named the Bhimti, which after a course of about 15 miles joins the Banggali, a river that will hereafter be mentioned. South from the Bhimti the Korotoya sends off a branch named Gojariya, which passes through this district, and then through Nator. On its bank is a very large market for fish, called Songkorpoor.

I now return to the Jomuni or Jomuneswori, which we lost, where it divides into two branches, the Chikli and Nenggotichhira. If we go east from thence about three or four miles to a market place called Boruya, we find a pretty large river, which is called the Jomuneswori, and which no doubt has once been connected with the river of the same name by a channel that now is obliterated. This Jomuneswori comes as a considerable branch from the great Tista, where that passes through Vehar, and enters the Company's territory in the division of Varuni, through which it passes for three or four miles, under the name of Kheruya. It then passes for about fourteen miles through the division of Dimla, where it is called Deonai. In this division it receives a small stream from the north-west called Salki, and sends off a branch called Gongjkata, which soon rejoins the parent stream, after having received a small but perennial rivulet named Hangrigosha, near which are some remarkable antiquities.

The river then passes for about 12 miles through the division of Durwani, in the northern parts of which it is called Changralkata; but in the southern, as I have before said it assumes the name of Jomuneswori, which it retains in passing 13 miles through the division of Kumargunj, when it loses its name in joining the Mora Tista, as before mentioned. The Changralkata receives two small streams from the north-east, the upper named Chhatnai or Guptobasi, the lower called Sui. Both arise from marshes in the division of Dimla.

The Jomuneswori receives first the Bhogerkungra, which is a branch of the Dhaijan, a small river that rises from a marsh in the division of Dimla, and which, after having sent off the Bhogerkungra in division Durwani, joins the Jomuneswori in Kumargunj. About four miles before it joins the Mora-Tista the Jomuneswori receives a branch from the great Tista, which separates from that river in the division of Dimla under the name of Auliyakhana, and passes through it for about 12 miles, running nearly parallel to the parent stream. It then inclines more to the South, and passes through the whole breadth of Durwani, which in some parts it separates from Dhap. In the upper part, where it passes entirely through Durwani, it is called Bullai, but where it forms the boundary between Dhap and Durwani, it takes the name of Khongra Ghaghot, and becomes navigable in the rainy season for boats of 500 *mans* burthen. South from Durwani it forms the boundary between Dhap and Kumargunj for about 10 miles, but about 4 miles above its junction with the Jomuneswori it changes its name to Kharubhangj, having joined with a small river of that name, which arises from Durwani under the name of Bullai, having formerly, in all probability, had a communication with that part of the Khongra Ghaghot, which is now called Bullai. On these rivers are several small marts, for the exportation of the produce of the country. I have already observed, that the middle Tista has suffered a very material diminution, since the floods of 1808-9, and the same is the case with the Jomuneswori, Changralkata, Deonai and Kheruya, which may be considered as the same river.

The Tista and its branches.—Having thus detailed all the rivers of this district connected with the Korotoya, which is in general its western boundary, I shall proceed to give an

account of the Tista, the principal river by which the central parts are divided. The Sangskrita names of this river are said to be Trishna and Trisrota, the former implying thirst, the latter three springs. According to the Pandit of the survey, the origin of this river as stated in the Kalipuran was as follows. Parboti the wife of Sib, was fighting with an infidel (Osur), who would only worship her husband. The monster becoming very thirsty prayed to Sib, who rather unreasonably ordered his wife to supply her enemy with drink. In consequence this river sprung from the breast of the goddess in three streams, and has ever since continued to flow. It is said, that in the more polished dialect of Bengal these Sangskrita names have been corrupted into Stishta: but the people, who inhabit its banks, according to the plan of orthography which I have adopted, pronounce the word Tista. It indeed appears to me, that the word could not possibly have been better expressed in the English character, than it has been written (Teestah) by Major Rennell, and it is only for the sake of uniformity, that I have ventured to alter the orthography. I presume, that this is the original and proper name, and that the other appellations are corruptions, suited to answer the fictions of poetry, or to accommodate a derivation from the sacred language; for the names of rivers and mountains are those which are usually most carefully preserved, among the changes that take place in the languages of mankind.

According to the accounts of the Nepalese the Tista has its origin in Thibet, and after forcing a passage through the snowy mountains, which form the boundary of the Chinese empire, it enters the mountainous country to the South, and separates the present dominions of Gorkha from that part of Bhotan which is subject to the Dev Raja. The river, as it comes from the hills, falls down the precipices of a mountain called Rongdhong, beyond which the Bengalese never ascend. It is said to be 30 coss north from Jolpayiguri. The Tista enters this district at its northern extremity, where it is bounded by the country of Sikim subject to Gorkha; and continues for about 23 miles from thence to the boundary between the Company's territory, and that of the Dev Raja. It is there an exceeding large channel, from 600 to 800 yards wide, and at all seasons contains a great deal of water and a

rapid stream; but its course is somewhat interrupted by stones and rapids. South from Rong-dhong the wood cutters can float single logs to within ten or twelve miles of the Company's frontier, and to where canoes at all seasons can ascend; and with the assistance of these canoes floats are constructed for bringing down the timber. In the dry season boats of 150 *mans* burthen ascend to Paharpoor, near the frontier of Gorkha, and in the rainy season boats of 1000 *mans* burthen could go to the same place.

The Tista begins to swell in spring, and usually rises two or three inches between the 12th of April and the 12th of May, owing in part probably to the melting of the snow; but no considerable change takes place, until the rainy season. Immediately below Jolpayiguri the Tista has the Company's territory on both sides, and receives from the West a small river named the Korla, on the western bank of which Jolpayiguri is situated. It arises from the lower hills of the Sikim territory near the sources of the Korotoya, and passes through this district for about 24 miles. Canoes frequent it in the dry season, and in the floods large boats could ascend it a considerable way.

Below this a little way the Tista on its west side has Madargunj a small mart. Although it is there a very large river, boats of a greater burthen than 150 *mans* cannot ascend it in the dry season. In the rains those of any size may come. A little below this the Tista sends off a branch already described under the name of Buri Tista, and which in the time of Major Rennell's survey was the principal channel. Even then, however, the former channel, to which the river has now returned, was not obliterated, and the names of Teeshtah river, and Teestah nullah are given in the large manuscript copies of his survey, although he has left them out in his Bengal atlas, probably distrusting all the appellations given by the natives to the rivers of the vicinity, owing to the apparent confusion of their nomenclature. In the published maps, however, we find the remains of the lower part of the channel under the name of the Teestah creek.

On sending off the old Tista, the great channel turns to the East, and passing Byangkro, a mart in division Fakirgunj, it receives the Koya a small stream, which arises in

Bhotan, and has on its banks a place of some trade called Jorpakri. The Tista then enters Vihar, through which it passes for 9 miles, and sends off the branch called Kheruya, that has already been described. The Tista then passes 4 miles nearly south through Varuni, where there is a mart called Khoyerullah. It continues running nearly in a south direction through Dimla, for about 7 miles, forming an island opposite to the town of that name, which is a place of considerable trade. Here the Tista is joined by a rivulet named Singgahara, which comes from the North.

At a market place named Chirabhija the Tista turns suddenly to the east, and soon after sends off a small branch named the Auliya khana, that has already been described. About 4 miles below this the Tista receives from the north a small river named the Layutara, which rises in Varuni, and in some places forms the boundary between that and Dimla.

About 13 miles below this the Tista receives a small rivulet called Dhum; and 7 miles lower down a more considerable stream called Kumarlai, which has a course of 18 miles, and in the rainy season is navigable for canoes. About 10 miles from the Tista it receives the Dadai. This arises with two branches, the Dadai and Sui, from the great forest of Singhesworjhar on the frontier of Vihar, has a course of about 12 miles, and in the rainy season is navigable in canoes to Khorivari 16 miles from the Tista. About 4 miles below Khorivari the Dadai receives another small river named the Soniyajan, which rises in Vihar, and has a course of about 14 miles, but is not navigable. About 5 miles from where it joins the Dadai the Soniyajan receives a river of great length named the Singgimari, which enters Fakirgunj from Bhotan, and from thence has a course of above 24 miles, partly through the Company's territory and partly through Vihar. The Kumarlai joins the Tista with two mouths, immediately above the uppermost of which is Ghoramara one of the most considerable marts in the vicinity. Below the lower mouth of the Kumarlai the depth of water in the Tista increases considerably, and boats of 250 *mans* burthen can frequent it at all seasons.

Opposite to this the Tista sends off a branch, which when Major Rennell made his survey was a considerable river. In

the language of the vulgar it is called the Ghaghot; but its Sangskrita name is Ghorgora. The word Ghagot has no meaning, having probably been derived from a language spoken before the introduction of the Bengalese. The Ghorghora may be considered as an alteration, made in order to procure a name, that has a meaning in the sacred tongue. I shall now describe this river, although it has lost much of its importance.

In the dry season the Ghaghot, where it separates from the Tista, is not at all navigable, even for canoes; but in the floods boats of 500 *mans* burthen can pass. It first forms the boundary between Dhap and Varuni for about 7 miles, during which it sends to the east a channel called the Bherbheri, which is dry except in the rainy season, and after a course of about 10 miles joins the Manas.

The Ghaghot, after having sent off the Bherbheri, passes through Dhap and Kotwali for 19 miles, during which space it has on its banks Amirgunj, Betgari and Mahigunj, all marts from whence there is a considerable trade; and it has also on its banks the capital of the district, of which indeed Mahigunj forms a part. At Dhap the water has deserted the channel of the Ghaghot, which in most parts is quite dry, except in the rainy esason, and the stream now follows a channel called the Ghorjan, which reunites with the Ghaghot, about 4 miles below Mahigunj. A little below this reunion the Ghaghot, on coming to the boundary of Molonggo, divides into three branches, the easternmost of which retains the name, and is soon rejoined by the middle one, which has various names, and includes an island and a market place between the two branches, into which it subdivides. In different parts of its course it is called the Bokra, Chomka and Burail. The western branch called Horolayi goes to join the Akhira, and has been already described. From the place where this separation takes place the Ghaghot runs about 9 miles easterly, forming the boundary between Dhap and Molonggo. It there receives the Alayikungri, a branch of the Manas, which has a course of about 15 miles, passes through the eastern skirts of the town of Ronggopoor, and in the rainy season is navigable for canoes and small boats.

From this junction with the Alayikungri the Ghaghot runs about 18 miles southerly. About 5 or 6 miles below the

junction is a mart called Jalalgunj, where the river acquires an increase of size merely, so far as would seem, from the lowness of the country. Even in the dry season it is there navigable for canoes; and for four months in the year it is frequented by boats of from 200 to 500 *mans*. Before the 1194 Bengal year it was navigable for such vessels throughout the year. For some years after that period it gradually diminished to its present size, and has been since stationary.

A very little below Sadullahpoor, which is twelve miles below Jalalgunj, the Ghaghot separates into two branches, the eastern of which is called Pagla. After a course of about ten miles this falls into a river called Kornayi, which is a branch of the Manas, and in fact now contains by far the greater part of the water of that river. About six miles after receiving the Pagla, the Kornayi joins the western branch of the Ghaghot, and loses its name, although it is a large river, and joins one of comparatively little consequence.

From the separation of the Pagla to the junction of the Kornayi the Ghaghot runs about eighteen miles, during which it sends off a small branch called Molongkhali, that in the lower part of its course is called Alayi, and will be hereafter described. In this part of its course the Ghaghot has a large mart named Bhorotkhali.

On the junction of the Ghaghot with the Kornayi both names are lost, and the continuation of these rivers is called the Banggali, which after a course of about 20 miles enters the Nator district. About midway it receives from the west a small river named the Noliya, which arises from the northern boundary of Pirgunj, and after a course of 10 miles receives a supply of water from a large marsh called Athrayi, by means of a rivulet named Domjam. About 20 miles below that the Noliya is joined by a small channel from the Korotoya, that has been already mentioned. About six miles farther down the Noliya receives the branch of the Ghaghot called the Alayi, which has a course of about 20 miles, and has been lately noticed. The united streams, about two miles below, join the Banggali. About five miles below this, the Banggali receives a branch of the Korotoya named the Bhimti, which has a course of 15 miles, but is little applied to the purposes of commerce. Nor indeed in this district

have the banks of the Banggali a single mart of any importance.

To return to the Tista. About four miles below where the Ghaghot separates, it sends towards the south the Kolagechhe, which, after running parallel with the great channel for seven or eight miles, rejoins it with some of its water, for the greater part is sent to the south, and forms a very considerable river, the Manas, which I shall now describe. The word Manas, I am told, has no meaning in either the Sangskrita or Bengalese languages. Soon after leaving the Kolagechhe, the Manas receives from the Ghaghot the insignificant creek called Bherbheri, which has already been mentioned, and soon afterwards repays this accession, by sending a similar channel the Alayi Kungri to join the Ghaghot. On this part of the Manas is Gojoghonta a mart, to which boats of 100 *mans* burthen can come at all seasons, and during the floods it is usually frequented by those carrying from 3 to 500 *mans*, although larger vessels might reach the place. The Manas runs through Dhap for about 17 miles, but except that just now mentioned, has no other mart on its banks. It then enters Olipoor, previously sending off a small channel named Bamon-kundo, which for some way forms the boundary between Olipoor and Dhap. This river, where I crossed it, was deep, and its channel muddy, which is almost the only instance of this kind of channel in the district. The rivers almost universally run on a fine firm sand, and towards the north are clear. The southern part of the Bamon-kundo I have not been able to trace, and I am uncertain whether it rejoins the Manas, or is connected with the Ghaghot. Soon after the junction of Gaburhelan, the Manas has shifted its course to the east, and has left a large empty channel called the Dead (Mora) Manas, which in its middle is divided into two branches, the Naotana and Paotana. A little below the lower end of the Dead Manas, this river sends to the east a very considerable branch which is said to have been recently formed, and which is called Gorkata, from the encroachments that it is making on an old fortress. In the rainy season this is navigable for boats of 200 *mans* burthen.

The Manas passes through Olipoor for about 15 miles, and in that space has on its banks Nawabgunj, a considerable

mart, to which boats of 300 *mans* burthen can come in the dry season. Not that the Manas is there comparable in size with the Tista above Ghoramara, although it admits of vessels of double the size; for this circumstance is owing to the extreme lowness of the south-eastern parts of the country, in which the water is almost stagnant, whereas towards the north and west the declivity is considerable, and the rapidity of the stream diminishes the depth of the rivers.

The Manas then passes for about 14 miles to the south without either receiving or sending off a branch, when the greatest part of its water goes to join the Ghaghot through the Kornayi, as has been already described, nor has it in this space any mart of importance except Baroboldya to which boats of 400 *mans* can come at all seasons. The diminished stream of the Manas continues to run through this district for about 20 miles, when it enters Nator. In this part of its course it is not navigable even for canoes in the dry season, and possesses no mart. A branch called the Ghorbhanggi or Dilayi separates from it, surrounds a considerable extent, and again rejoins.

I again return to the Tista, which in the space between its enlargement at Bhotmari to where it is rejoined by the Kolagechhé, a distance of about 12 miles, has four marts, Bhotmari, Bhullagunj, Kangkinya and Govordhon. The last is surrounded by a small branch of the Tista called Devnatherdoba, or Polasi, and this communicates with another branch called Galandi, or Monirdangra, both including two islands about 10 miles in length. By means of a short canal named the Bohonta, the Galandi communicates with a very large channel, which in the dry season has no stream, and even in the floods admits only canoes. It runs nearly parallel to the Tista, at about four miles distance towards the north, and extends about 16 miles above its connection with the Bohonta, and as far below, where it ends in a large marsh of the Boro Vari division, which is named Deyula. This large channel is named Mora Sungti, and seems to me to be an old channel of the Tista. Near its western end it communicates with the Maldo, hereafter to be described, by a short channel called the Dhoyolayi. South from that junction is a large marsh called Pungthimari; from this runs a small stream called the Buksula, which soon falls into another marsh called

Hangrisa, and that sends forth a stream named Bhengteswor, which joins the Mora Sungti, a little above where it sends the Bohonta to join the Galandi, and which carries away all the water that the Mora Sungti had received from the above-mentioned marshes. About six miles below the mouth of the Galandi, the Tista becomes a less considerable stream, and sends half its water by a new and more direct channel, named on that account the Gaburhelan, which after a course of about six miles joins the Manas, on the boundary of Olipoor division.

The Tista during this diminished part of its course, is still farther reduced by sending off the Bamni, a dirty crooked branch, which after a course of about 15 miles joins the Brohmoputro. About the middle of its course it receives by two mouths at a considerable distance from each other, a dirty channel called Potiyar Dangra. There is reason to think, that the Bamni may have formerly been a continuation of the Mora Sungti, as the upper part of the river between Durgapoor and the Tista is called the Gidari. Durgapoor and Onontopoor on this river are small marts, and in the rainy season are frequented by boats of 300 *mans*.

A very little below Thetrayi, a small mart about nine miles below the separation of the Gaburhelan, the Tista sends off a dry channel called Nephra, which joins the Gorkata above described, and then the Tista continues to wind with a bend to the north-east for about 10 miles, where it receives the Gorkata. On the Tista in this space, are five small marts, Olipoor, Ranigunj, Onontopoor, Sorarhat and Borobangk. In the rainy season vessels of 1000 *mans* burthen ascend; but in the dry season it is by no means navigable for larger vessels, that it is at Bhotmari.

I am persuaded, that formerly the channel of the Tista in this part of its course ran considerably more to the south; for very numerous large channels remain in that direction, and approach an old fortress, which seems to have terminated a line of defence, that extended from the Ghaghot at Sadullahpoor, and which probably reached the Tista; but in the present condition of the river this line of defence would have been totally useless, as there is nothing to prevent its eastern extremity from being turned.

From the junction with the Gorkata, the Tista inclines to

the north-east, and when Major Rennell made his survey, joined the Brohmoputro about five miles distant; but this was neither its old, nor is it its present channel. This is now very small, or at least in the dry season contains very little water, and runs south, parallel to the Brohmoputro, for about 15 miles, leaving between a narrow neck of land, on which is situated the town of Chilmari. Above that place this Tista communicates with the Brohmoputro, by means of a channel called the Mora Dhorla.

Farther down the old Tista is separated from the Brohmoputro by an inhabited island, and sands, through which there are several openings, and at its lower extremity receives the Soruyi, one of its most considerable branches, of which I shall now give some account. Immediately after the junction with the Burail, the Soruyi sends off a large branch called the Konayi, which is of great size, and formerly went with a winding course into the Nator district; but between the towns of Bhowanigunj and Dewangunj the Brohmoputro has made an irruption, and has carried away a great part of its channel. In return the Brohmoputro gives a large supply of water to the lower part of the Konayi, which now passes behind Dewangunj scarcely inferior to the mighty river, and threatens to sweep away the whole intermediate country.

Concerning the Dhorla.

Having now traced the Tista through all its wanderings and branches, I proceed to another river, which, although by no means so large, is still considerable. The Pandit of the survey says that its Sangskrit name is Dhovla, which signifies white, and he writes the vulgar name Dholla, which has the same meaning; but the word, as universally pronounced by the inhabitants of its banks, seems to have been accurately expressed by Major Rennell's orthography, Durlah. This word the Pandit, acccording to the orthography that I have adopted, writes Dhorla, which for the sake of uniformity I shall employ. As this word has no meaning either in the Sangskrit or Bengalese languages, it is considered by the Pandit as an impure corruption, while I consider it as the original appellation of the river. *White*, it must be observed, is by no means an epithet well suited to the river. In the upper part of its course it is a clear stream, in the lower it is very dirty.

Concerning the upper part of the Dhorla's course I received no intelligence on which I could depend. From Vihar it enters the Company's territory of Patgang as a river with a large winding channel, which in the dry season contains a small clear stream, not at all navigable; but which during the floods is occasionally frequented by boats of 200 *mans* burthen; if however a few fair days happen, the boats are liable to be left dry. It passes through the Patgang division for about 15 miles, and then re-enters Vihar, from whence it returns very much enlarged into the division Borovari; for soon after the time of Major Rennell's survey it would seem to have received the greater part of the Torsha.

For some miles it forms the boundary between Borovari and Vihar, and there has on its right bank a considerable mart named Mogulhat. The river at this mart has for some years been diminishing, owing to part of the Torsha having been directed to other channels; but still boats of 300 *mans* burthen can at all seasons ascend so far, although the channel and quantity of water which flows past seem to be very inferior to those of the Tista, which admits only of smaller vessels. From the place where both banks of the Dhorla belong to the Company, the river passes 14 miles through the division of Borovari, but winds exceedingly in its course.

The banks of the rivers in this district are scarcely any where higher than the other parts of the country, on the contrary they are in general very low; and the inundation, far from raising the ground by a deposition of sediment, seems gradually to be sinking the rivers deeper and deeper below the level of the plains, which in a country so well supplied with rain, as Bengal, is a fortunate circumstance. In this part of the course of the Dhorla, I had a most satisfactory proof of this circumstance. I saw three different channels, which the river has occupied, each gradually lower than the other, somewhat as represented in the sketch, No. (5.) The river now occupies the channel, (No. 3.) The channels, Nos. 1 and 2, together with the country to (a b), are now cultivated. The level spaces (c d) between the channels are in fact much more distant in proportion than is exhibited in the figure, which, by observing the exact proportions would have been extended to an inconvenient length.

On this part of the course of the Dhorla is a large mart named Kulaghat. Immediately above this the Dhorla receives a pretty little river the Rotnayi. This rises in Vihar, where it receives a branch called Gidari. On arriving at the frontier, it receives from the west a river called Maldo, which, for some way forms the boundary between Vihar and the division of Phoronvari. In its upper part the Maldo communicates with the Sungti by means of a channel named Dhoyolayi, which has already been described, and, so far as I know, is the only anastomosis between the branches of the Tista and Dhorla. In the rainy season boats of 100 *mans* burthen can ascend the Maldo for a considerable way, but there is no mart on its banks.

From the junction of the Maldo with the Rotnayi, this river passes about 12 miles through the divisions of Phoronvari and Borovari, and enters the Dhorla by two channels, the northern of which is named Baromasiya. After having passed through Borovari, and having reached the boundary of Nakeswori, the Dhorla receives a river that is wider than itself, but its stream is not so rapid, and is very dirty. It is indeed said, that it is a dead river, and that in the dry season many parts contain no water. It is called Nilkumar; and, in the time when Major Rennell's map was constructed, seems to have received most of the waters of Vihar; but from its name, signifying "the blue youth," I suspect, that it was then a new river, and the greater part of the waters have gone to other channels, which perhaps were the original courses. In some parts the Nilkumar is called the Old (Buro) Dhorla, which would imply, that at one period it has been actually a channel of the Dhorla. There is no mart on its banks, and after it enters the Dhorla, that river proceeds by a very circuitous course to join the Brohmoputro, distant about 15 miles.

A few miles below the junction with the Nilkumar the Dhorla communicates with the Girayi, a small river which will be next described by means of a canal named the Kodalkati, which from its name (cut with a hoe), would appear to be artificial, although it would be difficult to say for what use it could have been intended. Immediately below this the Dhorla divides into 2 channels, which after a short course, re-unite and form an island opposite to Kurigang.

On this lower part of the Dhorla's course are 5 marts, Bhogdangga, Pangchgachhi, Mogulbachah, Kurigang, and Beguya, from which goods are imported and exported at all seasons. The river does not increase in depth of water, as it approaches the Brohmoputro, and at its mouth has a bar, which in the dry season prevents the entrance of large boats.

Concerning the rivers, which fall into the Brohmoputro from the north, or from Uttorkul and Dhengkiri. The Girayi is a small river, which falls into the Brohmoputro, about 6 miles east from the Dhorla, and has a course of about 22 miles. It has very frequently shifted its channel, and has left many pools and water courses, some of which in the rainy season are navigable, and are in general called Mora Girayi. Of these the two most remarkable pass Nakeswori and Bhowanigunj, both considerable marts, to which, owing to the low situation of the country, boats of 500 *mans*, or even larger, can come in the rainy season. The Girayi arises with 2 heads, between which is situated Gagla, another considerable mart, that enjoys similar advantages for exporting goods. The Girayi communicates with the Dhorla by means of the Kodalkati, as above mentioned, and enters the Brohmoputro by 2 mouths.

North from thence about 12 miles is a small creek, which after a short course ends in the Brohmoputro, and is called Dudkumar, having probably been at one time the continuation of the river of the same name, that will hereafter be mentioned. The great Sunecoss of Major Rennell has an orthography that seems to me to express very accurately the common pronunciation of the name, as it does also the name of a river farther to the east, which will hereafter be described. The Pandit of the survey, however, says, that the eastern river should be written Sonkosh, and that Chhonnokosh, (ortum e testiculis Dei Vishnu ducens), is the proper name of the western, a distinction which I shall adopt in order to avoid the ambiguity of two rivers of the same name in the same vicinity.

Major Rennell has called the upper part of this river Surradingah, and the lower Sunecoss, probably owing to his having been unable to trace its course through the northern parts of Ghurla (Goollah R.), which were then covered with

forests. Tracing the river according to the ideas of the natives, I found, that its commencement consisted in a large sandy channel; which in the spring was dry, and which separates from the Godadhor, about 6 miles above Koyimari (Quemary R.) This channel proceeds south west for some way, when it receives some water from the north by a channel called the old Chhonnokosh, and it seems difficult to assign a reason for its not being considered as the origin of the river, for at all seasons it is navigable for canoes.

Some way below the junction of the old Chhonnokosh, the river sends off a small branch named Sanas, which in the spring is a large sandy channel, that contains a small clear stream. At a little distance from its separation it receives from the east side a winding channel, in most places deep and marshy, which arises with two heads to the north and west of Koyimari. It is called Khali, which implies merely creek. Some way below that the Sanas divides into two branches. The one which goes to the west is named the Ghoriyal, and soon after rejoins the Chhonnokosh. The other has a very short course, when joining a very inconsiderable stream, that proceeds from a marsh, it takes the name of Duba. The Duba at this junction with the Sanas has on its banks a mart called Kaldoba, to which boats of 300 *mans* burthen can ascend in the rainy season. It joins the new Torsha, which will hereafter be described, about four miles north from the Brohmoputro.

On the banks of the Chhonnokosh, about five miles from the separation of the Sanas are two marts, Dimachora or Dimakuri, and Khyarvari. At all seasons boats of 100 *mans* burthen can reach Khyarvari. Immediately below Khyarvari the Chhonnokosh receives from the north-west a very large river, which the people called to me the Kalgani. It is, however, evidently the Surradinga of Major Rennell, a name which I could not pronounce so as to be understood by the natives of the place; but I am informed by a relation of the Raja of Vihar, that the Kaljani is formed by the junction of the Suraidangga and Gorom. A small river, named the Dipok, enters the fork between the Kaljani and Chhonnokosh. The former, being by far the larger river of the two, Major Rennell, as usual with European geographers, seems to have considered as the proper Chhonnokesh, which pro-

bably induced him to curtail the territory of the Vihar Raja by about 200 square miles. He probably was informed, that the boundary extended along the Chhonnokosh, and therefore made it terminate on the Kaljani, whereas it goes along the Chhonnokosh to the Godadhor, and ascends the right bank of that until it reaches the same parallel of latitude as the other northern frontier of his territory.

The Kaljani is said in the 1801 or 1802 to have received a very large addition from the Torsha, which deserted its usual channel near Vihar, sent a large branch to join the Kaljani a little before that unites with the Chhonnokosh, and produced a very great change on the face of the country below. About 16 miles below the junction, the channel being unable to retain this immense body of water, a new branch broke out, which almost equals the Tista in size. It takes a retrograde motion for about four miles to the north, and then turns to join the Brohmoputro between three and four miles above the mouth of the Chhonnokosh, having in its course swallowed up the lower part of the Duba river, as above described. This great new channel, being considered, not unnaturally, as arisen from the waters of the Torsha or Toyorosa, as it is called in the sacred language, has received that name. It is said that since the floods, 1807-1808, a great part of the waters of the Torsha have returned to their former channels, but still in Spring, 1808, I found both branches of the Chhonnokosh vast rivers, and I suspect that the information is not well founded, as the people on the banks of the Dhorla and Nilkumar still complained in 1809 of a diminution of their water. On the low part of the Chhonnokosh are three marts, Subolpat, Birnachhora, and Patoyamari; and on the Torsha is Chhonbadha.

Several alterations seem to have taken place since the time of Major Rennell's survey, in the rivers by which the Chhonnokosh and Nilkumar are connected. The connection then seems to have been formed by a river running nearly west and east; but this is now interrupted near the east end. A marsh, called Khorgi, sends out a small water course of the same name, which joins the Chhonnokosh in the direction that Major Rennell represents, and this sends to the south a branch named Bolidya, which joins the Chhonnokosh some miles lower down.

A river, called Phulkumar, or the "tender flower," comes from Vihar, and may be a branch of the Nilkumar or "blue youth," as represented by Major Rennell. It sends a branch to join the Nilkumar. The upper part of this does not seem to have been laid down by Major Rennell, and is named Gaimara, but its lower part is named Ghorar Dangra, and seems to be the west end of the channel, which existed at the time of Major Rennell's survey, while the middle portion of his river is now a dry channel that connected the two branches of the Phulkumar, and is called Voginisukha, or "the dry channel of herons." On reaching this the Phulkumar changes its name to Dudkumar, or "the white youth," which goes to join the Chhonnokosh at the same place with the Bolidya. In the rainy season, owing to the lowness of the country, these creeks and channels admit boats of considerable size, and Phulkumar, Bolidya, Rayigunj, and Muriya, are marts for the exportation and importation of goods.

Near the Brohmoputro the Chhonnokosh sends off a branch named Ichchamoti, which takes a bend to the west, and joins the Brohmoputro immediately below the mouth of the Chhonnokosh.

The Chhonnokosh joins the Brohmoputro, where that immense river, after having long run from east to west, takes a sudden bend to the south, and the two rivers, from the source of the Songkosh to 40 or 50 miles below its junction with the Brohmoputro, form a boundary that is very remarkable. The degree of knowledge and the customs that have been communicated to the people of Bengal, both by Brahmans and Muhammedans, have made comparatively little progress beyond this line, the inhabitants to the east of which are many centuries behind their western neighbours.

Between the Chhonnokosh and the Godadhor are many very large water-courses, in which most probably one or other of these large rivers has formerly flowed. Although several of these at all seasons contain a great deal of water, yet in some places they are quite dry, and they have never any stream, and are now considered as lakes.

The Godadhor is said to derive its name from one of the titles of Krishno, which implies "the wielder of a mace;" but in order to suit the name for such a far-fetched derivation it has probably been altered, and Guddada, the manner in

which Major Rennell writes it, seems to me to express the sound as pronounced by the inhabitants of its banks better than the orthography adopted by the Pandit, who is probably a good deal influenced by the sound of Godadhor, the river at Goya being familiar to his ear.

This river reaches the boundary of Vihar, has a large clear stream, and soon after receives from the west the Raydak, which is said to be the largest. Immediately below the junction, the dry channel called Chhonokosh is sent off, as I have already described. The Godadhor forms the boundary between Vihar and Bhotan for some way, and then for about seven miles forms the boundary between the possessions of the Company and those entrusted to the management of the Dev Raja. It then has the Company's possessions on both sides, and where it enters, receives a small river, the Bayonayi, which arises from a marsh called Chakma. This marsh and river form the boundary between the Company's possessions and those under the Dev Raja.

From thence the Godadhor proceeds about 14 miles, and receives from the forest of Porbot Joyar a small river arising with two branches, the Silayi which retains the name, and the Sijdoho which joins it some way before it falls into the Godadhor. In the rainy season both the Bayonayi and Silayi are useful for floating the timber of the forests into the Godadhor, and the same purpose is served by three watercourses, named Joldhaka, Dukhisukhi, and Shangreswor, which enter the Godadhor in the intermediate space, but which by the natives are called Bils, and do not receive the title of rivers.

About five miles below the mouth of the Silayi the Godadhor receives a very considerable river, the Sonkosh (little Sunecoss R.) This enters the Company's territories from Bhotan, in an exceedingly wild country, and there receives the Gorupala, which for some way separates Porbotjoya, belonging to the Company, from Raymana belonging to Bhotan.

From the frontier the Sonkosh runs south, between Porbotjoyar on the west, and Khungtaghat on the east, for about 15 miles, and then receives from the east a small river named Dipok. Immediately below this the Sonkosh has lately formed a new channel towards the north, and has de-

serted its old channel, and the remainder of its course runs very much to the west, in order to join the Godadhor, while it separates Porbotjoyar from Changpoor and Jamira.

During this space the Songkosh receives from Porbotjoyar two small streams, the Tipkai and Chhatakungri. Nearly opposite to the latter it sends off a branch to join a channel of the Brohmoputro, which at some distance below joins the Sonkosh, and thus forms two islands. The Sonkosh, on approaching the Godadhor, does not join it by a straight course. It sends forward a branch named the Sulimara, which joins the Godadhor, and forms a third island. The Sonkosh then takes a large bend to the south, and enters the Godadhor about two or three miles from the Brohmoputro. The united streams fall into this great river, winding rapidly past the rocky shores of Dhubri, by a passage which is rather dangerous for boats, although within they afford the waterman an excellent shelter. In the rainy season both the Godadhor and Sonkosh are navigable beyond the Company's territory, and afford a ready means for exporting whatever may be produced in a very great extent of fertile country, and for supplying its inhabitants with whatever foreign luxuries they required; but the state of society encourages the growth of little else but reeds and forests, and the thinly scattered inhabitants are able to purchase no foreign commodity except a little salt and iron. Koyimari, however, Vorundangga, Metyabo, and Dhubri on the Godadhor, and Parli on the Sonkosh, are insignificant places, from whence some of the rude produce of the country is exported, and where salt and iron are sold. The Godadhor is at all seasons navigable to the frontier for boats of 100 *mans* burthen, but the Sonkosh is somewhat smaller.

The next river to the Sonkosh is the Gauranggo, or Gourong of Major Rennell, which orthography I would prefer, were it not for the sake of uniformly expressing the name as written by the Pandit by the same combinations of our letters. It is a beautiful little river, at all times navigable for canoes to the frontier of Bhotan, and in the rainy season would admit boats of a large size; but a little timber exported from Varshi is its only commerce. At that place, in the spring, it has a rapid clear stream, running in a bed of sand, and its

banks being finely adorned with little hills, and better cultivated than the vicinity, are extremely beautiful.

Proceeding a little farther east, we come to the Diblayi, a smaller river, which in the spring is almost stagnant, but even then it is deep. It passes through a country, consisting of little hills, and swelling grounds covered with sal forests, and serves to float a considerable quantity of that timber into the Brohmoputro, which it enters to the west of a hill of the same name.

The next river that enters the Brohmoputro is the Champamoti, a river nearly of about the same size with the Godadhor, that is like the Thames at Windsor; and like this last the two Indian rivers are rather turbid. It enters the territories of the Company a little north from Dhontola, where there is a little commerce. It then passes between two hills, and turns east to receive a small tribute from the Tuniya. Afterwards it has a large bend to the south, passing the residence of the Changpor family, and then turns west parallel to the Brohmoputro until stopt by the hill called Dhir, when it turns south, and joins the Brohmoputro. At the angle, where it turns south, it receives from the sal forests of the north a small river, the Jonoray, by means of which the merchants of Salkongcha bring down some timber. Immediately west from Yogighopa, a small river named the Horipani, enters the Brohmoputro. It derives its sources from several marshes or lakes, especially from the beautiful pieces of water called Toborong, and after a very winding course enters the Brohmoputro.

The next river that I shall mention is the Manas, which reaches the boundary of the Company's territory, as separating the district of Vigni, paying a tribute to the prince of gods (Dev' Raja), from some districts now subject to the Lord of Heaven (Sworgodev); that is to the civil governor of Bhotan, and the nominal prince of Asam; and the river continues from thence to be in general the boundary between this said Lord of Heaven and the more powerful merchants of Leadenhall Street, until it joins the Brohmoputro at Yogighopa, a distance of about 17 miles; but both parties possess on each side of the river some portions, that are not contested; and some other portions on both sides are keenly

disputed by the owners of the lands, although no sort of interference, so far as I have learned, has ever been made by the superior powers.

Exactly where the Manas begins to form the boundary between Asam and Bengal, it receives from the north a river, that the natives call Ayti, which in the language of Kamrup signifies 'mother.' I could not make the people understand Barally, the name which Major Rennell gives to this river. The Ayi in the rainy season is navigable, and forms the boundary between Vijni and Khungtaghat, both the property of one person; but the former tributary to the Dev Raja, and the latter subject to the company.

The Manas in the dry season is navigable for boats of 50 or 60 *mans*, as far as Vijni, where the proprietor lives; but there is very little commerce carried on by its means. About 5 miles from its mouth it receives a small river named Kongjiya, which arises a little beyond the northern frontier of Khungtaghat, and passes through almost its whole breadth. The Manas enters the Brohmoputro by two mouths, the eastern of which is the boundary of Asam and some dry seasons of late for the western, which was formerly the largest, has been closed by a bar at its mouth.

Brohmoputro.—Having now reached the part where the Brohmoputro enters the territory of the Company, I shall proceed to give an account of that great river, so far as it passes through this district; but as it is of too vast a size for a cursory view from its banks to give any accurate notion of its various channels and islands, and as these have suffered almost total change since the survey made by Major Rennell, I am satisfied, that what I can say on the subject will prove very unsatisfactory.

The name Brohmoputro signifies the son of Brahma, the creator of the world, and from its grandeur, and from its being one of the greatest works of the creator on earth, it might in a figurative sense be entitled to that appellation; but such is not the derivation given by the learned. According to legend it owes its origin, to an adventure of Brahma with Omagha, the wife of an holy man named Santonu. The particulars are so extravagantly indecent, that I shall entirely omit them, and only state, that the affair ended in the

production of a holy pool or lake, called Brohmokundo. For many ages this remained in obscurity, until Porosuram had occasion to pass, while he was stained with the blood of the kingly race, whom he had murdered. On account of the bloody actions of this incarnation of God the battle axe clung to his hand, nor could he separate this instument of death from his grasp, in order to wash away the gore. While resting on the Brohmokundo, he observed a young black bull come up to his mother, who was alarmed at his appearance, and said, my son, in what manner have you lost your purity, and become black. The calf replied, mother, I have killed a Brahman. Then my son you must bathe in Brohmokundo, which has great efficacy in removing sin. The Calf immediately went into the pool, and was restored to his natural white colour. On seeing this, Porosuram immediately followed his example, the battle axe fell from his hand, and all his stains were removed. Such is the manner, in which the profound sages of the east instruct the gaping multitude in the valuable duties of pilgrimage; and from what they say, I am inclined to believe, that, even among the Pandits, there are many black calves, who have no doubt of the truth of such relations. This history goes on to represent Porosuram in a more amiable light. In order to supply mankind with water of such admirable efficacy, he cut the hills with his battle axe, and allowed the river to flow through its present channel. Brohmokundo, I have no doubt, is in the mountains of Thibet, near the sources of the Indus and Ganges, although the people of Kamrup imagine, that it is much nearer, in the north-east parts of the kingdom of Asam. This however, I have no doubt, is a mistake, as in Nepal I heard from several persons, who had visited the spot, that the Brohmoputro, arises from the region called (according to their pronunciation) Manas-sarovar, which is a frozen territory containing numerous hills and lakes. The Brohmoputro of the Hindus is therefore the Sanpoo of the Chinese, as Major Rennell supposed. I should not indeed have thought it becoming to have given any confirmation to the opinion of a geographer so justly celebrated, had not he expressed to me his uneasiness concerning the doubts of Mr. Dalrymple, who in arranging the geopraphical materials

which I brought from Ava, seemed to think with D' Anville, that the Sanpoo was one of the heads of the Ayrawati or river of Ava.

The Brohmoputro reaches the frontier of the Company's territory with a channel at least a mile broad, and where not divided by Islands continues nearly of the same width; but in several places these subdivide the channel into many branches, and enlarge its size, so that from bank to bank there are often five miles. In the dry season the water no where fills the channel even where narrowest. In the rainy season the river, except where there are a few scattered hills on its banks, every where overflows the country for some miles, and in many places deluges an extent of 20 or 30 miles in width, and insulates such small hills as are in the vicinity. It usually begins to rise in April, and in the beginning of May it increases still farther. This may in part be owing to the melting of snow, but in general I observed, that the swelling of the river, and the inundation were chiefly affected by the rains in the immediate vicinity of where I was. A few fair days always diminished its size, and it never rose much, except after a very heavy rain. In June the rapidity of the river, as well as its size increased very much; and it is about the highest in the beginning of August. Towards the end of that month it generally falls considerably, and its current diminishes greatly in force. In the beginning of August and end of July, I observed, that, in passing over a rock at Goyalpara, where there was then a depth of at least 16 feet, the rapidity of the current occasioned the most violent whirlpools accompanied by a considerable noise, while in the beginning of October, although the rock came near the surface, the water glided smoothly over it. The inundation subsides in the end of August, and although the river usually rises once or twice in September and the beginning of October, it has never in these months been known to pass beyond its channel, which is both very wide, and deep.

The Brohmoputro in this district, is no where fordable at any season; but its navigation is not very easy. In the rainy season its current is remarkably strong, and below Dhubri is rather tempestuous, while the wilds above that place render the tracking by ropes difficult. In the dry season the vast number of sands render the navigation ex-

ceedingly tedious, and a great many trunks of trees, half buried in its channel, occasions some danger. At Goyalpara it is the most placid water that I have ever seen, and during the six months that I resided there, I did not above two or three times see its surface ruffled by wind; and even in very strong squalls not a single wave rose so high as to break. Except however its magnificent size, and the grand scenery of its bank, it is a disgusting river. Its water is the dirtiest, that I have ever seen; and in the floods is almost entirely covered with a scum of dusky foam intermixed with logs of wood, vast floats of reeds, and all manner of dead bodies, especially those of deer and oxen, which are almost as offensive as the half burned carcases on the banks of the Ganges.

The islands of the Brohmoputro and its low banks are undergoing constant changes. Wherever its current is directed against their sandy sides, they are undermined, and swept away: but as the force of the current is always confined to a small portion of the channel, the sand thus carried away is deposited the moment it happens to escape out of the most rapid parts of the stream, and the deposition increases rapidly, whenever from the accumulation of sand the stream is more completely diverted to other parts. The sand is often so rapidly deposited, that it rises almost to a level with the inundation, and in such cases must always continue barren. In general however, when the water over a new formed sand becomes entirely stagnant, the clay and earth, that are suspended in the muddy stream, immediately subside, but this does not usually happen in the first year, at least the quantity of soil then deposited is usually small, and only enables tamarisks and reeds to take root, which they do with astonishing vigor, and give some degree of stability to the new land. The quantity of soil deposited in 3 or 4 years is usually sufficient to render the soil fit for cultivation, and brings it within a foot or two of the level of the floods. It is evident, that a deposition from the river can never raise it higher, although the dust collected by wind round bushes often raises some few spots a few inches above the high water-mark. The surface, however, of these islands and banks is by no means level; but swells, so that some parts are near the level of the water in the highest floods,

while others are covered to a depth of 20 feet; nor can this occasion wonder, if we consider the irregular manner in which the deposition must take place, owing to differences in the stillness of various parts of the water. Subsequent floods, if continued for ages, would no doubt bring the whole to a level, by gradually depositing much mud, where the depth of water was great, and none where the earth had arisen to the level of the high-water mark; but time is nowhere perhaps allowed for such tedious operations, and there are probably very few spots in these inundated parts, that have continued for a century without having been swept away. These depositions in the common dialect of Bengal, when they are of a small size, and do not admit of cultivation, are called *Chora;* but when they are large. and especially when they are covered with soil so as to be fit for cultivation, they are called *Chor.* In the proper dialect of Kamrup, these cultivable lands are called Changpoor.

The Brohmoputro, after reaching the frontier of the Company's territory, for upwards of 20 miles has the kingdom of Asam on its northern bank, while the southern forms part of British India, and part of the islands belong to the one power, and part to the other. In this space I have little to observe. The appearance of yellow cliffs on the south side of the river at (Commerputah and Baanati R.) Kamarpota and Bohoti as mentioned by Major Rennel, seems now little remarkable, or indeed distinguishable from the common high abrupt bank of all other rivers. Above Goyalpara, on the same side, all the low land between the hills and river (Bengal atlas map. 18), since Major Rennell made his survey, has been separated from the continent by a channel, and now consists chiefly of Choras and islands, and the Krishnayi river (Keestny R.) now enters the Brohmoputro immediately below Bibi Paingli (Bibby pointa R.), while the principal channel of the river comes between the sands laid down by Major Rennell as E. from Goyalpara, and the ruins of the adjacent low lands.

Immediately below Goyalpara, the sands laid down as on the opposite side of the river, have been forced to the south, and have formed between the town and river an extensive Chor, now partly cultivated, and the current is now washing away the opposite part of Asam where it has opened a new passage

for the Manas, and in the dry season the old one contiguous to Yodighopa, (Jughigopa R.) is shut, as has been mentioned.

From thence to near Ranggamati I had no opportunity of observing the river, but I understood, that the long channel on its southern bank opposite to the hills called Dhir and Dudkumar, (Deheer and Doodkoar R.) still remains: as do also the three islands between Kanggomati and Dhubri (Rangamatty and Dubarye R.); only that the Jinnamary creek of Major Rennell has diminished greatly in size, and the islands seem to be more cultivated than in his time. Immediately below the mouth of the long channel, which I have lately mentioned, the left bank has received great additions, and of course the right has suffered corresponding losses. I shall first mention the accessions of the left. These accessions are still surrounded by channels, which when small and dry, except during the floods, are usually called Songta. But, if these channels contain a stream throughout the year, the vulgar of Bengal call them Dangra. In the sacred language, naturally less copious than the Bengalese in a nomenclature of this kind, both are called Srot.

Beginning immediately below the situation of Bosotandy in Major Rennell's map, we have a chor occupied by a small collection of farms called Bhanggonmari. This is separated from a larger chor by a channel called Songta Khaoya, which at all seasons contains a small stream. On the other side this chor is bounded by a larger channel called the Pagla. It contains three collections of farms, Bhakuyamari, Baoshkata and Basarchor, part of which however is on a still larger chor, situated on the other side of the Pagla. A little below the Songta Khaoya is lost in the Pagla, and this channel is joined by a river from the interior called Koliya, which will hereafter be described. Where it now joins the Pagla, its channel is dry; but soon after its name is recovered, passing out on the opposite side of the Pagla to join an old channel of the Jijiram, a river that will be hereafter described. The old Jijiram soon after sends a branch to the Brohmoputro, which is named Songta Khaoya, and together with the Jijiram Koliya and Pagla encircles a large chor, on which, as before-mentioned, is situated a part of the collection of farms

called Basar chor, together with Pochar chor, Madarer chor, and Chandar chor, which, when Major Rennell made his survey, was far to the south-west on the opposite side of the Brohmoputro.

A new channel called Bangskatarsongta, which now conveys the water of the Koliya into the Pagla, together with the old channel and the Pagla include a small chor not inhabited, but violently disputed between the neighbouring landholders.

South from thence an old channel of the Jijiram, its present channel and the Pagla include a chor, that is well occupied; and when Major Rennell made his survey, seems to have been on the banks of the Brohmoputro, being apparently the grove of trees represented north-east from Rajabella, on what he calls the Monee creek. Now, however, two very large chors intervene between it and the Brohmoputro.

The first is bounded on the east by the present channel of the Jijiram, which occupies nearly the situation of Major Rennell's Monee; on the north and east by a channel, which is called the old (Buri) Jijiram; for in the short period, since Major Rennell surveyed the country, we have not only the formation of a river called the Jijiram, but here is one channel, and we shall soon find another that have acquired the name of old. This old, and the present Jijiram uniting form the southern boundary of the chor, which is intersected by an old branch of another old Jijiram called the dry Khyartola. On this chor are several collections of farms, among which is Rajabola, in which we trace the Rajabella of Major Rennell. This is on the east bank of the old Jijiram, which must therefore be the Monee creek.

Beyond the old Jijiram, and between it and the Brohmoputro, is another chor bounded on the north by a channel connecting the two rivers, and called Songta Khaoya; and on the south by the present Jijiram. This chor is still inhabited, but the Brohmoputro has begun to return upon it. North from that Songta Khaoya, and bounded on the other sides by the Brohmoputro and Pagla, is a very large chor, and among its hamlets we trace the Barabanga of Major Rennell in the Berabhangga of the present day, and the origin of the name Monee creek may be discovered in the village Monirchor. Both villages have moved far north, the inhabitants of these regions having no fixed abode. Indeed the

lower part of the Monee creek has been swept away, and the Brohmoputro now approaches within less than two miles of Singgimari, which is situated at the north end of the southernmost of the hills, which seem to have been called Rajabella to Major Rennell, from his having viewed them over that village, when he asked their name.

South from the old Jijiram before mentioned, east from the present Jijiram, and west from another channel called also the old Jijiram, is another large chor, bounded on the south by the junction of the last mentioned old Jijiram and the present channel of this river. This chor also is divided into two portions by a branch of the Jijiram called Khyartola, which here contains much water. This was a fine country until the late disputes of its proprietor with the Garos, since which it has been nearly deserted.

Such are the encroachments and concessions, which the Brohmoputro has made on its left bank in passing through this district; for Singgimari is now on the boundary of Moymonsing. On the right the Brohmoputro proceeds almost straight west from Dhubri, until it is joined by the Chhonnokosh, and has carried away many islands, chors, and villages. The Putyamanri of Major Rennell has been removed to the bank of the Chhonnokosh, seems now to stand nearly where Poonkur did then, and is within half-a-mile of the Brohmoputro. Below the mouth of the Chhonnokosh, again, the right bank of the Brohmoputro has been gaining, and the channels on that side have been diminishing, so that many of the chors and islands have united with the main, but I had no opportunity of being able to trace the alterations in a particular manner. Near Chilmari, again the right bank begins to lose, at Bhowanigunj the loss is more considerable, and at present, as I have said before, the river threatens to carry away all the vicinity of Dewangunj, and perhaps, to force its way through the Konayi into the heart of Nator. On the left bank, of course, the river is here gaining ground, several large chors have formed and add to a corner of the district that is situated on that side of the river, and which has not been separated, when all the adjacent lands of Kurigang were lately annexed to the Moymonsing district.

Concerning the rivers which fall into the Brohmoputro from the south or from Dokhyinkul. I shall now return to

the frontier of Asam, and describe the rivers, which join the Brohmoputro from the hills on its left bank.

The Marki, which the Pandit says, should be pronounced Markori, is a small river that arises from the Garo hills towards the frontier of Asam. It flows north through the whole breadth of the Company's territory, and entering Asam, soon after joins the Dev'sila.

The Dev'sila is a more considerable, and a very beautiful little river like the Trent at Newark. It arises from the east side of the highest of the Garo hills, that are seen from the plain, and loaded canoes can at all seasons pass up almost to the foot of the mountains. Near this is Chamagang, a place where some trade is carried on with the Garos. This river is called Dev'sila, and passes into Asam, where, after receiving the Marki, it runs a considerable way parallel to the frontier. During this course, its receives from the Company's territory a small dirty stream called Juriya or Jholjhola. On coming within a few miles of the Brohmoputro, it joins a river of Asam named the Kailasi, which is alleged to have formerly been the boundary, as Major Rennell seems to have supposed; but now no part of the Kailasi passes through any territory that is subject to the Company. This encroachment of the Asamese is said to have happened sometime between the years 1770 and 1780, when six small districts (Mauzas) were taken by force from the Vijni Raja, then only, I believe, tributary to the Company.

Immediately before entering the Brohmoputro, the Kailasi receives another less considerable river, named Kornayi, which arising from the west side of the same great mountain, that gives rise to the Dev'sila, has on its bank a place of trade named Raumari; and runs north until it passes all the hills, when it separates into various branches, and forms a diminutive delta in the low banks of the Brohmoputro. Its eastern branch preserves the name; and, after enclosing a considerable piece of land by a branch called Jibarangga, falls into the Kailasi. The western boundary of this delta is called Geruya, which runs north-west until it reaches within about a mile of the Brohmoputro, when it separates into two. One branch runs east, forming an island by means of a channel called the Kusarvarirdangra, and then joins the Kailasi, where that river receives the Kornayi. The other branch of the

Geruya runs west, and joins the Phulnayi near its mouth. The Geruya, near where it separates from the Kornayi, receives from a large marsh on the frontier a channel called Odlar, which seems to have been an old course of the Kornayi.

The Phulnayi is a still smaller river than the Kornayi, and runs north and west to join the Brohmoputro, which it does by a deep and wide passage, very difficult to cross with cattle, as its bottom is a soft mud. On its upper part is Ronggojuli, a mart for trading with the Garos.

Next is a somewhat more considerable river, which arises from the Garo mountains with four heads, the Rongronga, the Chungchiya, the Chipna, and the Kochudhoya. These uniting form the Habiri, which joins the Brohmoputro at Bohoti (Baahati R.) and in the rainy season admits of the transportation of goods in canoes. It communicates with large old channels, which extend a considerable way west, parallel to the Brohmoputro.

The Dudnayi contains a turbid stream, but deeper than any hitherto mentioned in these parts, as at all seasons of the year canoes can ascend to a place called Dhepa, which is among the Garo mountains, and it has on its bank a place named Damra, where the Garos export and import some goods. Soon after leaving the mountains it receives another turbid stream called the Chila, and its runs almost straight north to join the Krishnayi, near where that river falls into the Brohmoputro.

The Krishnayi comes from a deep recess in the Garo mountains, has a pretty large stream, which at all seasons of the year is navigable for loaded canoes. In proceeding north it receives the Kordong, a little stream from the west, immediately below which is Jira, one of the chief marts for dealing with the Garos. South from this it receives from the east another small river named the Kirang. It then passes Haworaghat, once the chief place of the vicinity, and which still retains a little trade. It then runs a considerable way nearly east, joins with the Dudnayi, and immediately after falls into the Brohmoputro, a little below Bibipaingti.

The Jijiram, by far the most considerable river of these parts, which the then impenetrable nature of the country prevented Major Rennell from observing, but which I was

able to trace, partly from the country having become somewhat clearer, and partly perhaps from my suite being more adapted for overcoming difficulties. The Jijiram comes from the south-end of the lofty Chorehachu, which forms the north-western extremity of the Garo mountains. It is there a pretty considerable river, and its source is said to be at a great distance towards the east; but this is doubtful, the Garos being reserved, and the Bengalese rarely venturing to visit the country. The Jijiram enters the low country in a waste relinquished to elephants; but soon flows into a beautiful valley in which is situated Nivari, one of the chief marts of the Garo trade. At all seasons loaded canoes can reach thus far. At Nivari the Jijiram receives a fine clear stream, the Islami named after a Moslem saint. It rises from the hills above Jira, and passes through a richly cultivated valley which in beauty equals the finest of Malabar. The Jijiram then passes through a wide low valley above 14 miles in length; but the river winds exceedingly. About the middle of the valley is Magurmeri another Garo mart, above which the Jijiram receives from the south-west a rivulet named the Rongkhati. Near the lower end of the valley the Jijiram divides into two branches. In the dry season that which goes towards the south-west for some way, contains no water; but having been the original channel of the river, it retains the name, and in the rainy season loaded canoes can pass through to Singgimari.

I shall now however proceed to describe the eastern branch, by which in the dry season the whole water of the river passes, and which is named Bolboli. Soon after separating from the dry Jijiram, this channel enters Urpoterdola a very large marsh, and turning east joins a very small rivulet named the Jhiniri, which however, gives its name to the united stream, the Bolboli being in all probability of a very recent date. The Jhiniri rises from the south end of the Jira hills, and runs south, until it is receives the Bolboli. It then is enlarged by the draining of the marsh, through which it passes to the east, and joins the Brohmoputro about six miles above Goyalpara. When Major Rennell made his survey, it would appear, that a large extent of low land bounded the Brohmoputro in this part, and brought the united streams of the Krishnayi and Jhiniri close to Goyalpara; but now the two

streams enter the great river about three miles from each other, and do not approach the town.

The other branch of the Jijiram, which retains the name, after having continued some way as a dry channel, passes between two hills Agriya and Paglijhora; but, before entering the passage, receives some drainings from the large marsh called Urpoterdol, and acquires a little stream, which is gradually increased by numerous rills that fall from the mountains, among which it passes for about 22 miles, through a most beautiful valley. The most considerable of these rivulets are the Tisompoor, Borojhora and Dailong, and afterwards it winds through the inundated country; but in general at no great distance from the hills, until it reaches the Brohmoputro, soon after having washed the rocks of Singgimari, which are the only staple part in this long course of between 30 and 40 miles. Its channel of course is constantly undergoing changes, both from the action of its own water, and from that of the Brohmoputro. Most of these have already been detailed, I shall therefore at present confine myself in mentioning the rivers, which it receives from the hills.

The first of these is the Dherchi, which passes west from Hatogong, at present the chief place of Michpara. About 12 miles below its entrance into the low country, the Jijiram has increased very much in size, and at Chalitavari, a Garo mart on its banks, boats of 200 *mans* burthen frequent it at all seasons.

Some way below Chalitavari, a very considerable river comes from the desert in several branches, named Ojagor, Ojanggor, Ghangoya, Kukurkata and Dhordhora, which wind about and intersect each other in a manner that I could not exactly comprehend, in passing through a country where the reeds often intercepted my view, although I rode on an elephant. Of these branches the Ojanggor is the most considerable. Among them are situated the original seat of the Mechpara family, and Silapani a Garo mart. Opposite to where the Jijiram receives the Ojanggor is another Garo mart named Singgadubi.

A few miles below Singgadubi, a river named Ronggai enters the left side of the Jijiram, and has on its side a Garo mart Banggalkhata, to which boats can ascend at all seasons. A little below this the channel of the Jijiram has twice shifted

its course, as formerly mentioned. On the present channel are Teltari and Rajabola, two Garo marts. A little above Singgimari hill it receives the Kolongki, a considerable river which separates Kalumalupara of this district from Koroyivavi, now annexed to Moymonsing. A very little below the mouth of the Kolongki the Jijiram receives a small creek, the Ghoramara, which for some way also separates this district from Moymonsing, and then it enters the Brohmoputro by two mouths.

General remarks.—The numerous gradual changes, that are constantly taking place in the rivers of the district, are attended with much inconvenience. One person's property being carried away, and another's enlarged, while the tax of both continues the same; the one becomes unable to pay what the government demands, and the other is suddenly enriched, and acquires habits of expense, which on the next change of the rivers he is unable to relinquish. No one thinks of raising buildings of a durable nature on so precarious a foundation; so that the wealthy have little comfort in their dwellings, and the country is destitute of ornament. Still however the people in these changes sustain no violent injury. A village of Bengal is removed four or five miles with very little inconvenience indeed, and such a change of place may be considered as nothing more than an usual casualty, such as an inconvenient shower which produces on the people no effect of consequence; for even in common there are very few houses, that last three years, partly from the slightness of the materials, and partly from the frequency of fires.

It is only when very sudden changes take place that great evils arise, and none such has happened since the year of the Bengal era 1194, or for 20 years before this year 1809. The change which then took place in the Tista, owing to a great storm, was accompanied with a deluge, by which one half of both people and cattle were swept from the whole of the country near the new source, which the river assumed. The means, that I have proposed in the account of Dinajpoor, for preventing sudden changes in the course of rivers, can only, it is evident, have a considerable effect on those of a moderate size; and to prevent the changes, which take

place on bodies of immense power as the Brohmoputro or Tista, may be considered as far beyond the effects of human industry.

Lakes and Marshes.—In this district there are several bodies of water, that are entitled to the appellation of lakes, although they are not so clearly distinguished from marshes as the more beautiful lakes of the northern regions of Europe and America. It may also he observed, that since the time of Major Rennell's survey they would appear to have diminished both in number and size. In the numerous changes, that take place in the rivers of this district, many of these lakes have been drained; and by the natural deposition, that takes place from the waters of a muddy inundation, when these reach a stagnant lake, it must gradually be filled; while the operation is assisted by the most vigorous vegetation of aquatic plants, which often form a crust, that is capable of supporting cattle, and gradually converts the lake to a marsh. Indeed the same name (Bil) is by the natives given to both.

The numerous changes, that happen in the courses of rivers, and the great size of those in this district, have left very numerous pieces of water, which in the language of the natives are called Jhils; and in this district which is moister than Dinajpoor, and seems to contain more numerous springs, these channels are in many places filled with water throughout the year, and often resemble small lakes, some of which are very beautiful. They no doubt are gradually obliterated; but where there are many springs this process seems to advance slowly; and when in the course of the process, the water of the springs begins to be confined, and exceeds the quantity that can be evaporated from a small surface, it again assumes the appearance of a stream, which forces a way to the nearest river.

Air and Weather.—Although the air and weather of this district must have a strong general resemblance to those which prevail in the adjacent district of Dinajpoor, that occupies nearly the same parallels of latitude; yet the greater proximity to the mountains has a considerable effect, especially in comparing the eastern parts of this district with the western parts of Dinajpoor.

The first and most essential difference as most affecting the productions of the two countries is, that the springs of Ronggopoor are moister and earlier than those of Dinajpoor. In both of the seasons, that I have past in the country, there has been a great deal of rain in the end of March, in April, and in the beginning of May, not in short irregular squalls from the north-west, although these occasionally happen, but in very heavy showers, often without wind, and more frequently with moderate winds from the east. Hail seems less common, although I observed one very heavy shower. The dews also continue throughout the spring, and indeed at all seasons when there is no rain. Neither are the heats of spring so scorching and parching in this district as towards the west. Even in its western parts, what are called the hot winds seldom continue more than 8 or 10 days in the year, and in the eastern parts are so little known, that the natives could not comprehend what my Calcutta people meant, when they described these oppressive gales. The heats of May are tempered by the eastern winds, especially towards the frontier of Asam; and at Goyalpara the thermometer during that month was often so low as 70° and never rose above 80°. From the beginning of June until the end of October the sensation of heat was great; but this was owing to the calmness of the weather, for I never observed the thermometer higher than 84°. About the middle of October the nights there became tolerable; but the days continued hot until December. In that part of the country easterly winds prevail 10 months in the year; but for four months after the middle of October they incline to the northward. Westerly winds prevail from about the middle of February, until the middle of April, when the east winds recommence, and refresh the earth with coolness and gentle showers; but they often alternate with southerly breezes.

During the cold season fogs are exceedingly prevalent at Goyalpara, and the natives pretend from their abundance to foretel the quantity of rain that will fall in the ensuing year; heavy fogs are followed by heavy rains, and on the contrary light fogs are succeeded by scanty rains.

In the western parts of the district the weather approximates nearer to that of Dinajpoor, or rather is in an intermediate state between the weather of that place and that of

Goyalpara. Mr. Gibson has had the goodness to furnish me with the observations which he made on this subject, while surgeon to the station, and which, as more certain and satisfactory, than the vague opinions of the natives, I have copied in the appendix, although it is much to be regretted, that his observations do not even complete one year, much less do they extend to a length, which would enable us to draw general averages, on which full dependence could be placed.

In the north-west part of the district, the east winds prevail as much as at Goyalpara, and the west winds are common only for two months; but north winds are rare, except squalls accompanied by thunder and rain; and in the violence of the rainy season southerly winds are common. Towards the frontier of Dinajpoor, in that part, the hot winds are stronger than in most parts of the district; but towards the boundaries of Bhotan and Gorkha they are not known; and if I understood the natives rightly, they occasionally have hoar frost in winter.

Earthquakes are very frequent. Some years indeed there are none, but in others, as this year, (1804) there have been three, or even more. They have always been slight, so as to do no manner of injury; and by the simple natives of the eastern part of the district are considered, as a clear proof of the country being a favourite residence of the Gods; for it is supposed to be the heavy tread of these powerful beings, that occasions the motion of the earth.

CHAPTER II.

GENERAL VIEW OF THE HISTORY OF RONGGOPOOR.

The history of this district is perhaps involved in still greater obscurity than that of Dinajpoor. Almost the whole of it is included in the ancient Hindu territory of Kamrup, which extends east from the Korotoya, where it joined the kingdom of Motsyo, to Dikkorbasini a river of Asam, which enters the Brohmoputro a little to the east of the eastern Kamakhya, which is said to be 14 days journey by water above Jorhat, the present capital of that kingdom. I have not been able to learn that the ancient Hindus mention any kingdom as intervening between Kamrup and China. Those whom I have consulted seem to think, that Kamrup is bounded on the east by Chin', by which, however, it must be observed, is probably meant the country between the Indian and Chinese empires; for, as Abul Fazil justly observes, the Chinese empire is the Maha-Chin' of the Hindus. He indeed calls Pegu the China of the Hindus; but in this he is only to be considered as mentioning for the whole, what was then the principal kingdom; as now we might say, that the empire of Ava is the proper China of the Hindus; and in fact it now separates Kamrup from the Chinese empire or Maha Chin'. On the north Kamrup extends to Kongjogiri, the frontier of Modro, the kingdom of Sailyo, which comprehends Bhotan. I have not however, been able to learn where this mountain is placed, and the Bhoteas seem to have made large encroachments on the whole northern frontier of Kamrup. The southern boundary of Kamrup is where the Lakhya river separates from the Brohmoputro, and there it is bounded by the country called Bonggo. Kamrup, according to this description, includes a portion of Moymonsing (north part of Dacca R.) and of Srihotto (Silhet R.) together with Monipoor, Jaintiya, Kachhar, and Asam.

The earliest tradition concerning the history of Kamrup,

is, that it was given by Krishno to Norok, the son of the earth (Prithivi). This Norok, although an infidel (Osur), was for some time a favourite of the god, who appointed him guardian (Dwarpal) of the temple of Kamakhya (granter of pleasure), who naturally presided over the region of desire (Kamrup). This deity is by the Hindus considered as female, and her temple situated near Gohati, the place where Norok resided, is still much frequented.

Kamrup is said to have been then divided into four Piths or portions, which may naturally be expected to have appellations suitable to its name, and tutelary deity. They are accordingly called Kam Pith, Rotno Pith, Moni Pith, and Yoni Pith, alluding to desire, beauty, and some circumstances not unconnected with these qualities, which our customs do not admit to be mentioned with the plainness that is allowed in the sacred languages of the east. In fact the country by the natives is considered as the principal seat of amorous delight, and a great indulgence is considered as allowable. I have not learned the boundaries of these divisions; but am told, that Rotnopith is the country now called Vihar.

Norok did not long merit the favour of Krishno. Being a great oppressor, and a worshipper of the rival god Sib, he was put to death, and was succeeded by his son Bhogodotto. At the time of the wars, which are said to have placed Yudhishthir on the throne of India, this prince engaged in the great contest on the losing side, and followed the fortunes of Duryodhon. There can be little doubt, that this is the same person with the Bhugrut of Mr. Gladwin's translation of the Ayeen Akbery, "who came to the assistance of Jirjoodhun, and gallantly fell in the war of the Mahabahrut." By Abul Fazil this prince is said to have been of the Khyetri Khyotriyo caste, and this is supported by the opinion of the Brahmans; but here a considerable difficulty occurs; for it is generally allowed, that Bhogodotto was the son of Norok, who was not a Hindu. We shall however soon see, that in Kamrup many other personages have been adopted into the princely race, whose claims to a Hindu descent are at best exceedingly doubtful.

In the great war, Bhogodotto fell by the hands of Orjun, brother of Yudhishthir, but according to the Ayeen Akbery 23 princes of the same family, continued to govern after his

death. The authority of this work is however diminished by its supposing that these princes governed the whole of Bengal, which seems entirely without foundation. It is however very likely, and is said indeed to be mentioned in the Purans, that for some time, the descendants of Bhogodotto retained the government of Kamrup. I cannot indeed adopt the chronology, which places Yudhishthir about 3200 years before the birth of Christ; on the contrary, I am persuaded, that this prince lived considerably after the time of Alexander; for in every part of India there remain traces of the family of Yudhishthir, or of the princes who were his contemporaries, and of many dynasties, that have governed since his time; but all these later dynasties so far as I have learned, may be ascertained to be of a comparatively late period; and making every possible allowance for the reigns of the families of Yudhishthir and of the dynasties that have succeeded, we shall not be able to place the former much beyond the time of Augustus. I am happy to acknowledge, that I have derived this manner of reasoning on the subject from a conversation with my worthy friend Major Mackensie of Madras, who has formed more accurate notions on Indian history than any person whose opinions I know, notions founded on a careful investigation of the remains of antiquity, and not on the fictions of Indian poets, who in the extravagance of invention exceed even the fertile genius of Greece.

In the part of the Yogini Tontro, which I have procured, and which is considered as the highest authority concerning everything relating to Kamrup, the Pandit of the mission says that there is no mention of Bhogodotto, but that the god Sib prophecies that after the infidel Norok, and at the commencement of the era of Laka, that is about the end of the first century of our era, there would be Sudro-kings of Kamrup. The first Raja mentioned is Devyeswor, in whose time the worship of Kameswori or Kamakhya, the knowledge of which had hitherto been confined to the learned, would be published even to the vulgar, and this would happen at the very beginning of the era of Saka, or in the year of our era 76. This Raja is said to have been of the tribe called in the Sangskrita language Dhivor, which is usually applied to the Kaibortos of Bengal; but it may be doubted whether the prince belonged to that tribe, which is not one of Kamrup.

The worship of the Linga according to the prophecy would begin in the 19th year of Saka. Some indefinite time after that period a Brahman born of the Korotoya river, and named Nagosongkor, would be king, and extend the doctrine. After him, but at what interval is not mentioned, would be a Raja named Jolpeswor, who would still further encourage that worship, and who would build the celebrated temple of Jolpis. Very considerable ruins are at no great distance from that place, as will be hereafter described; but they are ascribed to a Prithu Raja, who may however have been a person of the same family.

This Prithu Raja, from the size of his capital, and the numerous works raised in the vicinity by various dependents and connections of the court, must have governed a large extent of country, and for a considerable period of time. Although he is in some measure an object of worship among the neighbouring Hindus, they have few traditions concerning the place from whence he came, nor at what period he lived; and I heard it only mentioned by one old man, that he governed before the time of the dynasty, which will be next mentioned.

As usual he is considered as having been a very holy personage, who was so much afraid of having his purity sullied, that, on the approach of an abominable tribe of impure feeders named Kichok, he threw himself into a tank, and was followed by all his guards, so that the town was given up to plunder and the family ceased to reign. At present the Kichok are a kind of gipsies that are thinly scattered in the northern parts of India, and live by snaring game, telling fortunes, and it is usually supposed by stealing.

It would not appear that during the dynasty of Adisur any part of this district was comprehended in the Hindu kingdom of Bengal. On the contrary about that time or not long after, the western parts of this country as far as the Brohmoputro, seem to have been subject to a family of princes, the first of whom, that has left any traces, was Dhormo Pal. Whether or not from his name we may suppose that he was one of the Pal family which preceded the dynasty of Adisur, who in the wreck of his family may have saved a portion, I shall not venture to determine. From the works that are attributed to Dhormo Pal, he would appear to have been a

person of some power; and even the works attributed to relations and dependents of his family possess some degree of magnitude. He is said to have had a brother named Manikchondro, who seems to have died early, and to have left the management of his son and estate to his wife Moynawoti. This lady makes a conspicuous figure in the traditions of the natives, and is said to have killed Dhormo Pal in an engagement near the banks of the Tista; at least the Raja disappeared during the battle of his troops and those of his sister-in-law. Moynawoti's son, Gopichondro, succeeded his uncle, and seems to have left the management of his affairs to his mother, and for some time to have indulged himself in the luxury of 100 wives, among whom the two most celebrated for beauty and rank were Hudna and Pudna, one of whom, if not both, was daughter of a person of considerable rank named Horischondro. When Gopichondro had grown up, and probably when he had been satiated with the pleasure which women bestow, he wished to interfere in business. His mother had then the art to persuade him to dedicate his life to religion; and having placed him under the tuition of her spiritual guide (Guru) Haripa, a religious mendicant (Yogi) of remarkable sanctity, this prince changed from voluptuousness to superstition, adopted the same manner of life with his instructor, and is supposed to be now wandering in the forests. The people of Kamrup are still frequently entertained by the songs of itinerant bards of the low caste called Yogi, who repeat the poem called Sibergit, which gives an account of Gopichondro, of his pious resignation of power, and of the lamentations of his hundred wives, who by no means approved of his change of life. This song is in the vulgar language, and its repetition occupies four or five Hindu hours for two days.

As the father is praised by the Hindus for his piety, his son Hovochondro, or Bhovochondro, as his name is here more usually pronounced, is given as an example of stupidity, who with his minister Govochondro did nothing like other people, and turned night into day, and day into night. Many examples of their stupidity are related to serve as amusement to the youth of Bengal; but the Raja seems to have lived in considerable splendor, and without fear, while the works of his relation Lora, and of his tributary Binna show, that his

dependents had considerable power, and did not require fortresses to enable them to live in security. After the death of Bhovochondro there came a Pala Raja of the same family, who is said to have been destroyed by a dynasty, that I shall have next occasion to mention; although it is more probable that a period of anarchy intervened.

The princes of the dynasty of Dhormo Pal are supposed to have been Khyotriyos, yet this seems doubtful. The lady Moynawoti had not a Brahman for a spiritual guide; but this important office was held by a Yogi, that is a Sudro dedicated to a religious life; and there is great reason to believe, that the Yogis, who repeat the songs, are descendants of this kind of priesthood, who were degraded by Songkor Acharyo, and who reject the Brahmans as spiritual guides, although in order to procure a miserable existence they have now betaken themselves to weaving, burning lime, and other low employments. In the south of India they collect and vend drugs, and pretend to practise physic, but are equally obstinate in rejecting the instruction of the sacred order.

With regard to the next dynasty there is greater certainty, although as usual the chronology is attended with many difficulties. According to tradition there was a Brahman, whose name is unknown; but who had a servant that tended his cattle, no one knows where. According to some this servant was an infidel (Osur), most probably from the mountains of Tripura; but concerning this, different persons are not exactly agreed; and some allege, that it was his mother who was of the impure race, and that she bore her son while in the service of the Brahman. Many complaints were lodged against this fellow; and his master one day was desired to view him asleep, while his cattle were permitted to destroy the crops of the neighbours. The Brahman was advancing with a determination to bestow the merited punishment, when he observed the lines on the naked feet of his servant, and immediately, by his profound skill in the most noble science of Samudrik Jyotish, knew that the sleeper would become a prince. On this discovery the Brahman paid him all due respect, rendered it unnecessary for him to perform any low office, and showed him still more kindness by disclosing the certainty of his future greatness; for the servant in return promised, that, when he became a prince, the Brahman should

be his chief minister (Patro). Accordingly some time afterwards it is not known how he became king, and is said to have destroyed Pala the successor of Hovochondro. This, however, as I have before observed, is rather doubtful; and Kamrup in the interval had probably fallen into a state of anarchy favourable for an upstart; and was overrun by various rude tribes, Koch, Mech, Garo, Kacchari, Rabha, Hajong, Tripura, Bhot, and Nepcha, who neither spoke the language of Bengal, nor had adopted the religion of the Brahmans, although numerous fugitives had taken refuge from the violence of Sultan Jalaludin, as mentioned in my account of Dinajpoor, and had diffused some degree of instruction, or at least had preserved the little improvement that had been made in former dynasties.

The new Raja seems to have been much guided by his minister the Brahman, assumed a Hindu title, Nilodhwoj, and placed himself under the tuition of the sacred order. For this purpose a colony of Brahmans were introduced from Maithilo, and from thence we may perhaps infer the country of the minister. There is no trace of an earlier colony of Brahmans in Kamrup than this from Maithilo, and the great merits of the Prince were rewarded by elevating his tribe called Khyen to the dignity of pure Hindus. It is indeed contended by the Rajbongsis, that Nilodhwoj was of their caste, and that the Khyen were only his servants begotten by Rajbongsis on prostitutes of the Khyotriyo tribe; but it seems highly improbable that the Raja would procure the dignity of pure birth for the illegitimate offspring of his servants, while his own family remained in the impure tribe of Rajbongsi, the origin of which seems to me of a later date. The Raja having settled his government, built a city called Komatapoor, and he and his successors took the title of Komoteswor, or Lords of Kometa, while the title of Komoteswori, or lady of Komota, was bestowed on the family deity, a female spirit as usual delighting in blood.

As each Raja of this family claimed his right to govern on the authority of some miracle, it was discovered by Chokrodhwoj, the second prince, that Bhogodotto had received from Sib an amulet (Koboj), which rendered him invulnerable, and which he usually wore on his arm. In the hurry of preparation for battle this amulet had been left behind on

the day, when Bhogodotto was killed, and lay concealed near Hostinapoor, until the time of Chokrodhwoj, when this prince was informed in a dream how the amulet might be found, and that it was to be worshipped as representing Komoteswori, as it is to this day.

During this dynasty the office of chief minister (Patro) seems to have been hereditary, as well as the regal dignity, and the Brahman and his descendents occupied a fortress contiguous to the walls of the city; but the government does not seem to have been very secure, as not only the royal palace and the residence of the minister, but several houses of inferior personages seem to have been fortified, although situated within the immense works by which the city was surrounded.

Chokrodhwoj was succeeded by Nilambor, the third and last prince of the family. His dominions are said to have extended over the greater part of Kamrup, and included part of Motsyo; for the fort at Ghoraghat is said to have been one of his erecting. Numerous public works, especially magnificent roads, are attributed to this prince, who from thence seems to have governed his country with attention; but the circumstances related concerning his overthrow are accompanied with traits of the most savage barbarity.

Whether from a natural suspiciousness of temper, or from an uncommon accuracy of observing such circumstances, the Raja on entering his womens' apartments, one day, observed traces, which convinced him, that a man had been there. He was immediately inflamed with jealousy, and having sent people to watch, a young Brahman, son of Sochi Patro the prime minister, was soon caught attempting to enter the royal apartments, and to dishonour his master. He was taken before the king, put privately to death, and part of his body was prepared for food. His father, having been invited to a grand entertainment given by the king, eat of his son's body; for in Kamrup the Brahmans are allowed great liberties in their diet. After he had satiated himself with this monstrous food, the king showed him his son's head, and informed him of the crime, and of what he had been eating. The minister is said to have acted with a presence of mind well suited for such an occasion. He said that his son had no doubt deserved any punishment; but, as the king had made him eat

such a horrid repast, that he could no longer continue in his service, but would retire from the world, and dedicate himself to the duties of a religious mendicant. By this stratagem he was allowed to retire, and having assumed the habit of a Sonnyasi, immediately left Kamrup. His first object now was to procure revenge, and he proceeded without delay to Gaur, where he laid before the Moslem king information, that was followed by an attack on Nilambor. For sometime, however, the invasion, did not seem likely to terminate in success, for after a siege of 12 years the Moslem had made no impression on the works of Komatapoor. Although the length of the siege is probably exceedingly exaggerated by tradition, its issue probably continued long doubtful; for the invading army has evidently fortified its camp with much care. The place is said to have been taken at length by stratagem, or rather by the most abominable treachery. The Muhammedan commander informed the king by message, that having lost all hopes of taking the place, he was desirous of making peace, and of leaving the country on the most friendly terms. This having been accepted, it was proposed, that the ladies of the Moslem chiefs should pay their respects to the queen. This also was received as a mark of polite attention, and a number of covered litters were admitted into the womens' apartments within the citadel. In place of Moslem ladies these litters contained arms, and the bearers were soldiers, who, immediately on gaining admission, seized their weapons, and secured the person of the Raja, who was put into an iron cage, in order to afford amusement for the Sultan and populace of Gaur. On the way he contrived to escape, and has ever since remained concealed.

The Muhammedans of Ghoraghat attribute the destruction of Nilambor to their favourite saint Ismael Gaji, of whom I have given an account in the report concerning Dinajpoor. By the Moslems of this district he is considered as the chief of saints, and several places of worship are erected to his memory, or over precious relics that belonged to his person. But this reverence has probably induced them to magnify the conquests of Ismael, who governed Ghoraghat in the reign of Nusrut Shah; a prince whose reign commenced about the year of our era, 1523, which seems to be somewhat too late for the destruction of Komotapoor.

In the manuscript account of Bengal, which I procured at Maldeh, it is said, that the Sultan Hoseyn, immediate predecessor of Nusrut, conquered Kamrup, and killed its king Harup Narayon, son of Malkongyar, son of Sada Lukhymon, and I have no doubt, that these are the same persons with the three princes of Komotapoor; for the Hindu Rajas have so many titles that one person may choose to call them by a name totally different from that which another person may choose to employ; and the time of the events will not admit of our supposing, that a dynasty intervened between that destroyed by Hoseyn, and the one which now governs the small portion of Kamrup, that retains some degree of independence.

In the short account of Asam, published in the second volume of the Asiatick Researches, which seems to me more accurate than the commentator is willing to admit, it is stated, that "Huseyn Shah, a king of Bengal, undertook an expedition against Asam, in which he had at first considerable success. The Raja retired to the mountains, and the son of the king was left with a large army to keep possession of the country. In the rainy season the Raja descended into the plains, and destroyed the whole invading army, who were all either killed or made prisoners (A. R. vol. 2, p. 180). It was probably this rash expedition, which frustrated the conquest of Komotapoor, and rendered it necessary for the Moslems to retire, after a possession of one or two years. Indeed the tradition of the Hindus state, that they made no stay at Komotapoor, but retreated immediately with what booty they could procure. This, however, seems improbable, and I shall have occasion to show, that within the walls of Komota, there are probable traces of the Moslems having begun very considerable works, which have been broken off unfinished. It is therefore probable, that Nilambor was destroyed by Hoseyn Shah in person, and he began to reign about 40 years before the usurpation of Sheer Shah, or about the year 1496 of our era. The conquests therefore of Ismael Gaji must be confined to the vicinity of Ghoraghat, and perhaps he did no more than retain these small portions of the conquests made by the Sultan Hoseyn, where he founded the city named after Nusrut, the successor of that prince.

The overthrow of Nilambor is looked upon by the natives as a most unfortunate event. In the Yogini Tontro, it is told, that in the time of Norok, a most holy person Vosishtho Muni went to the temple of Kamakhya, and was refused admittance by the infidel guardians. As such persons, conscious of their worth, are sometimes apt to be a great deal too irascible, Vosishtho prayed that the temple might be deprived of all dignity, which accordingly would have immediately happened, had not the goddess of love (Kamakhya) made a complaint to Sib, who although he could not entirely prevent the effects of the holy man's imprecation (Sangpon); yet postponed the completion until the destruction of Komotapar; and he ordered that this degradation should continue only until the restoration of the Komoteswor, who, as I have said, is supposed to be still alive, and his return is anxiously and eagerly expected by the people of Kamrup, as some of the events, which are prophesied to precede the restoration, have already come to pass. On that happy occasion the goddess of delight will be restored to full glory, and the four nations of usurpers, who now share Kamrup, will be extirpated by mutual slaughter. These nations are the Plov or Bhoteas, the Saumar or Asamese, the Kuvach or Koch, who govern Vihar, and the Yovon or barbarians of the west, who, according to the excellent authority of the Yogini Tontro, are descendants of Hailioyo and Taojongghol, two Khyotriyos, who, on account of cowardice, were degraded and prohibited from eating pure food, and from following the doctrine of the Beds.

Two brothers, named Chondon and Modon, after the overthrow of Nilambor, established a short government of eight years, at a place called Morolavas, which now is under the government of Dev' Raja, and is about 30 miles north from Komotapoor. Their power was not only transient, but seems to have extended to no great distance, and the parts of Kamrup, that were not retained by the Moslems, seem to have fallen again into anarchy under the chiefs of the rude tribes which I formerly mentioned. Among these, by far the most powerful were the Koch, who had a number of chiefs, at first independent, but who gradually united under the authority of one of themselves named Hajo. He seems to have been a person of great vigour, and reduced under his government the

whole of this district, except Ghoraghat, together with most of that portion of Asam, which is included in the government of Ghohati or Kamrup. He had no children, except two daughters, Hira and Jira.

Hira, before the rise of her family, had been married to a certain Herya, who is said to have been of the impure tribe called Mech. Whether Jira was married or not is not known; but she had a son named Sisu, while her sister bore a son named Visu. The former is said to be ancestor of several branches of the family that are now subject to the Company; but Visu succeeded to the whole power of his grandfather. As he was not contented with the instruction of the Kolitas, who seem to have been the original priesthood of his tribe, nor with the learning of the Brahmans of Maithilo, who had been formerly introduced, he procured some men of piety (Baidiks) from Srihotto, and gave them the title of Kamrupi Brahmans, and these form the second colony of the sacred order that has settled in this country.

To this era may probably be referred the composition, or, as the Hindus would say, the publication of many, or most of the books called Tontros, which are supposed to have been communicated by the God Sib to his wife Parboti about 5000 years ago. One of the most celebrated of these compositions, the Yogini Tontro, I am indeed informed, mentions the amours of Hira and the government of her son; nor is there any doubt that Kamrup is usually considered as the grand source of this system of magic, and the period between the time of Visu and of his great grandson Porikhyit seems to have been the only period when the learning of the Brahmans flourished in that country. The doctrines contained in these works admit of many indulgencies necessary for new converts, and to enable the Brahmans to share in the pleasures of a most sensual people; and they inculcate chiefly the worship of the female spirits, that are appeased with blood, which was the original worship of the country, and which has now become very generally diffused among the Brahmans of Bengal, with whom these Tontros are in the highest request.

It was now discovered that the Raja was not a son of the poor barbarian Herya; but that his mother, although born a Koch, was not only of a celestial origin, but had been the peculiar favourite of the God Sib, who had passed much

time in amorous dalliance with the damsel, and was the actual father of the prince, who took the name of Viswo Singho, and bestowed on the son of his aunt Jira that of Sib' Singho; and this prince also claimed for his mother the honour of the most intimate favour of the God, whose name he bore.

Although the Yogini Tontro calls the father of Hira a barbarian (Melechchho); yet it has discovered, that the Koch were not in fact an impure tribe, as had been in general supposed; but were descended from some Khyotriyos, who had fled into Kamrup and the adjacent country of Chin, in order to escape from the violence of Porosuram, when that deity pursued the kings of the earth, and gave their territories to the Brahmans. In this exile the descendants of the Khyotriyos had departed from many parts of the Hindu law, and on this account were considered impure. This seems to be exactly the same story which Sir William Jones quotes (A. R. 2, page 368) from the institutes of Menu, and on the authority of which he deduces the origin of the Chinese from the Hindus. The features both of Chinese and Koch seem to me insuperable objections against that theory; and I have no doubt, that both the passage of Menu and the fable of the Koch are equally founded on national vanity, which however unbecoming in a lawyer or philosopher like Menu, is excusable enough in the Koch, who among the people with whom it is their fortune to live, are naturally desirous of procuring some means of being raised from the dregs of impurity. On this pretended descent the Koch, or at least all of them that have adopted the Hindu religion, and have relinquished their impure practices, assume the title of Rajbongsis, or descendants of princes, and the other rude tribes of Kamrup and Chin', such as Mech and Hajong, who have followed their example in religion, have assumed the same title. All the descendants of Hira, still farther elated by their supposed divine origin, assume the title of Dev' or lord, and all the reigning princes of the family claim the title of Narayon, which among the Hindus is one of the names of the supreme deity.

Viswo Singho was so weak as to divide his dominions between two sons, Noro Narayon and Suklodhwoj. The former obtained the country west from the Chhonnokosh, the latter

obtained the country east from that river, together with both sides of the Brohmoputro. I shall now proceed to give an account of this branch of the family, which was the most considerable.

Suklodhwoj seems to have governed without any remarkable event, and left his dominions to his son Roghu Dev Narayon. He had two sons Porikhyit Narayon and another, who as an appanage, obtained Dorong, which his descendants still retain under the kings of Asam. Porikhyit, however, prudently retained the sovereignty of the whole, and lived at Gialjhar on the west side of the Godadhor, where the only remains to be seen, although the place is also called Atharo Kotha, or 18 castles, clearly evince the small improvement which his people had made in the arts; but his court seems to have flourished in learning, and 700 Brahmans are said to have resided at his capital.

When Abul Fazil composed the Ayeen Akbery, the subdivision of the kingdom of Viswo Singho was not known at Delhi, although in all probability it had recently taken place. From prudential motives it had perhaps been carefully concealed, and the two branches of the family lived in an amity, that was absolutely necessary for their safety. Abul Fazil says that "North from Bengal is the province of Coach (Koch), the chief of which commands 1000 horse and 100,000 foot (the usual oriental exaggeration). Kamrup, which is also called Kamtah (Komota the old capital), makes a part of his dominion." Soon after this, however, it is said, that the Muhammedan governor of Dhaka discovered the real state of affairs, and became very urgent with Porikhyit for tribute. The Raja being afraid, did not absolutely refuse to comply; but, in order to procure favourable terms, was advised to undertake a journey to Agra, where he was kindly received, and procured an order from the king directing the governor to take whatever tribute the Raja chose to offer. On returning to Dhaka the Raja, who was totally ignorant of human affairs, and of the immensity of the sum, offered 20,000,000 of rupees, and returned to his capital highly satisfied with his conduct. When his minister (Petro) explained to him the nature of the promise which he had made, the poor Raja was thrown into consternation, and again set out for Agra, taking his minister with him, in order to avoid such

mistakes. Unfortunately he died by the way, and the Moslems, in the mean time, took possession of the country, in order to recover the money that had been promised. The minister proceeded to court, where after some trouble he was appointed Kanungoe or register of the country, which was divided into four Sirkars. Uttorkul or Dhenkiri north of the Brohmoputro, Dokhyinkul south of the same, Banggalbhumi west of the Brohmoputro, and Kamrup proper, called so as containing Gohati, the most ancient capital of the country. The brother of Porikhyit was confirmed in his government of Dorong, and Chondro Narayon and the son of the unfortunate Raja, received very large estates, which his descendants still retain as subjects. These I shall afterwards have occasion to mention. Large estates were also given to the new Kanungoe, from whose family papers these accounts are taken.

The Moslem army took possession of the country about the year 1009 of the Bengal era, that is A. D. 1603, or two years before the death of Akber. A Mogul general (Fouzdar) resided at Kanggamati, and the country is said, for many years to have undergone considerable improvements, especially under the government of a certain noble Hindu named Mano Singho. The usual desire of encroachment, however, induced the Moslems, in the reign of Aurengzebe, to invade Asam, the limits of which were then very narrow; but the people were fierce of their independence, were invigorated by a nourishing diet, and strong drink, and their princes still retained their energy of mind, and had not sunk under the enervating and unceasing ceremonies of the Hindu doctrines. The Mogul army under Meer Jumla was completely destroyed, and they were compelled to cede to the Asamese the whole of Sirkar Kamrup, and a portion of Uttorkul and Dokhyinkul, which have ever since been placed under the management of a great Asamese officer, and form the government of Kamrup, which is about a third part of the whole kingdom. After a residence of 73 years, the Muhammedans withdrew the (Fouzari) government of Ranggamati, and placed the station of the governor of the frontier at Ghoraghat, as I have mentioned in my account of Dinajpoor. Still however an officer dignified with the title of Nawab resided at Ranggamati, with some troops; but it seemed to have been the

wish of the Mogul government to encourage the growth of forests and reeds, which might serve as a check to the incursions of the Asamese; and nothing was required of the chiefs descended from Porikhyit, nor from the Zemindars of the hilly countries, but a tribute in a great measure nominal.

The conversion of the Kings of Asam to the doctrines of the Brahmans of Bengal, which happened soon after the overthrow of Meer Jumlah, seems to have put a total stop to their enterprise, and the petty chiefs, who remained nominally under the authority of the Nawab of Ranggamati, would have been entirely uninterrupted in cutting each others throats, and in reducing the country to a desert, had not they been assisted by the Bhoteas, who brought several of them under their authority, and continued advancing, when the Company's gigantic power put a stop to all petty attacks of that nature. A tolerably settled frontier has been obtained, there are some appearances of a regular government, and cultivation is again beginning to revive, although it is still much retarded by the constant squabbles of the chiefs, and the liberty which they take of dictating to all who reside on their property.

I shall now finish this historical view with an account of the western division of Viswo Singho's dominions, which fell to the share of his son Noro Narayon. This division comprehended the whole northern parts from the Chhonnokosh to the Mahanonda, and from Serkar Ghoraghat to the mountains of Bhotan, being a very fertile tract of country about 90 miles from north-west to south-east, and 60 miles from north-east to south-west. The north-west extremity of this territory was settled on the descendants of Sib Singho the son of Jiru the grand aunt of Noro Narayon, from among whom the Rajas were bound to choose their chief ministers (Raykot). This portion, as producing an income of 32,000 rs. a year, was called Bottrishazari (Bootishazary R.) but the general name given to the principality was Vihar, as having been the scene of the voluptuous intercourse between Sib, and the daughters of Hajo. In order to distinguish this Vihar from the large territory of the same name near Patna, it has been usual to call it Koch Vihar (Coos Beyhar R); but all remembrance of the Koch is disagreeable to its princes, and at

their capital all additional appellations given to Vihar are considered as exceedingly uncourtly.

The following is the succession of these princes; but among these, after the fifth generation are some sons by adoption, and some collateral, and it is alleged, illegitimate successions, of which I have been able to procure no satisfactory account. 1. Noro N. 2. Lokhymi N. 3. Vir N. 4. Pran N. 5. Mod' N. 6. Vosudev' N. 7. Mohindro N. 8. Dino N. 9. Rupo N. 10. Upendro N. 11. Devendro N. 12. Dhairjyendro N. 13. Rajendro N. 14. Dhorendro N. 15. Vijendro N. 16. Khogendro N. 17. Horendro N. the reigning prince, by the natives he is considered as a very pious person; for he pays no attention to business, but passes the whole of his time in retirement, and as is supposed, much of it in prayer, and as he lays out much money in supporting men dedicated to a religious life. Of course his temporal affairs are not flourishing; and his people would probably suffer less, were he more attentive to their government; for he is said to be desirous of rendering justice. At present the whole management of the country is left to strangers, who are alleged to be mere sharks; but all the chiefs of the Rajbongsis are like their prince; no one is said to be either able or willing to attend to business. It is supposed by the natives, that the gods have bestowed an extraordinary reward on the virtue of the Raja. He has fifty wives. The accounts which I have heard of this chief from Europeans, who were well acquainted with him, differ a good deal; and represent him as a poor creature exhausted by drunkenness and debauchery.*

The Vhar Rajas reckon by the era of their ancestor Viswo, and suppose, that he began to govern in the Bengal year 916 or A. D. 1509. This is scarcely reconcilable with the supposition that Hoseyn Shah destroyed Komotapoor after a long siege, as he began to govern about 1496; especially if we suppose, that a long anarchy took place between the governments of Nilambor and Viswo. I can only suppose, that Hajo immediately after the retreat of the Moslems began to acquire great power, and that the era begins with the independence of the country, in place of being reckoned from

* The details given in this and other instances exhibit a melancholy picture of vicious propensities.—[ED.]

the reign of Viswo, the impure Hajo being considered by the descendants of the gods, as an unworthy connection. It must farther be observed, that from an inscription on a temple erected by Pran Narayon, the great great grandson of Viswo, that prince was alive in the year of Sakadityo 1587 or A. D. 1665, so that five reigns, according to the era of Viswo, occupied 156 years; while the 12 following reigns have only occupied 144 years. It must be also observed, that the era of Viswo does not appear to have been in use in the year 1665, and is a recent invention, which can have no great authority; yet I do not think it much antedated, as the government of Porikhyit, a great grandson of Viswo, was destroyed in the year 1603.

After the division of their territory into two principalities, the Koch sensible of their weakness, are said to have erected a line of fortifications along their southern frontier. This still remains, and is attributed to Mod', the fifth prince of Vihar; but it proved an effectual protection to his part of the country for only a very short period. About the beginning of the 18th century, the Muhammedans under the command of a certain Ebadut Khan were able to wrest from his descendants, the districts which in the Bengal atlas are called Boodah and Ronggopoor; and, as if they had conquered the whole, erected them into a new Serkar called Koch Vihar or Kochar. Indeed it comprehends at least a third of the whole principality, and that by far the most improved, although this is probably owing in a great measure to its change of masters.

The confusion that ensued in the Mogul government, secured the Vihar family from farther encroachments on that side; but their reduced state now exposed them to the depredations of the Dev' Raja, who deprived them of one-half of their remaining territories. The attack indeed was on the point of proving entirely ruinous, when Dorpo Dev', the Raykot or hereditary minister, having laid aside all regard to his duty, rebelled against his sovereign and kinsman. He entered into an alliance with the Dev' Raja, and ceded to him a considerable portion of the Bottrishazari, on condition of being supported in overthrowing the Raja, to whose titles in fact, there were some objections. Having procured troops from Bhotan he invaded Vihar. The Raja in despair applied

for assistance to the Company, and to secure protection, engaged to pay one-half of his revenue. Accordingly in 1772, Captain Jones with a battalion of sepoys routed Dorpo Dev', who took refuge in Bhotan. Captain Jones followed, and in 1773 took the fortress of Dalim Koth', on which the Dev' Raja and Dorpo sued for peace. This was granted, and the parts of Bottrishazari, that had not been ceded to Bhotan, were restored to Dorpo; but he was placed exactly on the same footing as an ordinary Zemindar, and a revenue was fixed on his lands; while he lost all authority in the remnant of Vihar, which does not now exceed one-third of its original dimensions, and pays as a tribute, what is supposed to be one-half of its net revenue. In settling the frontier, great favour and lenity seems to have been shown to the Bhoteas, probably with a view of gaining their friendship in an acceptation of commercial advantages, that would appear to be chimerical. Some favour, however, has also been shown to the Raja. When the Moslems settled their new conquest of Serkar Koch Vihar, they gave the Zemindaries or management of the soil to various officers and servants of the Raja, by whose treachery they probably had been assisted. Among these, three considerable estates were in the possession of a branch of the family, from among the members of which, the Nazirdev' or commander of the troops, was always appointed; and these estates had been granted as a part of the means by which the expense of the army was to be defrayed. The descendants of the Nazirdev' had enjoyed these estates from the time of the Moslem conquest; but on the British army being bound by treaty to defend the country, the Raja represented that he had no occasion to support a military establishment, and that therefore the general had no pretence for keeping lands to enable him to maintain soldiers. It has been thought just, to allow the Raja to enjoy these estates as a Zemindar, and to receive whatever profits may be derived from their management. The possession which the Nazirdev' had obtained from the Moslems, seems to render the case doubtful; but the claim of the Raja is certainly possessed of great weight.

CHAPTER III.

TOPOGRAPHY AND ANTIQUITIES OF THE DIVISIONS OF RONGGOPOOR.

For the benefit of etymologists, before I proceed to give an account of each division that is placed under the care of an officer of police named Darogah, I shall previously observe, that in this district a great many of the names of places terminate in *Mari*. The natives, whom I have very frequently consulted on the occasion, have uniformly agreed in stating, that these names were first given by a Mogul chief, who was a very great sportsman, and who gave a name to every place where he killed any game, thus Chilmari "the death of a kite," Vaghmari "the death of a tiger." Not to mention the silliness of such a conceit, there are strong difficulties in adopting it. Mogul chiefs seldom attack small fish, yet we have Singgimari, Koyimari, Bhanggonmari, and the like; and we can scarcely suppose, that even one of their fiercest Serdars would by way of mere amusement kill a Bhotea, yet we have Bhotmari. These are however possible events; but it is still more difficult to imagine, that the Mogul hunted flowers and plants, yet we have Phulmari, Chalitamari, &c. I am persuaded therefore, that Mari is the old or Kamrup pronunciation of Vari, house or abode; and the present occupants of the country apply this to the abode of inanimate as well as of living things. Salvari for instance signifies "a Sal forest," and Khagravari means "a thicket of reeds."

Division of the Kotwali.—The town of Ronggopoor is placed under the care of an officer of police named Kotwal, to whose vigilance is entrusted a district called the Kotwali, which extends about eight miles each way, and may comprehend about 64 square miles.

The town of Ronggopoor is considered as composed of Mahigunj, Nawabgunj, Mirgunj and Nurdigunj, although these are much scattered, and are separated from each other even by fields. The houses (Vavis) in the whole are said to be about 3000. The number of separate buildings or roofs

may be 10,000, and the inhabitants may be from 15 to 20,000 persons. It is only near the police office in Mahigunj, that there is any appearance of a town. At that place there are a few houses built with brick, and a few covered with tiles. There are in the whole 42 brick buildings; six houses belonging to landholders who occasionally reside, and eight to landholders who constantly reside, and were formerly engaged in trade, 10 warehouses or shops, seven chapels (Thakurvari), three public temples (Mot'), two monuments of Moslem saints (Durgahs), and six mosques. On the whole it is still a more miserable place than Dinajpoor. The roads in its vicinity are in tolerable repair. The police office (Thanah) is constructed of brick, is suitable enough for the purpose, and is the only public building, except the places of worship, and some very small bridges of the same material.

The two most remarkable places of Moslem worship are the monuments (Durgah) of two persons reputed saints, Jalal Bakhari and Ghorasahid. The former has some rude brick buildings of a considerable size, and all strangers Moslems and Hindus make an offering on their first arrival. The other has no building; but is considered as very holy, and is much frequented. There is a pretty large mosque and Imanvari at Nawabgunj, both within the same enclosure; but as these were constructed by an ordinary man, who is still alive, they are little respected. The places of Hindu worship are still less conspicuous, and indeed are altogether insignificant. The Moslems had a fort at Mahigunj, but no traces of it remain. Still less are there any traces of the palaces to which we might imagine, that Bhogodotto retired for pleasure; as the name of the place is said to indicate.

Thanah Dhap.—Dhap is said to retain the name of the principality of Hovochondro, which was called Dhah Rajyo; but the appellation is now confined to the portion of the territory where the public offices of the district are situated, where the European officers of government reside, and which may properly be considered as the capital. Dhap also enjoys one of the privileges of a capital of a district in the jurisdiction of the native officer, who determines small suits, being more extended than usual, and reaching to suits of 100 rs. in value. This division is of great extent, containing

about 344 square miles, and is somewhat of a square form, but towards the south-east a corner runs out in a very irregular manner. This division contains no lake nor marsh of remarkable size. The houses of the Europeans extend along an excellent road leading from the police office of this division to Nawabgunj in the Kotwali, and bordered on each side by a row of very elegant trees (*Mesua feraia*). Each house having a lawn tolerably well kept, they have a beautiful appearance in a country, where there is so little done to adorn nature; but the houses in themselves are almost as bad as those of Dinajpoor.

Twelve proprietors of assessed estates (Zemindars) reside, and six of them are women. Besides those of the Europeans, six houses are constructed entirely of brick, and an equal number have at least the family place of worship of that material, $\frac{3}{178}$ of the dwellings have in some part of their premises, buildings composed of wooden posts, mat walls, and grass thatch; $\frac{1}{4}$ of the dwellings are constructed in the same manner, but have only bamboo posts; the remainder have rude hurdles for walls. None are thatched with straw, which is very inferior to grass. Dhap, the residence of the native officer of police, may, in this district, be considered as a good town; as it contains 43 regular shops, and perhaps 300 houses, tolerably closely built.

The Moslems have no place of worship deserving notice. They chiefly frequent the Durgahs in Kotwali. Near Kaligunj ten miles east from the Thanah is a tank, which is supposed to have been formed by the Gods, and many people, especially women, bathe in it on the thirteenth of the waning moon in Chaitro. On the same day, and also on the eighth of the increasing moon in the same month, several people bathe in a branch of the Manas at a place called Kalidoho. There is no temple of the least note; that most frequented is a thatched hut in the town of Dhap, where it is supposed, that holy men may meet with god, on which account the place is called Siddhopith; there is no image. The most common village gods (Gram devatas) are Pangthari and Burithakurani or the old naiad of the Tista. The only remain of antiquity is a small fort situated on the west side of the Ghaghot and called Monthonakoth. It is a small oblong fortification, sur-

rounded by an earthen rampart on three sides, and by the river on the fourth, and contains no traces of brick buildings. Its construction is attributed to the kings of Komotapoor.

Phoronvari, where the police office of this division is situated, is said to derive its name from being a place where several kinds of seasoning, included under the general name of Phoron are cultivated. The district is of an oblong form. The country is not so well cultivated as Dhap, and contains more trees in proportion to its bamboos. In one place is a small forest of stunted sal, which is about a mile in length and half a mile in width.

Two Zemindars, both sudras, reside, and give some encouragement to learning. In their premises they have some brick buildings; and Ram Rudro of Kangkinya is a very respectable old man, who is among the few Zemindars of this district, that show any real politeness to strangers. His residence, although plain, is neat, and this valuable quality extends to a considerable distance round, not only in roads, gardens, and avenues, but even to the neighbouring villages. The greater part of the houses are thatched with grass (Ulu), and by far the greater part of them are constructed of bamboo frames, and of hurdles (Tati) made of reeds or grass, which serve for walls. About 500 huts may have walls made of bamboo mats, and 100 may be supported by wooden posts. There are some among the poor, who cannot afford to thatch their houses with grass, and use rice straw.

Bhotmari is the only place, that can with propriety be called a town, and may contain 150 houses (Varis). The Zemindars have erected some small brick temples, but in the whole division there is no place of worship in the least remarkable either for size or elegance; nor is there any place considered as of remarkable sanctity. Kali is the most common deity (Gram devata) of the villagers. The only remarkable remain of antiquity is a fine road attributed to Nilambor. It passes south from Komotapoor to Ghoraghat, sends off several branches, and proceeds of course through several divisions of this district, such as Dhap, Kotwali, Molonggo, Pirgunj, and Vagdwar, where it will be needless to mention it again. Where the country is low, it is raised to a very great height, and is a broad grand work worthy of a magnificent prince; but as it consists entirely of earth,

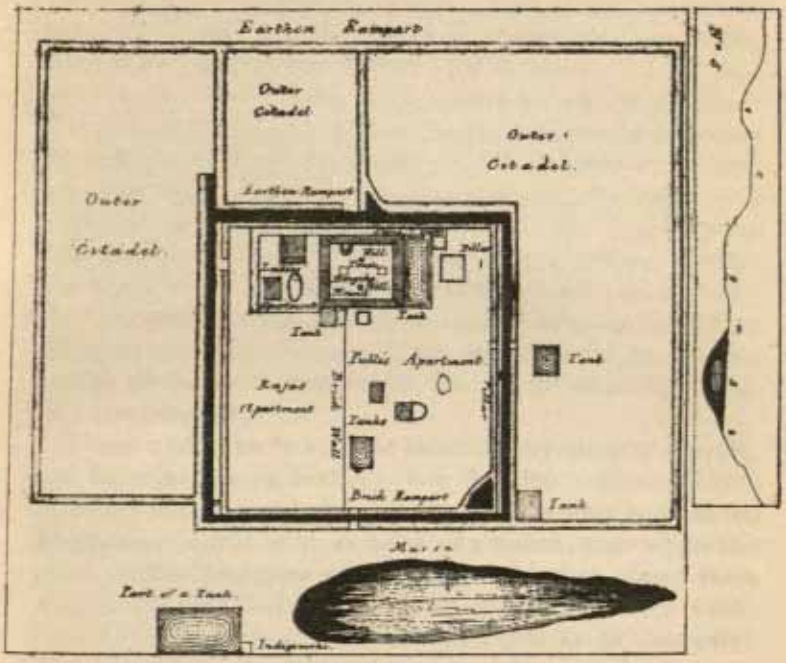
without any hard material, it would not long resist the continued action of many wheel carriages.

By this road, having previously obtained permission from the Rajah of Vihar through the magistrate of the district, I went to visit Komotapoor, concerning which, the accounts, that I could collect in remote places, were as usual very imperfect, and contradictory. Strictly speaking this was, no doubt, a deviation from my instructions; but as my visit, with the precautions I took, could give no offence, I thought that the four days, which I thus employed, would be considered as well bestowed, the place having once been the capital of the country, which I was surveying, and being a most stupendous monument of rude labour.

The two accompanying plans, (No. 6 and 7) although merely formed as sketches in walking and riding through the place, and not done by taking either bearing or measures, will enable the reader to comprehend my description. The place among Europeans is usually called Lalbazar from a small town, that is at some distance to the west. Komotapoor was situated on the west bank of the Dhorla, which formed the defence of one side. The river has now shifted its course farther east, but the old channel, which now occupies the east side of the old city, shows, that formerly it was of great magnitude. The town was intersected by a small river, the Singgimari, which has destroyed a considerable portion of the works, both where it enters, and leaves the city, but was probably kept within bounds, when the city was inhabited.

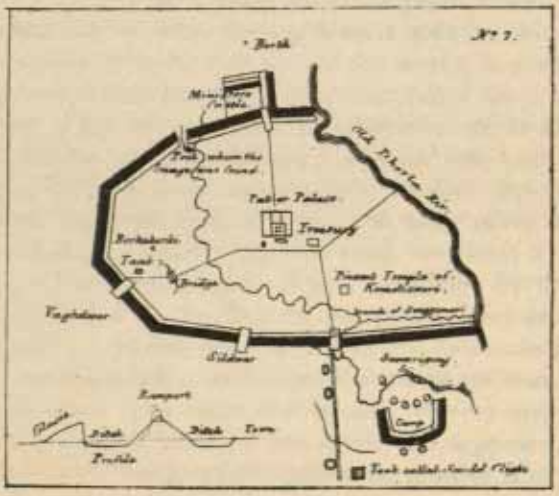
The city is of an oblong form; and, so far as I could judge by riding round it on the inside of the inner ditch, is in that line about 19 miles in circumference, of which perhaps five were defended by the Dhorla. The remainder was fortified by an immense bank of earth, and by a double ditch. The earth from the inner ditch seems to have formed the rampart, and that from the outer ditch was thrown towards the country, so as to form a kind of glacis, but without a covered way. By this means the rampart and outer ditch were made of the greatest possible dimensions, with perhaps the smallest labour; nor in such a kind of fortification would the inner ditch be useless. In its present state the inner ditch is of very various widths, and never seems to have

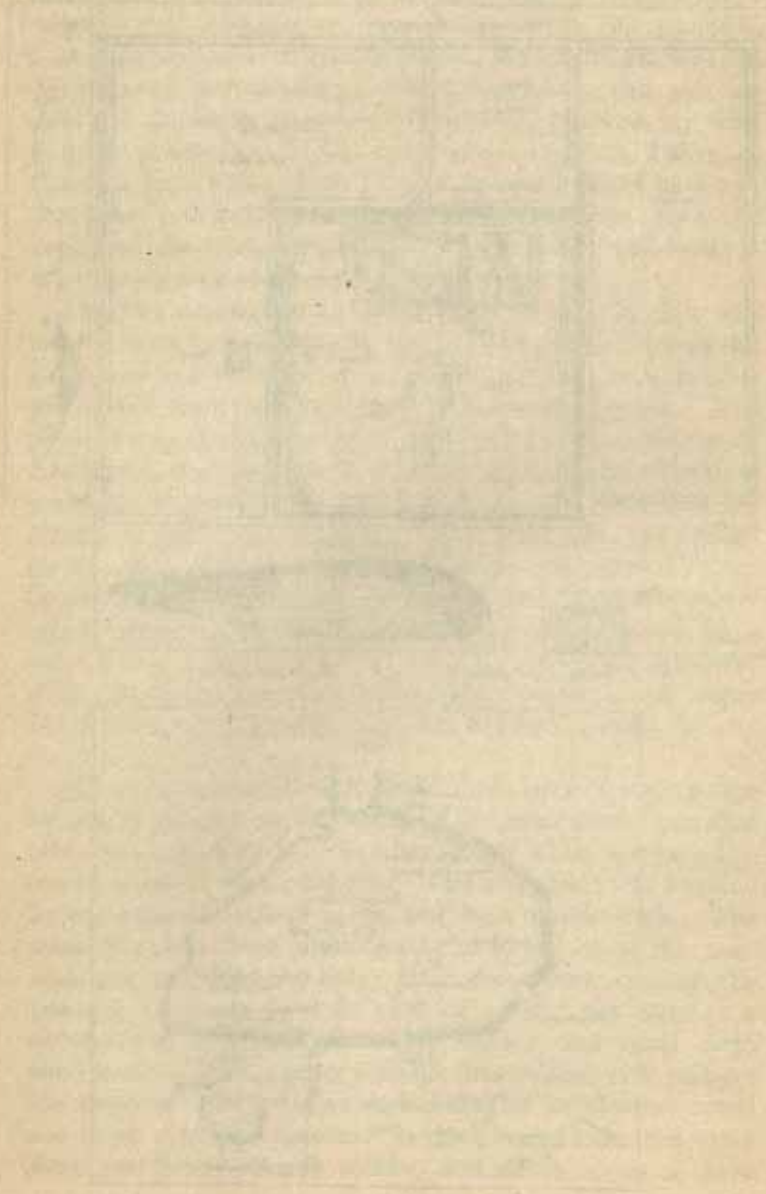
Komotapour.



N°5 Section of Dhorla. — N°6 Kormolo Pal.

N° 7.





been regular; but the encroachments of agriculture, no doubt, have occasioned an appearance of more irregularity than existed, when the works were perfect.

The rampart at present is in general about 130 feet in width at the base, and from 20 to 30 feet in perpendicular height, but it has probably lost much of its elevation, and the base has widened by the earth washed down on a counterscarp, of which however there is now no trace. The rampart has no doubt been chiefly of earth, and there is no trace of its having even been faced with brick; but from the number of bricks every where scattered about it, there probably has been a brick parapet, on the summit of the earthen rampart. The outer ditch has been about 250 feet wide, no estimate, from its present state, can be formed of what its depth has been; but from the greatness of the slope towards the country, formed of the earth thrown out, the depth must have been very considerable.

These works run in straight sides of very unequal lengths, and have no towers, bastions, nor flanking angles. Three gates are shown, and I thought, that on the west bank of the Singgimari I could trace remains of a fourth, near where the camp of the besiegers was formed. At that place, there were no ditches, but in their stead several additional works both within and without the rampart, just as at the gates. It is true, that the rampart is complete; but the passage through it may have been filled, when the place was invested. The supposition of there having been a gate at this place, which is 3 miles from the east end of the works, is confirmed by an old road, which has led from a ruin called the treasury to this part of the rampart, and from thence south to Ghoraghat, as I have lately mentioned; and on this road there would seem to have been many public works. Bricks and stones, both scattered and in heaps, and some other indications of buildings extend along this road, for about 3 miles, to a tank, called Saudoldighi. These buildings by the natives are attributed to the Moguls, but in this they are probably mistaken. In one heap of bricks are two rude pillars of granite standing erect, and in another there are four; and although during a long siege the Moslem officers may have built small houses of brick, it can hardly be supposed, that a besieging army would carry pillars of granite from such

a distance as would be requisite. It is very likely indeed, that in making their approaches the besiegers occupied these buildings.

About 2 miles west from what I suppose to have been a gate, and from the Singgimari river is an evident gate, which has been strengthened by many works, both without and within the rampart, in order to supply the deficiency of ditches; for draw bridges form no part of Hindu military architecture. Both the gate and these additional works have been constructed of bricks, and the gate has been supported by stone pillars, on which account it is called Siladwar. The stones are quite rude and contain no carving.

Rather more than 2 miles from thence is another similar gate, Vagdwar, which is said to have derived its name from its having had over its entrance the image of a tiger. On the north side of the works there is only one gate, about a mile from where they terminated at the Dhorla. This gate is also constructed of brick, and is called Hokodwar, probably after some barbarian; for many of the people of Kamrup have names, which cannot be referred to any of the languages, that are considered by the Hindus as belonging to their polished race; and among these names Hoko is very usual.

Immediately contiguous to this gate, placed between a road leading north from it, the city wall, and the Singgimari, is the fortress, in which the Patro or chief minister resided, and its extent has been somewhat less than a mile square. The fortifications are very inferior in strength to those of the city, by which it has been entirely commanded. Beyond the residence of the minister, at a little distance farther north, I was led to visit what is called the kings bath, which I found in a field, cultivated with tobacco, at a place called Sitolvas, a name that implies coolness. There is no trace of buildings, so that the bath may be supposed to have been placed in a shady grove. It consists of a large mass of grey granite hollowed out in the form of a rude goblet. The sides are 6 inches thick at the brim; the total diameter at the brim is 6½ feet, and the cavity is 3½ feet deep. A small projection on the inside seems to have served, as a step, to facilitate the descent into this rude bath, which, as there is no step on the outside, was probably sunk in the ground to the level of the surface. It is totally destitute

of the least elegance of form or beauty of workmanship, but must have cost a great sum in the carriage. These are all the objects of curiosity, that I observed in viewing the outer parts of the city.

Within, the chief object is the Pat, citadel, or royal residence, which is situated near the centre of the city. It is of a quadrangular form, and is surrounded by a ditch about 60 feet wide, about 1860 feet from east to west, and 1880 from north to south, Within the ditch has been a brick wall, without has been a rampart of earth. On the north and south faces the wall has been immediately contiguous to the ditch; but on the east and west sides there has been a wide counterscarp. Without the rampart at the south-west corner are several small tanks, and a long marsh, once probably a river, has extended along the remainder of the southern front. On the other three sides this inner citadel has been surrounded by an enclosure about 300 yards in width, this also was defended by an earthen rampart, and was divided into three different spaces of very unequal magnitude, which probably served to accommodate the various departments of the Raja's domestics. In these outer enclosures there are some small tanks, but no traces of buildings; the domestics indeed were probably lodged in huts.

Within the brick wall of the inner enclosure the most striking object is a large mound towards its northern face. It is about 360 feet square at the top, and 30 feet high. The faces have evidently been lined with brick, and have had a considerable slope. At the south west corner some part of this facing is pretty entire: having been defended from injury by a small tank, which is very deep. The interior of the mound consists of earth, which seems to have been taken from a number of small tanks, that are near, and one of which seems to have been intended as a defence for the south-east angle of the place, as it is surrounded by a wall. In the mound I dug to some depth in order to know the nature of its structure; for many bricks are scattered on its surface. I found only earth and sand; and I observed, that the same was the case in a large semicircular opening, that had been made on the northern face, probably by some person who was in the idle search of hidden treasure. Towards the north and south faces, there are two wells about 10 feet in

diameter and lined with brick, which of course went through the whole depth of the mound, and perhaps 20 feet lower, until they reached the springs; but even then they would not be of a depth, that would be very inconvenient.

I could only observe two places on the mound, that had any appearance of having been buildings; but many bricks have been removed in order to construct an Indigo factory. Towards the east side is a small square heap, and it is said to have been the temple of Komoteswori, which I think is exceedingly probable. The other ruin situated towards the west side has been paved with stones, and is supposed to have been the Raja's house; but this I suspect is not well founded. Such an approximation to the God of the empire would not have been decent, the place is exceedingly small, and totally unfit for the residence of a prince, and seems to me more suitable for the situation and size of a building in which Moncho the image of the God would have been on days of great solemnity placed.

It is said, that the bricks taken to build the Indigo factory were of a very large size, and as smooth as the best made in Europe. Those that I saw were rude such as are commonly made in India. The space south from the mound has been divided into two rather unequal divisions by a brick wall running south from the mound. In the eastern of these divisions are several heaps of bricks, which seem to me to have been the foundations of wooden, or perhaps thatched halls, in which the Rajas transacted business, or gave audience. In this division, immediately east from the mound, is a tank of the same length with the mound, and of more than half its width. It is said, that the Rajas amused themselves by keeping some tame crocodiles in this tank, which sent off a branch to surround a small mound at its north-east corner. This mound contains many bricks, and has probably been another temple. On the east side of this tank is another small mound of bricks, which is said to have been the armoury, and must have been a pretty large building.

The western division of the area below the great mound is the smallest, and probably contained the Raja's more private apartments; in the southern part, where he entertained his friends, and in the northern where he kept his women. In that quarter is a considerable space bounded by the great

mound on the east, by an earthen rampart on the west, and by brick walls on the south and north. A large irregular heap in the middle of this was probably the private chapel for the ladies, and there are two tanks, that have probably been lined with stone. The accommodations were probably of wood or bamboos, as were those also in the southern quarter of this division. The Raja's own private chapel was probably in what is now a shapeless heap contiguous to the tank, that bounds the south face of the great mound at its western angle.

Near the west end of the northern face of the brick rampart, near what I suppose to have been the women's apartment, there has been a large building of brick, that has fallen outwards, and filled the ditch. This was probably the station of the guard, to the vigilance of which the Rajas entrusted their own personal safety, and the honour of their bed. Immediately north from the great mound, near the ditch, there are some irregular heaps, which have probably been formed by people who were digging for the bricks of some building of note.

Stones are to be found in several places of these ruins, especially in the tanks that are situated in what I have supposed to have been the apartments of the women, and in what I have supposed to have been a temple, in which the image of Komoteswori was exposed at festivals. Most of these stones, that remain, are entirely rude, and uncut, and the marks of wedges, by which they have been split are very evident. This circumstance, however, I attribute to the Moslems, who seem to have been breaking down the materials in order to form new works; for we can scarcely suppose, that any people, who had the desire of bringing stones so far as an ornament for their buildings, should have been ignorant of the art of at least cutting them square. I however observed only two stones, that retained marks of the chisel. One was apparently part of an entablature of red granite, much but very rudely carved. It was lying below the north-east corner of the great mound, from which it had probably fallen. The other was a fragment of a column of grey granite, about 8 feet long, and eighteen inches in diameter. It is very rudely carved, the shaft is an octagon, the pedestal or capital is square. The people say that it was one of the dumb bells

used by Nilambor; and so apt to be caught by the marvellous are the people of this country, that a Moslem Luskur (lascar) attached to my tents, who had lived much in fort William, and had been in the habits of seeing large pieces of ordnance moved, declared, that the works here could only have been performed by God. Most of the natives of this vicinity attribute the building of the citadel to Viswokormma, the God of artists; and I am credibly informed, that at Calcutta a similar origin is now not uncommonly attributed to Fort William. As for the great outer rampart of the city it is universally agreed, that on the approach of the infidels it was built by Komoteswori; and the reason assigned for its not being completed on the side towards the Dhorla, is that the Raja was ordered to fast four days on the occasion. He fasted three days; but, being unable to endure hunger any longer, he eat on the fourth day, and of course only three sides of the work were completed.

A great road led through the city somewhat in an east and west direction; but not in a straight line. Its east end passed to the Dhorla, its west end to Vaghdwar, and it passed a few hundred yards south from the residence of the king. The whole way between these two last-mentioned places, but at considerable intervals, may be traced the foundations of square enclosures or fortifications, which in all probability, and according to tradition, were the abodes of the chief persons in the state. In most places in this direction, which seems to have been the fashionable part of the town, there are many scattered bricks; but there is nothing to indicate, that there ever was any large building of that material.

About a mile from the royal residence in this direction, is the present channel of the Singgimari, which is constantly changing its course, and may have carried away many ruins; as all the southern parts of the town are miserably torn by its old courses. It is navigable in the rainy season, and in the dry has a fine clear stream of water. Beyond the Singgimari is another small channel, over which had been a bridge of two small brick arches. These were of a rude gothic form, and have partly fallen. A little way from Vaghdwar is a small area paved with stone and called Gauripat, where the female part of the indecent image of Sib' remains, but

the male has been removed. Around there are many bricks and foundations, and probably this has been a temple, which was violated by the zeal of the Moslems, especially as these appear to me to have been erecting considerable works in the vicinity.

The chief of these works is a tank lined with brick. It is about 300 feet from east to west, and 200 from north to south, and is surrounded by a terrace enclosed by a brick wall. On each side there is a descent, both to the terrace, and from thence to the water, by very fine steps of cut granite, among which are two clear indications, that the stones have been taken from ruins. One is, that in one place a column has been used for a step, and another is, that a stone containing carved figures has been built into the stair, and from a total neglect of symmetry with the adjacent parts, could not originally have been intended for the place, which it now occupies. Besides, near the tank there is a stone, which contains an image in alto relievo of a Nagini, an object of worship, which in its upper parts resembles a woman, and in its lower a serpent, and which was probably brought as a material. Although I suppose that this tank is the work of Moslems, and found my opinion on the greatest length of the tank being from east to west, which the Pandit of the survey assures me, is totally contrary to Hindu custom; yet it must be confessed, that the natives of Vihar attribute the work to a certain Bhonath Karjyi, an officer of one of the Vihar Rajas. They allege, that the Hindu law is little known in Kamrup, and that a tank at Vihar, undoubtedly constructed by a Hindu within the memory of man, has its greatest length from east to west. I am still however inclined to think, that the tank is of Muhammedan workmanship; for on its south side, near the west corner, are the traces of a building in the Moorish style, and near it is another dwelling house built of brick, which is said to have been for some time the residence of a certain Lalbayi, who was a favourite concubine of the conquering Moslem chief, and who was probably left here, when he undertook the rash expedition to Asam. The building is small, and evidently of Moorish architecture. As its numerous arches, gave its fickle inhabitant an opportunity of peeping at the passengers, now from one window, then from another, the natives of

Kamrup, not accustomed to such proceedings, called the building Bhorka Bhorki, a word similar to our Bopeep. To this same lady is attributed the foundation of Lalbazar, the town nearest to the ruins.

Whoever built the tank attributed by me to the Moslems, there can be little doubt, but that the materials came from the royal residence, and that much greater buildings were intended, for the road about half a mile from the tank is for a considerable way strewed with large stones very much carved, which I have no doubt formed part of the ornaments of Komotapat. The same European, who told me of the fine bricks, informed me, that on these stones were some characters, which no one could read; and the Pandit, who had been sent to the place, said, that one stone contained a kind of character, which had no sort of affinity either to Sangskrita or Persian. I therefore hastened to the spot in full expectation of making a grand discovery, when to my utter confusion the characters proved to be a running ornament of a kind of chain work, that was rudely carved on a block of red granite. In other respects also this stone was much carved, and evidently intended for the lintel of a door. Near it were three other large stones, two of which seem to have been the sides of the door, and the third a threshold. Many other of the stones have been carved in alto relievo, and have been surrounded by a high margin, to prevent the figures from being injured. These stones are exactly in the style of that containing the Nagini at the tank, and have evidently been ornaments of a Hindu building. The drawings (No. 1.) accompanying this report, are representations of several of these carvings. The most perfect has been placed upright against a tree, is called Vaishnov-Vaishnovi, and Nakkata-Nakkati. The former name is given to it, because it is supposed to represent a religious mendicant and his wife, and it has obtained the latter appellation, because it is supposed to have passed under the merciless sword of Kalapahar, of whom I gave an account in my report concerning Dinajpoor. I should rather suppose, that the figures represented a Hindu chief admiring a female dancer; and that the mutilations were performed by the soldiers of Sultan Hoseyn.

Concerning these stones there are two traditions. The

Vaishnov Vaishnovi, & Nakkata - Nakkati.

Figures at Komolopur.

first states, that Raja Nilambor was collecting materials for a grand building, when the Moslem army came before his capital. The other is, that the stones formed part of his palace, and were taken away by the Muhammedans for some of their works, when these invaders were compelled to evacuate the country. This last appears to me to be most probable. It is not however to the Moslems alone, that the dilapidation of the royal abode can be attributed, the Rajahs of Vihar have performed a part, and have carried away many stones. In the counterscarp of the east face of the citadel the present Raja discovered a very large pillar, with which he attempted to adorn his capital. He succeeded in placing it upon a wheel carriage, and it had reached within a short distance of the place, which it was intended to ornament, when the carriage gave way, and in the fall the column was broken. It is said to have been 22 cubits in length, but only $2\frac{1}{2}$ cubits in circumference.

Besides the great road leading east and west, others led from the palace to each gate; but near these I observed no traces of buildings. In all probability the great space within the ramparts was chiefly occupied by scattered huts and gardens, and probably in many parts there were cultivated fields. The only other building, that I observed, was a large square enclosure near the principal road, about three quarters of a mile east from the palace, where it is said the treasury, or rather the office of the receiver-general was situated.

It might have naturally been supposed, that the zealous followers of the Koran would have destroyed the idol of Komoteswori; but by her worshippers they are not accused of such an action. On the fall of the city the fortunate amulet of Bhogodotto retired to a pond, near where the Singgimari enters the city, and there remained, until a favourable time for re-appearing occurred. This happened in the government of Pran Narayon, the fourth Raja of Vihar, when Bhuna, a fisherman, threw his nets into the pond, and could not draw them out. He was informed by a dream of the cause, and directed to instruct the Raja of the manner in which the deity expected to be received. A Brahman was sent upon an elephant, having with him a silken purse. Having found the amulet under water, it was there placed in

the purse, and having been thus concealed was placed on the elephant; for it is quite unlawful for any person to behold the emblem of the goddess. The elephant went of his own accord to a place on the banks of the Singgimari, near where that river leaves the old city, and there halted at Gosaingnimari, where Pran Narayon built a temple for its reception, as appears from an inscription in the year of Sakadityo 1587. (A. D. 1665.) The Raja naturally enough appointed priests to the temple from among the colony of Brahmans that had been introduced by his ancestor Viswo; but he was soon informed by a dreamer, that this was not agreeable to the goddess, and that her priests must be selected from among the Maithilos, by whom she had been formerly served. It is probable, that the Raja found the Maithilos more accommodating, as ever since that manifestation of divine favour they have been the Purohits of the family, and superintend all its ceremonies; while the Baidiks of Kamrup have only been able to retain the office of Guru, or religious instructor, which in Kamrup is not so profitable. The Baidiks of Kamrup, have lately suffered a great misfortune. The present Raja's father dismissed them from the office of Guru, and chose a Karhi Brahman for his spiritual guide. Indeed the Kamrupis never seem to have been well established, as some of the Rajas have chosen to return to the ancient guidance of the Kolitas: The first of the Maithilo priests informed the Raja, that every night he blindfolded himself, went into the temple, and shut the doors, and played on a drum (Tublah), to the sound of which the goddess danced naked in the form of a beautiful girl, as she informed him, for he had never presumed to look. The Raja's curiosity was raised to the highest pitch, and the compliant priest allowed him to look through the door. The goddess was exceedingly angry, that she should have been seen in such a situation, discontinued her dancing, and informed the priest, if any of the Narayon family presumed afterwards to come within sight of the temple, that he would certainly die. The Rajas therefore abstain from visiting this temple, although they have erected considerable buildings; and have bestowed on the priests a proper endowment. The buildings are of brick, with a few stones evidently taken from the ruins of Komotapat, and are surrounded by a brick

wall, with an octagonal tower at each corner. The area is planted with elegant flowering trees, which intermixed with the white domes and buildings, look very well, when viewed from a distance; but on a near approach, every thing is found rude, and destitute of taste, and as usual the structure is debased by a figure in the plaster work, of the most gross indecency. The shrine is covered with a dome, and the architect has therefore, in all probability, been a Muhammedan, no Hindu of the place being then acquainted with the science of brick and lime. The priests are remarkably accommodating. I was led up to the threshold of the shrine without even being desired to take off my shoes, the doors were thrown open, and I was allowed to see the small tawdry image in which the amulet is concealed from view. Had my curiosity equalled that of the Raja Pran Narayon, I have no doubt that a few rupees would have procured me permission to enter, and view the sacred emblem naked. There are a few gold and silver utensils placed under the wooden throne, on which the image is placed; but their value could render them an object of plunder to only a common thief. In one of the towers at the angles of the wall, is a stone containing an image of Vasudev, exactly in the same style of carving as that of the stones lying between the residence of Nilambor and Vaghdwar. It was found in the first year of this century on the great mound, which would seem clearly to ascertain the place from whence the others have been taken.

I shall finish this account by describing the remains of the camp of the invaders, as it is called by tradition, and I have no doubt that this is a well founded opinion. It is called Barogori from its being supposed that it contained 12 houses of brick in which the Moslem chiefs were accommodated. In fact there are many bricks scattered everywhere, and there are several heaps in which bricks are contained; but it is probable that some of these heaps, especially two to the south of the works and on their outside, were buildings belonging to the inhabitants, the materials of which were employed to raise redoubts for the defence of the camp. The attack seems to have been directed against the place where the Singgimari leaves the town, and the invaders, probably despairing of forcing their way over the rampart, waited for some opportunity of entering by the channel, either in very

dry weather, or when after a great flood, it had overthrown some of the defences. The camp is on the bank of the Singgimari, about a mile from the town, and is defended towards the place by this river, which takes a semicircular bend. Between this bend and the town is a large mound, which served as a redoubt, and the side of the river next the camp is strengthened by four other such works. The rear of the camp is surrounded by a strong rampart of earth and a wide ditch. This fortification, which is only about three miles in circumference, could merely serve as a depot to secure a moderate detachment of the army, while the greater part went in search of forage and provisions. The plain between the camp and town is called Sawarigung, probably from its having been the place, where the Moslem cavalry paraded.

Varuni is very ill contrived; two detached portions are scattered through the most remote parts of Patgang, and one is surrounded by the territory subject to the Raja of Vihar; while two parts of Dimla are surrounded by the remote parts of this district, and a third portion of the same division is hemmed in between this and the Tista, by which it is cut off from all convenient communication with its own officers. Farther a long narrow portion of this division is hemmed in between Dimla on the south and Vihar on the north. In fact the two jurisdictions of Varuni and Dimla, when I visited them, were totally undefined, and the authority in several places of some note was claimed by both officers.

In the north-west corner of the district is Singheswor Jhar, a considerable forest, which extends far into Vihar proper, where indeed the greater part is situated. It contains a great variety of large trees and climbers, of which many are nondescripts, and in one day afforded me a greater number of acquisitions to my list of plants, than any other place of the district in so short a time. None of the marshes nor lakes are remarkable. The soil in many parts rests on sand intermixed with water-worn pebbles, mostly of granite or schistose mica, which would seem to indicate that the Tista at one period has passed farther towards the north than it does at present, and has gone through the Mora Sungti of Phoronvari, which is a very large channel. The channel of the Tista has no pebbles lower down than this division, nor does any other river contain these bodies so far from the hills.

There is no dwelling house of brick, and only one family has a domestic chapel of that material. This belongs to a Sonnyasi, or man who has forsaken the world, and who took the vows of chastity when a child. He has acquired a fortune by commerce, and has purchased an estate on which he occasionally resides; but he has also a house in Ronggopoor which he calls a convent (Akra). No other landholder resides. A few of the poorest houses are thatched with the reed called Birna, which serves to make the walls of the greater part. The remainder are thatched with grass (Ulu), and supported by a frame of bamboos, and 50 or 60 have walls of bamboo mats. Of these, notwithstanding the vicinity of the forest, 30 or 40 only have wooden posts. The greater part of the walls that are composed of reeds are plastered on the inside with clay.

Ghoramara is the only place that can be called a town, and may contain about 200 families. There is no place of worship either Muhammedan or Hindu that is at all remarkable, either for its supposed sanctity or for its buildings. Formerly a collection of people (Mela) assembled to bathe in the river on the feast of Varuni, near the place where the office of police now stands, from whence the name of the place is said to be derived. This custom however has long been disused, probably ever since the Tista or some other large river has deserted the place; but of this no tradition remains, although the pebbles in the soil and the largeness of the channels seem to me convincing proofs of the circumstance.

The only ruins are those of a mud-walled fort of inconsiderable size, and called Chornargor after the chief of a village named Chorna, by whom it was built, when the country was subject to the Rajas of Vihar.

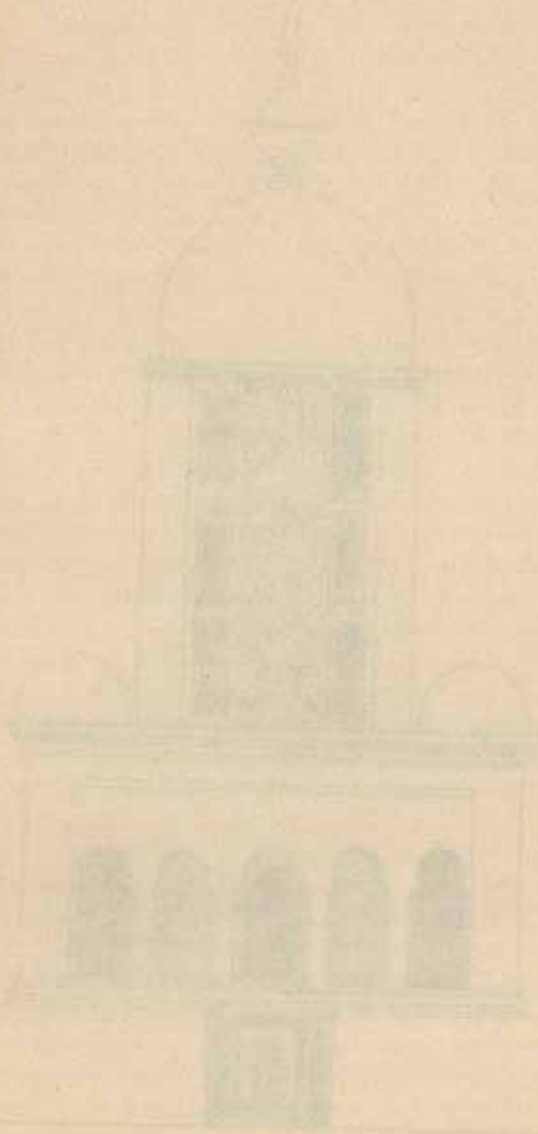
Patgang.—This petty jurisdiction contains only about 82 square miles, and except at one corner is everywhere surrounded by the territory of the Raja of Vihar. This is perhaps on the whole the highest part of the district, and in the great floods of the Bengal year 1194 suffered no inconvenience, although not far from the Tista. The soil is remarkably light, so that iron is never used in the plough. No Zemindar resides. There is no brick house, and only one person has a mosque of that material. Ten or twelve houses have wooden posts, one-sixteenth may have walls of bamboo mats, two-six-

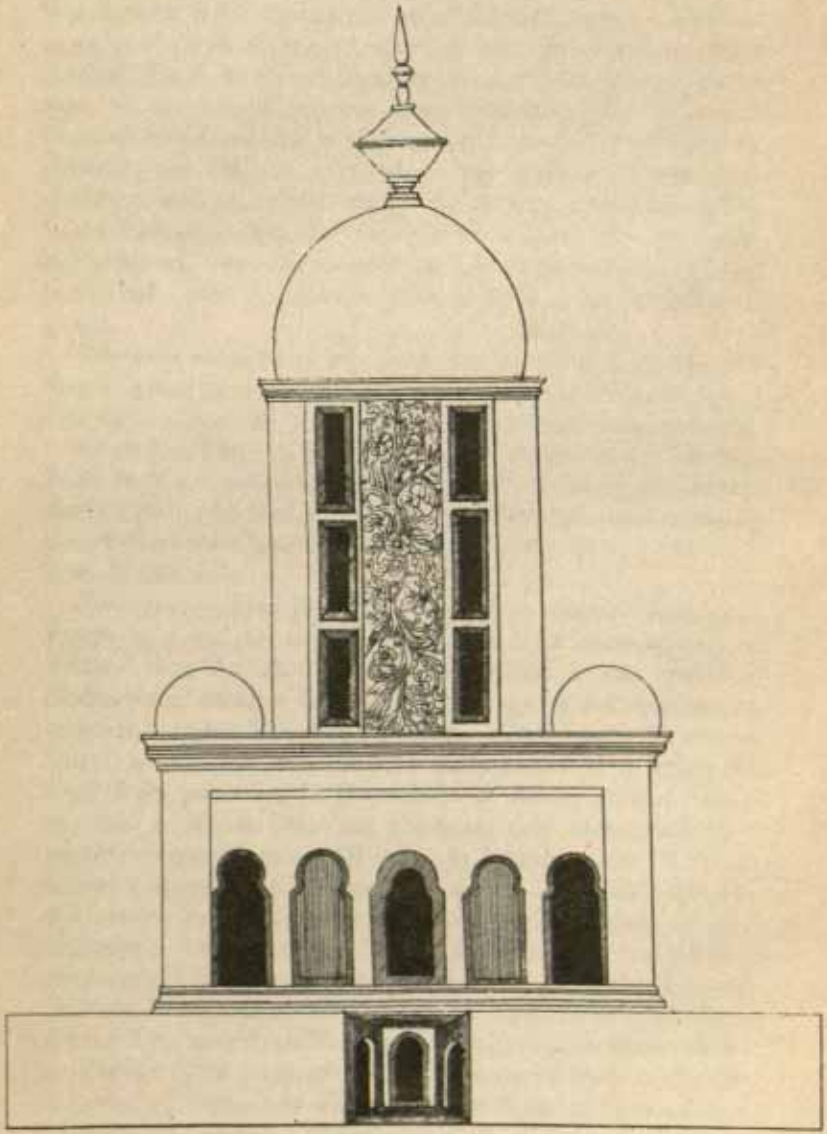
teenths walls of split bamboos, and the remainder have walls of reeds in general plastered on the inside with clay. Except a few of the poorest that are thatched with reeds (Birna and Kese), all the others are covered with grass. No place in this division is entitled to the appellation of town. The two most celebrated places of worship are: first, a hut called Kudom Rasul, in which there is no mark of the prophet's foot, as one would suppose from the name; but it is frequented by all persons in distress both Moslems and Hindus. Secondly the Dhorla river, where the festival of Varuni is observed, and about 2000 people bathe in it, about four miles below Patgang. The only deity of the villages (gram devata) is Pateswori, from whom, it is said, the name of the country is derived. She is a female spirit, delighting in the blood of goats.

The only remains of antiquity are of little note, nor are they of a very ancient date. After an invasion of the Bhoteas, and their defeat by a Moslem officer named Maajumkhan, he erected at Patgang a small fort on each side of the Dhorla. Both forts are called Mundomala, and are small square redoubts with a bastion at each angle. On the same occasion the Moslem chief had a small fortified camp about a mile east from Mundomala.

Fakirgunj.—This jurisdiction, which is situated west from Patgang, is entirely separated from it by a narrow strip of Vihar. One detached portion is situated in the centre of Boda, while another is removed to a great distance on the frontier between Vihar and Bhotan. This might be conveniently exchanged with a similar petty jurisdiction, which the Dev' Raja possesses in the centre of Sonnyasikata. Independent of these detached portions, this jurisdiction is a narrow space of above 30 miles in length, while its whole square contents may be about 184 miles. Although this district never was subject to the Muhammedans, they are said to compose more than a half of the population. The spiritual guidance of the worshippers of Vishnu has been disputed between Kungjokisor of Ronggopur, and Onahari of Puraniya. The magistrate has decided in favour of the former.

The northern parts of this division are entirely covered by a forest. The soil is everywhere so light as to require no iron in the plough. There is no large marsh nor lake.





Temple of Sib at Lolpur

This is the only division west from the Chonnokosh, in which any of the hoe cultivation is to be found. Although the house of the Raykots already mentioned, who possess an extent of about 380 square miles, of which perhaps 222 are in actual cultivation, is in this district, yet it contains no dwelling house of brick, and only one smaller domestic place of worship of that material. Perhaps 100 houses have mat walls, and not above 75 of these have wooden posts, although they are situated close to a forest, 200 houses, however, very near the woods have wooden posts with walls, composed of reeds, and are reckoned inferior to such as have mat walls, supported by a frame of bamboo. The whole are thatched with grass (Ulu). There is no town.

There is no place of worship in the district of the least consequence, nothing but miserable huts, sticks, stones, bunches of hair, heaps of earth, or the like. Formerly, indeed, before the rebellion of the Raykots, they possessed by far the most celebrated place of worship in all these northern parts. It is a temple of Sib' at Jolpis, and was built by Pran and Mod Narayon, the 4th and 5th Rajas of Vihar. They procured a Muhammedan artist from Delhi, and have acted judiciously, for the design possesses some taste, as will be seen from the accompanying drawing (No. 2.) I did not visit the place, as it was ceded to Bhotan, in order to procure their assistance to dethrone the Vihar Raja; but all my Hindus went to offer their devotions. The building is rather ruinous; but the Dev' Raja has not withdrawn any of the endowments. The Brahmans, however, will not probably lay out a single cowrie on repairs; but will wait until there comes another Raja, that may be willing to undertake the work. The image, as usual, is supposed to be of great antiquity, and according to the Yogini Tantro arose of itself. The first temple was built by a certain Jolpeswor Raja, of whom I have already made mention. I find nothing to determine the age in which he lived; but the priest of the temple informed the Pandit that it had been rebuilt twice between the time of Jolpeswor and Pran Narayon, who we know lived about 150 years ago, and his building is far advanced in decay. The chief deity of the villagers is Buri Thakurani, the old nymph who governs the Tista. The Raykots had erected many small forts or redoubts in this district, the ruins of

which may be now traced; but none of them are at all remarkable. They all have bastions at their angles, which shows an advance in the military art.

Sonnyasikata.—This jurisdiction, which comprehends the other division of the Raykot's estate, is somewhat of a triangular form, extending towards the south-east in a long acute angle. A large portion of it in that direction is much nearer the police office of Fakirgunj than the residence of its own Darogah, which is at Kasimgunj in the south-west corner of his jurisdiction, while he is close to a projecting part of Boda, which is a vast territory, too heavy a charge for one person to superintend. In the centre of Sonnyasikata, is a territory belonging to the Dev' Raja, as I have before mentioned.

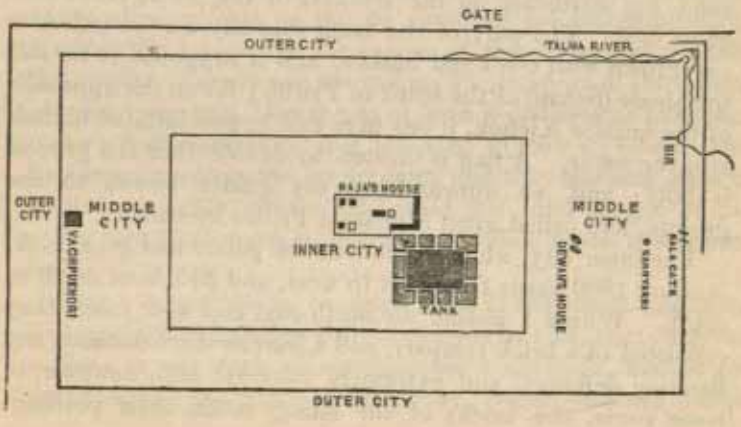
The soil is so light, that no iron is used in the plough. In some places it has immediately under the surface a kind of black earth, called buffalo sand (Mohishabala); and, wherever that is found, the land is very sterile. On digging seven or eight cubits, sand containing water-worn pebbles is usually found. There are no marshes of any considerable extent. The northern extremity is overgrown with woods and reeds. There is no building of brick, and scarcely any of the huts have mat walls. About 100 huts have wooden posts. The poor use reeds (Birna and Kesé) for thatch, and the rich employ grass (Ulu). There is no town.

The Moslems have no place of worship of the smallest consideration. Among the Hindus the only one remarkable is that from whence the vicinity derives its name. The first of the Raykots, the young Sib' (Sibkumar), was building a fort, and the workmen in digging came upon a person dedicated to God (Sonnyasi), who was passing his time under ground in devout retirement. This person was wounded by the pioneers before they were aware; but he made no complaint, and only requested to be covered again, which was accordingly done, and a convent (Akra) for persons of his order was built on the spot. It is under the direction of a superior, whose title is Mohonto. The person, who some years ago filled this sacred office, was supposed to be of a temperament too warm for his profession of chastity; and being incapable of marriage, had a female companion, by whom a son was born. This son succeeded to the office of

his mother's friend, and was supposed to have been too intimate with a young woman, who contrary to all order lived in the convent. He was lately murdered by a brother Sonnaysi, who formerly had lived with him; but had retired to to the dominions of Gorkha, it is supposed from disgust at the conduct of his superior; and the crime, which he committed, was perhaps owing to an overboiling of zeal. Immediately after its commission he retired to Nepal, where he is perfectly safe.

About 200 people annually celebrate the feast of Varuni, by bathing in the Korotoya, where it passes through this jurisdiction. The most common god of the villages is Sonnyasi, the pious person who passed his time in meditation under ground, and who has now received the title of deity (Thakur.)

In this division also, the Raykots have constructed many small mud forts, which are now in ruins. The best informed people are totally ignorant of any history previous to the accession of Viswo Singho, nor does any one of them know the Sangskrita appellation for this part of the country. Part of it being on the west side of the Korotoya, cannot be in Kamrup. Partly in this jurisdiction, and partly in that of Boda, and at no great distance from Jolpis are the ruins of the city of Prithu Raja, which I shall now describe. This city has been situated at some distance east from the Korotoya, and a small river, the Talma, ran through it from north to south. The accompanying sketch (No. 9), made in pass-



ing through a part of it, first from east to west, and then from north to south will enable the reader to understand my description.

The city consists of four concentric enclosures. The innermost is said to have been the abode of the Raja, and appearances justify the supposition. It is a parallelogram of about 690 yards from north to south, by half as much from east to west; but at the north end a small portion is cut from its east side, in order to secure the place, by an earthen rampart, from any attack that might be made from a large tank that is adjacent. The defence of the other parts of the royal residence has been a brick wall. Near the middle of the area is a small tank, with a heap of bricks at each end. In the south-east corner is another tank, and one heap. In the south-west corner are two heaps containing bricks. All these heaps are small, and have probably been private places of worship; and all the other buildings were probably thatched. There is not the smallest trace of either taste, or magnificence; while the defences seem to indicate, that the government of the Raja was insecure.

The tank adjacent to the citadel or palace is a considerable work; and, from the great height and wideness of the banks thrown out, must be deep. It extends about 800 yards from north to south, and 700 from east to west. In the north and south ends it has had two ghats or descents, and in the east and west sides it has three, all paved with brick. The water is still clear; and owing probably to the bottom being sand, but attributed to the holiness of the place, few weeds grow in it. The part of the bank that adjoins the palace is overgrown with trees and bushes, and is supposed to be still the abode (Sthan) of the spirit of Prithu; for on the approach of the impure Kichok, it was here that he precipitated himself into the water. A flag is hoisted to denote that the ground is holy; and, on approaching, my guides bowed to the ground, and called upon Moharaja Prithu by name.

The inner city, which surrounds the palace and great tank, is about 1930 yards from east to west, and 345 from north to south. Where I passed the north-east and west faces, they consisted of a brick rampart, and a narrow ditch without any flanking defences, and extremely ruinous; still, however, in some parts, the bricks of the facing retain their position.

Where I crossed the southern face it consisted of a very wide ditch and strong rampart of earth. The citadel is not in the centre of this inner city, but it is placed nearest to the north and west sides.

The middle city extends about 3530 yards from east to west, and 6350 from north to south, and is surrounded by a ditch and rampart of earth; but its north face, where the Talma enters its ditch, and flows along it so far as I traced, is strengthened by an additional rampart. Its western area is wider than its eastern, and its southern area is not so wide as that on the north. Near its southern end is a tank called Vaghpukhori, where the Raja kept some tigers. In the northern area are shown two small heaps of bricks, which are called the house of the Raja's minister, and from their size could only have served as the private places of worship of such a personage. In both the inner and middle cities there have been subdivisions, separated by ramparts and ditches, both running parallel to the chief defences of the place, and cutting the former at right angles, and which probably divided the city into many quarters.

The outer city is surrounded by a low rampart and ditch, and is supposed to have been occupied by the lowest of the populace, on which account it is called Harirgor. It extends 300 yards from the western rampart, and 570 yards from the southern rampart of the middle city. Its extent on the east escaped my notice, as I was not in expectation of finding any ruin, when I came upon it, and reached the rampart of the middle city before I was aware of the circumstance, and night approached so fast as not to admit of my returning back. Neither did I ascertain the extent of this outer city towards the north. I could not see it from the rampart of the middle city, and was told, that it was at such a distance as to render a day's halt necessary, if I intended to view it; and a day's halt was impracticable, as my tents had that morning gone to a distance. My guides said, that the total length of the outer fort, from north to south is six miles, which seems probable.

There is no reason to think, that in the whole city there was any public building either religious or civil, that deserved notice; or any work of considerable magnitude, except the defences and the tank. This shows, either that the people

were in a very rude state of society, or that the urgency of the state required its whole means to be exhausted on its defence. The whole seem to have been early constructed, before the art of war had made any considerable progress, as there is nothing like towers, bastions, or any part that can defend another; but that does not indicate a great antiquity, as Komotapoor, destroyed in the end of the fifteenth or beginning of the sixteenth century, is in a similar state. For one appearance, which I observed in all the sides of the outer city, I cannot account. There are several trenches of inconsiderable depth, and perhaps 20 feet wide, which seem to extend round the whole parallel to the ditch of the middle city, and distant from each other about 40 or 50 feet. The earth that has been taken from the trenches, has been thrown on these intermediate spaces, which although evidently raised are level. They could therefore scarcely have been intended for defences; nor is it probable that regular streets would have been formed in the meanest part of the city, while no traces of such remain in the parts that were inhabited by persons of rank.

Besides the city, several other works in this jurisdiction are attributed to the family of Prithu Raja, or to his servants. At Dhubni, a little north and west from the city, is a tank, where the royal washerman is said to have dwelt, and a square mound, containing some bricks, is pointed out as the foundation of his house. Many other small tanks are attributed to these personages; and among others one, some miles east from the city, called Jharpukhori, near which have been some small buildings of brick. Several roads also are attributed to Prithu Raja.

Boda.—This division has been made of an unusual size, as it contains almost as much as the two last mentioned jurisdictions. Kungjokisor of Ronggopoor has a small part that is not on the estate of the Vihar Raja. The Rajbongsis of Boda are under the guidance of Kripanondo, who usually resides at Dinajpoor, although his authority is confined to Boda. The Kolitas, or ancient priesthood of the Koch, now receive instruction from a Brahman named Madhovanondo, a person of the colony introduced by Viswo Raja of Kamrup. The large proportion of this division that is destroyed by water, is chiefly owing to the great channel of the old Tista,

which passes through it for 24 miles. The soil is so light, as to require no iron in the plough. There is one small wood of Sal on the Korotoya; but it is stunted, and I believe is in the territory subject to Vihar.

There are no buildings of brick, except three small temples, which are partly constructed of that material. Fifteen-sixteenths of the houses are thatched with fine grass (Ulu), and one-sixteenth with reeds (Birna and Kese); one-eighth of the houses have mat walls, and of these about 100 are entirely, and about 300 partly supported by wooden posts; seven-eighths of the huts have walls of reeds, of which five-eighths are plastered within with clay. No Zemindar resides.

Kumarirkoth, called also Govindogunj, is a small town, containing several houses that are reckoned good by the natives, and is the residence of the native officers of police and law, and of the officers employed by the Raja to manage his affairs. It may contain 200 houses. Pochagor, the great mart for sackcloth, may contain 150. Saldangga contains perhaps 200. Devigunj is a thriving place, and contained 250 houses, most of which had lately been burnt when I saw it; but this is an accident so common, that it seems scarcely to produce even a temporary regret.

The chief place of Moslem worship is the thatched monument of a reputed saint. The common village deities are Kali, Sonnyasi, the pious person who lives under ground, the old river nymph Tista, her son (Mokor) the crocodile, Rajadhol, and Sonai Monai, of which two last I procured no explanation. The two chief places of worship among the Hindus are a thatched temple of Sib' at Bhojonpoor, and a small brick temple of Bodeswori, a female destructive spirit, from whom the country derives its name. It has a considerable endowment from the Vihar family, who have twice rebuilt it.

There remain no traces of the original building erected by a Buddh Raja for his family deity, but the temple is situated in the centre of a fort, where the Raja is said to have lived. It is a square of about two miles round, and is surrounded by a wide ditch and high earthen rampart, without towers or any of the other improvements in military architecture. There remains no tradition concerning the time when this

Raja lived. I saw no heaps of bricks, nor other traces of buildings.

Eight coss north from Kumarirkoth is a tank called Hoseyn Dighi, which is said to have been dug by Hoseyn king of Bengal, who overthrew the king of Kamrup. He was born in the neighbouring village Dev' Nogor. It must be observed, that according to the manuscript procured at Maldeh, the Sultan Ibrahem, grandfather of Hoseyn, was deprived of his life and throne by a converted Hindu, who assumed the name of Jalaludin; and Hoseyn did not recover the government until a rapid succession of murders and insurrections, had weakened the authority of the Hindu and of his successors. During a long period of 76 Muhammedan years, the son of Ibrahem, and his family seem to have found refuge in the dominions of the Komoteswori, whose government afterwards Hoseyn overthrew.

Near Kumarirkoth is a small square fort, with bastions at the corners. It is called Mogulikoth, and was occupied by a Muhammedan officer from the time that this district was reduced, until the establishment of the British government rendered such petty defences unnecessary. Kumarirkoth (Canerycotta R.) which surrounds the office of police and adjacent town, was built by a young lady of the Vihar family, and of course went to ruin, when the fort of the Mogul arose.

Dimla contains about 195 square miles, and is very irregular in its form. Towards the west it occupies a wide space on both sides of the Tista, but towards the east it sends out on the south side of the river a narrow angle, which at its extremity crosses that immense body of water, and bends to the north, where it is surrounded by Varuni; and in the most remote parts of that division are two scattered portions of Dimla, which contain three market-places far removed from the inspection of the police.

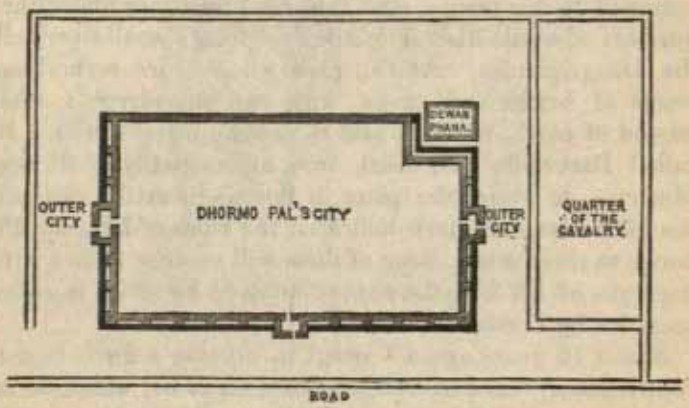
Ever since the great flood of 1194 B. E. when a large proportion of the people and stock were swept away, the inhabitants seem to have been afraid, owing to which there is much waste land covered with reeds, and many parts are overwhelmed with sand. The high barren land suffered nothing in the floods, and has only a few inches of soil over a poor sharp sand, in which however there is often water,

almost at the surface. The whole soil is so light, that no iron is required in the plough.

There is no brick house, and only one person has a private temple of that material. None of the huts are thatched with straw; grass (Ulu) is almost universally used for that purpose, but a few huts are covered with (Kese) reeds. The houses, however, are rather comfortable; one-sixteenth have wooden posts and bamboo mat walls; one-thirty-second have walls of the same kind with bamboo posts; and about six-sixteenths have the hurdles of reeds plastered within.

Dimla is the only place that can be called a town, and may contain 150 houses. No place of worship is either celebrated for its sanctity, or worth notice as a building. The most common deity of the villages is Buri Thakurani, the spirit of the Tista. This division contains several remarkable antiquities.

About two miles south from the great bend in the Tista, a little below Dimla, are the remains of a fortified city, said to have been built by Dhormo Pal Raja, of whom I have already given an account. It is in form of a parallelogram, rather less than a mile from north to south, and half-a-mile from east to west. The following sketch taken in riding round it, will



enable the reader more easily to understand my account. The defences consist of a high rampart of earth, which at the south-east corner is irregular, and retires back to leave a space that is much elevated, and is said to have been the

house of the Raja's minister (Dewankhanah). On the east side I observed no traces of a ditch nor gate; but a ditch of about 40 feet wide surrounds the other three faces. In the centre of each of these is a gate defended by outworks, and in these are a good many bricks. At each angle of the fort has been a small square projection, like a sort of bastion, extending however only across the counterscarp to the ditch; and between each gate and the bastion at the corner are some others of a similar structure. The earth from the ditch has been thrown outwards and forms a slope without a covered way. At the distance of about 150 yards from the ditch of the north-east and south sides, are parallel ramparts and ditches, which enclose an outer city, where it is said, the lower populace resided. Beyond these on the south is another enclosure, in which it is said the horses were kept. Parallel to the west side of the city, at about the distance of 150 yards, runs a fine road very much raised, and which in all probability served as a rampart for that face. It runs a considerable way both towards the north and south; but its ends have been swept away by changes that have taken place in the rivers. About a mile north-west from the city is a tank called Chondonpat, and attributed to Dhormo Pal.

It is said, that this prince did not live in the fort which was occupied by his troops, and that his house was about three-quarters of a mile distant, a little east from a small river called the Hangrighosha. At the place alleged are several small heaps of bricks and tanks, with one considerable square mound of earth, which is said to contain many bricks. It is called Baremolla Tere Kazi, from an assembly of 25 pious Moslems, to whom the place is now dedicated. Although the Muhammedans have dedicated the ruins of Dhormo Pal's house to their saints, none of them will venture to live within the walls of his fort, the space contained by which is entirely occupied by Hindus.

About 15 years ago a Vairagi in digging a ditch near the Raja's house, found an image carved on stone, which he now worships, and which is said to represent Vasudev', who is considered as the same with Vishnu. The accompanying drawing (No. 3) will give an idea of the workmanship. It is said, that several Linggas were dug up near the fort.

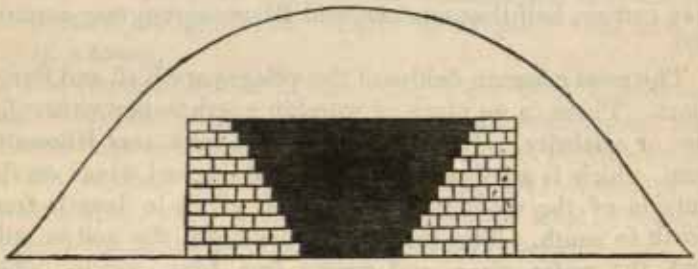
On the banks of the Hangrighosha, north from the ruins of

Stone to represent Vasudeo or Vishnu

the Raja's house, is shown the place where he disappeared in a battle against Moynawoti his sister-in-law. The residence of this active lady is shown on the west bank of the Deonai river, about two miles west from the fort of Dhormo Pal, and is built on the same plan with that of her brother-in-law, only the inner city has been a square of about 400 yards each side. It is surrounded by an outer rampart at about 100 yards from the ditch. In neither city are there any traces of buildings.

At a considerable distance south from this was a circular mound of earth called Horischondro Pat, which might have been 40 feet in diameter. In searching for materials to build a pig-stye, the heap was opened by an indigo planter, and a building of stone was discovered. The upper parts of this consisting of many long stones were removed, when a friend of more science in antiquities recommended to the planter to abstain from farther depredations. In its present state the lower part only of the building remains, and is a cavity of about 13 feet square at the mouth, and 8 at the bottom. The sides are lined with squared stones, which form a steep stair on each side, and the walls are exceedingly thick. My description will be more easily understood by consulting the plan, No. 4. I have no doubt, that this is a tomb, and there is no reason to suppose, that it did not belong to Horischondro, whose daughter was married to Gopichondro, the son of Moynawoti, who succeeded his uncle Dhormo Pal in the government of this country.

North-west from Dimla about $2\frac{1}{2}$ miles is said to be a small ruined fort called Goriberkoth; but as I could learn no tra-



dition concerning its foundation, I did not visit it. In a

detached portion of the jurisdiction near Varuni, is a small fort called Ramurgor, said to have been built by a certain Ramu, a servant of the Vihar Rajas, when this part of the country belonged to that family. The fort is somewhat of a circular form, about a quarter of a mile in diameter, and consists of an earthern rampart and ditch, which are drawn in an irregular zigzag form, perhaps with a view of adding strength.

Durwani contains about 228 square miles, and is of an oblong form, with a long irregular projection towards the north-west, and this projection surrounds on all sides a portion of Boda. The greatest length of the territory is from east to west.

Some of the soil of this division is rather stiffer than usual in this district, and the ploughs require iron. There is no remarkable marsh nor lake, and owing to the diminution of the Jomuneswori which took place this year, (1807) it is probable, that the floods of 1809 will inundate much less than is stated in the general table. Four Zemindars reside, and one family, which has a small free estate, that might keep them somewhat on the footing of gentlemen. This family and two of the Zemindars have part of their houses built of brick, 25 houses have small brick mosques for private worship; no houses are thatched with straw, a very few with reeds; 100 houses have wooden posts, a fourth of the whole have walls of bamboo mats. Of the three-fourths which have walls of hurdles, perhaps one-twelfth are plastered on both sides, and ten-twelfths on the inside, so that not more than one-twelfth have no shelter but mere hurdles. Durwani for this district is a good town, and may contain 300 houses. Sakamachha may contain half that number, and Bhowanigunj may contain 200.

The most common deities of the villages are Kali and Pangthari. There is no place of worship worth notice either for size or celebrity. The most curious is a tank near Bhowanigunj, which is attributed to a Binna Raja, and which on the outside of the mounds is about 700 yards in length from north to south. The banks are very high, the soil is stiff, and the water clear, and pretty free from weeds. The descents into the tank have been of brick. This tank is said to have been constructed by a Binna Raja, who was a

tributary of Hovochrondro of Dhaprajyo. A certain Vaishnov procured or found a slipper (Khorom) made of a composition of eight metals, which he alleged was that of Binna Raja, and immediately hoisted a flag on the mound of the tank, and established a place of worship. He gave out, that milk thrown into the tank, will not mix with the water, but immediately sinks for the use of the God. This is generally believed, and some of my people, who tried the experiment, imagined, that such is actually the case. The grandson of the discoverer of the slipper is the present possessor, and seems by its means to make a tolerably easy subsistence.

About three miles east from Durwani are two tanks of a smaller size, which are named Nil and Nol, and are said to have been dug by two Rajas of these names, who lived in a house where a heap of bricks remains. No tradition remains concerning these persons, who probably were mere tributaries. At Tenggonmari was an old fort, which has in a great measure been destroyed by an Indigo work. It is reported to have been erected by the Bhoteas, at a time when they were masters of the neighbouring country. Kumargunj is nearly in the form of an equilateral triangle.

The woods are entirely composed of trees, that have grown about deserted villages. No Zemindar nor considerable proprietor of land resides, nor is there any dwelling house of brick; but there are three small brick temples, and about 100 mosques, as private places of worship within the premises of rich families. All the houses are thatched with grass (Ulu), 50 may be supported with wooden posts, one eighth of the whole have walls of bamboo mats. The remainder of the walls are made of hurdles, and only a small proportion are plastered. There is no place that can be called a town.

The common deities of the villages are Buri Thakurani, and Vriddheswori, who although both old families, are considered here as distinct. There is no place of public worship of the smallest importance, except the river Korotoya at Ramnathpur, where multitudes bathe on the feast of Varuni, as has been mentioned in my account of Dinajpoor; and the multitude assembles on both sides of the river, which forms the boundary. No remains of antiquity.

Molonggo.—Is of a very irregular oblong shape, being

wide at the west end, and very narrow for the half of its length towards the east. This district abounds with large marshes and lakes. The most remarkable are as follows.—1. Bhubonerbil and Jhelonggerbil form, in some measure, one marsh, and give rise to the Akhira river. They are said to be of very great extent, and are covered almost entirely with a composition of floating weeds (Dam) matted together by various grasses and water plants, which have taken root upon those that float. Cattle walk on this mat, and feed on the grass, but sometimes one falls through and is lost.—2. Omtarbil, situated south from the junction of the Jomuneswori and Tista, is said to be a fine piece of water perfectly free from weeds, and at all seasons is 10 or 12 cubits deep. It is about two miles in circumference.—3. and 4. Baisarbil two miles west from Molonggo, and Chaprarbil on the west side of the Tista are two small lakes covered with the elegant flower called *Nelumbium* (Podmo).—5. Bheloyarbil, about seven miles from Molonggo in a southerly direction, is a large piece of water ornamented with the Kokto kombol *(Nymphea Lotus)*.—6. Sorla is a small lake in the Eastern part of the district, and is free of weeds.

The woods are more extensive, than is usual in the western parts of this district. One near Chaprarbil is said to be eight miles round and contains some stunted sal. This is also the case in one not far from Bhloyarbil, which is about half the circumference of the former. The soil in the woods is very good, and capable of being made as valuable as any in the district. A little artificial watering is used in the stiffer lands. Four proprietors of assessed estates, and one who possesses a free estate of considerable size, reside in this division. Two of them have brick houses, three have brick temples, and there are 13 Mosques contained in the premises of wealthy men, one-sixteenth of the houses have wooden posts, and walls of Bamboo mat; one-fourth have mat walls, but bamboo posts; the remainder have walls of reeds, some of which are plastered within. A very few houses only are thatched with rice straw.

Gopalgunj, where the Company has a subordinate factory, is a sort of town, and may contain 100 houses. Sahebgunj, where the Company has another subordinate factory, is not quite so large. Among the Moslems no place of worship is

remarkable for sanctity, although two of the private Mosques are of decent size, like very small parish churches. The common deity among the Hindus of the villages is Kali. There is a small brick temple dedicated to Siddheswori, which has an endowment, is supposed to be of great antiquity, and is much venerated.

In the time of Kamnath Raja of Dinajpoor, to whom this country formerly belonged, a certain Brohmochari made an image of clay, which he intended for the celebration of a festival; and when that was over he intended as usual to throw it into the river. When the time for this ceremony came, the image did not choose to be moved. The good man without loss of time did not fail to inform the Raja of such a remarkable circumstance; and a dreamer said, that, if an image was made of stone, the image of clay would then permit itself to be thrown into the river. This was accordingly done, the Raja built a small temple (Mandir) for the stone image, and the Brohmochari became priest (Pujari) with an endowment in land, and a pension from the Raja. His descendants of course enjoy the office and land, and the new Zemindar pays the pension. The temple, as usual, has been allowed to go to ruin, and the image is waiting in a hut, for a favourable opportunity of being better accommomodated.

Part of this division (Parabondo vulgo Payrabond) is said to derive its name from Parawoti the daughter of Bhogodotto, to whom it formerly belonged. In the west of the division, in the time of the same Raja Ramnath, a man in digging found a pot containing some coin. An old man says, that he saw one, which on one side had the name of Raja Bhovochondro, and on the other was inscribed the name of Vagiswori, the household deity of that prince.

South from the office of police about four miles is a line of fortification, which crosses the great road, that leads from Komotapoor to Ghoraghat, and is attributed to Raja Nilambor. The line extends about two miles east and one mile west from the road, and seems to have been an outwork to another set of lines, that is laid down by Major Rennell as connecting the Korotoya and Ghaghot, as in fact it does; but about the middle the line divides, and one branch, as represented by Major Rennell, passes south from Dumdumah, while the other passes by a more straight line to the

Ghaghot, in the situation where this distinguished geographer places the boundary of Ghoraghat and Ronggopoor. It now serves as the boundary between this division and Dhap. These lines consist of a rampart of earth thrown up from a ditch about 40 feet in width, without any flanking angles or towers. These works are said to have been erected by Uperdro the tenth Raja of Vihar in order to check the progress of the Moslems, whose territory Ismael Gaji had advanced thus far to the north. In this division is what the people call an iron bridge, and they attribute its construction to Bhogodotto; but it is a natural phenomenon, of which I shall hereafter treat.

Vagdwar.—Is shaped somewhat like a crescent, and the parts of this division that border on Pirgunj, are remarkably fertile. In the northern part is a large marsh, Chotrarbil, which give rise to two small rivers. No considerable proprietor of land resides. The huts are almost entirely thatched with rice straw, which is unusual in this district. Although the soil would in many parts admit of mud walls, these are totally unemployed. The best houses have walls of bamboo mats, in the ordinary huts reeds have been employed.

The largest place, Palargor, or as it is now usually called Danesnogor, contains about 100 houses. Vagdwar, the place from whence the district derives its name, is the ruin of the house of Bhovochondro Raja. It is finely situated on a high ground of a stiff soil, and a large space is now overgrown with trees and bushes, among which are Mangoes, that have been propagated by seed falling spontaneously from the trees which were in the gardens of the prince and his dependents. The ruins are large, and contain many bricks, but are so much defaced, that no particular parts can be traced. I observed nothing, that indicated fortifications, although I traced with a good deal of pains, what the natives called (Ramdangras) lines; to me these appearances more resembled streets or lanes between gardens, than the ditches of fortifications. A gentleman, who had been clearing some of the land for the cultivation of indigo, told me, that he had found a road paved with brick disposed in a tesselated form.

About 4 miles west from Vagdwar was the temple of Vagiswori, or Vagdevi, a destructive female spirit, who was the Kulodevata or family deity of Bhovochondro. The image is

said to remain, and to be a carving on stone. The temple of course has long ago gone to total ruin, but the present landholder has built a hall (dalan) for the reception of the idol. This same person, originally a common weaver, afterwards the agent of the Commercial Resident, and now a very great landholder, who has purchased from the Subadar a kind of title half Persian half Hindu (Danesmund Ray), keeps an expensive establishment, and has built a good house on the ruins of Palargor, where the last prince (Pala Raja) of the Dhap Rajas lived. The weaver being a splendid man, and probably not a little vain of his new title has bestowed it on this place, and calls it Danesnogor. He resides at Moorshedabad. There are said to be still some remains of the house and fort of Pala Raja. The Moslems have no place of worship, deserving notice. The only remarkable Hindu places of worship, is the temple of Vagdevi above described. The Pandit was sent to it in hopes of finding an inscription, but in vain. The common pagan deities of the villages are Kali, and Buri Khakurani.

Pirgunj.—There are several considerable marshes, although some laid down by Major Rennell would appear to have become dry, and to have been brought into cultivation. Borobila south from Pirgunj is a fine piece of water, perhaps 3 miles long and almost one wide. A great part of it is clear, and in the dryest seasons contains deep water; but a part is covered by a mat of floating weeds, upon which cattle often pasture, but not without danger. It receives a supply of water from another marsh or lake called Atharebil, which is of a considerable size, although not so large as Borobila. Round old cities there are some small woods and bushes.

Almost all the houses are thatched with (ulu) grass; a few have mud walls, about 200 have walls of Bamboo mats, and are supported by wooden posts. No proprietor of note resides, but there is one brick house, which belongs to a certain Selim, who, on account of his being supposed to have been the captain of a band of robbers, is called Selim Serdar. About 20 farmers have brick mosques for their private devotions, no place deserves the name of a town.

At a place called Lorapat, about 3½ miles south-west from Pirgunj, are ruins attributed to Lora Raja, a relation of Bhovokondro. Like his prince this personage has been judici-

ous in the choice of his situation, which is high, and has a stiff soil. The house seems to have occupied a space included within a brick wall, and was provided with two small tanks, but the buildings were probably of wood and thatch, as there are no heaps. East, at a little distance from what is called the house, are three heaps of bricks. One is called the hall for entertaining strangers; another the office for transacting business. Two of these heaps appear to me to have been solid temples of brick, such as are dedicated to the Buddhs; for there is no cavity at the summit, which is found wherever the roof of a hollow building has fallen. The third has this cavity in the summit, and may have been either a temple or a place for business, but from its vicinity to the others the former is the more probable opinion.

At the south-west extremity of the division, Nilambor Raja is said to have had a house called Kantadwar, where there are some bricks. This place is partly in the division of Govindogunj, and by the people there was called Chotra. At Hatibandha, at the south end of the large lake (Borobila), is an old fort with a tank having brick stairs. These works also are attributed to Raja Nilambor; and the great road passing from Komotapat to Ghoraghat and attributed to that prince, passes through the whole length of this division.

The chief object of worship or veneration among the Moslems, in which they are joined by many Hindus, is Ismael Gaji, the saint who first reduced the country to the obedience of the *Faith*. He is buried at Ghoraghat, as I have already mentioned, but several precious relics are said to be buried in this district, and over these have been erected monuments, to which the faithful resort. One of these monuments is supposed to be under water in the great lake, and a flag hoisted on a long bamboo points out the place, where those who are in danger may make their offering, which is done in a boat. Over the staff of the conquering saint is erected a monument, which, from its name Borah Durgah, and from the figure it makes in the Bengal atlas, I visited with some expectation of finding a place of elegance, or at least of size; but, as usual, I was disappointed. It is about 30 feet long 20 wide and 15 high, is divided into three miserable cavities, dark, clumsy and rude. The only thing deserving praise about it is, that it would not appear to have been

constucted from Hindu ruins. It has a decent endowment. Ismael Gaji issued three curious orders to the Zemindars of Borobila Pergunah, and to the officers employed under them in the collection of the revenue. 1st not to sleep on a bedstead (Khat) 2nd not to beat the inhabitants, and 3dly not to permit milk to be adulterated with water. The two last orders, it is said, are not uncommonly disregarded, as their observance would be only useful and proper; but as a compliance with the first order is attended with some inconvenience every person makes a merit of observing it, so far as not to use a bedstead with a bottom of cords (Khat); but in order to save their consciences, they sleep on a bed the bottom of which consists of planks (Tukhtoposh). The Hindus have no place of worship of the least note. The village deities are Kali, Bishohori, Vriddheswori and Pangthari.

Sadullahpoor is of an oblong shape, extending from north to south. The country is rather low, so that in the greater part sugar cane or trees could not grow unless the ground had been a little raised; yet the inundation is so slight that almost everywhere the earth which is thrown up from the ditches round a plot of land renders it fit for the cultivation of the richest articles. In the general table however I have considered as inundated only the portion that is covered to some depth. There are many pieces of water, but they are all long and narrow, being old channels of rivers which occupy little room. One proprietor of an assessed estate, a lady, resides. There are four houses of brick, one-sixteenth of the houses have wooden posts and mat walls. The remaining huts are almost entirely thatched with grass and have walls of reeds, but some are plastered on the inside, and several rich farmers have small brick mosques for their private devotions.

Sadullahpoor, where the native officers of government reside, is a small town, but scarcely contains 100 houses. There is no place of worship of the least note. About two miles east from Sadullahpoor are some old works like ramparts. They are called Chhoyghore or the six castles, and are said to reach towards the Brohmoputro, where I shall have occasion to describe their other extremity. In the intermediate space the rivers have made many irruptions. By one tradi-

tion they are attributed to Raja Nilambor, but are probably of more recent date. By others they are attributed to Bhim Raja, the contemporary of Bhogodotto.

Govindogunj is very populous. The country in some respects is higher, or rather more unequal in its surface, than Sadullahpoor, for three-sixteenths were naturally exempted from inundation, and one-sixteenth has been added to this by the industry of the people, but the remainder is more deeply covered. In the southern parts of the district the marshes are very extensive. The quantity of reeds and coarse grass is so considerable, that the land producing them is not rented, and none therefore is included among the occupied land.

An old and once great family of proprietors (Bordhonkuthi) resides. Their houses had been respectable, but now are almost perfect ruins, although still inhabited by two branches of the family, while a brick house of a former menial servant (Khedmotgar) is in a flourishing state. In all there are 10 zemindars who reside, and 20 houses of brick; one-sixty-fourth of the whole have wooden posts and beams, and bamboo mats for walls. Many of those which have walls of reeds are plastered with clay.

It is in this lower part of the district that the poor use, as bedding, mats made of the leaves of the Zedvory; whereas in the higher parts, towards the north and west, they use mats made of a kind of rush (*Scirpus* and *Cyperus*). Govindogunj, where the native officers reside, in respect of size is the second town of the district, and may contain about 1000 houses. It is a place of considerable trade, and a few of the principal traders have small houses of brick.

The proper tribes of Bengal form here one half of the Pagan inhabitants, whereas in the districts to the north and east their number is altogether inconsiderable, and the tribes of Kamrup retain possession of their native country. No place of worship is remarkable for the sanctity attached to it by the natives. The most remarkable is at Mohipoor, a ruinous (Mandir) temple of Vasudev. There are however several brick temples erected by the principal family of Zemindars, which give some appearance of a beginning progress in the arts. Radhamohon, the first landholder of this family, lived at Rampoor about 10 miles from Govindogunj. There he had a small fort, and some chambers of his house are still

inhabitable, and there is also a temple of brick. His successors removed to Bordhonkuthi, about a mile from Govindogung, where they still continue. The family temple is very mean, but the place where the image is placed on festivals (Mongcho), is of considerable size, and is ornamented with 13 turrets (Rotnos). It is cased with carved tiles, but is very rude when compared with the buildings of the rival family of Dinajpoor.

Dewangunj.—I now pass to the countries on the side of the Brohmoputro, which in general have been much neglected, owing chiefly to the weakness of the Mogul government over the eastern portions, and the consequent confusion and turbulence of petty chiefs; but partly also to the neglect of the Zemindars; for the six following divisions have been long subject to a regular government, but only three of them can be considered in as good a state of cultivation as is usual in Bengal. The excellent condition however, in which some part now is, not from any superiority of situation or soil, shows clearly what may be made of the remainder.

Dewangunj, the jurisdiction of which I am now to treat, is so intermixed with Bhowanigunj, that I have no means of distinguishing them in the map, but by drawing a line under the numbers denoting the market places of this division, while there are no lines under the numbers denoting the market places of Dewangunj. The two offices of police are within five miles of each other, while portions of each division are situated in the most remote extremities of the united jurisdictions. A part also of each is separated from the main body by the Brohmoputro, and surrounded on all other sides by Moymonsing being totally detached from the other portions of the district, that are on the left of the great river. Farther, a long narrow projection, partly belonging to each division, runs into the centre of Chilmari by which it is surrounded on three sides.

The whole country may be said to be inundated, yet a good deal is so high, that the earth thrown from a ditch round a plot, fits it for houses, gardens, and sugar plantations. This in the Appendix I call high. The woods are miserable stunted trees of the kind called Hijol, and are inundated up to where the trees begin to branch. Intermixed with these are extensive thickets of a wild rose, which

here and in all the low eastern parts of this district, thrives most luxuriantly, and these divisions probaby produce ten times more roses, than any other similar extent in the world. No proprietor of any extent resides. There is no brick house, but three-sixteenths have sal posts and beams. One Hindu and four Muhammedan farmers have, in their premises, small places of worship constructed of bricks.

Dewangunj may contain 100 houses, and for Bengal is a neat well built town. Like most of these near the Brohmoputro, it has in the centre an open area where the market is held, and which is surrounded by the houses of the traders, generally built with mat walls, and supported by wooden posts. The area is generally planted with elegant trees of the fig kind.

There is no place of worship nor remain of antiquity of the least consequence. The common village deity is Kali.

Bhowanigunj.—The country near the Brohmoputro, which is intermixed with Dewangunj, entirely resembles it in soil and cultivation, but the small Pergunah of Islamabad, more resembles the country on the western side of the district. The same kind of low inundated wood, that prevails in Dewangunj, and consists of Hijol and rose trees, prevails in this, and extends parallel to the river a great part of the united length of both divisions. It is from one to three miles wide, and all the land which it occupies, seems to be fit for cultivation. There is no brick house, but many are constructed with wooden posts and bamboo mat walls. None have mud walls, all are thatched with grass. One Muhammedan farmer has a private mosque built of brick. There is no place of worship remarkable for sanctity, and such as exist are miserable huts. The common village deity is Kali. There is no public work, nor remain of antiquity.

Chilmari.—The whole division may be said to be inundated, except merely the spots, that have been a little raised for houses and gardens, and the whole is under the immediate influence of the Brohmoputro, the inundations of which are far from bestowing an extraordinary degree of fertility. There is one large lake or Jhil, which existed at the time of Major Rennell's survey, and is called Moruyerdoho.

No proprietor of assessed lands resides, and all the free estates are small. There is only one dwelling house built in

part of brick; but a great many houses (one-sixteenth,) have wooden posts and beams, and walls of bamboo mats; and one-fourth have mat walls and bamboo posts. All are thatched with grass, (ulu). A few on the islands of the Brohmoputro are constructed entirely of reeds. About Chilmari the houses and gardens of several merchants are much better than in any other part of the district. Their gardens are finely planted with fruit and flowering trees, and are provided with small apartments, raised on posts, and open on the sides (Tonggi), where the natives refresh themselves in the heat of the day.

Chilmari may contain about 400 houses, of which perhaps 100 may be close built round the market place. The others are buried in gardens. It contains no building so respectable as the worst parish church, that I have seen. This is the place laid down in our maps in the same manner, as if in consequence it equalled Liverpool or Glasgow. The only other place that can be called a town, is Baraboldya, which may contain from 80 to 100 houses. There is no place of worship at all remarkable for its buildings; but two places are frequented for bathing. At Varunichor, on the Brohmoputro above Chilmari, Hindu pilgrims assemble in great multitudes on the festival of Varuni, and there is a great fair. In ordinary years about 60,000 are said to meet; but the number increases to 100,000 when the festival happens on a Wednesday. On such occasions people come even from Benares (Varanosi), and Jogonnath.

On the Pagla river an assembly (Mela) takes place every Sunday in the month Chaitro of spring. Both Moslems and Hindus frequent this meeting; the former call the place Pagla Pir, the latter call it Pagla Dev! On each occasion, about 1000 persons from the vicinity assemble, bathe, and hold a fair. The village gods are the same as in the following division. There are no remains of ancient times, that are at all remarkable.

Olipoor is not only the best cultivated, but the best arranged, division in the district, and being in a great measure protected from the Brohmoputro by Chilmari, enjoys a favourable situation, and is remarkably well cultivated. The water upon one-sixth of the inundated land does not rise above one cubit at the height of ordinary floods, and therefore might easily be excluded were it necessary; but in most parts

there is abundance of land high enough for houses and plantations, and the inundation is no where an impediment to the usual occupations of husbandry.

Two proprietors of assessed estates reside, some of the free estates afford a comfortable subsistence to their owners, and many of the farmers live in a manner superior to the proprietors in other districts, so that 20 families are partly accommodated in houses built of brick. Two houses have small brick mosques, and 15 have small temples (Mandirs), as private places of worship. Twenty-five families have part of their houses constructed of wooden posts and beams with plank walls; one-eighth of the whole have sal beams, bamboo mat walls and grass thatch, one-fourth have bamboo posts, bamboo mat walls, and grass thatch. The chief town, where the courts are held, and what is of more importance, where the chief agent of Kantobabu resides, is usually called Olipoor, but the market place is called Alinogor. It may contain 100 houses, but is a place of very little trade.

Durgapoor is a place of about the same size, chiefly inhabited by weavers. Until lately it was the situation of a subordinate factory belonging to the Company; but this has been withdrawn. Kurigang, of which the market place is called Balavari, is a place of considerable trade. It stands on the banks of the Dhorla, and contains about 200 houses, several of which are very comfortable; but they are all surrounded by gardens, and the place has little the appearance of a town. Mogulbachhat on the same river is the largest, and most thriving place in the division, is closely built, and contains at least 250 houses. Ranigunj on the Tista is also a small town, and contains about 150 houses. Nawabgunj on the Manas is rather smaller than the last-mentioned town. There is no place of worship worthy of notice. The usual deities of the villages are Pangthari, Buri-Thakurani, Bonodurga, or the old goddess of the woods called also Vriddheswori, and Yokhya-Yokhyi, a married pair that takes care of money.

At a place called Oyari about five miles east from the Thanah, it is said that Gopichondro had a house, and the place is called the Pat or palace of that prince, although no bricks remain. About six miles south from Olipoor, is an old fort with lines that run west, and are said to join those which

I saw at Sudullahpoor. The people on the spot attribute these works to Parosuram, and the better informed people of Olipoor attribute them to Nilambor Raja; but they seem to me to have an evident connection with the lines of Molonggo, which defended the space between the Korotoya and Ghaghot, while, as I have said in describing the Tista river, the lines between this and Sudullahpoor, defended the space between the Ghaghot and Tista, and thus completed the defence of the northern parts of Kamrup from the Brohmoputro to the Korotoya. There can be little doubt, that these works were constructed by the Koch as a defence against the Moslems; but for an additional strength to their lines they may have taken advantage of an old fort built by Nilambor. The fort consists of an oblong parallelogram about $1\frac{1}{2}$ mile from east to west, and half that extent from north to south. The whole is called the Gor or fort, and is surrounded by a rampart of earth and a ditch; but the western half, which is separated from the other by a rampart, and surrounded by a double line of works, is called the Koth or citadel. I saw no bricks nor appearance of buildings. There are no bastions nor outworks.

At Dhamseni, about two miles east from Olipoor in a fine grove, are the ruins of the house where the former Zemindars resided. Although this family had very considerable estates, the ruins are but of little extent. A small tank has been surrounded by a brick wall, within which have been some small buildings of brick, but most of the accommodations must have been thatched. South from the tank is a small temple of Siddheswori the family deity, and near it three others dedicated to Sib' Monggolchondi and Gopinath. The descendant of the spiritual guide of the family (Guru) is proprietor (Odhikari) of these temples, and retains a small endowment. At a little distance east is the chief building of the place, a small temple (Mandir) dedicated to Sib'. It is ornamented with carved tiles, but the carving is exceedingly rude. Over the door is the date 1555 of Sak (A. D.) 1633.

Borovari.—This jurisdiction situated between the Tista and Dhorla rivers, is of a tolerably compact form. The woods consist of a great many impenetrable thickets of trees and bamboos, interspersed with fields and villages, with which the Pangga Rajas, a branch of the Vihar family, have surrounded

their abode, and which they carefully preserve. In these woods are about 100 tamarind trees, which may be one-half of the whole in the district. Much of the inundated land marked light in the Appendix, is a poor dry sand overgrown with reeds and tamarisks, as is everywhere the case near the rivers in the eastern parts of the district. In the high lands the bushes are most commonly the *Melastoma malabarica*. There is one very large marsh called Deyularbil. It is much overgrown with weeds.

Two Zemindars, both of old families, reside; but neither has a brick house, although one of them pretends to a divine origin, and has a large estate. They have however small brick temples for their family deities. The manner in which their tenantry are accommodated, may be readily imagined. The huts are nearly of the same nature as in the adjoining division Phoronvari, which have been already described. The division on the whole is very thriving especially in the north-east corner, where the lands have been alienated in perpetuity to a family of Moguls, and Mogulhat is the chief place in the division; for, as I have said, the courts are held in the Pangga Raja's woods, in an exceedingly unhealthy situation. Mogulhat is a place of a good deal of commerce, and contains about 800 houses.

Kulaghat in the same vicinity is also a small town and contains about 150 houses. The common deities of the villages are Buri, Pangthari, and the god of wealth, whom they call here Yohkyamasa. The latter part of the name in Kamrup signifies mother's sister's husband, and is considered as a civil address to a common god, or to a person of consequence. The chief public places of Hindu worship are two small brick temples dedicated to Sib', and both in ruins. The Moslems have no place of the least note.

About four miles west from Borovari is an old fort, said by some to have been built by a Muhammedan general, that was invading Asam. Others say that it was built by a certain person called Ekdwiprohoriyo Raja, of whom nothing is known but the shortness of his reign, which is expressed by his name, signifying the prince of half-a-day. Between the Dhorla and Nilkumar is a large heap of earth, said to have been built as a redoubt, by one of the ministers of the Komotesworis.

Nakeswori.—The inundation in some measure extends to

every part of this division, except what has been raised for houses and gardens, which may occupy one-sixteenth of the territory; but in ordinary years the floods do not cover five-eighths of the whole to more than from 9 to 15 inches.

The old water courses are exceedingly numerous, and occupy a large portion of the division. They usually contain much water, even in spring; six-tenths of the territory have no plantations. The larger proportion of the sands and islands of the Brohmoputro belonging to Chilmari and Olipoor, renders the appearance of cultivation in the Appendix more favourable to this division than it is in reality. The grass used for thatch (Ulu) grows on fallow lands is not rented, and therefore is excluded from the occupied part of the district. No Zemindars reside, and there are fewer large farmers, so that the houses are very inferior to those of Olipoor and Chilmari. None are of brick, but a good many have wooden posts and walls of bamboo mats. All the others have frames of bamboo, and are thatched with grass (Ulu).

Nakeswori, which may be paraphrased "our lady of the serpents," where the office of police is situated, is for this district a considerable town, as it contains 500 houses. They are much scattered and buried in gardens.

Dinhata or Bhowanipoor contains 150 houses, and Pangchgachhi about 100. These are the only other places that can be called towns. There is no remarkable place of worship except Nunkhaoya on the banks of the Brohmoputro, where from 10 to 1500 people assemble on the 8th day of the increasing moon in the month Chhaitro to bathe, to celebrate the festival called Varuni, to trade, and to do all other things good and bad, that are usually done at such assemblies. There are several village deities, Yokhya and his wife Yokhyi, Buri, Pangthari, Mosan, and Boloram. There is no remain of antiquity. This part of the country is supposed to have belonged to the kingdom of Komotapoor, but not to that of Dhap.

Dhubri—Although at least a third part of this jurisdiction has been lately annexed to the district of Moymonsing, and although I exclude a large territory disputed by the Garos, it is still of enormous size. The low lands have been miserably torn by rivers, and contain a great number of old channels which have springs, and contain water throughout

the year. This is especially the case in the northern parts. To the south of the Brohmoputro many of these channels, in the dry season are mere beds of sand, and in the floods become large rivers.

The hills begin here to form a feature of the country, and are more conspicuous, from being in general small detached masses surrounded on all sides by a very flat country, so that in the rainy season the inundation covers their very roots. Their names will be seen in the index to the map. It is probable, that in the southern parts of Kalumalupara several escaped my notice, and I have not attempted to delineate these in the territory disputed with the Garos, which I could not visit without adding much to the alarm, in which these poor creatures have been thrown. None of the hills in this division appear to me to be above 300 feet in perpendicular height; but I judge merely from the eye. Porbot Joyar is a singular territory. It consists chiefly of swelling lands generally of a red fertile soil. At its southern extremity it rises into little hills, perhaps 100 feet in perpendicular height; and from these it would seem to have been considered as a tract consisting of similar inequalities, but I saw no such in any other parts, although I passed along a considerable portion of its boundaries, and although I penetrated to a rude tribe inhabiting towards its centre. The greater part seems to be fine swelling land, totally exempt from inundation, and covered with a stately forest of Sal. Its borders towards the Godadhor and Sonkosh, are low but fertile.

The whole property of the assessed lands is divided among six families, five of which reside, but none of them has a decent house, nor even a dwelling so good as near Calcutta would be occupied by a farmer; yet the chief proprietor has more than two-thirds of the whole, and possesses not only the same proportion of the free lands of this division, which are said to be one-fourth of the whole, but also at least an equal share of the free lands in the next division that will be described. Their vassals are of course equally ill-accommodated. A few persons from the more civilized parts of Bengal, who chiefly occupy some trading villages, have very good huts, with bamboo and sal frames and mat walls; but the cultivators, who can scarce be considered as having yet adopted a fixed life, rather content themselves with frames made of reeds

tied together, which they support by a few bamboo posts, or two or three rude sticks. The roof is very flat and miserably low. In the whole territory there is not a wooden door nor a flower garden. Most villages have neither a tree nor bamboo, and many have not even reeds stuck up to defend their garden from cattle.

The situation of Dhubri, where the office of police has been established is very fine, being a rocky point at the junction of the Godadhor with the Brohmoputro. By the rock it is secured from the encroachments of the rivers, while it is just high enough to be exempt from inundation. It is said to have been chosen by a certain Mano Singho, the officer who first managed the country for the Moguls, as his place of residence, and then was probably a considerable place; but it has now sunk into insignificance, and has no appearance of a town; but it is covered with gardens, and has one shop, where rice and other articles of absolute necessity are sold.

Kapasgola and Alumgunj, which may be considered as the same place, occupy the southern extremity of where Ranggamati was situated, and may be still considered as the chief place of the division. They contain the houses of the chief Zemindar, and of one of the petty landholders who depends on him, and perhaps in all 250 houses. Of these by far the best are occupied by the slaves of the chief landholder. The whole are scattered over some little hills, and in the intermediate vallies, and there is little appearance of a town. It has no trade, and only two shops.

Birnachhora on the Chhonnokosh is a small town with a good deal of trade, and here also reside many slaves belonging to the chief Zemindar. Chhonbadha is another such place, and contains about 100 houses very much scattered. It stands on the banks of the same river, and its merchants carry on a large trade in mustard seed. Singgimari is finely situated near a rocky hill, where it projects into the Jijiram river, rather more than a mile from the Brohmoputro; and were the interior cultivated, might become a place of importance. Even now it contains about 80 houses, and has a brisk trade, while it has more artists, and more comfortable houses, than any other place in the division.

Dhubri has become celebrated in Hindu legend by the writings of Khyomanondo, a learned Sudra of Bordhoman,

who was dedicated to the service (Das) of god, and composed the Monsargit, which is sung by a very numerous class of musicians in honour of Monsa or Bishohori, the goddess of serpents and poisons. The name of the place, according to this authority, is derived from its having been the residence of Netodhobani, washerwoman to Indro the chief of the gods. Now it so happened, that there was a very great merchant, Chand Sodagor of Champanogor in Bordhoman, who was very religious, but would not offer sacrifices to Monsa. At this neglect the goddess was enraged, destroyed his seven richest vessels, killed his six eldest sons, and threatened to kill the only remaining youth on the day of his marriage. The father, notwithstanding these manifestations of divine will, continued obstinate; and, in order to secure his son on the day of his marriage, made a fine net of wire, which he placed over the nuptial bed. The goddess, however, sent a serpent no thicker than a thread, which, having passed through the net, killed the youth. The bride Behula, was quite inconsolable, and refused to burn the body of her lover; but, having placed herself with the corpse on a float of plantain stems, committed herself to the river, and put her trust in prayer. Instead of being carried by the stream to the sea, the float ascended to Dhubri, where the washerwoman of the gods was at work, and took compassion on the unfortunate Behula. The young woman being very handsome, was introduced by the washerwoman to her master Indro, who was so pleased with her dancing and singing, that he desired Sib to order Monsa to restore the life of the young man. This was accordingly done, and the merchant no longer continuing obstinate, Monsa not only restored his six elder sons, but all the wealth of which he had been deprived. The natives are very much delighted with the poem, in which this is related, and the circumstances are not ill suited for the flowery art. How far the composition would suit European taste, I cannot pretend to judge, from a want of sufficient skill in the language, which is the polite dialect of Bengal. The events are supposed to have happened long ago. The poet is thought by the Pandit to have flourished in modern times; but his work is considered as a mere translation from the Podmopuran, a composition of Vyas.

I have before mentioned, that this place was chosen for his residence by Manosingho, the officer, who is said to have taken

possession of the dominions of Porikhyit Raja. He has left several traces of a magnificent disposition, and in particular, a very fine stair of cut granite, leading from the rock of Neto Dhobani to the water. It has suffered a good deal, but sufficient remains to show, that it has been a fine work, with large well cut steps, and free from the degradation of trifling ornaments. From this stair to a building on the main land has been a road paved with cut granite, but the river has swept away most part of this work, which has been very considerable. The building has also been pretty large, and is said to have been the house of Manosingho. It has been chiefly constructed of brick, but few traces remain. Among these is a crocodile, very rudely cut in stone. A good many other large stones, still uncut, scattered in different parts of Dhubri, would seem to show, that this officer was carrying on some additional works, when called to another employment. These works to a rude people appear so extraordinary, that it is supposed, that the chief was accompanied by Lokhymon, the great Hindu artist, who having been instructed by the gods, and having found his countrymen unwilling to take any trouble, visited China and Europe, and taught the barbarians of these countries, all the arts in which they now excel.

I am informed by Mr. Speke, that a certain Manosingho was, at one time, very high in office, and was deputy governor of Bengal. Whether or not this person ever resided at Dhubri is perhaps doubtful for as he was the last Hindu, who enjoyed great authority in the government, many actions are attributed to him, in which he had no share, and which in fact, happened at periods, when he was not in existence. The people here suppose that Manosingho was the commander of the Moslem army both at the overthrow of Porikhyit, and during the invasion of Asam, and consider him as a great hero appointed by Sekunder Shah or Alexander the great. In all these particulars they are probably misinformed as we know, that in the miserable expedition to Asam, the command of the army was held by Meer Jumla. Manosingho in all probability was the person who superintended the revenue, while the Mogul chief or Fouzdar took up his residence at Ranggamati.

In Major Rennell's time Ranggamati would appear to have been a large town, and I met several people, who said, that

they remember Mogul chiefs, who occasionally visited the place, which then contained 1500 houses, among which were several inhabited by Portuguese. At present its condition is miserable. About Kapasgola and Alumgunj, which was formerly the port of the town, as I have before mentioned, there are about 250 scattered huts. From thence to an open space in the forest of Porbot Joyar is about four miles north, and in the whole of that distance some traces of habitations may be observed, with many fruit trees scattered through the forest. It is said that the extent from east to west was about six miles, and that in this space were included 52 markets (bazaars). It is probable that there may have been that number of miserable villages, surrounded as usual by gardens, reeds, forests and fields, and that each may have contained some shops. The only traces of public buildings are those of a fort and of a mosque. Those of the former show no appearance of strength, and what is called the Nawab's palace is a mere platform of bricks, on which there may have been such a thatched building as one of the officer's quarters at Barackpoor. The mosque is small and rude. It is now ruinous, and worship is no longer performed, although a few miserable Moguls still linger about it. These with 17 cowherds, who possess large herds that feed in the woods, and about an equal number of potters who remain on account of the clay, which is very scarce in the other parts of the division, form the whole population of Ranggamati, and are so indolent that they do not raise even a plaintain, yam or other vegetable, but allow the manure to rot in heaps before the houses in which the cattle are secured at night.

Beyond the town the Mogul chiefs had cleared a space of ground where probably they exercised their cavalry. It is called the Romna, and even now is covered with a moderate sized grass (*Saccharum cylindricum*), which affords pasture to most of the cattle. It is about half a mile in width and three miles in length, and shows how easily the extensive forest beyond it might be rendered useful.

Porikhyit Raja lived at a place called Gilajhar (the forest of (*Mimosa scandens*) which is situated on the west side of the Godadhor, about 10 miles from where that river joins the Brohmoputro. The situation is well chosen, as there is a space of high land about three miles long and one wide, close

by a river that is navigable at all seasons. The forest by which this is now covered contains many fruit trees that are almost the only traces to show that the place was ever inhabited. One place, in which there are heaps of broken pots, is pointed out as the residence of the artists who formed earthen vessels; a place is shown as where the minister of the Raja resided, and another is pointed out as having been the abode of the prince himself, but this is only distinguishable by two stones, which stand where it is said that there was a temple of Jogonnath. Near this is a heap of earth said to have been the Mongcho, on which the image was placed at festivals. As the descendants of the Minister are now the principal landholders, they have placed the image in a small hut into which a man can only creep, and which is probably as good as the original temple. It is said that a large part of the city was on the opposite side of the Godadhor, amidst what is now the forest of Porbot Joyar, and in that part there is a small temple of brick without a roof, but dedicated to Kamakhya, and much frequented in spring by the people of the neighbourhood, who make numerous offerings. The deity has given orders that no roof should be constructed. In fact there is nothing to show that this Raja, who is very much celebrated among the Hindus as an encourager of learning, and whose capital is said to have contained 700 Pandits profoundly skilled in magic (Agom), lived in any better manner than the Vyni Raja, who is the legal representative of his family, and whose manner of life will be hereafter described.

Amid such want of skill in the arts it would be vain to look for places of worship that are remarkable for their architecture. The temples are the most miserable huts that I have ever seen, and few are sufficiently high to admit anything larger than a goat or hog. The only two of celebrity, even in the neighbourhood, are Kamakhya already mentioned, and another such near Kaldoba dedicated to Ram! Both have endowments in land. Among the native tribes of Kamrup the village gods are the principal objects of worship. This is an excuse for eating meat, which the natives here can procure. Buri, Pangthari, and Kamakhya are the favourites. The household gods are more followed by the purer tribes from Bengal. That of the chief landlord is Dosobhuja, a

female with ten arms, and she accepts sacrifices so as to afford her votary a comfortable meal; but most of the pure tribes, who are thinly scattered through the division, have Salograms, and the house of such a person may be known from that of a native, by its having near it a rude (Mongcho) heap of earth for receiving the sacred stone at festivals.

Ranggamati is of a still more enormous size than the former, although a large territory round Ranggamati has been separated from it, and although in the estimate I have not included a portion that is disputed with the Garos. The principal sal forests are as follows: 1st, Konekungchi in Haworaghat near the Devsila. It is reckoned six miles round, but it is probably much larger; for I passed through it for above 2½ miles from east to west, besides a tract of nearly the same extent, that contains many trees, but has been destroyed as a forest, by the cultivation of rude tribes. 2d, Damra near the Dudnayi in the same Pergunah. This is reckoned less than the former. I passed through it about 2½ miles from east to west. It has suffered much from the same kind of cultivation. 3d, Nivari situated in Mechpara, north and west from the market-place of that name, and near the Jijiram. This is of a very large extent towards the skirts of the great hill Berali. 4th, Kolyanpoor a little south from Goyalpara. This is of small extent, and contains few large trees, being so near the market that every tree is cut so soon as ready. It may be four or five miles long, and from one to two wide from north to south. 5th, Mechparajhar, west from Hatogunj and north from the Jijiram. This is a very stately forest, and of great size. I passed about seven or eight miles through it in one direction. 6th, South-east from this is said to be another, which I did not see. 7th, On the other side of the Brohmoputro, towards the frontier of Bhotan on the Gauranggo, is a large forest of Sal, of which I only skirted a part. 8th, Another forest is separated from the former by the cultivated lands of Bhotgang. It extends from the western banks of the Guaranggo to the foot of the eastern mountains. I found many wood-cutters employed in it, but the trees are in general small. 9th, North from Salkongcha and west from the Jonoray is another similar forest, of great extent, but much thinned of large timber. In fact these three last are connected at their northern ends, and join the great

forest of Porbotjoyar, but cultivation has made deep encroachments on their southern face.

The large extent which I have considered as occupied by reeds contains many trees, especially such parts as are high, but even the lower parts produce some kinds that resist the water. The parts occupied by the grass fit for thatch are of very great extent both in this division and in the last, but are not included in occupied lands as they are not rented. To the forests belong almost the whole of the hills, which, even when composed of naked masses of granite, are covered with stately trees of a great variety of kinds, that find support in the crevices of the rock.

In the nomenclature of these hills there is great confusion. The names given to the same hill by the different tribes who inhabit near are not only different, but it is usual for the Bengalese to call whatever hill you point out to them by the village that lies nearest it in the direction from whence you then are looking; so that for every hill you may find as many names as it has villages near, and not one of these may be its proper name. It seems to have been owing to this custom not having been understood, that Major Rennel has given the name of Rungjula to the Garo mountains. As he was endeavouring from the river side to find out the name of this elevated region, he probably pointed out to the natives the highest peak, Gorokhyonath; and Ronggojuli village being in the direction, the natives called it the Ronggojuli hill.

I have not been able to discover that either the Bengalese or the Garos have any general name for this mass of mountains. As usual with such regions it consists of a confused assemblage of hills, which descend towards the plain country by a number of spurs. Of these, eight, which are very remarkable, enter this district, as will appear from the map. All these are considered as belonging to the Garos, while the vallies that run up between are considered as belonging to the Zemindars. It would however appear that these have made encroachments at no very remote period, and have compelled the Garo chiefs, who held lands near the hills, partly to abandon them, and partly to pay rent as principal tenants (Talokdars). The names given to most of these spurs which project from the great mountains, differ, as

might be naturally expected, in the Bengalese language and that of the Garos. They will be seen by consulting the map, and it very frequently happens that the two sides of the same spur have different names.

The detached hills of Mechpara form a kind of long cluster, which when viewed from a distance has the appearance of a connected chain detached from the north-west corner of the Garo mountains to Pongchorotno on the Brohmoputro. But this is merely the appearance from a distance. Between Berali, the hill of Mechpara that extends farthest south, and Chorebachu, the great mountain by which the Garo hills is terminated in that direction, there is a wide open valley, and Berali is totally unconnected with the cluster of hills to the south called Satbohina, or the seven sisters. These again are far distant from the cluster on the Brohmoputro called Pongchorotno or the five turrets. But when the hills are viewed from a distance, some small detached hills, that are everywhere scattered over the neighbouring country, prevent this opening from being discovered. The hills on the north side of the Brohmoputro have no connection with the mountains of Bhotan. A level and very low space of at least 20 miles in width intervenes, as I clearly saw from three different points of the northern frontier.

In this division there are several large marshes or lakes. The most beautiful is a cluster of lakes called Zoborong, about five mil s north from Yogighopa. In the dry season the scenery around is very fine. During the floods they are overwhelmed by the Brohmoputro; but that, I am persuaded, does not diminish the beauty of the place; for nothing can be conceived more beautifully wild than the finely-wooded hills of this region, when the floods cover the greater part of the low country. I speak particularly of the vicinity of Goyalpara, which alone I had an opportunity of seeing in that state. There are also large marshes or small lakes north-east from Salkongcha, but in the dry season they are not agreeable objects. South-west from Goyalpara, beyond the Sal forest, is a very extensive marsh called Urpoterdol. In the rainy season it is a vast lake, but in winter and spring it contains very little water, and affords a great deal of pasture. The greater part might be easily rendered arable.

The chief Zemindar does not reside in the Company's ter-

ritories. The next occupies a few miserable huts, which he annually rebuilds. At Calcutta they might cost 40 rs. They cost him nothing. The third and remaining proprietor also resides, and although a poor woman much oppressed by her powerful neighbours, her house has a more decent appearance than the other, as she is of a family from the more civilized parts, and has some more taste for building.

Goyalpara is the chief town, and contains some good thatched houses, and a street of shops, which in such a country is considered as a kind of miracle, and the place is looked upon as a city of the utmost elegance. It is only, however, in its containing many distressed objects, and many profligate and vicious persons, that it resembles an European city; and, in proportion to its size, in these points it probably far excels any place west from the Cape of Good Hope. The number of houses, that can be considered as belonging to the town, may be 400, most of them miserable huts, and except a few, regularly surrounded by a flood for upwards of two months in the year, so that the only passage from house to house is in a boat, and the floors are covered from one to three feet deep with water. Yogighopa has also a few shops, and perhaps 150 houses equally ill situated. These are the only places that can be called towns.

The facility of procuring timber and bamboos from the forests, and some degree of improvement, that the trade of Asam has introduced at Goyalpara and Yogighopa, have rendered the houses of this division much better than in that last described, and a much smaller proportion are built entirely of reeds.

The chief place of worship among the Moslems is Punjton, a monument (Durgah), dedicated to the five principal saints (Pirs) of their religion. These persons are the prophet, his daughter, her husband Ali, and their two unfortunate sons, Hoseyn and Hasan. The building is of very little importance, and is placed on the east side of the Krishnayi river, where it enters the Brohmoputro; but pilgrims from every part of the district frequent it, and all strangers make offerings.

There are two places of worship remarkable among the Hindus, more for their supposed sanctity than for the size or elegance of the buildings, which, although of brick, are alto-

gether insignificant. The one is a temple of Kali on the hill, which in the Sanskrita language is called Sobhachol; but the goddess is usually called our lady of Tokor (Tokoreswori) from a neighbouring village, which in the vulgar dialect is called Tokor. The hill is a vast mass of granite, very much rent, and has a most picturesque appearance, from the fine trees that spring from its crevices. It was probably the common object of worship among a rude tribe which formerly occupied the village, for here each hill is supposed to be the residence of a spirit. On the introduction of the Hindu system it would naturally be discovered that this spirit was a Sokti, and Kali was the one assigned. A Brahman officiates as priest (Pujari); and, as usual among such degraded persons, is an ignorant creature. Among Europeans, the hill is chiefly noted for a colony of monkies that frequent it, and are fed by the Pujari every morning, at the usual time when pilgrims ascend, so that the amusement of looking at the monkies may be an additional motive to induce the pious Hindu to visit the place. On such occasions these animals are said to display an excess of obscenity, that one would imagine little fitted for a place of worship, but which is considered by the natives as not unbecoming. The situation of the hill will be seen from the map.

Dudnath is a temple of Sib', who is represented by a large mass of granite, and not in the indecent form under which he is usually worshipped. The temple is thatched; but has a priest of the sacred order, and is much frequented. It is situated close by the Brohmoputro, and also on a fine rock of granite, in which the hermits (Yogi) of old have formed cells (Ghopa), where they resided, and which have communicated their name to the neighbouring town. The cells are now unoccupied, and the hermits have deserted the place; but a religious person of much higher rank (Dondi) has taken up his residence near the temple.

The common village temples on the north side of the Brohmoputro are equally miserable with those in Dhubri, but on the south side of the great river each temple usually consists of two good thatched sheds. In the one, which is shut on the sides, the deity is supposed to reside. In the other, which is open, is placed the stake for offering sacrifices. The most common objects of worship in these temples is Kali;

but in some parts a deity, named Langga, which seems peculiar to this division, is much venerated. By the Hindus he is called a god, by the Moslems a saint. The goddess Obhoya also seems to be peculiar to some villages of this division.

The remains of antiquity are very inconsiderable. Near Haworaghat, Dolgoma, Balijana, Jira, and perhaps a few other places, are the remains of small mud forts, that were erected by the Muhammedans. On the hill of Goyalpara there have been several buildings of brick, of which many are found among the trees and bushes. The buildings have probably been religious, as the situation is not adapted for a military station, and still less for civil purposes. At the east side of the hill, near the river, is a piece of granite, on which is carved the figure of a Buddh, which the people worship and call Sib'. A Brahman from the west of India, who formerly was a merchant, is said to have found some money on the hill; but this is doubtful, and is denied by himself. In consequence of a dream he has built a small place of worship on the hill, and is evidently endeavouring to bring it into reputation; but although he daily hires people to make a noise with drums and other instruments, and although he often goes naked and performs a number of extravagances, he has had little success, and is even supposed to have in his composition more of the knave than of the fool, a title which he is desirous of obtaining.

CHAPTER IV.

ON THE POPULATION OF THE DISTRICT, AND THE CAUSES WHICH OPERATE ON ITS INCREASE OR DIMINUTION.

I am informed, that a few years ago the magistrate directed a list of all the houses in the district (Khanahshomari) to be prepared. The persons first employed were the native officers of police, who are said to have entirely failed. This can only be supposed to have arisen from a want of the ordinary capacity of decently educated men, from indolence, or from some defect in their orders. They may not have been allowed to incur the expense necessary for writing the details, which of course would require a good deal of labour; or they may not have been authorized to enforce true returns from the head-men and accountants of villages, and from the messengers employed under these persons.

Recourse was afterwards had to the agents employed by the landholders in collecting their rent, who gave in a statement; but it was evidently formed at their offices, without any real investigation, and is acknowledged, by all those with whom I have conversed, to have been extremely inaccurate, and to have reduced the number of people very much indeed under the real amount. In fact it was made on the same plan as the annual reports, which the same persons deliver to the collector concerning the extent of land in cultivation, and the receipts of the landholders, reports most notoriously devoid of credit. In estimating the population, therefore, I proceed upon the same plan as I did in Dinajpoor; but my inquiries were more minute, which has enabled me to construct a fuller table.

The ground work of the estimate, in which I place the greatest reliance, and the result of which will be seen in the Appendix, is the number of ploughs required to cultivate the occupied land, and for each I have allowed 15 bigahs Calcutta measure or five acres. In this I include what is

occupied by houses, plantations, seedlings, and even that preserved for the grass with which the natives thatch their houses, but I exclude land actually in fallow, although the greater part of that pays rent. This will probably reduce the land actually ploughed by one man and two beasts to about 14 bigahs, which is much more than in general the people of this district will admit; but I am convinced it is nearly about the truth. The reason of my allowing so little is, that much of the cultivation is carried on by cows, which have less strength than oxen; and that the men are far from being active. In order to find the agricultural part of the population (Chasas) I allow five persons old and young for each plough. Then having in each division consulted the most intelligent men, that I could find, concerning the proportion which persons employed in agriculture bears to the two other classes of society, into which the people here divide the inhabitants, I have formed the total amount, as it appears in the table. All artists and traders are here called Khosvas, while all men of no profession or of liberal education, and all those who live merely by service, without being employed in manual labour are called Sukhvas. Both words are said to signify persons living pleasantly, or at ease, the one in the Bengalese, the other in the Persian language. It cannot be supposed, that in each division of the district these proportions are exact; but it is probable, that the average is not very far remote from truth; and this shows, that the progress made in agriculture is miserably deficient, when such an immense proportion of the population is required to cultivate the land, and can export so small a quantity of provisions, as will appear, when I treat of their commerce. Including the whole district this estimate will give almost 370 persons for the square mile; but, if we divide it into two portions, separated by the Chonnokosh and Brohmoputro, the eastern division will contain at the rate of nearly 60 persons for the square mile, while the western in the same extent will contain about 570.

The complaints of a want of people and workmen are fully more numerous here than in Dinajpoor, and seem to arise from the same causes. The people here have still less energy and activity, especially in the districts towards the east, and north-west, and in no part do they emigrate, or go

to a distance for service. An estimate of the proportion of some of the chief causes, that operate as a check on population, will be also seen in the Appendix. Although this region is peculiarly dedicated to the queen of Love, owing perhaps to the Hindu law having made less progress than in Dinajpoor, premature marriages are not quite so common as in that country. At the age of 15 one girl out of 15 may perhaps on the whole remain unmarried, and in some parts one out of five is said not to have procured a husband at that age; but in many of the divisions an unmarried woman of 20 was a phenomonon, of which no person, that I asked, had ever heard; and in the others it was admitted, that there were scarcely any such, except those who from personal defects were totally unfit for entering into the happy state. From all that I can learn, the population has increased at least one-third within these last 20 years, and considering the pains, which are taken by the people, one might have supposed, that it would have increased faster, as a very large proportion of excellent land is unoccupied, and during that period food has never been so scarce as to approach a famine. The checks upon population seem to be nearly the same as in Dinajpoor.

Out of about 15 women 14 are married before the age of puberty, so that the effect of this debilitating cause is powerful. The women are often five years, and seldom less than three, between their children, and usually nurse during the whole intermediate time. Even among the lower ranks four children is the usual number, that a woman bears; and among the wealthy, I am assured, that not more than one man out of five can leave his property to a son born in his family; although all such are married when children, and many of them have several wives. Although very early married the women have usually their first child in their 17th or 18th year. There are some instances in the 15th but none, or at least exceedingly few at an earlier period. I heard only in one division of its having been known, that a girl had her first child in her 13th year. It is said, that in Calcutta most women have their first child in their 15th or 16th year, two years earlier than in this country, which agrees with the theory of Buffon, who alleges, that women in cities arrive sooner at maturity then those of villages.

The theory of women arriving at puberty in warm climates earlier than in cold appears to me doubtful.

The great dissoluteness of manners, that prevails among the married women in some thinly inhabited parts of the district, may no doubt in some measure serve also as a check to population; but the grand check, as usual, is disease, and the natives are exceedingly unhealthy, and the children feeble, so that a very large proportion of the infants die, even among people entirely occupied in the healthy pursuits of agriculture.

Fever is the grand disease, and in the well cultivated part of the country this is very general every year from about the middle of August until about the 20th of November. In the parts of the country again, where there is little cultivation, and where there are great forests and thickets of reeds, and more especially near the hills, the autumnal epidemic is less violent, and fevers are by far the most prevalent from the beginning of April to the middle of June. It is said that a very large proportion of the inhabitants have each year a fever at either one or other season. The proportion of deaths in 100 fevers is by no means so great as usual in Europe; but they very often are followed by jaundice, by enlargements of the spleen and liver, and by dropsy which prove fatal. They are also frequently followed by chronic rheumatisms, that long debilitate the patient. It does not appear to me, that the country is naturally very unhealthy; were the natives better provided with food, clothing and lodging, it is probable, that they would be much less liable to fever, and that even the fevers which occurred would be seldomer followed by other diseases, which from their long continuance, afflict the poor more than even the original disorder. In this district the clothing and lodging are very bad, while the food, although plentiful is in general more destitute of seasoning than even in Dinajpoor. In many parts here the people are much addicted to intoxication with spirituous liquors; and it is alleged, that such are in general the most healthy, although their indulgence usually keeps them in the most extreme poverty. The parts of the country, where there is much clay in the soil, are reckoned to be the most healthy. In the cold weather and in the rainy season rheumatism is very prevalent; but seldom is severe.

Dysenteries are by no means common. In very hot weather Choleras are frequent; but they are not very fatal. In some parts of the district the small pox does considerable harm; because inoculation has made little progress. In other parts inoculation is very universal, and seems to be on the increase. Very few indeed of those who are inoculated die of the disease. Even the spontaneous malady in this country seems less fatal than in Europe. In common years, it is said, that there does not die above 5 or 6 in the hundred of those who are seized. Once however from seven to ten years a more fatal epidemic prevails, and on such occasions, in the parts of the district where inoculation has made little progress, a vast number perish. In some parts the hereditary distinction, of those families which adopt and reject inoculation has entirely ceased; while in others it is still retained; and, in a family whose ancestors have rejected the practice, if a cow or child dies, if the hut is burned, or if any other misfortune happens, after an inoculator has been employed, the master is called an innovator (Gotkaray), and the misfortune is considered as a punishment inflicted by God. The inoculation is conducted exactly in the same way as in Dinajpoor, by the class of men called Roja or Conjurors, who will be hereafter more fully described. The fee given by the poor is generally 2 anas. In some divisions it was stated, that the fee given for boys was double that given for a girl, it being considered as of less consequence, whether or not the conjuror bestowed pains on the female. In other places I did not hear, that the sex was so much neglected.

Notwithstanding the great number of common women the venereal disease seems less prevalent than usual. The ringworm is pretty general among the lower class of men, who seldom even attempt to cure it. The women are less affected, but whether this is owing to a greater cleanliness, or to their being less disposed to receive the infection, I cannot determine. The itch is not so common as towards the west, and is said to be chiefly prevalent in spring. With regard to the diseases peculiar to India, which I described in the account of Dinajpoor, I have little farther to observe, than to refer to Appendix for the extent to which they prevail.

Both kinds of leprosy, Mohavyadhi and switri, are said to be more common in the male sex than among women, and

the switri is very rarely general; it is usually confined to a small portion of the body. These diseases, both by Hindus and Muhammedans are considered as the visitation of the deity upon sinners, and persons who are affected should be avoided, nor should any one assist at their funerals; but in this district humanity has in a great measure overcome the influence of such odious rules, and, when an unfortunate creature dies, his relations bury him, and pay a fine.

I am assured, that the Mohavyadhi is by far the more common in males than in females, and, it is said, that the proportion is about 15 to 1. It usually makes its appearance upon persons above 30 years of age; but some are affected when children. It is said here, that not above one male out of five born of a diseased parent escapes; but a diseased man, who cohabits with a healthy woman does not communicate the complaint. At least in the few cases, where this has apparently happened, the women were probably contaminated by birth. In some parts of the district the afflicted cannot retain their passions; but continue to cohabit; while in others, on the appearance of such a loathsome distemper, married couples separate, and abstain from producing a miserable diseased progeny.

Concerning all these diseases it may be observed, that in the Appendix, wherever the estimate has been given by a proportion, such as $\frac{1}{16}$ or $\frac{1}{100}$, the 16 or 100 imply the persons who from age and sex are subject to be affected. Still however I am inclined to think, that these proportions are in general exaggerated, and I place more confidence in the reports, which I received in round numbers, of the persons actually diseased. I am also inclined to think, that the number of those affected by the five chronic diseases will be found to correspond in some measure with the proportion of premature marriages, and will be found smallest, where a good many girls are unmarried at 15, which is oftener the case where the manners of Kamrup are most unaltered, than where the customs of Bengal more generally prevail.

In this distrct, even where the Korondo is most prevalent, in by far the greater number of cases, it does not proceed to such a size, as altogether to prevent generation, although it is generally believed to weaken the power. In the northwest of the district it was said, that this disease chiefly at-

tacks the pure tribes of Bengal, and this was attributed to the great use these people make of milk, plantains and acids. It was also said to be very rare among the Rajbongsis, who use potash in place of salt. These people however, it must be observed, do not marry quite so early as the purer tribes of Bengal, and a great many in that quarter use spirituous liquors, and that in some sort of moderation.

The two febrile diseases, that are little, if at all known in Europe, the Sannipatik and Nasa, except towards the north-west, are not so frequent in this part of the country as in Dinajpoor. Still however they are far from being uncommon.

CHAPTER V.

CONDITION AND MANNER OF LIVING.

As in Dinajpoor, so here also, I have given in the appendix a statement of the annual expense of six families in different conditions of life, and here I have selected these from among the Moslems, having in Dinajpoor confined myself to the Hindus. An abstract of this statement will be found in the Appendix.

No great Zemindar resides, except three families, two of which are of the Vihar family, and the third is a descendant of the minister of Porikhyit. These choose to live in what is called here the forest fashion (Jheruya), that is very little different from savages. The first class of society therefore consists of the middling landholders and a few great merchants. These may have 100 rs. a month, and do not exceed 60 in number. Not one of them, that I saw, lives in the style becoming his rank. The Kangkinya Chaudhuri, who is by far the most respectable, has not one apartment of brick, and lavishes a great part of his means on the pernicious custom of feeding idle vagrants, who call themselves men dedicated to God, and by whom his silliness is called hospitality.

The 2nd class consists of smaller landholders, some possessors of free estates, some considerable merchants, the chief Guru, and one or two agents of great proprietors who reside at a distance. These may amount to perhaps 150, and may expend upon an average about 500 rs. a month.

I have in this district given an estimate of a Muhammedan family of rank, and then proceed to the lower classes as in Dinajpoor, and it must be observed, that the expense of the lower orders also is smaller than in Dinajpoor, very coarse grain being cheaper, and they scarcely incur any other expense, except merely to procure what may stay the cravings of appetite.

It may be in general observed on the condition of the people, and on the improvement of the country, that they seem to bear a pretty exact proportion to the length of time which they were subject to the Mogul government, which seems to have introduced a great and happy improvement. The only apparent exception to this is the country east from the Chonnokosh and Brohmoputro; but it must be considered, that for many years this had been nearly deserted, and left to the natural consequences of the anarchy of petty chiefs. The vicinity of Ronggopoor is also beginning to be an exception, from its being more immediately under the inspection of the magistrate, and there can be no doubt, that except the eastern part, which has scarcely begun to recover the whole within the last 20 years has undergone great improvement, and that in the same period many comforts, and a higher reward for labour have been introduced.

In the topographical account of the sub-divisions, I have described the state of building as affecting the general appearance of the country. I need not therefore dwell farther on this head than to observe, that an attempt has been made to introduce tiled roofs in the town of Ronggopoor, and that for some years none except such were permitted to be built; but as the other materials were not changed, and all the walls were of mats or even hurdles, the tiled roofs proved little or no security against fire, and now the people are permitted to build as they please, and they universally adopt thatch, and submit quietly to have their houses burned once in about two years. In this district, even where the soil would admit of it, the people are too indolent to construct walls of mud, and the same cause prevents them from raising their huts on posts in the parts of the country which are inundated. The trouble of going up and down stairs for ten months in the year, would be considered as intolerable, and as a much greater evil than both the diseases arising from dampness, and the constructing annually a stage on which the people sit, sleep and dress their victuals for the two months of the floods, which often reach half-way up the door.

The houses here are in general exactly on the same plan as in Dinajpoor, only many are flatter in the roof. They consist therefore of a number of single apartments, collectively called Vari, and are partly constructed after the Banggola,

and partly after the Chauari fashion, for an explanation of which terms I must refer to the account of Dinajpoor. In this district however, another style of building called Nakari is not uncommon. It resembles more the common cottage of England, that is, it has a pent roof of two sides with a straight ridge. This was probably the original roof of Kamrup, as all the rude tribes on the frontier use it, and have their houses supported by posts on a platform, by which they are kept perfectly dry, and it must be observed, that these rude tribes have in every respect much better accommodation, clothing and food, than all such Bengalese, as are not considered rich.

The furniture differs little from that of Dinajpoor; but more use is here made of mats for bedding. In most parts a mat of split bamboos interwoven, is placed on the ground, and in cold weather has under it some straw. Above this is placed a mat woven of the stems of a wild scirpus (Panimotha) or of a *Cyperus* (Motha) that is cultivated for the purpose. Where however the soil is dry, even the precaution of putting a bamboo mat under the sackcloth or motha, is generally neglected by the poor. Bedsteads are a luxury confined to a few, and even when used are in general not provided with mattresses; but the owners sleep on carpets or Bhotan blankets, which in hot weather are covered with fine mats. Even the mattresses are seldom covered with a sheet, which might occasionally be washed.

A great many people of all ranks above the very lowest, sleep in all seasons on stages (Machang) formed of bamboos, and covered with mats, which is a great security against dampness, and the diseases which that occasions. In hot weather the rich usually cover themselves with sheets of cotton or Megili, which more nearly resembles our linen made of flax. In cold weather they use Bhotan blankets, or quilts stuffed with cotton, while the poor cover themselves with sackcloth. Curtains are very little in use, and not one half of those who sleep in bedsteads enjoy the luxury of being freed from insects. In the south and east parts, where the plant abounds, mats made of the leaves of Ledoary (Khosla) are used in place of those made of Motha (Sop), and with the poorest class serve also for a covering. In the wilds of the

east, the bamboo mat is not used, and in its stead one made of reeds (Nol) is employed.

Among the wealthy many kinds of European furniture, especially chairs, bedsteads, framed prints, looking glasses, and lustres have come into great request; and whenever a European leaves the place, and disposes of his furniture by public sale, such articles usually sell at a higher price than was given for them when new at Calcutta. The reason of this seems to be, that the natives not being yet judges of the articles, trust to the skill of the European who had made the first purchase.

The dress and fashions here are nearly the same as in Dinajpoor, only a rather greater nakedness prevails among the men, and a greater proportion of the women retain the old fashion of Kamrup, which consists in covering themselves with a square piece of cloth (Patani), passed under the arms round the back, so as to cross before, where it is only secured by the upper corners being tucked in above the breast. In the north western part a great proportion is clothed with Megili, a coarse cloth prepared from the *Corchorus* (Pata), and in some parts a considerable proportion is clothed in Erendi, a coarse kind of silk. Cotton is however the material by far the most commonly used. More silk seems to be used here than in Dinajpoor, a great many women having a dress of that kind for high occasions. A very little also of the Muga silk imported from Asam, is used in the eastern parts of the district. The Muhammedan dress is every where used as the dress of ceremony; and every person who has a white jacket or robe, is considered as a gentleman, and is saluted by the passengers.

In the three northern divisions west from the Tista, the dress of the women is in general dyed, either in form of strips or chequered. In comparison with the unbleached dress of the other parts of the district, this looks to great advantage. It seems to have been the original fashion of the country, as it is in use among all the rude tribes. They are able to afford this luxury in consequence of all the women being weavers and dyers, trades for which the sex seems to be better fitted than men.

Oil for anointing the body is in general use with all the Hindus of foreign extraction, that can afford it, and their

example is followed by many of the Rajbongsis. But many rich Muhammedam farmers abstain from this practice, and it would not appear to have been an original custom of Kamrup. All the women would use it to anoint and smooth their hair; but many cannot afford to pay such attention to finery, and their hair is generally in the mop fashion.

An estimate has been given in the Appendix, of the various manners in which the people are clothed by day and by night.—The diet is nearly the same as in Dinajpoor, only the coarser kinds of grain, millet (China Kangni) and summer rice, being cheaper here, are used by the poor in greater abundance, and all classes procure more animal food; but the supply of milk, oil, sugar, vegetables, pulse, salt, and other seasoning, is more scanty.

The common fare of many poor labourers consists of boiled rice, or other grain, which is seasoned with a few wild herbs, boiled with pot-ashes and capsicum; and it is only occasionally, that such persons can procure oil or fish. This poor seasoning is rendered often more savoury by the addition of onions and garlic, which many of the Rajbongsis as well as Moslems have sense to use; many however, by the example of the Bengalese, have been induced to reject onions and garlic; and when scruples prevent a Hindu from using these roots, he usually adds to his curry some acid fruit, such as Boyer Jolpayi, Thaikor and Kamrangga, all of which may be said to grow spontaneously. This kind of seasoning, which resembles the Moretum of the Roman peasants, is sometimes boiled to dryness, and sometimes is allowed to retain some juice, and serves to remove the insipidity of the rice, with which it is eaten. In most parts the usual breakfast of the labourer is called Pandabhat. It consists of rice boiled over night, and allowed to remain in the water until morning, the water is then poured off, and preserved for drinking, while the cold rice is seasoned with a little salt, and raw onions. In some parts however, the common breakfast is a Bhuja or parched rice, without any addition; but this is not near so common as in Dinajpoor.

Although much less merit is attached in Kamrup to a life of mortification, than in other parts of India, yet no one indulges in the daily use of meat or poultry; but probably owing to this indulgence, the Moslems on solemn occasions

are frequently permitted to gratify their appetite for beef, and many Hindus are not restrained from selling their cattle to the monsters, who, they perfectly know, intend to devour them. This indeed they earnestly deny; but the practice is very common in the eastern parts, where the Garos are a numerous class, that do not abhor this kind of feeding. To its poorer votaries the Muhammedan religion is more favourable, than that of the Brahmans, enabling them to procure a little animal food. A Moslem family is seldom so poor, but that on its solemn occasion it can afford to offer a fowl. But a Hindu, unless of the very dregs of impurity, can offer no animal of less value than a kid, and many families can never afford so expensive a sacrifice.

Except in the Eastern wilds game is scarce, so that the farmers of this district in general procure less venison and wild hog and buffalo than in Dinajpoor; but in the two eastern divisions every person has a frequent opportunity of procuring these luxuries, and most of the inhabitants have sense enough to enjoy them. Even in the parts of the district where there are vast herds of cattle, and little cultivation, milk during a great part of the year, is little used by the mass of the people; and in the other parts of the district its daily use is confined to a few.

The luxury of a daily use of Ghi or butter falls only to the lot of the very highest classes; and with the poor oil is a very scarce article, although it is one of the chief productions of the district.

In a poor family the monthly allowance of oil may be about 3 Chhotaks (60 s. w. the ser 4 $\frac{6\,0}{1\,0\,0}$ ounces), for each person young and old; the whole is consumed in cookery. In a labouring family living at ease, and having as much oil as the people choose, each person may be allowed one ser and a half (2 $\frac{3\,1}{1\,0\,0}$ lb.) a month, of which one half may be used in cookery, one quarter for anointing the body, and one quarter for the lamp. In rich families the proportion is much greater, especially among the Muhammedans, who burn a great quantity.

Black pepper and spices are very little used. In many parts the poor cannot afford turmeric; nor in all can onions and garlic be procured by all who choose to eat them. Salt also is scarce, and a large proportion can only use ashes.

For the poor these have a double advantage, as they supply the place of both salt and turmeric; for this last is never employed, where ashes are the seasoning. The rich frequently use ashes in their dishes as a medicine.

For a family in easy circumstances, which is under no restraint, in the use of seasoning, three quarters ser of 80 s. w. ($1\frac{5}{160}$ lb.) of salt, one-tenth of that weight of turmeric, and one-tenth of a ser ($\frac{8}{160}$ lb.) of capsicum, may be considered as an average allowance for each person young and old.

It is only during the dry season, that fish are plenty in the markets, and those in easy circumstances then procure abundance; but during the floods the middling ranks are badly supplied, and use pulse as a substitute. The lower classes are not able to purchase at any season; but it is during the floods, that they obtain their principal supply. Every rice field then swarms with small miserable fish, which are caught in baskets, and what is not immediately used, is preserved by the following process. The people remove the head, fins, entrails, and back-bone, dry the fish by exposing them on mats to the sun, and then beat them in a mortar with the roots of the Ol (*Tacca Rumphii*), the stems, (*petioli*) of the Man Kochu (*arum mucronatum* E. M.) a little turmeric, and potash. The mass is formed into balls called Sidol, which are dried in the sun, and will keep until next season. In the eastern parts much fish is dried in the sun without salt, and much is used in that vicinity, and a little is sent to the western parts of the district.

The green vegetables used in the diet of the natives consist more of the kinds called Sak, that is of leaves and tender stems, than of the kind called Torkari, which includes fruits and roots; and the poor often sell the vegetables which they rear, and content themselves with such as grow wild, or with the leaves of crops, that are commonly cultivated for other purposes (Mustard, *corchorus*), which cost them nothing. If the quality of the food of the natives is here inferior to that in Dinajpoor, they enjoy some luxuries in greater abundance, of which an estimate is given in the Appendix.

Tobacco is more plentiful, than in Dinajpoor, and its smoke is devoured by the men in most amazing quantities. Many however in the south east, where little is raised, do not procure it in an abundance equal to their inordinate desires;

and a large proportion cannot afford to have it prepared with treacle, 1 ser 60 s. w. (1 $\frac{54}{100}$ lb.) of tobacco leaves unprepared is reckoned a reasonable allowance for a man to smoke in a month. He will require double the quantity of prepared tobacco, because one half of the mass consists of treacle. In some parts however, where large quantities are grown, and every farmer has it in his field, a man consumes two sers a month. On the whole however 12 sers a year for each man may be allowed for the consumption of the country. Except open and abandoned prostitutes all women abstain from this vile practice, and no great number defile themselves by chewing tobacco.

The use of betle is also carried to an excessive degree, and many have their mouths constantly crammed with it. The practice seems to gather strength as one advances towards the east, until at Ava it is considered as unbecoming a person of fashion to be able to articulate his speech. The same probably was once the fashion in Kamrup, and has produced the peculiarities in the pronunciation of the people, that will be hereafter mentioned. It will be seen, that one of the most common professions in the district is the preparation of lime from shells, and, although a great deal is used for the manufacture of indigo, yet by far the largest quantity is consumed in chewing betle. Many however cannot procure this savoury morsel in an abundance equal to their desires, and in many parts of the district very few can afford to heighten its relish by the addition of Catechu (Khoyer). I have heard it estimated, that on an average not less than 1 r. a year can be allowed for the consumption of betle-nut in each house. The leaf may cost two thirds as much, although in this there is great variation.

Intoxication is much more prevalent here than in Dinajpoor. The natives of Ronggopoor are equally ignorant of the use of palm wine, but they distil a considerable quantity of grain, and many jolly fellows can afford to indulge themselves at a very moderate rate; by means of the vast extent of frontier with Gorkha, Bhotan, Vihar, and Asam, in all of which the distillery is free, and at numerous places on the frontier liquor is sold at $\frac{1}{4}$ of the price, which it costs in the Company's territory. I have before noticed, that this species of intoxication is considered by the natives as adding to the

health and strength of those who are addicted to it, an opinion which must be received with caution, as the liquor is in general taken to great excess. The practice is not held in the same disgrace by the Hindus of Kamrup as by those of other places, so that a great many of them are not ashamed to drink in public. In Bottrishazari indeed I was told, that 15 persons out of 16, both men and women, used spirituous liquor; but in general moderately, so that persons, who were beastly dram-drinkers were rarer in that part than usual. In Dinajpoor, with a larger population, I found only 15 stills, while here I heard of 27, and the quantity procured at the frontier is very considerable. Drunkenness however is but a small part of the intoxication carried on in this district. A vast many use the poppy, and a few the hemp.

A great many use opium, partly swallowing it, and partly smoking it in the form called Mudut. This is made first by boiling some 200 betle leaves, and then parching them, to these are added from 3 to 4½ drams (Apothecaries weight) of opium, and they are mixed in the hot vessel, and formed into small balls, which are smoked like tobacco. More people, especially the poor, intoxicate themselves with the ripe capsules of the Posto or Poppy. These are prepared in two ways; five dry capsules, the seed having been taken out, are sometimes put into a little cold water for about 20 minutes. They are then squeezed with the hand, and the water, having been strained through a cloth, is drank at once. In the other manner the dry capsules are parched, and then reduced to powder, which is kept, and a little is taken in cold water, when wanted. The people who use the poppy in any of these ways, usually take every day two or three doses, and although constantly intoxicated, are not disabled from transacting business; nay they are said even to be able to work the better; but, if they omit a single dose, they are quite feeble and stupid; and their constitutions are soon exhausted unless they, at the same time, can afford a nourishing diet, in which case the practice is said to do no harm. The usual dose of Opium is $\frac{1}{16}$ s. w. (11 or 12 grains) twice a day.

In my account of Dinajpoor, I have already described the two manners of using the hemp for intoxication, Gangja and Siddhi. Although the plant is a common and offensive weed, the Siddhi is little used in this district, and is chiefly confined

to the Vaishnov and pure casts of Bahirbondo; but much Gangja is taken, and is all imported. In habituating themselves to its use some people are killed; but after they are seasoned, it produces nearly the same effects as opium. The use of both plants is considered as much more reputable than that of the juice of the grape, and in this district never leads to any of those violent excesses of ungovernable rage, which it is imagined to produce among the Malays.

Bamboo is the most common fuel, and cow dung is very little used. Near the woods of the east, and near some of the large rivers that contain floating timber, such as the Brohmoputro Tista and Mahanonda, wood is much employed; and in the level parts of the eastern wastes, reeds are the most usual fuel. In the cold season almost every one can make a fire, morning and evening, to warm themselves. The poor then procure stubble, cow dung, and sticks, that they gather about the villages. Oil for the lamp cannot be procured by the poor; even while they eat their supper, which is done by the light of a little straw or reeds.

Among the domestics, both male and female, there are many slaves, especially towards Asam, and every where along the northern frontier. The Asamese sell a good many slaves, as will be mentioned in the account of the commerce, and the people of Vihar are willing to carry on the same trade. The turbulent chiefs of the east are desirous of keeping slaves, as more ready than free men to perform acts of violence. Such slaves are well treated, and promoted to offices of considerable trust in the management of their master's affairs. They in general receive a good farm, upon which their families reside, and one man out of each attends his master, and a girl or old woman is occasionally required to wait on her lady. In the civilized parts many are induced to keep slaves from the difficulty of procuring servants, especially of the female sex. The slaves there however, do not seem to be on the increase, and the importation seems to do no more than keep up the number, although the master always procures a wife for his slave. Free parents do not give their daughters in marriage to slaves; and, if very poor, prefer selling their daughters to a prostitute. Poor parents, who are under the necessity of parting with even their male children, which they sell with more reluctance than females,

as being a greater resource for support in old age, give them for a few rupees to any decent person, that will undertake to rear them. These are in general considered as a kind of adopted children, and are called Palok-beta or sons by nourishment. Wealthy people seldom take such children, because, if active and industrious, they usually leave their nourishers, when they grow up, and in fact are not slaves, although while they remain with their master, they receive no wages. The domestic slaves of the rich are usually accused of being very full of tricks, and are almost entirely of castes, that the masters consider pure. A rich Hindu would not accept of a Moslem slave, and still less of one of impure birth. It is among the Muhammedans, that the custom of nourishing poor children is chiefly practised.

The number of domestics here seems to exceed the proportion in Dinajpoor, especially in females, and has induced more indulgence towards those who are free, as people are willing to engage young married women, and to submit to the inconvenience of interruptions from their breeding, rather than be altogether deprived of an assistance so necessary to female delicacy. Still, however, the greater part of the free women servants (Dasis) are old widows, and receive only clothes and food. It is indeed alleged, that a good many young women are kept in the houses of rich men of high castes, and under the modest name of servant maids, are in reality concubines. This will perhaps in some measure account for a difference that is stated between this district and Dinajpoor. There most of the women servants were stated to be old, and employed in the families of Moslems. Here most are stated to be in Hindu families, and many of them to be young. It must be observed, that a pure Hindu of Bengal is on no account permitted to keep a concubine. It is chiefly in the northern parts that the Hindu families keep many female domestics. In the south, where the manners of Bengal are more strictly observed, most of the women servants are old, and are chiefly employed in Muhammedan families. The free men servants (Bhandaries), usually receive one rupee to 12 anas a month, and their food and raiment, worth as much more. They are mostly married. Bhandari properly signifies a store-keeper; but the servants are employed in the same manner here as in Dinajpoor.

The equipage of the natives here is much the same as in Dinajpoor. One Zemindar has procured a four-wheeled carriage, and two have bought buggies, and it is to be wished, that some encouragement was given to this spirit of laying out their money on what might encourage industry, in place of squandering it in merely filling the bellies of idle vagrants, or of hungry retainers. There are several tame elephants kept by natives, and a good many ponies; but I heard of only one horse; and the natives, if possible, are still less disposed than those of Dinajpoor to exercise on horseback, or to the sports of the field. There are a great many palanquins; but few keep regular sets of bearers, and in some parts men of that kind cannot be procured to hire. The Zemindars and their chief agents generally give lands at a low rent to a sufficient number of persons of this kind, and call on them when there is occasion; and it is only on the days, which they actually work, that they are allowed pay. The bearers like this manner of living much better than being on constant wages and attendance. The Appendix gives a view of the attendants and conveyances used by the natives of this district.

The number of common beggars, according to the best accounts which I could collect, is about 5500. By far the greater part are real objects of charity, being lame, blind, and infirm persons, who have no relations able to support them; but in several parts, especially towards the north and west in the more newly subdued country, I heard complaints of indolence being a principal cause of their distress. Everywhere, except in Serkar Ghoraghat, the men throw as much of the labour upon the women as possible; but in Patgang, the smallest division in the district, it was said, that not less than 300 fellows would not work more than three hours in the day, and then went out to beg, allowing their wives to toil the remainder of the day. These creatures I have not included in the list, as they are fitter objects for the whip than for charity. The people of no other division, however, are so bad. The natives are in general abundantly charitable. Many of the poor distressed creatures find well-disposed persons, who give them constant shelter in their outhouses, and who take care of them when unable to go out to beg; and by far the greater part are allowed to remain in this manner in the different farm houses in the vicinity, taking them by

turns of eight or ten days at a time. A few are reduced to sleep in the sheds of market places, or even under trees. This seems to be chiefly confined to the south end of the district, where it would seem, that the people are less charitable; and in some divisions there it was stated, that the beggars were usually totally neglected, when unable to go about, and of course perished from entire want of care. I have, however, little confidence in what was stated by some of the persons who gave me this information; as I know that they wished to make everything appear as bad as possible, and had no truth in them. Charity, indeed, is one of the principal virtues among the natives, and the beggars seem to suffer most from want of clothing, as is indeed the case with the labouring poor.

The people of this district have nearly the same dispositions as those of Dinajpoor; but they indulge more in the sensual appetites, and are somewhat less industrious, I heard many fewer complaints of theft, robbery, and murder than in Dinajpoor. This, I am however told, is only an apparent tranquillity, and is owing to the late changes of the magistrates; as after a new magistrate arrives, the thieves always wait, until they see what alterations have been made in the sources for detection; and do not recommence until they have adopted measures by which they imagine that these may be frustrated. The corruption of manners, contrary to what one would expect, is by far the greatest in the more remote and less cultivated parts of the district.

Education.—The education of youth in human knowledge is still more neglected than in Dinajpoor, and there is no such thing as a public school of any kind. In place of having Pathsals, where a master (Guru) is employed to instruct any children that may apply, in reading and writing the vulgar language, and in keeping accounts, parents either instruct their own children, or hire a teacher (Guru), who, in addition to the miserable pittance and food that he receives from his master, is allowed to teach four or five children of the neighbourhood, by which his situation is rendered somewhat more tolerable. In a few places four or five families unite, and hire a Guru in common, who eats by turns in the different houses of his employers, and receives from 2 to 4 anas a month from each child. The total number of teachers

(Gurus), according to what I heard, is about 510, and each usually teaches from five to seven children. The education thus bestowed, in a large proportion, goes no farther than to enable the scholar to sign his name, and its usual highest extent is to enable a man to guess at the meaning of a letter, to give receipts, and to keep the simple accounts, that are used by the persons employed in villages for collecting the rents. Even this is too much to be expected from a native of some portions of the district, where the village collectors (Patgiri) are under the necessity of assisting their calculations by means of lines drawn on the sand, and of keeping their records by means of notched sticks or knotted strings. Almost every person, therefore, employed in any higher department is a foreigner; nor, except in a very few cases, is there to be found any person born in the district, who is qualified to be a common clerk (Mohurrer). Some of these strangers have now indeed brought their families to reside, and have in some measure been naturalized; but by far the greater part leave their families in their native provinces, and consider themselves here as in a kind of banishment.

Here as in Dinajpoor it is considered highly improper to bestow any literary education on women, and no man would marry a girl who was known to be capable of reading; but as girls of rank are usually married at about eight years of age, and continue to live with their parents for four or five years afterwards, the husbands are sometimes deceived, and on receiving their wives find, that after marriage they have learned the dreadful science, which is supposed will prove soon fatal to their unfortunate spouses; for it is believed that no man lives long who has a wife that knows too much. Although this science has in no instance, I believe, proceeded farther than the being able to indite a letter, and to examine the accounts of their servants; yet it has proved highly beneficial to many families, which have been rescued from impending destruction, by the management of their affairs having come into the hands of such ladies. Women of rank in this country, being much less dissipated than the men, retain their faculties more entire, and are in general vastly more fit for the management of their estates; and several now in this district are considered as intolerable nuisances by the sharks, who preyed on their husbands, and

who do not fail to be joined by the whole corps in raising a cry against such illegitimate knowledge.

Although Kamrup is considered by the natives as very distinct from Bengal; and although all its original tribes have features, which, in my opinion, clearly indicate their having a common origin with the Chinese and other nations that compose the great race of the eastern parts of the ancient continent; yet the language of Bengal, in various degrees of impurity, prevails pretty universally. The dialects differ very considerably at short distances, and it was stated, that in this district there were the following divisions, each of which differed in their accent, and in the pronunciation of certain words, and even occasionally used words in different meanings.

The first division comprehends Patilado, Bahirbondo, Bhitorbondo, Goyvari, Ghurla, Tariya and Jamira of this district, and Jafershahi with the other parts of Nator that are east from the Korotoya. 2. Comprehends the division of Govindogunj with the adjacent territory of Islamabad; but the language there differs very little from that which is spoken in the remainder of Serkar Ghoraghat on both sides of the Korotoya, and includes also the small district of Serkar Bazuha. The third dialect prevails over, the greater part of Serkar Koch Vihar; but does not extend to Boda, and differs a good deal from that of Vihar proper, or what remains subject to the Raja. The fourth dialect is spoken in the district of Boda. The fifth dialect is used in Bottrishazari. The sixth dialect is spoken in the eastern extremity of this district, and includes the western extremity of Asam.

The Bengalese language prevails also over a great part of Eastern Asam, and of late has even become that of the court. There is however great reason to think, that it is not the original language of Kamrup, and that it did not make great progress until of late. The Koch compose by far the greater part of the original inhabitants, and one portion of that tribe, the Panikoch, which still retains the primitive manners, retains also a language, that is totally and radically different from the Bengalese. Similar changes have taken place with respect to some of the other tribes of Kamrup, and their conversion to the Hindu law, or even their having adopted the manner of cultivating with the plough, has been

accompanied by a change in their language. The Rabhas form a very numerous tribe, part of which retain their original language and manner of cultivation by the hoe, and part have adopted the language and plough of the Bengalese; yet both still preserve the name and the impure manners of their tribe. The Mech are also a numerous tribe, part of which retain their own customs and language, and part without changing their name have adopted those of Bengal; while it is said, that another tribe called Kuri, who are pretty numerous near the Brohmoputro, are of the same origin with the Mech; but, being ashamed of their impure extraction, have totally changed their name; just as the poorer class of Koch are affronted at being called by any other appellation but that of Rajbongsi, although in Nepal, Asam and every other part, where their chiefs have no influence, the two terms are considered as synonymous. Even the people governing Asam, since their conversion to the Hindu tenets in the reign of Godadhor Singho, have entirely adopted the language of Bengal, and the inscriptions on the coin of all the successors of that prince are in that dialect and character, while the original language, which was prevalent when the Mogul army of Aurungzebe invaded the country, is now confined to the chronicles of the reigning family, and to the mysterious ceremonies with which the tutelary deity of the prince is still worshipped.

In the comparative vocabulary of dialects, which I compiled, may be found specimens of all the original languages spoken in Kamrup, that I could procure, together with the dialects of the Bengalese commonly used at Ronggopoor and at Jorhat, the present capital of Asam; and in order explain their meaning I added the Sangskrita and to Prakrito of Bengal, as spoken by the Pandits of this country. The choice of words in most of the languages was directed by the vocabularies published at Calcutta, although I did not receive these in time for procuring some of the dialects complete. The work was conducted by the Pandit of the survey, who, I am afraid, has expressed the barbarous words without much exactitude; patience in such investigations being a virtue not very common in the sacred order; but in some cases he was assisted by a relation of the Vihar Raja, who has obtained a great reputation for his learning.

In this district the Prakrito of Bengal has made very little progress, and even many of the women of the Pandits do not understand it.

The books in this language, which are most usually read in this district, are:—1. The Ramayon of Kirtivas, a legend concerning Ram.—2. The Ramayon of Odbhutacharyo, another of the same, by a different author.—3. The Kovikongkon, a hymn in praise of Parboti the wife of Sib, which is usually sung by the people called Monggolchondi.—4. The Bishohori, a hymn in praise of the goddess of serpents, extracted and translated from the Podmopuran of Vyas. I have already given some account of its contents.—5. The Chaitonyo choritamrito, a legend concerning the chief teachers among the Goswamis of Bengal.—6. The Mohabharot of Kasidas, a poem concerning the wars of Yudhishthir and Duryodhon.—7. The Jaimini Bharot, a poem on the same subject, by a different author.

The pronunciation even of the Prakrito differs very much from that of Calcutta. The people of Kamrup in particular, like those of Ava, have a strong aversion to the sound R, which is never pronounced at the beginning of a word. In the eastern parts of the district also, and in Asam the letter, which in Calcutta is pronounced S, is there pronounced H; thus Asam is universally pronounced Aham. B. or V. at the end of a word is commonly changed into O, as Deo for Dev. The Muhammedans in general have adopted the vulgar language of Bengal, and many of them do not understand a word of the Moorish dialect. On the whole, however, the Muhammedans seem rather better educated than in Dinajpoor, and seem to be more fitted for the business of the courts than the Hindus, whose views are more directed to the management of the landed estates, which indeed in the present state of affairs is more profitable.

A learned Muhammedan, Saadutullah, who is a person of some fortune, resides in this district, and instructs from five to seven pupils in Arabic and Persian literature. His pupils are expected to have made some progress, before they are received, and such as are Muhammedans are boarded at his expense. He instructs also Hindus, without any fee; but their customs do not permit them to live in his house. His only reward is reputation; and, when his pupils obtain any

office, it is expected, that they should make him presents under the name of Rateb. His pupils study the Allami Zulikha and Bahardanesh, and the works of Molla Hafez.

Another person belonging to the district had a similar stock of learning, and taught on the same plan, which too nearly resembles that of the Pandits to be of much use, and he is now infirm, and has become unable to teach. Very few indeed understand Arabic, or are men of any kind of learning; but one Zemindar employs a Moulvi to instruct his children in the Arabic language, and three officers of the court are said to be well informed men. These however are not natives of the district.

The number of Akhuns or Muhammedan teachers so far as I could learn is about 180. Of these a few understand some Persian, which is considered as the polite language, that every gentleman, Hindu or Moslem should understand. These teachers instruct the young Zemindars, and wealthy Muhammedans, so far as to be able to read a letter on business or to understand the common forms of law proceedings. In the whole district, foreigners included, there may be 1000 persons who have acquired these accomplishments. Teachers of this kind who can instruct youth in the Persian language, when employed by a person of rank, receive from 5 to 12 rs. a month, and are allowed to teach one or two children besides those of the employer. Each of these gives him for one-half to 2 rs. a month. Poorer persons give lower wages; but the master is allowed to instruct a greater number of strange children, so that on the whole his allowances are nearly the same, and amount to from 7 to 14 rs. a month according to the number of books, which it is supposed that he is able to explain. Children begin to learn Persian at from five to seven years of age, and usually employ 10 years in its study.

By far the greater part of the Akhuns, however, understand neither Persian nor Arabic, and their employment is to teach the Moslems to read the koran. The explanation is far above their level, and there is much room to suspect, that among the Kazis even there are some who read without understanding. A great many persons are able to pronounce the words when they see them written, and this is considered as very meritorious in the sight of God. Many of the Mollas, however, have not penetrated so far into the depths of learn-

ing, and content themselves with having committed certain portions to memory.

The higher schools of the Hindus (Chauvaris) are exactly on the same footing as in Dinajpoor. The number of academicians (Odhyapoks) is 34, and there is less science than in that country. The teachers confine themselves almost entirely to grammar, and a little smattering of law; and only three men, Gaurinath Torkovagis, Norendro Torkobhushon, and Kalisongkor Torkalongkar, instruct any persons in the Hindu philosophy.

The science of explaining the Beds is entirely confined to one person, a native of Varanosi (Benares), who is Pandit to the court, and is not at all taught. One Brahman and some Daivoks have acquired sufficient skill in astronomy to be able to construct an almanac, and instruct some pupils; and five or six Pandits instruct youth in the science called Agom or Magic, a study which is said at one time to have flourished in Kamrup.

The Pandits or learned Brahmans, in general, understand more or less of the Sangskrita language and literature (Vyakoron), with a little tincture of law (Smriti), and as much Jyotish (astrology) as enables them to note and calculate nativities, or to explain the fates from the lines on the hand. The Pandits who are skilled in Grammar, Law and Philosophy are most respected; but unless they are uncommonly learned, or have joined to these sciences the skill of calculating nativities, or chiromancy, or are believed to have acquired power by the science of Agom, their profit is very inconsiderable. A person, who is not remarkably celebrated for his profundity in these latter arts, can earn from 10 to 15 rs. a month; but on all public occasions must give way to the Pandit who knows no other science than grammar. The knowledge however of $\frac{19}{20}$ of the Pandits, I am told, extends no farther than to be able to read the portions of the sacred writings used at ceremonies, and to know the proper manner in which these should be performed (Dosokormo). These do not understand what they read.

Jyotish, the science comprehending not only Astronomy, but also Astrology, Chiromancy and other such follies, is professed not only by the Brahmans but by the Daivoks, who are more numerous in this district than in Dinajpoor,

and five of them are said to have also acquired such a knowledge of Astronomy as to be able to construct an almanac, while perhaps 15 or 20 may be able to calculate nativities. These instruct their own families, and are consulted by all classes. But the generality are totally ignorant of any kind of science, and to these the lower classes are almost entirely left, while the higher in general receive the decrees of fate from the Brahmans. Chiromancy (Samudrik) is considered as a higher science than the calculation of nativities, and seems to be left entirely to the practise of the sacred order; but another high part of the Jyotish philosophy, by which the intentions of people are discovered (Prosno), has been invaded by a Daivok of Bahirbondo.

The Muhammedans having no wise men of their own, occasionally consult those of the Hindus; but by both parties this is justly considered as improper. The era followed in this district, as well as in Dinajpoor, on all solemn occasions among the Hindus, is that of Sokadityo, or Sok, of which the first year corresponds with part of our years 77 and 78. This is evidently the same era with what in the south of India is considered as that of Salivahon; but the people here differ very much from those of the south concerning the great persons of those remote times. According to Komolakanto, the most learned Brahman of this district, the era of Salivahon is called Sumbut, and commences 134 years before that of Sak, so that it is evidently the same with what in the south is called the era of Vikrom, who according to the tradition there governed 144 years, and was destroyed by Salivahon; but here, on the contrary, it is alleged, that the era of Salivahon or Sumbut continued 134 years, and was then supplanted by that named after a prince called Sokadityo who was killed by Vikrom.

Several clepsydras are kept in the district, the natives having no better method of ascertaining time. In the one at the Company's factory the cup has been adapted to divide the day and night into 24 equal parts, after the European manner. At Olipoor, where every thing about the office for collecting the landlords rent is on the grandest scale, that the country has seen, I found the Astronomer (Daivok) who regulated the time, had still a good deal to learn in his science. He was aware, that the hours of the day should

be of different lengths from those of the night, at different seasons of the year; but he had no contrivance for marking the difference. He had only one cup, which of course would sink at equal times throughout the year, and he corrected himself twice a-day, so often as he would get an observation of sunrise and sunset, in which he did not descend to vain distinctions of a few minutes. He knew, however, the number of his cups, which at different seasons should be allowed for each of the eight watches of the day and of the night, so that in marking the watches he was not very erroneous; but he had no means of dividing each watch into 7½ Dandas, as he ought. These however are trifles, that do not in the least affect the philosophy of his temper. His establishment was ample, as he had three assistants, who, whatever may have been their education, had all the advantage of having been born astronomers.

Agom or magic at one time flourished in Kamrup, and one of its sects, which will be hereafter mentioned, seem to have taken its rise in this country; but at present the Brahmans of Kamrup are not considered as very remarkable for the depth of their knowledge, especially in the Virbhav, which was that in which formerly they most peculiarly excelled. Still however there are some pretenders to reputation, and I heard of two men, who could not be intoxicated by any substance. I did not see them, as they were somewhat vain of their uncommon endowments; but my people informed me, that one of them, in their presence, took at one draught a bottle of brandy, in which a handful of Dhutura seed (*Datura Metel*) had been mixed; and it produced no sensible effect. The other was evidently disordered by a smaller dose; but was far from having lost his senses. These persons were supposed to have obtained their extraordinary powers chiefly through the favour of the Nayika, who are the female angels or messengers of the Soktis or female deities. They were believed to pass most of their time in prayer, were extremely venerated, and all persons were eager to solicit their assistance, either to remove misfortunes, or to procure an increase of prosperity; but the men were too modest to trouble their patrons, except on extraordinary occasions. One of them had lived much with Ramkrishno the last Raja of Nator, and had been a principal means of inducing that person to

despise the groveling affairs of his vast estate, and to dedicate almost his whole time to religion. The other, previous to the time when my people met him, had been a year with the Raja of Vihar, and was loud in the praises of the religious disposition which that chief has manifested, and of the extraordinary powers with which he has been rewarded by the gods, as I have already mentioned.

Although magic is not very flourishing in the hands of the sacred order of Kamrup, it has a numerous class of practitioners among the plebeians both Hindus and Muhammedans, who by means of certain incantations pretend to cure diseases and the bites of serpents, and to cast out devils. These incantations, are powerful forms commanding the disorder in the name of certain deities to quit the afflicted person, and here are usually called Kamrupi-montros; but in the south they are called Jharon-montros, and are composed in a mixture of the vulgar and polished languages. Both Muhammedans and Hindus acknowledge, that these incantations were first divulged by order of Kamakhya. Almost every person knows more or less of them, and the number of those who profess to repeat them for hire is very considerable, and may amount to 4 or 5 thousand. These persons in the vulgar language are called Roja, and in Sangskrita they are called Asurik chikitsok, that is unlawful physicians. And in fact they are not employed by any pure Hindu to cure any disease, except the small pox; but all ranks have recourse to their assistance to cure the bites of serpents, to cast out devils, and to inoculate their chidren; for the inoculators belong to this class of men, and, as I have formerly mentioned know no remedy except these incantations. They receive from 2 anas to 1 rupee from each person that is inoculated.

I have formerly given an account of the different kinds of devils, by which the natives imagine, that people are sometimes seized; and on inquiry, I found, that in general this was considered as a pretty common occurrence. In some divisions, however, none had been seen; while in Borovari it was stated, that no less than from 5 to 6 hundred persons were usually affected in the course of a year. Of six intelligent agents of Zemindars in Thanah Dimla, who were present when I asked the question, 5 said, that they had not

seen a person possessed, since they had been in the division, but one of these said, that he had seen possessed persons in other places. The fifth man said, that during his residence he had seen 4 possessed persons. They appeared to be delirious, talking a great deal of nonsense; and declared, that they were no longer men or women, but the spirits of such and such persons, who had died at such and such times. When the Raja had performed his ceremonies, the persons who had been afflicted fell down as dead, and their jaws were locked. Upon forcing open the teeth with a knife, and putting some ginger into their mouths, and pouring some holy water into their eyes, ears and mouths, they entirely recovered.

The Rajas are admitted to be in general successful; that is, when one fails another is tried, until the person recovers, and the devil is supposed to be banished. In some divisions it was said, that few have of late been affected, owing to the inundation of learned men from the south. In others the facility with which these troublesome companions were expelled, was attributed to their being of low birth; while in other places the people were very much afraid of them, and would not venture to call them devils (Bhut), but called them deities (Devatas) or Masan, a title which is often bestowed on the village gods. Rich people often give 5 or 6 rs. for casting out a devil.

The bites of serpents are cured in the name of Bishohori, and the small-pox in the name of Sitola; but other diseases and devils are usually removed in the name of Kamakhya, although the old nymph of the Tista sometimes lends her assistance. The Raja does not venture to provoke Bishohori by selling her favours; but on all other occasions he receives money, when he has had success. All the practitioners are common farmers or artists, and none can procure a subsistence by their mummery alone; but it often enables them to pay their rent at an enormous expense of lungs; for the forms of incantation are very long, and are chanted in full roar. In order to support this exertion, the Raja is always well fed, and for curing a disease may receive from 2 anas to 1 rupee. Many of the Rajas also pretend to a skill in herbs; but little confidence is placed on this part of their profession, which seems to be a judicious distinction, as the incantation can do

no harm; but in such hands the herbs may do a great deal. The principal skill of the Raja in the cure of diseases is supposed to consist in being able to discover the deity or saint (Pir), to whose influence the disease is owing, and the Rajas of both religions attribute diseases to both sets of beings, without any peculiar partiality in favour of their own objects of worship. When this discovery has been made, it is supposed as a matter of course, that the man will be cured, as the Raja knows the proper forms of prayer which never fail. When the patient therefore does not recover, it is not supposed to be owing to the inefficacy of the prayer; but to the practitioners having been mistaken in the cause, and that the disease has been owing to a different power from what he supposed; of course another man is employed.

The practice of medicine is at a low ebb. Fifty-three Hindus and four Muhammedans profess the art; but in general they are servants who attend rich families, receive monthly wages, and have no other practice. Those of the capital and chief towns may make from 10 to 15 rs. a month. On being first called to a wealthy patient, the physician usually receives 1 r. as a fee. If the patient dies, he gets no more; if the sick person recovers he usually makes an additional present. The physician is only allowed to charge the expense of the ingredients for medicines, which may account for the esteem, in which the virtues of gold and pearls are held among the practitioners of Bengal. Several of the Hindu physicians are Brahmans, and some are Kayosthos. Most of them are strangers, and none of them instruct pupils. One Pandit, however, who keeps a Chauvari, and professes grammar and law, is also acquainted with medicine, and instructs pupils in that science, which he does not practise.

Jadu or witchcraft, is supposed to be pretty commonly understood by the old women of this district, who are however chiefly employed by the young to secure the affections of their lovers. Goyalpara is considered as the chief place for this science, and many traders from the west country, who after having settled their business have continued there, until their whole means have been lavished on the wanton beauties of that vicinity, attribute their imprudence more to the effect of art than to that of beauty, which is rather uncivil, especially as the women of Kamrup have been long and highly celebrated

for their beauty by the people of Hindustan. (See Gladwin's Ayeen Akbery, vol. 2, p. 5.)

Jadu, it must be observed is a Hindu word, and in the language of Bengal this science is called Kugyangn. The means which the old dames of Kamrup use in their mummeries are in general, I believe, innocent enough, and consist chiefly in prayers to the goddess of desire (Kamakhya). It is said, however, that they use also herbs, and that the effect of these is often very prejudicial. This however is doubtful, the credulity of mankind usually magnifying exceedingly the effects of such practices.

It is not however to old women alone that the practice of witchcraft (Jadu) is confined. The sacred order possess also prayers which are included in the same science, and those of Kamrup, especially of the country called Bobruvan or Monipoor, are particularly famous, and in every part of Bengal are consulted to discover people's intentions, and private actions. This is sometimes applied to useful purposes in the detection of thefts; but usually is a mere device to fleece the ignorant. The practitioners of course never reside in one place longer than a few days, so that they may avoid all future communication with the simpletons, who have consulted them. I employed one of them for some time in forming a vocabulary of the language spoken at Monipoor; and I certainly never met with a creature of such extraordinary impudence, especially in detailing incredible stories, concerning the neighbouring countries, similar to those which we find in Pomponius Mela and other ancient writers. He assured me, that all the people of the country south from Monipoor have only one leg, and that he had seen several of them, who hopped very very fast by means of a stick. This, none of my people could swallow; but they were all perfectly acquainted with the history of Hairombo, the country west from Monipoor, and seemed surprised when I doubted of what the Brahman said. The people of that country, according to him, are mostly women. They keep only just as many men, as enables them to preserve the breed; and when there is no occasion for employing them in that manner, they are concealed in a deep cavern covered with much earth. The reason of this precaution is, that in Hairombo there is a terrible lion, the roar of which is so tremendous to men, that all who hear it imme-

diately die; but it has no bad effect on women. Although Brahmans possessed of this science are much employed, they are looked upon as condemned to eternal punishment in a future life, and that they are destined to be inhabitants of (Norok) hell. This the practitioners even acknowledge; although there is great reason to suspect, that not only they, but many of the lower classes of Brahmans have no belief in a future state. The reason assigned for the punishment is, that this species of knowledge is acquired by praying to a kind of devils called Paichas (Paisacha) of whom in my account of Mysore I have made frequent mention.

Religions and Sects.—According to the information which I received, the Moslems of this district are to the Hindus in the proportion nearly of 10 to 9; and in the different parts of the district the progress of the arts appears to me, to be nearly in proportion to the greater number of Muhammedans. The faith in Muhammed seems to be daily gaining ground, owing to converts who no longer could have been received in their original castes. The two religions appear to be on very friendly terms, and mutually apply to the deities or saints of the other, when they imagine, that supplications to their own have been ineffectual. This practice I know certainly extends to by far the greater part of Brahmans, Mollas and Fakirs, and I suspect, that we may include some Kazis and Pandits. Not that such persons make offerings with their own hands; but in belief of the existence and power of these objects of worship, they furnish the offerings that are presented by the proper persons. In my account of Chilmari, I have mentioned a place where persons of both religions bathe in common; and I find, that here as well as in every part of Bengal, there is an object of worship common to both. By the Hindus he is called Sotyo-Narayon, the true lord, and by the Moslems he is called Sotyo Pir, or the true saint. There is no image; but the Hindus make offerings of sweetmeats, and employ persons to read hymns in his praise. These hymns are composed in the poetical language of Bengal, and are read both by Brahmans and Sudras. The Moslems worship the same personage in a similar manner; but the hymns, which they read, are different.

Muhammedans.—The Muhammedan proprietors of assessed estates are more numerous in proportion than in

Dinajpoor, and the natives of Kamrup being somewhat indulgent, in most parts the followers of this law are able on grand occasions to regale themselves with beef; but it never constitutes a common article of diet, even with the most wealthy landholder.

The Kazis are in general very much respected, and the decency of their manners seems to entitle them to the esteem in which they are held. I am afraid however, that in point of literary or scientific acquirements their education, in most instances, has been too much neglected. Their jurisdictions are exceedingly unequal, which is attended with some inconvenience, as their deputies are seldom authorized to attest contracts, and are confined to the performance of the ceremonials of religion. In general indeed the deputies (Mollas) are of so low and uneducated a class of society, that their attestation to a written contract would be of little value, few of them being able to comprehend its meaning. In some parts however, where the jurisdiction is very extensive, a kind of superior deputies are appointed, who, although called by the same name, superintend the officiating Mollas of several parishes (Mohal). These deputies, however, are appointed more with a view of collecting the dues of the Kazi, than of assisting the Mollas in the execution of their duties, and are often called renters (Izaradars). Nor even in the most extensive jurisdiction (Serkar Koch Vihar) is it in every part that there is any intermediate agent between the Kazi and common Molla. In one large Pergunnah Bottrishazari there is no Kazi.

The Mollas are decent farmers, and are generally appointed by the Kazi according to the wish of the parishioners, or inhabitants of one or more manors (Dehas), that are united into one Mohal. For such persons the office is both honourable and profitable, and a Molla may in general make from 6 to 10 rs. a month, besides what he gives to the Kazi. In other places they make less, and are not even able to abstain from working with their own hands. Few of those who hold this respectable situation have an adequate education, none of them understand what they read, and many of them repeat without having a book. Their knowledge of the tenets of their religion is very confined, and their practise of its ceremonies is still more deficient; but, what is of more importance, they are

in general decent men in their behaviour, and much education is perhaps unnecessary, as the instruction of the people is not committed to their care, and their duty consists in reading prayers at circumcisions, marriages, funerals, and on the occasions when offerings are made to saints (Sirini).

The Fakirs in this district are pretty numerous; but in general are not much respected, although perhaps rather more than their conduct deserves. I must however say, that I seldom observed among them that affectation of piety so common in Dinajpoor, which is perhaps the reason of their being less in favour with the multitude.

I find among them several divisions, which probably exist also in Dinajpoor, although they escaped my notice. First, there are among them some called Benawas, who have abandoned their families, and all the pleasures of the flesh. These live at places called Tukiyas (pillows), to which there are endowments for their support, and they educate in the austere manner of their living some disciples (Chela), one of whom succeeds on the death of the chief, while the others are employed in begging and religious exercises. Such persons are exceedingly respected; but their number is very small, a separation from the sex being considered as intolerable.

Next, by far the greater part of Fakirs are married. Many of these also have endowments, both for their own support (Lakheraj), and for supplying the monument of a saint with a lamp (Cheragi) and with a canopy (Pirpal). In such families many of which are ancient, the persons seldom contaminate themselves by labour; but the number of endowments here are trifling when compared with those in Dinajpoor. The greater part of the Fakirs have no endowment, and ought to live upon alms; but, as in this district, alms are not bestowed with a sufficient liberality, the Fakirs have in general been under the necessity of working; and each family rents some land, which the subordinate members cultivate with their own hands, while the head of the family alone assumes the title of Fakir, and makes what he can by begging, and this is generally sufficient to pay his rent. Although this is a common practice, it is not considered proper, and it is admitted, that all the children of a Fakir ought to follow the pious example of their father; but the law does not absolutely require such an exertion. Those therefore who are more scrupulous, and

who do not find begging adequate for their support, rent land, and give it to people who cultivate for a share, while the whole men of the family beg. This is considered as a more honourable conduct.

The Fakirs who marry are of two sects, Dokurposh, and Madaris. I have not exactly learned the origin or nature of the distinction; but find that the Dokurposh are the most respected, and that the elevation to their dignity costs more money; for every Fakir must pay for his appointment. The appointment of a Dokurposh may cost from 2 to 5 rs., while a Madari in some places will be admitted for from 2 to 4 anas. These sums, although certainly not exorbitant, are in a great measure sufficient to prevent the order from being overwhelmed by multitudes, although there are many pretended Fakirs who beg without having been admitted into the order. Such persons are liable to be punished by the Kazi, and a great many of their children betake themselves to honest industry.

Among the Fakirs is also another order called Khonkar, whose particular object is to instruct the people in their duty, especially such as are to profess themselves Murids, or strict observers of the law. The number of these Khonkars is very small. The Fakirs perform no ceremony except that called Kulmap, which is performed when any person professes to become a Murid, and the instruction given is confined entirely to the time when the ceremony is performed. Neither Moslems nor Hindus, except towards Asam, seem to have any preachers.

Both sexes are admitted into the order of Fakirs; but not before the age of 17 or 18 years; and no person can be legally admitted, who has not previously made the profession of becoming a Murid; but none of them, except those who have relinquished the world (Benawa), even pretend to observe all the five grand points of the Muhammedan law, that is regular prayer, ablution, study of the Koran, pilgrimage, and fasting.

If the Fakirs, or teachers, do not even pretend to follow the law in these essentials, still less is it pretended that they are performed by those who are merely Murids. There are, however, both among Fakirs and Murids, a few who observe the five points of the law, and are called Talebs. These

never sacrifice to the Soktis, and probably in the whole district do not amount to 150 persons. All occasionally pray; but I believe scarcely any at the regular times appointed by the prophet; nor during the whole time that I was in the district did I once hear the people summoned to this duty by the shrill voice of the cryer. Ablution is totally disregarded, farther than touching the water with the point of the fingers once a day. More attention is paid to the Koran, if mere reading without understanding its meaning can be explained as a compliance with the will of the prophet; but this being a ceremony totally useless, and accompanied with a good deal of trouble, is diligently practised by many. I heard of only one ignorant Fakir who had penetrated to Mukah; but many perform pilgrimages to Punjton, near Asam, to Peruya in Dinajpoor, and to Mohasthangor in Nator, where some saint has erected a monument on the ruins of the abode of Porosuram. The fasts being highly inconvenient, and altogether useless, are mostly strictly observed. In this district, indeed, the chief things attended to are the fasts, the making offerings to the (Pirs) saints, and the commemoration of the unfortunate grandsons of the prophet with much gawdy pomp, tumult, and musical parade, which the convicts condemned to labour perform in a manner that far excels all others, both in magnificence of show, and in intolerable din.

The monuments of pirs or saints are of two kinds, Durgahs or cenotaphs, and Kubers or tombs. At both indiscriminately offerings are presented. The orthodoxy of both offerings and commemoration of the grandsons of Muhammed is rather doubtful. The former savour of idolatry, and so does the latter, as in this country a kind of worship is paid on the occasion to emblems which represent God in the form of a human hand placed between a sun and moon. I have already mentioned the idolatrous compliance of the Moslems of this district with the worship of the Pagan gods, and here also they sometimes place rude images of horses at the monuments of saints. This practice, indeed, is not so common as in Dinajpoor; but I am afraid that this proceeds more from a want of artists than a sense of the impropriety of the custom.

In some parts of the district almost all the men and women of a proper age are admitted Murids, which is a source of

profit to both Kazi and Fakirs; in others very few are ambitious of the distinction. The becoming a Murid is analogous to receiving Upodes (instruction) among the Hindus. Although the Muhammedan women of low rank appear in public without veils, I did not hear that their husbands were addicted to overlook any looseness in their conduct; in this district the Hindus are more suspected of that weakness. In Asam the followers of Muhammed have departed so far from all appearance of the faith, that they are considered, by even those of this district as totally unworthy of the name of Moslem, and at Goyalpara, where some of them have settled, are called Bausiyas.

A tribe of fishermen, which has been converted to the faith, still retains in full force the doctrine of caste; and as members, neither eat, drink, nor intermarry with other Moslems. They are called Keyot. In some places I heard also of fishermen called Dengtiyas, who were in exactly a similar state; but I suppose this to be merely a different name for the same tribe.

The hord of Fakirs, which resided at Nidantora in the dominions of Gorkha, and infested this district and Dinajpoor with its robberies, has lately been entirely dispersed. The military guards placed on the frontier prevented them from entering the Company's territory, so that when their ill-gotten wealth was expended, they began to pilfer in the neighbourhood. The Nepalese then set upon them, killed about forty, and totally dispersed the remainder, so that they have retired to some more convenient station. This horde, I am told, besides Fakirs, contained many Nagas or snakes, a description of rogues, who from going quite naked, close shaved, and well rubbed with oil, are so slippery, that no one can seize them, while they force their way with a dagger, pointed at both ends, and held by the middle.

The Hindus.—Although the followers of the Koran form a large proportion of the inhabitants of this district, there is little reason to suppose, that many of them are intruders. They seem in general, from their countenances to be descendants of the original inhabitants, who have been converted in a great measure, probably, by the intolerance of the Kings of Bengal. In the parts of the district, which were conquered by the Moguls, the original tribes have suffered

less; for, until the time of Aurungzebe the princes of the house of Timur were perfectly tolerant. In some parts, as Bottrishazari, the number of Moslems seems to have been owing to a sudden increase of cultivation. The Zemindar on the establishment of a regular government, invited strangers that were more accustomed to a settled life than his own tenants, who had long been in the habits of skulking from wood to wood; and his supply came chiefly from Dinajpoor, where most of the cultivators are followers of Muhammed. Another irruption of strangers has been made on the native inhabitants of this district, and consists chiefly of tribes that inhabited Bengal, when Bollal Sen settled the customs and rank of its castes. These, and some other strangers from the west and south of India, form rather more than a tenth part of the whole population, and their influence is much greater than the proportion of their number. I shall therefore proceed to give an account of them.

The earliest colony of the order reckoned sacred by the Hindus, that I can trace in this district, is that from Maithili, introduced by the Rajas of Komotapoor, probably in the thirteenth or fourteenth century of the Christian era. They are still pretty numerous in the north and west, and in Vihar, and retain the office of Purohit for the Raja of that country, and the property of some of the most beneficial temples. Here the Brahmans of this nation, who act as spiritual guides or priests for the lowest castes, or who officiate in temples are not disgraced; but very few of them enter into the service of men. I did not understand that any one of them taught any science, although some of them have the reputation of learning. They have many followers among the Sudras, both Rajbongsis and Khyen.

The next colony are of the Kanyokubjo nation, and are called Kamrupi Baidiks. They were introduced about the beginning of the sixteenth century by Viswo Singho; but whether directly from Kanyokubjo, or through Srihotto (Silhet R) does not seem to be clearly ascertained. At any rate they have entirely separated from the Srihotto Baidiks, and have adopted many customs peculiar to themselves. Few of them have as yet degraded themselves by receiving wages from men; but many officiate in temples, and act as instructors (Guru) and priests (Purohit) for impure tribes. By this,

however, they are not altogether disgraced; but their children become less marriageable, and the Brahmans of the south begin to call them Vornos, a distinction which was not known either to them or to the Maithilos. At present few of them are men of learning; but at one time they were profoundly skilled in Magic (Agom), and there is reason to suppose, that they were the publishers of a great many of the Tantras. Even now some of them instruct youth in the sciences. The women of these Brahmans are allowed great indulgence, and may become a legitimate kind of concubines, if their husband dies, or becomes a leper, or commits adultery, or dedicates himself to God, or finally if he is impotent. In the parts of the district, where the Hindu law is more strictly observed, these indulgencies are now considered as very blamable; but where the laws of Kamrup prevail, they are attended with no disgrace. The men of both the Maithilo and Kamrupi Brahmans do not incur excommunication by avowed connection with low women, and many are alleged to keep females of that class, veiled under the name of maid servants (Dasis).

Several Brahmans of the Paschatyo and Dakhyinatyo Baidiks, described in my account of Dinajpoor, have now settled in this district, but it is probable, that they have merely followed the five tribes of Bengalese Brahmans, who now are very numerous, and who from superior education and strictness of manners have acquired a great ascendancy. They are now the spiritual guides (Gurus) for the king of Asam and Rajah of Vihar, in accepting which offices they have made a stretch of conscience, and for the lucre of gain condescend to instruct these persons, both of whom, according to the doctrine of Bengal, are of the most impure origin. In fact the distinctions of purity are not strictly observed in Kamrup, and great sacrifices of dignity are made to wealth. Amidst such a mass of impurity, however, the Brahmans of the five tribes still preserve all the distinctions mentioned in my account of Dinajpoor, whenever some extraordinary temptation does not occur.

By far the greater part however of the five tribes have betaken themselves to human affairs, and occupy many offices in the administration of justice and police, in the collection of public revenue, and still more in the lucrative management of

private estates; but a large proportion of these are strangers, and live here without families. A large proportion also of the practitioners of medicine are Brahmans, who soon probably will engross the advantages of the medical tribe, as in a great measure they have already done those of the scribes, and astrologers. I have nothing to add to the observations made in Dinajpoor on the customs and subdivisions of this class, who seem to have been first introduced on the conquest by Hoseyn Shah, but who are rapidly increasing.

It must be observed, that the Brahmans of the Kaibortos, who in Bengal are called Vyasoktos, are here confounded with the Vornos, because the Kaibortos were only raised to the rank of purity by Bollalsen, whose ordinances do not extend to Kamrup. As however the Hindus of Bengal lead the popular opinion in all matters of purity, the Kaibortos here also are admitted to be pure, which produces the strange anomaly of their being considered higher or purer than their spiritual guides. A Brahman will drink the water drawn by a Kaiborto, while even a barber scorns to touch that of the Brahman, by whom the Kaiborto is instructed. Not only the Kamrupi and other Baidiks, and the Brahmans of the five tribes of the Kanyokubjo nation; but some persons of the same origin, who have assumed no other title, have settled in this district, and are instructors (Gurus) and priests (Purohits) to the few Rajputs and other western tribes of pure birth, that service has brought to Ronggopoor. The number is small, and some of them have betaken themselves to the profession of arms, and to agriculture.

There remain to be mentioned some smaller colonies of the sacred order. A few Brahmans of the Utkol nation, which occupies Urya (Orixa), and probably several adjacent countries. They were introduced after the middle of the eighteenth century by a native of that country, who acquired a fortune in the service of the Company, and who having purchased an estate, introduced a colony of his countrymen of different castes. These Brahmans have not entered into service, except one who administers oaths in the courts of justice, which is considered as a profession so infamous, that none of the Kanyokubjo nation can be found to undertake it. A few families of a kind of Brahmans from the west of India, called Bhuyihara or Zemindar Brahmans, have settled

in this district. I have nothing to add to what I said concerning them in treating of Dinajpoor.

On the whole the Kamrupis are the most numerous, next to these if not equal are the Barondros, next to these the Maithilos, and then the Rarhis. The number of the others is altogether inconsiderable. The whole number of the sacred order, may be about 6000 families, or about one forty-third part of the whole Hindu population.

Perhaps the head of one family in eight may officiate as an instructor (Guru) or priest (Purohit), or may have dedicated himself to study, which are the proper duties of their profession. Of these more than a half are allowed the high title of Pandit, to acquire which seems only to require a very slight knowledge of Sangskrita and of the Hindu law; but many of them can also note nativities (Thikogi) and sixteen or twenty may be able to calculate them (Koshthi), and these are called Jyotish. Not above three or four can construct an almanac, nor understand the profound science of chiromancy. Among these, who thus follow the duties of their profession, I have included even those, who have degraded themselves by a communication with the impure tribes, who are called Vornos, and who may amount to almost one-third of the whole.

Perhaps one-sixtieth part of the whole Brahmans, and some of these of the highest birth, without vainly troubling themselves with study, have preserved their purity, and live like the lily of the valley, trusting for a support to God, and to the casual charity of man. These are called Bhikhyuk. Some of them have a little free land, and all have houses where their families reside; but the men wander about begging from house to house. Besides his food, a man of this kind may procure from eighty to forty rupees a year, and this he gives to his family. Owing to their high birth, and dignified life, these are often courted by the Pandits for intermarriage.

Almost one-twentieth of the whole have been degraded by acting as servants in the temples (Pujaris); but in this country many of these, although not considered as equal to Pandits, or to the last-mentioned faithful class, are not inferior to those who have taken the service of men. About 1 Brahman in 300 may be an Ogrodani, and an equal number

may be a Ramayit, terms which I have explained in my account of Dinajpoor. No Brahman of the five tribes will here condescend to attend the funeral of a Sudra, and none have degraded themselves to the office of a Mornipora to read the services proper on such occasions; but the Maithilos and Kamrupis are not so scrupulous; and without any disgrace can attend the funeral of the great or rich. One Brahman in 300 may have dedicated himself to God, and lives secluded from the world; but all these are from the west of India; such conduct would not be suitable in a native of Kamrup. More than one half of the whole have betaken themselves entirely to the affairs of the world. Among these the Kamrupis and Maithilos very rarely accept of wages; but rent land, and support themselves by superintending its cultivation. The Barondros manage a large portion of the temporal affairs of the district, and perhaps one quarter of the whole are strangers, who on this account have come from the countries to the south. In this fourth part however, we must include the dependent relations, who follow the persons actually employed, and who act as servants and assistants. Few of these persons are accompanied by their wives; but their dependents form numerous families. The Kamrupis and Maithilos have no objection to declare the religious sect, to which they belong; but on that subject the Rarhis Barondros and Baidiks of Bengal observe the same silence as in their own country. In this district, however, controversy has risen to no height.

In giving an account of the different sects among the Brahmans, I consider myself fortunate in having met with Komolakanto, a Goswami of Ronggopoor, who among the natives has the highest reputation for learning, and for a knowledge in law and philosophy, and whose unaffected manners, and distinctness in answering any questions proposed to him, are perfectly becoming his high reputation. He says, that among the Brahmans here, as well as in all Bengal, there are only two sects, (Mots), that deserve notice, the numbers of the others being altogether inconsiderable.

That which is by far the most prevalent among the Brahmans is the Sakto Mot, the followers of which, without rejecting the Purans, follow, as their chief guide, the books called Tantras, which, it is supposed, were composed by the

God Sib, for the instruction of his wife Parboti, at the very commencement of the Sotyo-Yugo, or earliest age of the Hindu chronology.

This sect has divided into three branches, Divyobhav, Posubhav, and Virbhav. Although the Tantras were composed at so early a period, for a long time it was to only a chosen few, that they were divulged. These select persons were the Munis of ancient days, to whom ordure was equally acceptable as the most pure food. The history of these persons being involved in the darkest obscurity, we may be allowed to consider even the existence of this branch of the sect as somewhat problematical, especially as it is in very modern times, that the doctrine of the Tantras appears to have been divulged to the ordinary race of sinful mortals; for although the Goswami says, that the Posubhav' was always followed by some Brahmans, I can learn of no person, who has acquired any celebrity in explaining its doctrines earlier than Krishnanondo, commonly called Agomvagis, a Brahman of Nodiya, who, according to Komolakanto, lived about the middle of the sixteenth century. His doctrine, called both Posubhav and Dokhyinachar, is that followed by far the greater part of the Brahmans of Bengal. The worship of this branch of the sect is not lawfully accompanied by the five indulgences, which will be mentioned as in use among the Virbhav. No person can without great incivility ask a Brahman of Bengal, whether he is of the Posu or Virbhav; but I have strong reason to think, that most of those who would wish to be thought Posu, very frequently accompany their worship by some of these indulgences, and satisfy their consciences by considering, that the worship of the Virbhav' should on all occasions be accompanied by the whole, and that any thing short of the complete number is perfectly consistent with the doctrine of Agomvagis.

About 50 years after the time of that learned person a Brahman of Katiyal in Moymonsing named Bromanondo Giri published in Kamrup the doctrine called Virbhav or Bamachar. The worship of the goddess according to this doctrine ought to be accompanied with five offerings, spirituous liquor (Modyo) flesh (Mangso) fish (Motsyo) parched grain (Mudra) and women (Maithon). The offering is made to the deity; but as usual the votary enjoys the things that

have been offered. This worship is attended with some circumstances, that render it difficult to perform with propriety on all occasions, so that few attempt to follow it throughout, or to adopt entirely the doctrine of Ramanondo.

Komolakanto seems to me not to have allowed quite a sufficient antiquity for the time when the two great Doctors of the Sakto sect flourished. The Moslems took possession of the Eastern half of Kamrup about the year 1603, and in the fall of its prince Porikhyit the science of the Brahmans seems to have received a fatal overthrow. It is probable, however, that Brohmanondogiri flourished at the court of Porikhyit, in which case he must have divulged his doctrines towards the end of the 16th century, 20 years perhaps earlier than the time assigned by Komolakanto; but in Hindu chronology, even of the most recent events, a difference of 20 years may be considered as nothing.

According to Komolakanto the other sect (Mot) is that of the Vaishnov, who follow chiefly as their guide the works of Vyas. On this account the two sects are sometimes called Baidiks and Tantriks; but it must be observed, that by far the greater part of the Brahmans of Bengal, who are called Baidiks, follow in reality the doctrines of the Tantras. The work of Vyas, by far the most commonly studied in Bengal, is the Sribhagvot. I am aware, that a most excellent authority, Mr. Colebrooke, considers this as a work of Vopodev; but Komolakanto will not allow that to be the case, and alleges, that only a commentary on the original work was composed by that person. It is therefore much to be wished, that the learned gentleman, to whose opinion I have alluded, would favour the public with his reasons for believing Vopodev to have been the author of this work, as it contains many passages, that would throw great light on the history of India, should it prove to be a genuine work of Vyas, who is generally allowed to have been contemporary with Yudhishthir, and who may be considered as the principal founder of the pagan religion, that is now most prevalent.

No schisms nor teachers of any note seem to have arisen among the followers of Vyas until the time of Songkor, who is reckoned by the Vaishnov of Bengal as one of their great doctors, and according to Komolakanto founded the congregation (Somproda) called Rudro. Nearly contemporary with

him lived Udoyonacharjyo who having confuted the Buddhists in a treatise called Kushomangjoli, now commonly taught in the schools, put many of these heretics to death.

Immediately after these two great doctors; but at what interval is not exactly known, there arose in this congregation a celebrated person named Vishnu swami, who was born at Joynogor, and divulged doctrines, that occasioned a schism, and the congregation split into two called Gyangn and Bhagvot, who differ concerning the essence of God, the one considering him as endowed with a body, and the others denying the truth of this doctrine.

In Kamrup there are no persons except a few Sonnyasis that belong to these congregations. The doctrine of the Srisomproda or holy congregation was first taught in private by the goddess Lokhymi, wife of Narayon, and was delivered by tradition from one holy man to another, until made public by Ramanuj, as I have mentioned in my account of Mysore. According to Komolakanto this great teacher lived in the 11th or 12th centuries of the christian era, which agrees very well with the accounts, which I received in the south of India. His only followers in this district are a few Ramayits from the west of India, and these worship only Ram Krishno and Hanuman.

Two years after Ram Anuj was born Madhov, whom in my account of Mysore, from the vulgar pronunciation of Karnata, I have called Madual. He originally was a pupil of Songkor, which ascertains nearly the era of that great personage. Having differed from his master concerning the seat of the life or soul, he went to Bodrikasrom or Bodorinath, near the source of the Ganges, in order to consult Vyas, who is usually believed, to be still alive at that place; but this Komolakanto does not credit, and says, that there was then, as there is now, merely an image, to which Madhov prayed. The image then instructed him in the doctrine, which he afterwards taught, and which was first revealed by Narayon to Brahma, and by him to Narod, by whom it was communicated to Vyas. All the Goswamis of Bengal belong to the congregation of Madhov. In my account of Dinajpoor I have already mentioned the three teachers who have propagated this doctrine in Bengal. Odwaito, the ancestor

of Komolakanto, was born in Susonggo in the year of Sak 1155 (A.D. 123 $\frac{8}{9}$), so that some Barondro Brahmans must have penetrated into Kamrup, about the time of the Komstapur Rajas, although in all probability it was long after, that their establishment became numerous, at least in the part included within the limits of this district. Odwaito left his native place, and after having studied under Madhovendropuri, who lived near Jogomath, he established his residence at Santipoor in a more civilized part of the country. Nityanondo, the second great doctor of this congregation in Bengal, was born in the year of Sak 1406 (A.D. 148$\frac{3}{4}$) at Khordo near Barrackpoor. Chaitonyo, the third great teacher, was born a year afterwards at Nodiya. The whole history of the Goswanis of Bengal is contained in the book called Gonoddes dipika, composed by Kovikornopoor a learned physician of Mahes near Srirampoor (Serampoor R), to which I may refer those who are desirous of a farther investigation.

The last founded congregation among the sect (Mot) of Vaishnov was established by the doctrine of Nimbak, a Brahman of the west of India, who lived shortly after the time of Madhov. This congregation is usually called Sonoksomproda, and its members are called Nimayit Vaishnov. A few of them are scattered throughout Bengal, and there are two or three convents (Akras) in this district; but according to Komolakanto none of them possess any learning.

The unity that was long preserved among the followers of Vyas, and the numerous schisms, that suddenly arose after the overthrow of the Buddhists by Udoyon and Songkor, appear to me a proof, that the doctrines of the Purans had long met with formidable opposition, and had made slow progress in overcoming the heretical sects; for I know of no circumstance, that can unite people in professing one uniform belief, except an inquisition. Nor any thing, that can prevent those who think differently from squabbles, but the danger of their being altogether overwhelmed by external violence; and in such cases the most slender link will unite men, who in other circumstances would have the greatest satisfaction in cutting each others throats. Papists and protestants join cordially against Turks or Infidels, and I have

no doubt, that Hindus and Muhammedans would unite with the utmost steadiness, were an attempt made by foreigners to invade the opinions of either.

Besides the Brahmans I have estimated, that in this district there are almost 50,000 families of Hindus, which are not of tribes, that originally belonged to Kamrup. By far the greater part of these belong to the castes, which are supposed to have belonged to Bengal at the time when Bollalsen established the respective ranks, which they now hold, and of which I have given some account in treating of Dinajpoor. These, it will be needless to recapitulate, and I shall only add a few occasional remarks. Of the two castes, that in Bengal form an intermedate link between the Brahmans and Sudras, the number is small.

The Astrologers (Daivoggno) are both the highest in rank, and the most numerous, for it is said they amount to about 300 houses. I have already explained the state of knowledge among this class. These wise men inform the lower classes of the time that is fortunate for commencing all sorts of undertakings of consequence; but the profits from hope not being sufficient, they have recourse to operations on the passion of fear. The manner in which many of them proceed is, I am told, as follows. They go to an ignorant creature, and inform him, that such or such a misfortune is impending. He asks how it may be avoided, and they reply by performing such or such ceremonies. The man performs these; and if the misfortune does not arrive, he thinks himself bound to make the Daivok a present. The higher class of people laugh at this folly and consult the Jyotish. The common Daivoks, partly by such tricks, partly by mere begging, make from two to three rupees a month. One Pandit, not contented with fleecing the higher ranks, has begun to make encroachments on even the deceits which the Daivoggno practise on the vulgar. His conduct is, however, blamed. The Daivoks who can construct almanacs are considered as such phenomenons of learning that they are consulted even by the highest ranks.

The Bards (Bhat) may amount in number to one third of the astrologers. They do not celebrate the heroes or saints of former times; that would afford little reward, and is practised by the lowest orders. The Bards more prudently

confine themselves to describe the manners of the present day, and deal both in praise and satire; they push themselves forward on all public occasions to solicit favour, and in the vehemence and veracity with which they praise those who give, and blame those who refuse, they probably equal any professor of the flowery art, although their manner may be somewhat different from that of Greece and Rome, and probably would not suit the cold imagination of European critics. Most of them rent land and employ people to labour it, while the productions of their genius enable them at least to pay their rent.

The Medical tribe (Baidyo) are not numerous, and few of them have a medical education. About 25 families have settled in the district in various employments, and about an equal number may have come from other districts for temporary services, partly as physicians, and partly as priests, for they are the spiritual guides of Raja Horinath Kumar, one of the chief Zemindars of this district.

It is difficult to ascertain the number of the true Kayosthos that are in this district; because a numerous tribe called Kolita, who once had great sway here, as they still have in Asam, have in the more civilized parts assumed the title of Kayostho, and conceal their descent from the Kolitas with as much care as the Raja of Vihar does his origin from a Koch. The pure scribes of Bengal may be 2000 families, of whom one half may have taken up a fixed residence in the district, and the remainder are here engaged in business, partly mercantile, partly in the service of Government, and partly as agents of Zemindars. Those who have fixed abodes follow the same employments, so far as they are qualified; but the greater part are renters of land, although none employ their hands in labour; they are mostly of the division called Uttor-Rarhi, and these are offended at being called Sudras, although they have not yet pretended to be of royal extraction. There also are many who are called Barondro Kayosthos; but these are of very dubious origin, and many of them cultivate with their own hands. Two of the most respectable families of Zemindars, Bordhonkuthi and Kangkinya, are of this kind; but there is reason to suspect that they are Kolitas, as in the division established by Bolhalsen there is no mention of such a class.

The nine tribes of artists (Novosakh) included among the pure Sadras by Bollalsen are far from being numerous, and are chiefly confined to the southern extremity of the district, from whence the original inhabitants seem in a great measure to have been expelled. In Kamrup there was no distinction of caste arising from a difference of profession, and all the trades, with which its inhabitants were acquainted, continue to be practised by all persons, Koch and Moslems indifferently, who are coppersmiths, cultivators of betle, weavers, makers of garlands, blacksmiths, and potters. But three of the nine arts having been unknown, namely, druggists, workers in shell, and barbers, the whole of these professions are filled by Bengalese. The number of the two former is totally insignificant; but the barbers are numerous, and having spread through every part of Kamrup, form by far the most numerous class of the Novosakh, which has settled in that country. These gentlemen have assumed no small degree of consequence, and will not condescend to smooth the chin of any fellow, who has not received instruction from the pure lips of a Brahman; an exception, however, is made in favour of the Moguls and English, the liberality with which both reward services, having occasioned a considerable relaxation of conscience. The other trades are, however, beginning to extend, and the artists being more skilful than the rude workmen of Kamrup, are gradually increasing in number. The whole at present may be about 6000 families. Among these it is remarkable that there is scarcely one weaver who follows his trade, although theirs is the art in which the Bengalees have made the greatest progress.

Of the classes of Bengal which are admitted to be pure Sudras; but which are not included in the nine trades, there are in this district the following:—Sodgop, commonly called Chasa-Goyalas, who although properly tenders of cattle, have betaken themselves to agriculture; they are reckoned a very pure caste. Aguri, a tribe which makes pretences to be of the Khyotryo dignity. Teli, traders in salt and grain; many of the chief traders of the district belong to this caste. Tamoli, or Tambuli, should retail betle; but they deal also in salt and grain; they are not so wealthy nor numerous as the Teli. Moyra, a very few. The Saphaligop,

all tend cattle and prepare milk; they are not numerous, and say, that they are the same with the Pollobgop of the other parts of Bengal.

The whole of these are very trifling in number, and do not exceed 600 houses, chiefly Teli and Tamolis, and few even of these have brought their families, or have taken up a fixed residence in the country.

In fact, the chief part of the pure Hindus of Bengal, that have settled in this district, are the dubious tribe of Kaibortos, who may occupy about 28000 houses. Their religious instructors (Gurus) are here reckoned Vornos, except in the southern extremity, where the manners of Bengal entirely prevail, and where they receive the title of Vyasokto. The Kaibortos of the south are sometimes called Keyot, which they consider as a grievous affront; but in this country there are some Hindus who call themselves Keyot, and on the strength of the name given to the others as a reproach, claim to be of the same tribe, and it is not improbable, that Keyot may have been the original name, and is barbarous, while Kaiborto, a Sangskrita name may have been adopted, when Bollalsen raised the tribe to the rank of purity. The Keyot of Kamrup, like the Kaibortos, are divided into two classes; the one called Heluya, from cultivating the ground, retains the worship of Krishno; the others are fishermen, and without having relinquished their name or profession, have entirely become followers of Muhammed, yet they keep themselves distinct as a caste, and will not eat the rice prepared by another Moslem, nor do the two classes intermarry. The former Keyots are not numerous, and are chiefly confined to the eastern parts of this district and Asam.

Of the impure tribes of Bengal who are not altogether vile; but who are called Nich, there are in this district the following:—Sonarbenya, or money-changers, are not numerous in any part, aad in many there are none, nor any person who follows the profession; perhaps in all 200 families. Sakra, or Goldsmiths, very few persons of native tribes, and the sons of prostitutes in general carry on this trade. There is not on the whole above 20 families. Sutrodhor, or carpenters, have also gained little ground, the business being chiefly carried on by native tribes of all kinds; there may be

300 houses. Barondro Sau, traders in salt and grain, are pretty numerous, and some of them are rich; there may be in all 500 houses.

Gones, potmakers. Although on the authority of the Pandit I have placed these among the tribes of Bengal, I am extremely doubtful concerning his accuracy. This tribe is confined to the northern parts of Dinajpoor, and the adjacent parts of this district, which were not included in the Hindu kingdom of Bengal, and I am apt to suspect that they are of one of the original tribes of Motsyo Des. There may be about 50 houses.

Kolu, or Teli, oil-makers. The number does not exceed 200 houses. the business being chiefly carried on by Rajbongsis, Muhammedans, and other native tribes.

Jhalo, fishermen of the Kaiborto caste, not above a hundred houses. Malo, another caste of fishermen, who seem to have a great affinity with the Dom and Patonis that make baskets, a tribe that is extremely vile, and it may be worth while to trace the affinity, as tending to explain the origin of castes. The word Patoni, I understand, implies a good workman, and is applied to two very numerous tribes in Bengal. One, of which I am now treating, is called Malo Patoni or ferrymen, and contains a great number of people, especially on the banks of the river above Calcutta. They are fishermen, and do not use any thing, which the Brahmans consider as grossly impure. The other tribe is called Dom Patoni, and in Dinajpoor is exceedingly numerous. Dom implies a basket maker, and in fact the people of this tribe of Patonis make baskets, and are exceedingly impure. They are often merely called Dom, as the ferrymen are often called merely Malos. There is in this district another tribe called Dom, for what reason I cannot say, unless it is that they are considered as having a common origin with the Patoni fishermen, and that these were originally basket makers. They disclaim the name Dom, and call themselves Nodiyal as living on rivers, and in fact they are fishermen like the Malos, or Patoni fishermen of Bengal; but I believe that they are of an original tribe of Kamrup. In Asam they are very numerous, and a few years ago overthrew the government of that country; but in this district there are only a few, and these are confined almost entirely to the vicinity of Goyalpara. It is chiefly the women

of this tribe, that are the syrens, by whose spell the Hindu merchants trading with Asam are bewitched, and from whose clutches they often do not escape, until both capital and credit are completely exhausted. The husbands are the most patient creatures in the world, and it is probably in order to enhance the value of their charms, that this tribe observes all the rules of purity in eating and drinking with a greater strictness than even the highest Brahmans of Bengal. Notwithstanding this they have not procured a Brahman for a spiritual guide (Guru); but follow the instructions of the Kolitas of Kamrup. What may be the case in Asam I cannot say, but at Goyalpara at least they have nothing of the Chinese features, and are rather handsome; but considering the manners of their women little can be inferred from thei features, concerning the origin of the tribe. The fishermen of this kind including Malo and Nodiyal may amount to 1000 houses.

The Gangrar are a tribe of fishermen, originally from the vicinity of Dhaka, of whom about 200 families have settled in this district on the banks of the Brohmoputro. They do not use a net; but strike otters, porpoises, crocodiles, tortoises and large fish with various kinds of spears, in the use of which they are very dexterous, as will be hereafter described. They also have fast rowing boats, in which they are employed to carry messages, and to act as guards; for the robbers, who swarm on the river, dread the spear of the Gangrar, and seldom venture to attack them or any boats, that are under their protection. Those who have lately come from Dhaka are tolerably pure feeders, and have a Brahman for their guide in religion. Their widows are permitted to become concubines. They make frequent sacrifices of a particular species of river tortoise (Jat Kachhim) to a female deity called Kolokumari (the daughter of the deep), which seems to be peculiar to the vicinity of Dhaka. She has Brahman Pujaris, and her image is half black half white. She is represented with two arms. This kind of tortoise is the only sacrifice, that she will receive, and she occasions sickness to all those who neglect to make offerings. These Gangrar sell only tortoises and otter skins, and eat themselves all the fish which they catch. Some Gangrars, who have been long settled in Kamrup, sell fish, and have betaken

themselves to eating pork and drinking strong liquors. The two classes of course neither eat together nor intermarry, and Brahmans refuse instruction to the impure feeders. Of the Bayuri who prepare rice and sweetmeats there are about 100 houses; but many persons belonging to tribes of Kamrup follow the same profession. The Rarhi-Sau, who distil, are very few in number.

Kopali, who make umbrellas, and the Koyali who work in sackcloth, ropes and mats, manufacture only a very small proportion of what is made in the country. Their manners here are not so impure as in Dinajpoor. They have Brahmans, who act as their spiritual guides, and must be considered as belonging to this class of Hindus. In Dinajpoor I was also misinformed in supposing, that these were two names for one caste. The people here say, that they have no communion, although they are nearly of the same rank. The Kopali are very few in number, not above 30 houses. The Koyali may amount to 420. The tribes which are considered as totally vile, and of a Bengalese origin are as follows.

Dhola or washermen. Their art not having been practised as a trade in Kamrup, the washermen are as generally diffused as the barbers; but still are not in great demand, and do not exceed 360 houses. The Chondal are a very impure tribe of fishermen, of whom there may be 2500 houses. The Dom Patonis already mentioned many amount to 1200 houses, and no person of a Kamrupi tribe interferes with their occupation of making baskets, which seems to have been unknown.

The Bhumimalis are not near so numerous as in Dinajpoor, and both divisions of gardeners and sweepers included, do not exceed 2500 houses. I have followed the Pandit in placing them among the tribes of Bengal as established by Bollalsen, although I have some doubt concerning his accuracy. I find, that he depends only on the profession of one of the divisions, the Chhotobhaga or sweepers, being the same with that of the Hudo or Hari, who no doubt were the sweepers of Bengal. This does not appear to me a sufficient proof, and I am inclined to think, that the Bhumimali, who are most numerous in the northern parts of Dinajpoor are one of the original tribes of that country, which were not included within the kingdom of Bengal, until after the per-

secution by Jalaludin, and by that means have been preserved. In some parts of this district this caste are in possession of the art of making baskets. The Muchi, or tanners and shoemakers, have retained a complete monopoly in their business, which seems to have been unknown to the people of Kamrup. They may amount to 320 houses. These are all the persons, who belong to tribes, which are supposed to have appertained to the Hindu kingdom of Bengal, and some of these I have reduced to this class with much doubt. The following tribes, that have come from other parts of India, have now settled in this district.

There are a few, who pretend to be Khyotriyos. They are mostly employed as guards, and have been born in the west of India. Very few have made a permanent settlement. The Rajputs are rather more numerous, and are employed in the same manner; but some have brought their families, and have settled. The Kurmi, who belong to a pure tribe of cultivators from the country near Patna (Magodhodes), are employed in the same manner; none have settled. The Haluyikors, or confectioners of the west of India, have settled in very small numbers. Two tribes, who deal in milk and cattle, have come in considerable numbers, and are called Nondagop and Mongjishthagop. They are both pure. Some Sudras of Kotok have obtained a permanent settlement, and considerable wealth. They are of several different castes, which it will not be necessary to specify. The whole of these tribes, that are pure, may amount to 1400 families. The impure tribes are more numerous. The Gungri are fishermen of a tribe, which is said to have come from the west of India, and of which about 90 families have settled in this district. They drink spirituous liquor; but obstain from the abomination of wine. They say, that most of them were brought by the Moguls; but some have settled here since the commencement of the English government.

The Yogis or Jogis amount to about 1200 houses. A few are weavers; but more of them support themselves by burning lime, by begging, and singing the poems, which celebrate Gopichondro. Some also have very reluctantly betaken themselves to agriculture. I have already mentioned the probability, that these Yogis were the priesthood of the country during the dynasty, to which Gopichandro belonged.

Haripa the Guru of Moynawoti is said to have been the pupil of Kanipa, the pupil of Gorokhyonath a very holy man, who according to the Tantras is supposed to be still on earth; but is an object of worship especially in Nepal, as he is the tutelary diety of the reigning family. Except the aversion to labour, and inclination to beg, the Yogis retain nothing of their original profession. It would appear, that formerly the Yogis had great authority, as they were always stiled Nath (Lord or Proprietor), and even in their present misery, they still assume this title.

The Yogis from their professions have separated into two branches which neither eat together, nor intermarry. The one called Heluya are weavers and cultivators, and their women dye thread, and retail turmeric, capsicum and other seasonings. Of their customs I have learned little, as in this district their number is small. The other branch is called Thelaya. These seem to retain their customs entire, as they live as much as possible by begging and the idle art of rehearsing cyclic poems, to which as their claims for alms are not great, they add the art of making lime from shells, and a very few have betaken themselves to the plough. These Yogis in the opinion of the Hindus are impure feeders, and they drink spirituous liquor. They also bury the dead, which is a very strong confirmation of the tradition concerning their having been the priests of the country during the dynasty, to which I have alluded, as Horischondrospat is undoubtedly a tomb, and could not have belonged to any prince, who followed the present customs of the Hindus. The building discovered by Mr. Tucker which I have described in my account of Lalbazar in Dinajpoor, is also evidently a tomb, and is in the immediate vicinity of the abode of the princes Pal family, which together with Dhormo Pal, the name of the founder of the dynasty of this district, which I suppose to have followed the instruction of the Yogis, may serve to connect the history of the two families. Both are said to have come from the west of India, and to have claimed the high birth of Khyotriyos, and the Yogis are said to have come from the same quarter. It is said, that in their native country the Yogis were brought into discredit by Songkor the great doctor of the Brahmans, which is not at all improbable. The Palas are usually said to have been Buddhists,

and the Yogis may have been some branch of that sect, which appears to be the religious doctrine, that has extended farthest among mankind; but it must be observed, that in Bengal every heretical sect is included under the odious name of Buddha, and therefore the tradition in fact only implies, that the Palas and Yogis were not orthodox. The reason assigned by the Brahmans for Songkors having destroyed the Yogis is, that they were his pupils, who studied for some time with the submission due to their illustrious teacher; but finally betook themselves to drinking, and had the impudence to plead his example as an excuse, just as if they were permitted to do, whatever was allowable in a person of his extraordinary sanctity. The Theluya Yogis have in general no connection with the Brahmans, and have among them certain families, which still abstain from all labour, and are entirely dedicated to God. Although these persons marry, they are called Sannyasis. They have no books, and their learning consists in some forms of prayer, which they have committed to memory, and repeat on different occasions. These act as the religious instructors (Guru) and priests (Purohits) of the labouring classes. I understand, that among the Yogis who are weavers some of the Sannyasis are men deeply versed in Sangskrita lore. The burners of lime who adhere to their Sannyasis pray to Sib, and offer sacrifices to all the gods of villages. Some however pray to Boloram and Krishno, and have received instruction (Upodes) from a person called an Odhikari; but so sunk are they in ignorance, that they do not know whether this instructor is a Brahman or a Vaishnov.

In the N.W. of this district are settled about 100 families of an impure tribe called Chapal, who are weavers. I have not not learned any thing of their history. Bede is a tribe of the utmost impurity, neither is it certain to what country or sect it belongs. The Bedes live by gelding animals, making drums, catching snakes, performing hocus pocus tricks, and as much as possible by begging, which it is alleged they often assist by theft. There may be in this district about 460 families of this miserable race. The Bedes bury the dead and mourn 10 days. They eat beef, (carrion) pork and all other abominable things. Their marriages are accompanied by a feast; but no person officiates as a priest. They

are allowed only one wife, and never divorce them. No one is expelled from the caste; but, if a person breaks through any custom, he must give an entertainment. The chief object of their worship is a male spirit called Mosan, who accepts the blood of sacrifices. As this deity seems to be peculiar to this part of the country, we might perhaps conclude, that the Bedes are an aboriginal tribe; but concerning this I shall suspend my opinion, until I have learned the customs of those, which live in other districts; for they are spread throughout every part of Bengal.

The Telengga are a caste much like the Bedes. They have no priest of any kind, nor any form of prayer, and they worship chiefly Mosan. They drink spirituous liquors; but do not eat pork nor beef. They live as much as they can by begging, and making a noise with drums, but also deal in cattle, and snare birds. They have a tradition of having come from the west of India, and their name would imply their being of Andra or Telingana, that is of the country near Hyderabad; but they know nothing of their extraction. They do not intermarry with another tribe called Noliya, which lives nearly in the same manner; but the Noliyas also mend copper vessels, and derive their name from taking birds by means of a rod smeared with birdlime. They sometimes go to the forests, and collect peacock feathers, with which they form fans, implements for driving away flies, and umbrellas which are suspended over the images of the gods. Of both kinds of these poor creatures, there may be, in this district, about 200 families.

There is another tribe named Bakor, the origin of which is extremely uncertain; but which also resembles in manners the gipsies of Europe. The Bakor fish with rods, and go from house to house playing on some musical instruments, and begging. About 100 families wander through this district. There are about 40 families of Jullad, who like the Mordah-furash of Calcutta remove dead carcasses, and are public executioners. They are a tribe from the west of India, and wherever they have been introduced, the sweepers refuse to perform these offices, which was a part of their duty. These Jullad are considered as the very lowest dreg of abomination.

In the next place I proceed to give an account of the

tribes, which appear to me to be aboriginal of Kamrup, and to be strongly characterized by their features, as belonging to the great eastern race of mankind. In this district by far the most numerous and important of these tribes, by the Asamese, Nepalese, and by all such Bengalese as are not under the influence of their chiefs, is called indiscriminately Koch and Rajbongsi, and the subdivisions and distinctions, which they themselves have introduced, are considered as effusions of vanity, and of no importance, the whole being thought low and impure. This opinion, as naturally might be expected, is exceedingly disagreeable to their chiefs, and especially to their princes, who pretend to a divine origin, and many of them observe the Hindu law with such purity, that in their own territory, at least, they are allowed to be real Sudras, and the Maithila and Kamrupi Brahmans admit them to be such; but the Bengalese hold them in the utmost contempt. I have no doubt, however, that all the Koch are sprung from the same stock, and that most of the Rajbongsis are Koch; but I am inclined to think, that many of the former are of different tribes, and having abandoned their impure practices, have been admitted to a communion. In fact there is reason to suppose, that until very lately, the different tribes of Kamrup permitted intermarriage. Thus, it must be observed, that Koch Hajo, the valiant chief who seems to have expelled the Moslems from the northern parts of this district, married his daughter to the Mech Herya, and from this marriage, with the doubtful assistance of the god Sib, are sprung the very principal chiefs of the Rajbongsis. There is also reason to believe, that Mohiram Chaudhuri of Mechpara is descended from the tribe called Rabha. Such at least is the tradition privately given among his people; but he himself, as usual, pretends to be descended of the Khyotriyos, who escaped from the violence of Porosuram by flying to Chin'. He only, however, would mention a few of his ancestor's names, as I suspect, because on remounting to a distant period, as in the Vihar family, we should come to names totally barbarous. In the Sangskrita language of the Tantras, the Koch are called Kuvach, and by their neighbours the Kachharis they are called Hasa.

One tribe of Koch remains in a very rude state of society, and its members are still thinly scattered over all the north-

eastern parts of this district, Asam, and the lower parts of Bhotan. I shall begin with giving an account of these which I took from the people of a village, containing about 20 houses, that I found in the forests of Porbot Joyar. Having previously gained their confidence by a bottle of brandy, I made them a visit, and was very kindly received.

In order to distinguish themselves, they assume the name of Pani Koch; but among the Bengalese are often confounded with the Garos, merely because their manners are somewhat similar; for the two languages have no affinity. Nor has the language of the Panikoch any affinity with the Bengalese, which is now however universally adopted by the Koch, who have deserted their ancient customs. Their language and religion seem to have a considerable resemblance to those of the Rabhas.

The Pani Koch live amidst the woods, and frequently change their abode in order to cultivate lands that have been enriched by a fallow. They cultivate entirely with the hoe, in what is called Garis, of which an account will hereafter be given. I shall only observe, that they seem to cultivate with more care than their neighbours, who use the plough, as they weed their crops, which the others altogether neglect. As they keep hogs and poultry, they are better fed than the bulk of the Hindus; and as they make a fermented liquor from rice without distillation, their diet is more strengthening. The custom of drinking fermented liquors, prepared from rice without being distilled, seems peculiar to the Chinese and other tribes of the eastern race, and is never employed by such of the Hindus as drink, who always prefer the strongest spirits. Many of the Garos, and other rude tribes, preferred wine to brandy, which is never done by an Indian toper.

The clothing of the Panikoch is made entirely by the women, which is indeed the case with all the people of Kamrup that at all adhere to old customs. Their cloth is in general blue, dyed by themselves with Indigo, which they rear; and has usually red borders dyed with wild Morinda The whole cloth is made of cotton of their own rearing, and they may be considered as better clothed than the common Bengalese. Their huts are at least equally good with those of the Bengalese, and are not raised on posts, like those of

most of the other rude tribes; although this seems peculiar to the tribe of Porbot Joyar, for the huts of the other Panikoch, that I saw, were raised on posts, and much more comfortable. The people of Porbot Joyar, however, had small sheds, raised high on posts, and on the old stumps of trees, to which they retired on the approach of wild elephants, which are their most formidable enemies. Their only arms are spears, and they use iron in their implements of agriculture, which is not the usual case in many of the parts of this district, that are considered as more civilized.

The Panikoch are permitted to eat swine, goats, sheep, deer, buffaloes, rhinoceroses, fowls, and ducks, and they sometimes snare peacocks. They do not eat beef, and reject dogs, cats, frogs, and snakes, which are used by some other of the wild tribes. They use tobacco and strong liquors; but reject opium and hemp. They eat no tame animal without having offered it to God. Their ideas of rank are diametrically opposite to those of the Hindus, and approach nearer to those of Europeans. They consider that a man is higher the more indulgence he gives to his appetite, and they acknowledge the superiority of the Garos as being eaters of beef; while they assume a precedence over the Rajbongsis, who rejects most kinds of animal food.

The men are remarkably gallant, and have given the whole property to the women, while these in return are exceedingly industrious, spin, weave, plant, sow, brew, and in short do every work that is not above their strength, such as felling trees or the like. When a woman dies, the family property is divided among her daughters, and when a man marries, he goes to live with his wife's mother, and obeys her orders and those of his wife. Marriages are usually settled by the mothers of the parties, when these are young; but not without consulting their inclinations. Women, who happen to be unmarried after they have grown up, select a husband according to their own discretion, and after their husband's death they may marry again. The expense of marriage is heaviest on the mother of the girl, who pays 10 rs., while the boy's mother gives only five. This large sum is expended on a feast, which is given to all the relations, and on the sacrifice of a fowl to their god, and by these the ceremony is com-

pleted. Not above one person in twenty of a mature age remains unmarried. The people seem to be very short lived, as I saw none who had a grey hair. Girls, who are frail, can always procure their lover for a husband. Under such rule a man cannot of course be permitted to take more wives than one, nor are concubines tolerated, and if a man is known to commit adultery he is fined 60 rs. If his family will not pay this enormous sum, he is sold as a slave. A person, who cohabits with one of another tribe, must pay a fine of 5 or 6 rs., and no marriages of such a nature are suffered. A woman is not expected to destroy herself at her husband's funeral. On the contrary, being generally left with some property, a widow selects a young man for a husband.

The dead are kept two days, during which time the family laments, and the kindred and neighbours assemble, eat, drink, dance, sing, and make merry. The body is then carried to the side of a river, and burned, and then every one bathes and returns to his usual occupation. A funeral costs 10 rs., as during the two days of mourning several swine must be sacrificed to the manes.

This tribe possesses no sort of learning; but there are in it some persons, who are called Deosis, and who are supposed to know more than their neighbours of the manner in which the gods are to be pleased. Although the proper name of these persons in the Koch language is Deosi, as above mentioned, they are frequently out of respect called Brahmans, and sometimes Dalai Lama, in fact any name that the Koch have heard is respectable. These persons are married, and work like other people. The office is not hereditary, and each person is at liberty to employ whatever Deosi he pleases; but some one always assists at every sacrifice, and receives a share.

The Koch offers sacrifices to the sun, moon and stars, and to the gods of the woods, hills and rivers; and every year, when they collect the first crops, they offer some of the first fruits and a fowl to their deceased parents, calling to them by name, and clapping their hands. The Koch however do not seem to believe in a future state.

Their principal worship is paid to a god named Rishi, and to his wife Jago. Every year, at the end of the rainy season, a grand sacrifice to these deities is made by the whole tribe,

and occasional sacrifices are offered in all cases of distress. There are no images. The people call on the name of god and clap with their hands; for they have no drum, and in the worship of god noise seems to be considered by the bulk of mankind as absolutely necessary. The blood of the sacrifice is left for the deity, while the votaries eat the meat. The Hindus, as usual say, that these people worship Sib and Parboti, and accordingly I asked the question. The chief spokesman, a very grave intelligent person said, that several Hindus had told him that Sib and Parboti were the same with Rishi and Jago, which might very probably be the case for any thing which he knew to the contrary; but that for his part, he contented himself with praying to Rishi and Jago, as his fathers had done before him. I could not without incivility avoid saying, that he was perfectly in the right; but this opinion was by no means agreeable to an elderly woman, who had before given several specimens of a great fluency of speech. She declared, that she had at least as many gods as any of her neighbours, and that she prayed to every one that she met. She then run over the name of every god and Sokti of which she had heard mention among the Bengalese, repeating the same names two or three times, until she was quite out of breath, and then said, that she worshipped the whole of them. I was therefore compelled to pacify her by applauding her piety, so that we parted very good friends.

The Panikoch never apply to the officers of government, but settle all their own disputes, and this is done by a council of the men alone, who submit only to their wives in the management of their domestic concerns. If a man incurs a debt or fine heavier than he can pay, he becomes a slave or mortgages himself, unless his wife chooses to redeem him. The slave works for his master, and receives food and raiment.

Such are the manners of the Panikoch, and such at one time, probably were nearly the manners of all the rude tribes of Kamrup, especially those of the Koch. According to the Yogini Tantra the worship of Kamakhya and of Sib, and the duty of frequenting places of pilgrimage were made public in the first century of the Christian era, which, according to my idea of the subject, is at very little distance from the reign of Bhogodotto. Indeed this prince is acknowledged to have

been the son of an infidel (Osur) who was the guardian of the temple of Kamakhya. Whether his father Norok was a Hindu, and had penetrated into Kamrup, and introduced some degree of improvement, I cannot pretend to say; but, so soon as the Koch become noted in tradition or history, we find that they had adopted a priesthood called Kolita or Kolta. These possessed some learning, and books in the Bengalese language. According to tradition the ancestor of the Boruya, one of this sacred order, and now one of the chief Zemindars of the district, procured this science in the following curious manner. Kalidas, the celebrated poet was originally a very silly fellow; but on a certain time, having been severely beaten by his wife, he retired to the woods, and prayed to Soroswoti with such effect, that the goddess bestowed on him a pot of holy water, by drinking a little of which he was endowed with great wisdom and genius. For a long time he preserved his water by calling it poison, so that no person attempted to taste it; but while he was on a pilgrimage to Kamakhya, the ancestor of the Boruya having been in great difficulties, intended to destroy his life, and took part of the supposed poison, by which he was immediately inspired with wisdom and learning. Whether or not the Kolitas received any instruction from Kalidas it would be difficult to say; but they no doubt had some science, and continued long to be the only spiritual guides of the Koch, and indeed in some places still retain by far the chief authority over that people. In Asam there are several relious instructors (Gurus) of this class who have 10 or 12,000 pupils totally devoted to their service; and an insult offered to one of them by the late king of that country, hurled him from the throne of his ancestors, on which he never again would have sat, had not the strong arm of the Company been held out in his favour. It is not therefore wonderful, that in the account of Asam, published in the second volume of the Asiatick Researches, the people of that country are said to be Asamians and Koltanians, the former the temporal lords, the latter the spiritual guides, and then perhaps still more powerful than even now, as at that time the princes were infidels (Osur). What tenets the Kolitas, while independent of the Brahmans professed, I have not been able to learn; but that they were not orthodox there can be

little doubt; as in the Yogini Tantra, the Koch Hajo, the chief of the followers of the Kolitas, is plainly called a Mlechchho or barbarian. At this time however, the nation had in general betaken themselves to the plough, and the Kolitas could read the Bengalese language, and that seems at least to have been in frequent use. The power of the Kolitas received a severe blow by the introduction of the Kamrupi Brahmans by Visu the grandson of Hajo, who chose them as his guides in religion; and the Kolitas were under the necessity of following the example of their prince, and of receiving instruction (Upodes) from the sacred order. Still however, under the Brahmans, as I have said, they retain much power, and more than one of the princes of Vihar have rejected the Brahmans, and chosen to return to the guidance of the ancient priesthood. These persons have now entirely adopted the Hindu worship and customs, and are contented with being considered as pure Sudras, an honour that is not conceded to them in any place, except where there are in great power. They therefore everywhere else endeavour to pass themselves as Kayosthos or scribes, and I have mentioned, that probably all the Barondro Kayosthos are of this origin. The Kolitas have not so far separated from the Koch, as to reject intermarriages, and frequently honour a Rajbongsi by accepting the hand of his daughter; but in such cases the wife cannot presume to eat with her haughty lord.

The Kolitas and most of their followers have taken the part of Krishno, and assume the title of Bhokot or Bhokto, that is worshippers, as being alone those who follow the true God. They have of late been very successful, and in Asam particularly have converted not only the sovereigns of that country, but many of the ignorant tribes of mountaineers, Garos, Rabhas, Mech, &c.

I have already said, that the Koch have assumed various designations and distinctions, according to the different degrees of compliance, that they have yielded to the Hindu law, and the different degree of restraint on their appetites, to which they have chosen to submit. In the parts of the district, where there are many other Hindus, and where the Hindu doctrine of purity and impurity has gained a complete ascendency, the highest of this tribe who in all things conform to the Hindu doctrine, at least as moderated in severity

to suit the temperament of Kamrup, are exclusively called Rajbongsi; although I must allow, that all Rajbongsis are not Koch. Still however by far the greater portion are of that tribe. In such parts persons only who degrade themselves by carrying palanquins, are called Koch, and those who are still farther contaminated by eating pork and fowls, and by catching fish, are called Dauyi or Gorol. But in other parts, where the Hindu doctrine has less prevailed, all are indiscriminately called Rajbongsis. Thus in the territory of Khungtaghat (Bisnee R), belonging to one of their very highest chiefs, almost every cultivator is called a Rajbongsi; but they are divided into two kinds, the Bhokot or worshippers, that is of Krishno, and the Gorami who eat pork and other abominable food, and who openly abandon themselves to strong liquors. These have exactly the same customs with the Dauyi of the vicinity of Ronggopoor, and of the Polyas of Dinajpoor, and probably retain the same customs, that were practised by the whole tribe before the time of Viswo Singho. It is on this account, that they seem to have been called Goramis or family persons, just as those in Europe, who retained the customs of their ancestors, were called Pagans, from living in retired villages, when their obstinate adherence to old customs came to be a term of reproach. These Goramis worship chiefly Kamakhya, who probably continued to be the chief deity of the tribe from the time of Bhogodotto, until that of Viswo Singho. In other parts again, such as in Asam, Nepal, and Bhotan, the whole tribe, except the Kolitas, is called Koch, from the Dorong Raja down to the lowest peasant that rears pigs or fowls. The whole persons of this tribe, every class included, and also all Rajbongsis, whose origin it would be now difficult to trace, may form about 18 per cent of the whole population of this district.

The Kamrupi tribe of next importance is the Khyen. In my account of Dinajpoor, where there are a few, I was induced by the Pandit to class them as a tribe of the Maithilo nation. He was naturally led to this conclusion by observing that their Brahmans were of that country; but on coming to Kamrup, where the tribe is numerous, he learned their history, of which an account has been given in treating of the Komoteswor Rajas. They are the only tribe of Kamrup,

that the Brahmans of Bengal will admit to be pure sudras, which clearly shows the great power, that their princes held; for, except the Kamrupi Brahmans, no other person of the sacred order would drink water from the hand of the Vihar Raja, although they are in general willing to admit the divine origin of his family, and his own extraordinary sanctity. The Khyen of course observe the Hindu law in all its purity. In the same mountainous tract east from Bengal, from whence I suppose the Komoteswor Rajas to have come, is a tribe the name of which a Bengalese would write exactly in the same manner, as he does that of the tribe of Kamrup. Some account of it may be found in the account given of Ava by Colonel Symes, and in a paper of mine in the third volume of the Asiatic Researches. I should have supposed, that these two tribes had a common origin, were Kiayn or Khyen the name that those in Ava give to themselves; but it is merely a name given to them by the people of Ava (Myamma) and little or no reliance can therefore be placed on the identity of sounds. The Khyen in this district may amount to 8000 families.

The Rabhas constitute a tribe of Kamrup, which is chiefly confined to the parts of this district, that lie towards its eastern extremity; but there it contains a large proportion of the inhabitants, and may amount to 2000 families. The Rabhas are divided into two kinds, the Patis and Rongdaniyas. The former, who are the most numerous, have adopted the language of Bengal, and cultivate with the plough. The latter retain their original language, of which a specimen is given in the vocabulary.* It has in some instances a similarity to the original language of the Koch. The term Pati, given to those who have adopted the language of Bengal implies little, as having been degraded. Even these still retain the original customs of the tribe, have in no sort adopted the Hindu doctrine, and intermarry with those who still retain their native dialect.

The Rabhas seem to have been divided into different branches, Bingga, Ringga, and Rabha, and the last subdivision being the most important, its name has been communi-

* This vocabulary is at the Library of the East India House; but it is too extended to be printed in this work.

cated to the whole. In eating and drinking, the customs of the Rabhas are entirely the same with those of the Panikoch, only that they are more addicted to intoxication, and use hemp for that purpose. Their funeral ceremonies are also nearly the same, only the mourning of the family of the deceased, and the feasting of the neighbours lasts six days in place of two. The ground work of their religion is also the same with that of the Panikoch; but they have added considerably to the superstructure. Rishi is their chief or most powerful deity, and he is considered as very old, and has a wife named Charipak. These two gods are supposed to live in heaven (Rongkorong). By the orders of Rishi a deity, named Takbobra, made this world; but he is not an object of worship. Every Rabha, who has the means, should once a year sacrifice a hog to Rishi, and a goat to Charipak, and at the same time he should make offerings of rice liquor and flowers; but as such a sacrifice costs 15 rs., many content themselves with performing this duty once in two or three years. There is no image of any of these Gods.

One of the terrestrial deities, Dhormong, who presides over Chorehachu, a very lofty mountain, that terminates the Garo hills towards the north-east, has been elevated, both by Rabhas and Garos, into a personage of great consequence, and is supposed to be the common inflictor of all evils. In common cases, such as sickness, the people content themselves with making an offering of any kind to this god, and do this in any wood near their house; but in great calamities, such as a long continued drouth, that threatens famine, the people ascend Chorehacu, where there is a large rock called Dorong, that is supposed to represent the God; and before this rude emblem they offer a black goat. The Rabhas also have adopted the worship of the village deities, and those which they endeavour to appease by sacrifices are, Mohes, Dhonopal, Rakhal, Thakur, Sonaray, and Ruparay, all males, and Suvochoni and Chondi, both females. They seem to have no knowledge of a future state, and when they wish to swear, they say, such or such a god hears what I say, and will punish me, if I speak falsehood. In such cases, they may be most believed, when they invoke the name of Rishi; but, in general, they are considered as not strict adherers to the truth.

The persons among them, who have committed to memory the prayers, which are offered to Rishi, are called Roja, the appellation given by the Bengalese to all those who pretend to cure diseases by incantation. In each village of Rabhas are one or two Rojas, who pray at every sacrifice to Rishi, and on each occasion receive a piece of cloth, one-fourth of the hog, and some of the liquor. Any person, who chooses to learn the form of prayer, which is called Rishi Tatita, may become a Roja. The principal difference between the Rabhas and Panikoch arises from the mode of succession, and the rank of the women.

When a man dies, his sons divide the property. The eldest receives a larger share than the others, and is bound to pay a larger share of any debt, that the parent may have incurred. The sons take care of any dependent female, that there may be left; but these are very few; the widow, unless very old, can immediately procure a man, who will keep her, and the daughters are always in request. If a man dies without sons, the whole of his property goes to his brothers, or other male relations, on whom the females, both widows and daughters, are left entirely dependent.

Girls are usually married at the age of twelve or thirteen years, and are sometimes older than their husbands, and even at such tender ages parents do not insist on marrying their children, without consulting their inclination; neither is an unmarried woman of 20 disgraced or unmarriageable, and at such an advanced age courtship is tolerated. A young woman, who should have a bastard child by any person except a Rabha, would incur great censure; but would not be unmarriageable; and her offence would be expiated by a fine and entertainment. A Rabha cannot marry a strange woman; and, if his wife has a connection with a strange man, he must expiate her crime at a considerable expense. If the adulterer has been a Rabha, a hog and a little liquor are sufficient. The Rabha women however are reckoned infinitely more chaste, than the neighbouring Hindus, and few offences of this nature occur. Widows are permitted to live with widowers as a superior kind of concubines; and even a man, who has a virgin spouse, may share his affections with a widow, and the children by her are not disgraced; but this is usually avoided, the squabbling of the

women under such circumstances being intolerable. A Rabha may marry as far as seven wives, and give each a hut, and these being all of the same rank, and having nothing to object to each other, their disputes may be possibly endured; it is very rare, however, that a Rabha ventures upon more than one wife at a time. The marriage is accompanied by a sacrifice of fowls, and offerings of liquor to Rishi. And by a feast given to the relations and friends. It cannot cost less than 30 rs., and the richest do not spend more than 40. The man or his father, is at the whole expense; but gives nothing to the parents of the girl. Divorce is allowed on no account.

No Rabha learns to read and write. All their women weave, and the men may follow any profession; but they chiefly confine themselves to agriculture, and the cutting of timber. The Rabhas have no hereditary chiefs; but all transgressions against their customs are punished by assemblies of the people. For justice they have recourse to the officers of government. They are a strong race of men; but uncommonly timid.

The Kachharis form a tribe, of which a few families are settled in two eastern divisions of this district, and a great many in the lower hills of Bhotan, and in Asam. Indeed they allege, that their prince was sovereign of that country, when it was invaded by its present rulers; and he still retains the sovereignty of a considerable extent of hilly country south from Asam, and east from Silhet (Cachar R). It is perhaps from this territory, that they derive the name usually given to them; for my informants say, that the proper name of the people is Boro. Although long separated from their prince, and scattered through dominions of more powerful sovereigns, they allege, that they still retain their loyalty, and every year contribute to give him support. Each family, wherever settled, gives from one to five rs., which are collected by persons regularly deputed from Kachhar the number of families in this district may be about 200.

The nature of their language may be seen in the vocabulary. It is never written; but a few persons have learned to read and write the Bengalese, which may be considered as the learned language of Kamrup. The cus-

toms of the Kachharis a good deal resemble those of the Rabhas; but they have made some more progress in the arts. Part only indeed use the plough, and part still adhere to the hoe; but they have not only some men of letters, that is who can read and write; but also merchants, goldsmiths, blacksmiths, coppersmiths and carpenters, and every woman weaves. Their manner of eating and drinking is the same with that of the Panikoch, and they burn the dead.

A mans' property after his death is divided equally among his sons by virgin wives; or, if he has none such, among his sons by widowhood or unmarried concubines; but his brothers succeed in preference to his wives or daughters, who are left entirely at the mercy of the men. Sons by concubines, if there are sons by wives, receive nothing, except by will or donation.* The Kachharis are excommunicated, if they marry a woman of a tribe, which they consider low, such as a Rabha; but they would willingly accept the daughter of a Rajbongsi. They cannot marry any relation either by father or mother. A man may marry seven wives, but no more, and many have in fact two or three; but in general one is enough, although each is allowed a separate hut. A married woman, who commits adultery with a person of rank, is not divorced: but, if a woman married, single, or widow, has connection with a man of a low tribe, she is excommunicated. Boys are usually married at 15 or 16 years of age, and girls at about 10, and the whole matter is arranged by the parents, before the parties are informed. If a girl cannot procure a husband so soon, she is not disgraced, even should she have a child when in waiting, and at 20 very few remain unmarried. The parents of the girl receive 30 rs., and the whole expense, which may amount to about 20 more, is defrayed by the parents of the boy. The marriage is celebrated by a feast, where there is plenty of drink, and a hog is killed as a sacrifice to the goddess Jangkhana.

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* The laws of legitimacy relative to property and rank are so various and complex in different parts of India that it has been deemed necessary to preserve a great deal of Dr. Buchanan's remarks on marriage, and the position in which children stand to their parents in the eye of the law, which in India chiefly depends on custom.—Ed.

The chief deity of the Kachharis is Siju, who lives in heaven, who created the world, and who has a wife Moynong. Offerings of fowls, liquor and fruit are made to Siju, and of fruit to Moynong. The Kaccharis have no images of these Gods, but the people of Bhotan, who also worship them, have images. Agrong is a male deity, to whom offerings are made in the open air, and at any place, in order to prevent disease, famine, and the attacks of wild beasts. At the Raja's house there is a temple of brick dedicated to this divinity. Besides these gods, which seem to be those, that are proper to the tribe, the Kachharis pray to any other, that come in their way; but they believe neither in witchcraft (Jadu,) nor in devils (Bhuts). They think, that Siju punishes perjurers with disease, death, or some other evil, and therefore use much solemnity in their oaths. They raise a small heap of earth, which they call Siju, make an offering before it, fast a whole day, and then touch the heap of earth, while they deliver the oath. They have no knowledge of a future state.

They consider the Kolitas as their spiritual guides, yet I cannot learn, that these persons give them any instruction, nor do any thing farther, than to accept some annual presents. Each village chooses a person called an Achar, who punishes all those who transgress established customs, and who performs some ceremonies at marriages and funerals; but possesses no form of prayer like the Rojas of the Rabhas.

The Kachharis, that I saw, were stout men; but remarkably stupid and timorous: even brandy could scarcely give courage to the person who accompanied me, while the Pandit procured the words of his language.

The Mech are a tribe of Kamrup, that appear to have been once more numerous, than they are at present, and to have undergone great changes. A large district, Mechpara, derives its name from having been their abode; but there the whole have disappeared, and, it is to be presumed, that they assumed the title of Rajbongsi, when Viswo Singho, the son of a Mech's wife, became sovereign of the country, and, being ashamed of his barbarous ancestors, discovered that he was the son of a God. In Mechpara, however, and the territory adjacent towards the west, there are a good many families of a tribe called Kuri, who are said to have originally

been Mech; but, although they have adopted the language of Bengal, and some of the Hindu customs, they have not been able to wean themselves so completely as the Rajbongsis from their impurities, and are not therefore permitted to assume this name, as they live in a part, where the Hindu customs prevail. Near the west bank of the Brohmoputro are a good many Mech, who have exactly the same customs as the Kuri, and who are not ashamed of their original name. A few families of the Mech, who, as the Hindus would say, continue to wallow in all their impurity, frequent the woods of this district towards the borders of Nepal and Bhotan; but the tribe forms a chief part of the population in all the territory between Vihar and the mountains; especially near Dalimkoth and Lukidwar. I procured no account of their customs; but am informed by a person who knows them well, and who is descended either from the Mech Herya or the God Sib, that they differ very little from those of the Kacchari, and that Siju is also their principal deity. In the vocabulary will be seen a specimen of their language taken from one who lives in the N. W. part of the district, whom I found to be a most strenuous worshipper of Bacchus. Including the Kuri and Mech, both rude and civilized, there may be in this district about 600 families.

In the same vicinity are about twenty families of a rude tribe called Nepcha, who have nearly similar manners, but for the present I have deferred taking any account of them, as they form a numerous class on the frontier of Puraniya, where I hope next year to visit them. As they eat pork and beef, both Hindus and Moslems agree in considering them as quite abominable.

Near Linggimari are perhaps sixty families of Hajong, who are the original inhabitants of the adjoining territory of Koroyivari, and whose chief was lately its proprietor. Their number being very small, I shall pass them over, by stating, that in this district at least, they have adopted entirely the language of Bengal, but continue to delight in all the impurities of the Pati Rabhas. Their chief however, whose ancestors had long possessed the territory, pretended to be a Rajbongsi, and observed some sort of decency. He neither eats pork nor fowls, nor does he publicly drink strong liquors, and he receives instruction, (Upodes), from a Brahman. His

estate was lately purchased in the name of the Raja of Vihar.

In this district perhaps, 300 families of Garos still remain; but of late rapid encroachments have been made on this simple people by the inhabitants of the plains. Some of them here, and a great many in Asam, have been weaned by the Kolitas from eating beef, and even those who have been received into the castes of the Hindus. What I have to say concerning them, I shall reserve, until I treat of the nations bordering on this district.

If we exclude the Dom fishermen, or Nodiyal, from the tribes of Kamrup, which I doubt cannot be done with propriety, the only tribe of that country, which seems to have had a separate profession, is the Hira, or potters, of whom in the eastern quarter of the district there are perhaps 600 families. They are considered as a very impure tribe; but do not keep swine, and they are very rude in their art, having no wheel for forming their ware. I now proceed to treat of the manners adopted by the Hindus of this district; but for many particulars, especially belonging to the tribes of Bengal, I must refer to my account of Dinajpoor.

The Barondro Rarhi and Baidik Brahmans of Bengal, and the other Hindus from that country, observe the rules of purity and ceremony as in their own country; only it is not lawful to use in their ceremonies the grass called Kus, (*Poa cynosuroides*), and in its stead is used the Kese, which is the sacred grass of Kamrup. The reason assigned for this is, that the five sons of Pandu never penetrated so far, and that the country is therefore impure.

The Maithilos and Kamrupi Brahmans, and their followers, especially the former, allow themselves many liberties in eating, and use a great deal of meat, many of the Kamrupis eat ducks and pigeons, and the Maithilos even use castrated goats, although the last cannot be offered in sacrifice; but this is not allowed in the Yogini Tantra, which extends its indulgence only to the two former.

Many pure Hindus, and even Brahmans, intoxicate themselves with opium, hemp is not so commonly in use. Many of the Maithilos avow openly, that their worship is accompanied by the drinking of liquor, and afterwards they do not retire, until sober, but mix in company. Many of the

Rarhis and Barondros of the sect of Sokti worship in the same manner, but while intoxicated, they have the sense to avoid being seen.

The funeral ceremonies are nearly the same as in Bengal, only the mourning (Sraddho), is not by one half so expensive. The ceremony to a poor man will cost only from two to five rupees. Among the Brahmans of Bengal, there is no Moruiporas to perform any funeral ceremony over a dead Sudra; but to the higher Sudras they give in writing, a form of prayer; which any of the relations may read on the occasion. The Maithilos and Kamrupis are not so scrupulous; but read prayers at the funerals of the chief Sudras, and are not disgraced by their condescension.

None of the Kamrupis nor Maithilos enjoy privileges in marriage, like the Kulins of Bengal; but are sought after in matches according to their wealth and learning. The proper law of Kamrup allows no woman to be married after the age of puberty, and the higher classes comply, but many girls of the lower tribes do not procure husbands until between 15 and 20 years of age. In such cases restraint is in general not expected, and parents are seldom at the pains to watch. Nor is a child by a person of the same caste any considerable impediment to the girls procuring a husband. The marriages are not near so expensive as in Bengal proper, and a Kamrupi or Maithilo Brahman can be very well married for 40 or 50 rupees, and even a Rarhi or Barondro may be here married for 100. Kamrupi-Brahman parents never take money for their daughters, the Maithilos and Rajbongsis do; and, if the girl is very handsome, they sometimes receive more than defrays their whole expense. There are in Kamrup no Ghotoks, who preserve pedigrees, and make up marriages, nor does any person live by this employment. The Maithilo and Kamrupi-Brahmans are content with one wife at a time, and do not publicly keep concubines. The Rajbongsi of high rank marry several wives, and without danger to their caste, may keep any kind of concubine.

By the law of Kamrup, two kinds of concubine are permitted. A Rajbongsi widow may become a Kain, which is usually translated by the Hindustani word Nekah; but here the contract is not accompanied by any religious or civil ceremony. The parties may separate whenever either

pleases, and the children cannot be married to persons of the father's rank, in respect to dignities and riches; but they may be married to children of pure birth, who, in other points, happen to be greatly inferior.

A Rajbongsi girl, who has never been married, may live with a man as a concubine, and is called Konyapatro. There is no religious ceremony at the union; but an entertainment is given to render the contract notorious. These women are more respected than the widowed concubines, and living with them is considered as more honourable for the men. The children by such connections can more readily be married than the children of widowed concubines; but the mothers being generally low women the rank of the children is affected. The Konyapatro cannot be turned away, and she can marry no person except her keeper. It is said that according to the original custom of Kamrup, the whole children thus born of a Konyapatro, might at any time be rendered legitimate by a subsequent marriage, and that among the lower Rajbongsis this is still sometimes practised. The two parents, being poor, wait until their children grow up to enable them to defray the expense of the ceremony. Since the introduction of the Bengalese manners, however, such economy has become rare, and the higher class of Rajbongsis declaim against its impropriety, nor will they suffer any person to marry a Konyapatro after she has borne a child.

Premature marriage is considered so necessary to Hindu ideas of propriety, that even the unfortunate children, who are bought for prostitution, are married with all due ceremony to a plantain tree, before the age when they would be defiled by remaining single.

Among the Rajbongsis an unmarried woman who has had a child, must either live with her first lover or is considered only as a Kain, so that she is reduced to the rank of a widowed concubine. It is only persons who have no Brahman as an instructor, and whose chin a barber will not condescend to smooth, that are permitted to marry girls, who, without any sort of contract have allowed themselves to depart from the rules of chastity; but persons of this kind form perhaps one-half of the Kamrupi Hindus.

The widows of Kamrup are permitted to burn themselves with the bodies of their husband, or even to throw them-

selves into a pit filled with fire, along with any thing that belonged to him; but neither practice is at all common, and in the course of a year not above three or four widows are sacrificed in the whole district, exclusive of Bottrishazari; but every year on that estate alone four or five widows usually burn themselves. The very lowest castes, such as the Chondal, sometimes perform the ceremony. Very few widows have been known to join the prostitutes.

In Kamrup there seems to have been little or no distinction of castes from profession, and each caste, or rather tribe, practised all the arts, which were known in the country. They were farmers, traders, blacksmiths, goldsmiths, carpenters, extractors of oil, potters, weavers, dyers, artificial flower makers, preparers of tobacco, bricklayers, workers in bamboo, parchers of rice, and preparers of curds; but they had not the art of shaving, or washing, or bleaching, of working in leather, or of making paper, sweetmeats, butter, or Ghi. All these arts seem to have been unknown, and now are entirely followed by strangers, while the old arts are in general practised indifferently by all. The basket-makers, however, of Bengal, being a very low tribe, none of the Kamrupis will make these for sale. In all the remote parts the arts of weaving and dying seem to have been exclusively practised by women, as is the case in Ava; but now the example of the Bengalese has induced many Rajbongsi men to confine their labours to the shuttle, for which women appear to be much better fitted. The potters of Kamrup seem to have been unacquainted with the lathe, and formed their vessels merely by kneading. There can be little doubt that in a short period of years, the doctrine of caste will be fully extended to trades, although as yet it has made little progress, except where the arts were unknown. The artists of Bengal being better workmen, will gradually spread, and the example of these will, I have no doubt, be followed.

The sect of Sakto prevails most commonly among the Brahmans and Kayosthos, and most of the Sudras are worshippers of Vishnu; but the last Raja of Vihar having adopted the worship of Sakto, many people on his estate in this district have followed his example. All persons, however, except the very Goswamis, offer sacrifices to the Soktis when in distress.

In this district there are many villages which have no Devata, or village god. Still such objects of worship are very numerous, and in my account of each division I have mentioned those that are most common. Few or none of them have Pujaris, or officiating priests, each man's Purohit attends at the sacrifices that are offered. I am informed that according to the Rahunondon in his treatise called Kritiyo tottwo, Vyas gave orders that after the 2500th year of the Koliyugo, that is to say a long time after his death, the Gramdevatas should lose all their power. If Vyas gave any such order, it is a pretty clear proof that during his life he could not venture to make such an encroachment on the religion common in the country at the time; for I have no doubt that these Gramdevatas are the gods that were originally worshipped in the country while its inhabitants were still rude tribes. Before Vyas, in my opinion, Gautama had attempted to make a similar reform; but that teacher had no more success than Vyas, and the Gramdevatas continue not only to be worshipped in almost every village of India; but in Bengal their worship has even become that which is most prevalent among the Brahmans; for no one can deny that Kali is a Gramdevata, and Kali is the grand object of the Sokti worship. Indeed all the female Gramdevatas are considered as different forms of the same deity; but this appears to me a kind of philosophical refinement which is often introduced in order to conceal the glaring difficulties of popular doctrines. Take from a pagan deity the name and attributes and there remains nothing, nor can I discover any circumstance common to the horrid Kali and the gentle Kamakhya, by which a common nature can be inferred.

In this district the Chorokpuja is not performed at the same season as at Calcutta, or as in Dinajpoor. Here it is performed on any day of the months Chaitro, Vaisakh, Jaishto, Ahsar, or Srabon; but it is most usually performed on the last day of Chaitro, which is the only day on which it can be performed at Calcutta in honour of Sib. Here, as in Dinajpoor, it is never performed in the honour of any other God; but at Calcutta, it is often performed in the honour of Dhormo Raja, a judge of the infernal regions.

The same aversion to take an oath that exists in Bengal, prevails here also among all the higher ranks of Hindus, and

there seems to be a similar want of knowledge concerning a future life.

Although, as I have mentioned, some of the most essential ceremonies are attended with a more moderate expense than in many parts of Bengal, yet the Hindus are at more charge in religion than the Moslems, which will probably occasion the more rapid increase of the latter in the natural way of propagation, as the Muhammedan families will have greater means of subsistence. In this district the profits of the Guru are less than those of the Purohit.

The Pandit Brahmans of Bengal are Gurus for all the others of the Sokti sect, and for the highest of the Sudras of the sect of Sokti. The few of the lower tribes of Bengal who follow this Sokti worship are instructed by the Vorno Brahmans that are their Purohits. The Brahmans of Maithilo and the Kamrupis are not digraced by acting as Gurus for Khyen or Rajbongsis; although in Dinajpoor none but a Vorno would give these last instruction (Upodes).

In the account of the different divisions I have mentioned the chief Gurus, who preside over the worshippers of Vishnu, that form by far the most numerous class of Hindus in this district. In the parts west from the Chhonnokosh the Goswamis of Bengal have secured a large proportion of these, and Kungjokisor of Ronggopoor has by far the most extensive jurisdiction. He and the others frequently travel through their respective districts and give Upodes to very high and pure personages. For lower persons of pure birth they employ Odhikari Brahmans, that is proprietors; for these pastors have a property in their flock, and may gain 14 or 15 rupees a month, besides what they give to the Guru. It must be observed that there are two kinds of Odhikari Brahmans. Some are proprietors of a flock of people, whom they guide; the others are proprietors of a temple and image of God. The first in this district are not much disgraced, and although not called Pandits, which is confined to the Sokti sect, are more respected than the Vishoyis, who have accepted of the service of men. The Odhikaris, who are proprietors of a temple are as much respected as the Vishoyi, if they keep a Pujari to perform the drudgery of the God; but if they degrade themselves by acting in this manner no Vishoyi will marry in their families.

The Goswamis for the lower castes, and even for the Rajbongsis, employ Sudra instructors, partly Vaishnov, and partly Khyen and Rajbongsis, and such persons may clear seven or eight rupees a month, besides what they give to the Guru. In this district the Vaishnovs thus employed are usually called Vairagis, although totally different from the Vairagis of the west of India, and the greater part of them are even married men. Many Rajbongsis, and a few Khyen also, have separated from the vulgar, and are employed to instruct the followers of the Goswamis. Their office is hereditary, and they also are called Odhikaris. The Goswami of course shares in the profits of all these subordinates; but it is not supposed that Kungjokisors profit from this district exceeds 500 rs. a month; the family, however, possess other jurisdictions and property. In some parts the Goswamis entrust the collection of their dues to persons called Fauzdars, who have under their authority deputies called Chhoriburdars, and account to him for what they receive; in others they rent the collection to Izaradars, all these persons are mere laymen, have Persian titles for their offices, and take no share in the instruction of the people. In other parts the Goswami entrusts the collection of his dues to those, who are his deputies in performing the sacred office.

In the western parts, however, a considerable encroachment has been made on the rights of the sacred order by some persons of the medical tribe, who are called Sorkar Thakur.

In the parts of the district, which were subject to Porikhyit Raja, and in Asam, the plan differs a good deal, except where some encroachments have been made in Bahirbondo and Bhitorbondo; but even there the eastern Gurus retain some of their power, as is also, in a small degree, the case in Vihar proper, and in the part of the district west from the old Tista. In these Eastern regions the Bhokot, or worshippers of Vishnu, are much more subjected to their Gurus, who are called Mohajons or persons of great wealth, a title usually given to merchants. They are also called Mohapurushor, great men. Many of them are Kamrupi Brahmans; but the greater part, and those who have the greatest number of followers are Kolitas. These instructors have large thatched halls, were they reside, and instruct their pupils

(Sishyo), and many of these always attend the Guru, and work for their mutual support, while others remain in general at home, take care of their families, and only attend occasionally for instruction. In order to assist them in the care of the numerous flock, which many of these great men possess, they employ deputies to reside in places, that are chiefly convenient for the instruction of such, as family concerns prevent from a due attendance on the chief. These are called Medis, and are attended in the same manner as their masters, but by smaller numbers; and they also contribute to his support and power.

Among the Gurus of Kamrup, both Brahmans and Kolitas, who instruct the people in the worship of Vishnu, there has arisen no less than four schisms, of which I could give no account, when treating of the schisms of the Brahmans, because two of them have arisen from the influence of Kolitas. The doctrines, from whence these schisms have arisen, are called paths (Pontha), and the first had been pointed out by Chaitonyo, a Baidik Brahman of Srihotto, and seems to have been that, which was followed, when the doctrine was originally introduced into Kamrup. In my account of Dinajpoor, I have mentioned this person's history. Not contented with this path Damodor, a Brahman of Kamrup, pointed out another, and many endeavour to find their way to heaven by his rout; but two Kolitas, Songkordev and Madhovdev, have persuaded many, that the paths, which they have discovered, are more advantageous. I have not learned exactly the differences of doctrine, on which these schisms are founded; but the followers of Chaitonyo are called Vaishnov, and the residences of their Gurus are called the house of God (Thakurvari), or palace (Pat); while the followers of the other three paths are called Bhokot, and their residence is called Chhotro, or umbrella.

These Mohajons, and their assistants the Medis, seem to give themselves more trouble than usual in the instruction of their followers. They not only teach them a form of prayer (Upodes), but seem in some measure to preach. Assembling 40 or 50 of their scholars, they instruct them in their duty, and read some books, which were composed by their great doctors, and which consist chiefly in extracts from the Bhagwot translated into the vulgar language of Kamrup.

The other Gurus, as usual in India, content themselves with giving a short exhortation, at the time when they teach the form of prayer. This superior attention is probably the reason, why the preachers of the East have acquired so much power over their flocks, and also has been the cause of their success in converting many of the rude tribes.

The number of people in the tribes, upon whom no sort of impression has been made by the Brahmans, is very inconsiderable, and in the Appendix, are included under the general name of Asurik, strictly signifying persons who have no god, that is who worship gods different from those of the Hindus and Moslems, each of whom now acknowledges, that the other has a law. If indeed I had included all the low castes, who receive no instruction from Fakirs, Brahmans or persons employed under this priesthood, such as the Pati Rabhas, Dauyi, Gorami Rajbongsis, Bede, Jagis, &c. &c., I should have increased the number of Asurik to a very considerable proportion of the whole, that do not profess to follow the Koran; but among the Hindus I have included all those, that have adopted the language of Bengal, and have thus separated themselves from the persons, who by both Hindus and Moslems are considered as little better than brutes in the shape of men; (see account of Asam in the 2nd volume of the Asiatic Researches.)

The Purohits, or priests who perform the ceremonies of religion in Kamrup have much more profit, than those who instruct the people. The Pandits of Bengal act as Purohits for all pure Hindus of that country above the rank of tradesmen, and generally understand more or less of Sangskrita; but many of them, who are called Dosokorma, know very little more than to be able to read it, and their science consists in knowing how the 10 most usual ceremonies ought to be conducted. Still lower are some Brahmans called merely Purohits, who have little or no learning more than Vornos, and officiate for the lower castes of pure Hindus. The Brahmans of Bengal do not act as Purohits for any Kamrupi tribe and the whole profit of that flock is still enjoyed by the Maithilos and Kamrupis. These abstain from assisting the low castes, such as the Rajbongsis who still retain their impure customs, and who form $\frac{1}{4}$ of the whole, and Dauyi,

Koch, bearers of the palanquin and the like; but have extended their care to many of the tradesmen of Bengal, who have settled in Kamrup.

All the Brahmans of Bengal settled here have sense enough to continue in the society of women; but several of the Maithilos and Kamrupis have gone to Benares (Varanosi), and have relinquished the world (Dondi). Some of the Brahmans of Kamrup, who are spiritual guides (Mohajons) in the eastern parts of the district, have deserted their wives, without however becoming Dondis, and are merely called persons without a family (Udasin).

Separation from the pleasures of the world not being adapted to the constitution of Kamrup, three classes of Brahmans dedicated to God have come from the west of India; but as they seem to meet with less attention, their number is smaller than in Dinajpoor, and one of them has had little or no success in supporting the pious resolution of his profession. The most numerous, by far, are the Sonnyasis of Songkor Acharyo's congregation (Somproda); but only two convents (Akras) pretended to abstain from worldly affairs, and in my account of Sonnyasikata I had occasion to mention the submission, which one of these has made to the power of the flesh. The others are keen merchants and farmers, and one convent (Akra) has purchased a considerable estate. These merchants do not presume to beg; but are occasionally visited by more regular brethren from the west, who give them instruction, and receive their charity. No merchants seem to be more successful, as in every part of the north of India they have numerous brethren, that lend each other mutual assistance. The traders are little, if at all, respected; but considerable respect is shown to such as live in their Akras, rent land, and cultivate by means of those who are rewarded by a share of the crop.

The men dedicated to God, and belonging to the Sri Somproda, or congregation of Ramanuj Acharyo, are called Ramayits. They are not so numerous as the Sonnyasis; but their conduct is very correct. I have already given an account of the manner in which they live. The manner of life and conduct of those called Nimayit, belonging to the Sonoksomproda, are nearly the same, and they are equally respected. Their number is very small. The whole convents (Akras)

of the two orders may amount to 28. The Sudras of Bengal dedicated to the service of God, here as in Dinajpoor, are called Vaishnom, and in general I may refer to the account of them, which I have already given. I am however told, that I have been misinformed, when I stated, that any family, after having been for some generations dedicated to God, might be received into full communion with the Vaishnom. That in reality is confined to a peculiar caste, which brings them to almost an exact resemblance with the Vaishnavum of the south of India, whom I have supposed to be the remains of an ancient priesthood. Persons not of this caste, who assume their manner of life and name, have no sort of claim to the dignity. In the south the Brahmans alleged that the Vaishnavum are very careless in forming their marriages, and a similar opinion prevailing among my Bengalese assistants, seems to have been the cause, why I received the account, which I gave in Dinajpoor. It must however be observed, that impostors must frequently succeed in obtaining admission among the proper Vaishnom, and that the opinion of the Brahmans may have a strong foundation in truth. The number of families of Vaishnom, pretended or real, may be between 13 and 14 hundred.

In this district there are only about 50 convents (Akras) of Vaishnom, who have left their families (Udasin); but there are a good many vagrants, who without having any just claim, pretend to belong to these institutions. The Vaishnom here, who have deserted their females to live in Akras, are usually called Brokot, and often Vairagis, while those who have families are often called Songjogis, and in some places Chhokure. A family that lives entirely by begging may make 3 rs. a month; but many rent lands, many make beads, and many perform as musicians, and thus add a little to their incomes.

The Sudras of Kamrup are not without persons dedicated to God. In the eastern parts all the followers of Chaitonyor, of whatever caste, are called Vaishnom; but among them there are many who have left their families, and serve God and the Guru. These are called Udasin, and those who remain with their families are as usual called Grihi. The followers of the other three paths (Pontha) are called Bhokot

or Bhokto, and prevail so much, that among the neighbouring rude tribes this name is applied to signify a Hindu or Bengalese. The Bhokots who remain at home are called Sadhu, those who live with their Gurus, in the service of God, are called Kewolya. Some of the Medis or inferior teachers, but not all, are selected from these persons, who have deserted their families, and who not only beg, but work for the benefit of their superiors. The Vaishnom and Bhokot who have separated from their families totally reject the worship of the Soktis and village Gods; but the others have not been able to relinquish the flesh of sacrifices. In the western parts of the district none of the tribe of Kamrup have separated from their families, although many act as deputies for the Brahmans in the instruction of the lower orders.

The Sudras of the west of India called Vairagis, who have deserted their families to live in the convents of this district, are not numerous. There are in all 25 convents, and they are very poor. Each convent on an average may contain five Vairagis, and this average may be extended to all the convents of other kinds. The title Vairagi in this district is often given not only to the Vaishnom, who inhabit convents, but to such, as without having put themselves under such a restraint, are employed by the Goswamis to instruct the lower castes.

Among other species of worship, the Hindus are fond of pilgrimage. In the topographical part will be found an account of the places in this district, that are frequented by the pious; but great numbers pass through the country to Kamakhya, and are a heavy burthen on some of the Zemindars who choose to feed them. Many from this district go to that place, and occasionally some go to Jagonnath, Kasi and Goya. This is chiefly done, when a Brahman comes from any of these places, and undertakes to conduct a flock. The hospitable roofs of the Kangkinya and Bamondangga Zemindars afford every accommodation to these persons, until their flocks assemble, and the poor Bengalese have not that turbulence, of which his contemporaries were so much accused by Xenophon (*proem. in libro de Cyri Inst.*) but offer themselves with the utmost readiness for the use of

their pastors. The only difficulty that the Brahman encounters, is in coming so far; his stay here, and his return is comfortable and advantageous.

For maintaining the rules and discipline of castes, those of Bengal follow nearly the same customs as in other parts, only there are very few of the Company's called Dols, and it is only in Bahirbondo that there are any Dolpotis. In my account of Dinajpoor I have explained these terms. The Brahmans, Kayosthos, and intermediate tribes, settle all offences against custom in assemblies of the chief people in the neighbourhood (Punchaet). The lower castes have chiefs called Poramaniks or Prodhans, whose office is not hereditary. These are in general appointed by the proprietors of the land, with the consent however of the caste, and of the spiritual guide, and are very much under the influence of the latter, who shares in all fines. The chief profit of the Poramanik arises from his being the cook at marriages, when he receives a piece of cloth and 3 or 4 anas in money.

In the western parts the tribes of Kamrup follow nearly the same plan, the Khyen and Rajbongsis, who reckon themselves pure, decide all matters of caste in assemblies, while the Dauyi, impure Rajbongsis, and other low tribes have chiefs (Poramanik). In the eastern parts again every thing is settled by the Medis, appointed by the spiritual guides. The plan, which is followed in Haworaghat, may serve as an example for the whole. The priest (Purohit) of the Vijni Raja, to which chief the territory belongs, has drawn up a proper code of rules called Prayoschitto Tottwo, which is generally observed. Each Medi has under his care a company (Mel or Kel), which contains about a hundred families of the worshippers of Vishnu (Bhokot) of all castes. Each of these has its own Poramanik, for there all the Rajbongsis are also called Koch, and do not pretend to be judged by their peers (Punchaet). When a person has been discovered in the transgression of any rule of his caste, as described in the code of laws, he is in danger of excommunication, and must humbly entreat the Medi to remove the scandal, which is done by a fine. Almost the only transgression committed in that quarter, arises from the good nature of the men, who in Haworaghat are particularly obliging to their wives, and will not see many frailties. The fine is usually one

rupee, and in extraordinary cases arises to double that sum. With this, as there is no small money, the Medi purchases salt, which is divided into 10 equal portions, of these one goes to the Raja's priest (Purohit); one is taken in the Raja's name, but this also falls to the share of the priest; one goes to the easy man's spiritual teacher (Guru); one to his priest (Purohit), and six are divided among the Medi and the kindred of the delinquent. The Raja's priest is said to make about 500 rs. a year from his fifth share of the fines in Haworaghat alone, where the whole population may be rather more than 40,000 people, of which not above a half are subject to these rules of caste, the Muhammedans, the impure Gorami Koch, and the Rabhas, making a large proportion of the inhabitants.

Various small Sects.—At Ronggopoor are two families of native Portuguese, and at Goyalpara there are twenty. These last are called Chholdar, I suppose a corruption of soldier. None of them can either read or write, only two or three know a few words of Portuguese, and they have entirely adopted the native dress. The only European customs, which they retain, are that the women curtsey, and the men bow, when they salute a stranger; and the men would take off their hats, were they provided with such an article of luxury; for they make a motion with the hand to express their desire of performing this salute. The men also preserve some little degree of European activity, and are much feared by the natives, who employ them as messengers in making any demand, to a compliance with which a little fear may contribute, such as the payment of a debt. The women live chiefly by sewing and distilling spirituous liquors, of which the men consume as much as they possibly can afford, and retail the remainder. They seem to know little or nothing concerning the Christian religion, and have no priest. Sometimes they go to Bhaoyal near Dhaka, in order to procure a priest to marry them; but in general this is too expensive, and they content themselves with a public acknowledgement of marriage. They were lately more numerous; a merchant, named Rausch, having given them much encouragement, and kept many in his pay. He was killed in an expedition in the Asam, and many of the Portuguese have since retired to other places.

The Oshoyals, mentioned in Dinajpoor, are scattered thinly, through all the country, at places of considerable trade. They are almost all of the Kengiya kind, one of whom has lately purchased an estate. There are a few Siks, and they have two places of worship (Songgot); one at Dhubri, and one at Olipoor.

Both Oshoyals and Siks are entirely traders and few of them have brought their families to reside with them.

CHAPTER VI.

NATURAL PRODUCTIONS OF RONGGOPOOR.

Animals.—In the woods of Mechpara are found two kinds of the ape, both called Hulluk by the natives. The one, which is of a grey colour, seems to be the *Simia Moloch* of Audibert; and the other, which is black, with broad white eye brows, is the second variety of the long-armed ape, described by Pennant. Although the colours of these two animals are very different, their manners, shape, and cry, are so much alike as to give room to think that the difference arises from some accidental circumstance that I have not been able to trace.

The Hulluks live in considerable herds; and, although exceedingly noisy, it is difficult to procure a view, their activity in springing from tree to tree being very great; and they are very shy. In the dry season, when water is scarce, and they are under the necessity of leaving the woods to procure drink, they are often caught, as nothing can be more awkward than their walk, which is always erect. The old ones, when caught, are very intractable, and seldom live long; but the young ones are readily tamed, are fond of being caressed and scratched by men, and of playing with dogs; but they are extremely irritable, and impatient of restraint. Although uncommonly ugly and misshapen, the Hulluk has much less grimace than a monkey, and is not so exceedingly dirty and indecent; but it seems to be endowed with less intellect, vivacity, and courage. The two animals have a mutual detestation; but a monkey always puts to flight an ape larger than itself. Spiders and grasshoppers seem to be the favourite food of the Hulluks; but they will also eat fish and wild fruit and leaves. They have three kinds of cry, all shrill, harsh, and monotonous. One somewhat resembles Ayu, ayu, ayu, and seems to mark impatience; another is like Ula, ula, ula, with nearly the sound of vowels and accent of the English word huzza; the third is a short kind of bark

wou, wou, wou. These two last seem to express various degrees of satisfaction. The resemblance of apes to mankind, and the painful education that has been given to the few which have reached Europe, having led to opinions concerning their faculties, as far removed from truth, as a description of the learned pig would be an accurate representation of the groveling race, I have entered more fully into an account of this animal's manners, than its consequence otherwise would require. As this animal has nails on the thumbs of its hind hands, for they cannot with propriety be called feet, it must be classed with the Pongo of Buffon; but it will be a distinct species, if that great naturalist was sufficiently accurate in stating, that the Pongo has no callosities on his buttocks; for both the grey and black Hulluks have that distinguishing mark, although it is much concealed by the length of their hair.

The short-tailed monkey, called Morkot by the natives, and described in my account of Dinajpoor, is found in the woods of this district; and I have already mentioned the great colony of this vile animal that is on the hill Tokoreswori. At Nenggotiyar Pahar, North from Yogighopa, there is another, but not so remarkable. In Bengal the monkies, which have tails longer than their body and head, seem in general to be called Longgur. In the woods, near Goyalpara, I observed a herd, but had no opportunity of observing them close. Although nearly of the same size, they seem to differ from the Honuman on the banks of the Ganges, in being all over of a pale yellowish red, and in being remarkably shy. It is probable, that they may be of the kind, which Audibert has called *Simia Entellus*. Both species of monkies live entirely on vegetables, and in Mechpara are very destructive in both gardens and fields. The apes living chiefly on insects, do no harm to the natives.

The *Lemur tardigradus*, by the natives of Mechpara, where it is sometimes but rarely caught, is called Lojjawoti Banor, or bashful monkey. In comparing it with a monkey, the people here have been more successful in their classification than those of Hindustan, who call it a cat. It is, however, an animal of prey, and feeds, I believe, chiefly on small birds, which it takes at night, and is then very active. Its manners in some respects resemble those of the bat, as it is dazzled by

the glare of day, and then retires to rest, hanging from the branch of a tree, much as the large bats of India do.

The common black bear of India is occasionally found in the wilder parts of the district; but is not numerous. One of their principal haunts is in the old ramparts of Komotapoor, where the holes, which they dig in the earth, are secure from being filled with water. Many also haunt Singeswor forest, and sometimes kill a person that has straggled near. They destroy mangoes, jaks, plantains, and honey; but do no harm to the crops nor herds. The proper name in this district is Bhandi; but towards the south the word Bhaluk is in common use.

Otters are very numerous, and in the northern parts of the district a few skins are procured by farmers for the Bhotan market; but this kind of hunting is not carried to the extent of which it is capable. A few of the hunters from Dhaka, who are of the tribe called Gangrar, frequent the banks of the Brohmoputro, and kill otters for the traders of that city. Their first step is to catch a living young otter, and these are procurable between the middle of November and the middle of December. During the two following months is the season for hunting. The hunter goes to a place frequented by otters, ties the young one to a bush or reed, and conceals himself near. Its cries soon bring the old ones, which the hunter strikes with a harpoon. The hunter as usual is paid in advance, and is allowed half a rupee for every skin. Each hunter takes in advance from 5 to 10 rs. for the season, at the end of which he delivers the skins that he has procured, and settles his account. The otter of India is about $3\frac{1}{2}$ feet from the snout to the end of the tail.

Foxes (*canis Bengalensis* Pennant) and jackals are numerous in every part of the district: and I heard of a hyæna having carried away two children; but in this district this is not a common animal. On the north-west frontier towards Nepal, I heard of a wild animal called Hungra. It is said to be like a jackal; but whether or not it is a wolf, I was not able to determine; for in no part of the country could I induce any person to bring me the wild quadrupeds. In the same vicinity I heard of another animal seemingly of the canine tribe. It is called Kuhok, and by the natives is said to be of two religions. The Moslem Kuhoks live upon hares and deer,

while the Hindus content themselves with carrion. They produce between the middle of November and middle of January, and the young are then sometimes caught; but I had no opportunity of seeing one.

The tiger, commonly called Govagha by the natives, on account of its killing cattle, in most parts of the district is very seldom seen. In Bottrishazari, one of the countries most exposed to their depredations, a man may be killed once in two or three years, and from 16 to 20 cattle may be annually destroyed. Even the buffalo has been known to fall a prey to the Govagha, of which I never heard an instance in any other part of India. In the eastern wilds, tigers are by no means so troublesome as I expected; and the injury which they commit is still less considerable than in Bottrishazari. They seldom, I was told, come on the plains; but are very numerous among the Garo mountains. Leopards are not more common than tigers. In Mechpara and Molonggo, I heard also of the small animal of this kind (Nakeswori), that is said to live on trees; but although I offered very considerable rewards, I could not procure one either dead or alive

Porcupines are not so numerous as in Dinajpoor, and are still less sought after for food. Hares are very abundant in every part of the district, even on the left of the Brohmoputro. This I did not expect, as to the east of the lower part of its course, this animal is not found. In some parts of the district, chiefly towards the west the farmers have nets, and are at the trouble of catching the hares. In others they are totally neglected, or when people are hunting deer, they may occasionally be at the trouble of knocking down a few hares with a stick. Rats are very troublesome and destructive, especially a kind, that, as the winter crop of rice comes to maturity, and the fields become dry, forms large holes under ground, where it hoards up grain to last it for the season. Poor boys are very diligent in the search of these hoards, and often procure a very considerable quantity of grain.

Both in the woods of Mechpara, and in those of Bottrishazari, the Pangolin is found. In the latter it is called Keyot Machh, or the fish of the Keyot (a tribe of Hindus). In the former Katpohu (timber animal) is the name by which it is known. The reason assigned for this name is, that it lives in

the hollow trunks of trees. It is a very rare animal, but very much sought after, as its flesh is supposed to possess strong aphrodisiac qualities.

Elephants are numerous throughout the two eastern divisions, and many frequent the parts of the two divisions towards the north-west, that are situated towards Nepal and Bhotan. Of late years they scarcely ever have penetrated into any other part of the district, and seem therefore to be on the decrease; as 20 years ago they often came far south. They are exceedingly destructive to the crops of grain; and notwithstanding vast labour and trouble taken to watch the crops, do much injury. When the rice approaches maturity, every man, in the parts which the elephant frequents, is under the necessity of watching through the night. Stages are erected on posts 12 or 14 feet high, and on one side of the stage a small shed is made for the watchmen, two of whom always mount the same stage. One feeds a fire that burns constantly on the open part of the stage, while the other in his turn, is allowed to sleep, except when any wild animals such as elephants, deer, or hogs, come into the field; then he is roused, and both unite in shouting and in making all the noise they can with sticks or drums. They never attempt to attack the animals. The principal haunts of the elephant in the rainy season, seem to be the Sal forests; in the dry season they chiefly frequent the thickets of reeds, by which so much of the country is overgrown. They very rarely go upon the mountains. Their two principal retreats however are Porbotjoyar, and the deserted tract of the country, which is situated between the Gro mountains, Mechpara, Kalumalupara and Koroyivari. During the whole night that I slept at the entrance to this tract from Nivari, the roaring was incessant. Near this I observed a regular road, which was said to be one of their paths, and that in their excursions they usually frequent one route, which soon becomes well beaten and smooth. I no where heard of their attacking men; but a very large one, which I saw swim over the Brohmoputro in the height of the floods, landed at Goyalpara, and in his passage through the town overthrew several huts that were in his way, while he was eating the plantain trees; so that a very general alarm being spread, I was under the necessity of sending people to shoot him. This animal was

a male, and had neither tusks nor tail, and was looked upon by the natives as a curiosity, although the loss of his tail was probably a mere accident.

In this district very little progress has been made in the art of taking and taming these valuable animals. Several of the proprietors of land have tame females trained for the purpose (Kumki). These are provided with a long rope, which is fastened to their girdle, and then coiled on their back. On its end is formed a noose, which a man who sits on the back of the trained female, throws round the neck of the wild elephant, and then the tame one walks away until the wild one is almost strangled. In the meantime, the people assisted by another tame female, endeavour to fasten ropes to his legs, and he is dragged to a place where there are trees, to which he is fastened until he becomes somewhat tame. He is then led to a more convenient place by the tame females. The elephants usually caught in this manner are too small, being seldom procured more than 6½ feet high; and a larger proportion of them seem to die, than of those which are caught by being surrounded with a fence (Khada). The Vijni Raja formerly paid his tribute in elephants; but, as very few survived, and as they were seldom of a good size, a value was put upon each that he should deliver, and the payment has been taken in money. It is however, more to be attributed to the manner of catching, than to the defect of the breed, that the quality of the elephants which he delivered was of so inferior a nature; and I have no doubt, that the people of Chatigang would in this district procure most excellent cattle.

In Mechpara and Haworaghat a few elephants are occasionally caught in pitfals (Dhor). These are dug in the paths above-mentioned 12 cubits long, 8 deep, and 4 wide, and carefully covered with branches and earth. People provided with means of kindling torches watch near, and when an elephant falls, they suddenly come up with lights, and make a noise which drives away the herd. If they were not disturbed, the others would help their companion to escape. When thus deserted, ropes are made fast to the captive, and tied to trees. The people then dig, and throw in pieces of wood and earth until the poor animal is able to come out of the pit, and is placed in a state of discipline.

This also is a very bad manner of catching elephants, as they are often so much injured in the fall that they do not recover. Many elephants are killed for their teeth. The people employed are Rajbongsi, Garo, Rabha and Kachhari farmers, who usually are allowed one tooth, and give the other to the proprietor of the land; but it is said, that the Vijni Raja takes both teeth, and only makes the hunters a present. In the north-west part of the district the elephant seems to be totally unmolested, at least by the people of Bengal, who neither attempt to kill, nor tame them.

In most parts of the district there are only a few hogs; but in the two eastern divisions, in the two towards the north-west and near the forest called Singheswor, and near the woods of the Pangga Raja, they are very troublesome and destructive. The Hindu farmers there have nets, in which they catch the wild hog, and he is considered as pure food. No attempts are made to eradicate the breed, which indeed, I believe, could only be done by clearing the country. Even in the clear parts of the country, although the lower Hindus kill the wild hog on purpose to eat him; no attempt is made to extirpate the animal. Most people suffer loss by them, in parts of the district where there is little waste land, and where the few wild hogs that are found, nestle in the thickets by which the villages are surrounded.

Everywhere that there are forests and extensive thickets of reeds, the rhinoceros is not uncommon; and in the two eastern divisions several persons make a profession of hunting this animal, which is quite harmless, and neither injures the persons nor crops of the inhabitants. It is a solitary animal, nor at any season does the male live in the society of the female. The rhinoceros is killed on account of his horn and skin. The horn is in great request, being considered as possessed of great medical virtues, and it is employed for making bracelets and cups, that are used in the religious ceremonies of the Hindus. A good horn is worth 6 rs. on the spot. The skin is used for making targets. Each skin gives five or six cuts, of which the two best are on the hips. Each skin according to its size is worth on the spot from 2 to 3 rs. The proprietor of the land usually gets the horn, and the hunter (Pahulwan) is allowed the skin; but the landlord is generally cheated.

In the two eastern divisions, the hunters that kill the rhinoceros and elephant, may be about 60 or 70 in number, and are employed chiefly by four merchants residing at Dhubri, of whom one is a Bengalese and three are Siks. All the hunters are farmers, and employ only a part of their time in the pursuit of game. Each man usually receives 6 rs. at the beginning of the season, and may kill one or two rhinoceroses and one elephant; but he also occasionally kills buffaloes for their skins and horns; at least these are the only saleable parts. The hunters of course eat the meat, as they do also that of the rhinoceros. The hunters use a large piece called Kamchunggi, which requires a rest to enable the hunter to take an aim. Poisoned arrows are also employed both for killing the buffalo and elephant, but it is only fire-arms that are sufficient for killing the rhinoceros.

In the two eastern divisions deer are exceedingly numerous, and very destructive, and there are many in the two frontier divisions towards the north-west. In other parts they are scarcely known. Among the natives musks, deer and antelopes are included under one Generic name, which in the Sangskrita is Mrogo, in the Bengalese is Horin, and in the vulgar dialect of Kamrup is Pohu. In other parts this last word is considered as applicable to any quadruped. I shall commence with the largest.

The stag is by far the most common deer of this district, and by the natives is called Gaoj and Bhalonggi. In travelling through the two eastern divisions I saw a great number, and had a great deal of difficulty to account for their appearance. In April and May I saw none that had horns; and every herd, that I observed, had young ones, so that I concluded all which I saw, to be females; and they were all of a light red colour, exactly like the common red deer of Europe. These were the Bhalonggi of the natives. In November and December, again, all that I saw were full grown, had all horns, and were therefore evidently males. These by the natives were called Gaoj, and were all of the brown kind with long hair under their necks, like the *Biche d'Ardennes* of Buffon, which seems to be the same with the greater Axis of Pennant, or with what Europeans in India commonly call the elk. The natives of this district allege, that there is one only species, and that all the males are dark brown, and all the females

light red, and the appearances, so far as I saw here, would induced me to join in their opinion, had not I in other parts seen both males and females of each kind. What became of the males in spring, and of the females in winter, I know not; but among many hundreds seen at each season, all the kinds seemed to be of one sex. Both seemed equally fond of the company of the wild buffalo, which probably serves them as a protector.

At Goyalpara the axis or spotted deer is called Borokhotiya, and the porcine deer is called Khotiya; but neither are so common as the stag. The Cervus Muntjac of Gmelin, or rib-faced deer of Pennant is sometimes found near Goyalpara, where it is called Maya. The common Antilope, or *cervicapra* is found but rarely in this district, and is confined to its Northern parts. By the natives it is called Kalshangr.

No person in this district makes a profession of hunting deer, nor are their skins in request; but many farmers employ their leisure hours in killing them, and thus procure a supply of excellent food, which is partly used when recently killed, and partly preserved by being dried in the smoke. This is done by carefully removing the fat, and separating the muscular fibres into slips of about the thickness of the thumb. The deer are caught in pitfals by gins and by nets. Occasionally a sportsman goes out at night with a lantern tied to his head. The deer approach to view the extraordinary appearance, and the man takes the opportunity of killing them with arrows.

In all parts where deer are found, the wild buffalo is very common, and exceedingly destructive. It is a handsomer animal than the tame breed, and in its motions has a much finer carriage. Many are caught in pitfals by the farmers, who frequently also catch young ones alive, especially in the rainy season, when the inundation confines the herds to a few high places. On such occasions the farmers in their canoes attack a herd with spears; and, after having killed or dispersed the old ones, are often able to secure some of the young.

Besides the hunters (Pahulwan) of the rhinoceros and elephant, who occasionally kill the buffalo, there are a few hunters (Kangri), who pursue this animal alone. These also are farmers, and receive advances from some traders of Go-

yalpara for the horns and skins, which are sent to Dhaka. Two or three hunters generally go together, and without attempting to conceal themselves, shoot the buffalo with poisoned arrows. The slightest wound proves fatal in 5 or 6 hours, during which the hunters watch the animal, and avoid a near approach, until he is dead. The poison is a root brought from the snowy mountains, which seems to be in universal use throughout India. Twenty buffalo hides bring the hunter from 2½ to 3 rs. When a herd of wild buffaloes is very troublesome, and will not remove for the shouting and noise of the villagers, a little grain procures the assistance of these hunters. They kill five or six, and the remainder go away. They seem rarely to hunt, except on such occasions, as the whole number of skins procured is very inconsiderable.

In the Brohmoputro there are many porpoises of the kind described by Dr. Roxburgh in the Asiatic Researches. They are killed by the tribe of fishermen called Gangrar, who use the oil. According to these fishermen, the porpoise brings forth her young between the 11th of February and 11th of April, and bears only one at a time. They do not give suck for more than a month, by which time the teeth of the young have grown, and they are able to provide for themselves. The male and female do not pair. They are seen in copulation between the 13th of May and 14th of July, so that their period of gestation is about 9 months. They have been caught 7½ feet long, and 6 feet is the common size. They live entirely on fish. They may be taken at any season; but the most convenient is from the middle of January until the middle of March. The fishermen in a fast rowing boat watch their coming up to breathe, which they generally do repeatedly near the same place, and strike them with a harpoon, that has three slender barbed prongs of iron about a foot in length. These are fixed into one end of a piece of wood; the other end goes into the hollow of a slender bamboo, which serves as a shaft; but the piece of wood separates from the shaft, whenever the animal is struck; and is connected with it merely by means of a rope; and this is the case with all the kinds of harpoon, that these fishermen employ. The shaft floats, and enables the fisher-

men to follow the porpoise, until it dies. After the entrails and bones have been thrown away, the whole body is cut in pieces, which are melted in an earthen pot for about an hour and a half. The oil is then strained from the flesh by means of sackcloth. One porpoise gives from 10 to 15 sers (84$\frac{10}{16}$ sicca weight) or from 21 $\frac{78}{100}$ to 32 $\frac{58}{100}$ lb. of oil, which is not saleable, and is used by the fishermen themselves, partly for the lamp, and partly for making torches, with which they attract large fish towards their boats, and thus strike them. Should there arise any demand for train oil, much might be procured by this fishery, as porpoises swarm in every large river of Bengal.

It will not be necessary to enter into a detail of the birds, that are found in this district; as in general they do neither harm to the inhabitants, nor are they applied to any use; yet birds of the genera of pigeon, partridge, quail, peacock, pheasant, bustard, bittern, plover, snipe, and duck of a great variety, and many of them very good, are in an extraordinary abundance. These however are not the kinds most in request among the natives, who, when they eat any wild bird, which is very seldom, prefer small herons, shags, and sparrows to all others. The wild fowl (*Phasianus Gallus*) is very common in the woods, but is so very unclean a feeder, that it is impossible to endure it as food.

In the account of the tribes, by which this country is occupied, I have mentioned two, the Noliyas and Telenggas, which catch birds with a rod, the end of which is besmeared with bird lime. Some of these birds, chiefly parakeets, are tamed, and sold; but the greater part of what these poor creatures catch is eaten by themselves, and it is very seldom, that they can find a purchaser for any part of their game.

The farmers near Goyalpara catch many young Moynas (*Gracula religiosa*) Phoridis (*Psittacus gingianus* B) and Tiyas, which is the most common parakeet of Bengal, but does not seem as yet to be have been introduced into the systems of ornithology. It comes nearest to the *Psittaca torquata* of Brisson. In the same parts is also frequently procured the Bhimraj (*Lunius malabaricus*), which sings with a fine mellow voice, like that of a bull-finch but louder. All these are eagerly bought up by the boatmen from the south,

and the parakeets are distributed among the idle fellows about all the towns, to the great annoyance of every person, who wishes to sleep after break of day.

These two kinds of parakeet, and the Bawoyi (*loxia typhina*) are exceeding great nuisances to the farmers of the two eastern divisions, who are compelled to watch their crops by night to drive away elephants, hogs, buffaloes and deer, and by day to scare these birds. The millet (China, Kangni) suffers in particular from their depredations, the flocks being inconceivably numerous. The Kaim, a bird approaching near the *galunila porphyrio*, is very numerous in ditches and ponds, and destroys a great quantity of grain. Large flocks of a crane called Kolong, and of another called Saros (*ardea antigone*) frequent this district in winter, and eat much rice. They come from the north in the beginning of the cold season, and retire when the heats commence.

In the dry season the pelican (*pelicanus philippensis*) is very common on the sands of the Brohmoputro. In the rainy season it is said to frequent the Garo mountains, where it breeds. In November and December I observed many thousands of them, in flocks, soaring high over the land between these mountains and the Brohmoputro. They always fly in lines like wild geese; but on these occasions the lines crossed each other in various directions forming numerous squares and parallelograms, as if in a regular dance. It seemed to be merely for amusement, that the pelicans were thus employed, as they do not fish like the gulls by darting on their prey, but wade quietly along the shore, until a fish comes within reach of their enormous gape; nor were they emigrating from one place to another; but continued each time, that I observed them, for more than an hour, to wheel about in various directions, so as constantly to alter the disposition of their lines; but the lines were always strictly preserved.

The Pangga Raja employs 5 or 6 Falconers (Mirshekari), who train hawks, and catch, with the rod and line, the birds with which these are fed. Many hawks are used by the natives; but in this district the two most remarkable are the *Falco minutus*, little larger than a lark; and the Sofyedbaz, a very large Falcon with much white on her plumage, and an expanse of wing of 4 feet. It is an exceedingly fine bird. No other native indulges in this sport.

Reptiles as usual in warm climates are abundant. Near the Brohmoputro both river-turtle and land tortoises are much used in the diet of the natives; but towards the west it is only a few that use them, although according to the Hindu law both are pure. Towards the Brohmoputro a particular class make a profession of catching them, and in all places they are caught by the common fishermen, especially by those who do not use nets, such as the Dauyi.

The people who make a profession of catching turtle are the Gangrar, above mentioned as those who kill otters and porpoises. They employ a harpoon with three barbed prongs about four inches in length, and sell the turtle to petty dealers, who retail them through the country, especially at the markets frequented by the Garos, who seem remarkably fond of this kind of food. All of them, that I have attempted to eat, appeared to me to be very bad.

Among the natives the river turtles are called by one general name, Kachhim, and there are several kinds, of which the three following approach near to the *cartilaginea*, *triunguis*, *membranacea*, and *ferox* of zoologists; but I cannot refer any of them, with certainty, to any species, that I find described in such books, as are within my reach. They always live in rivers, and never frequent the banks nor marshes as is done by land tortoises. They deposit their eggs in holes formed in the sand, under water, and eat nothing except fish.

1st. The most common is called Chhim or Panimech. In the Brohmoputro it is very often found five or six feet long, and 14 inches thick; but I am informed, that they have been caught 7½ feet in length. It lays its eggs between the middle of August and the middle of September, as the floods begin to retire, and in one hole the fishermen sometimes make a prize of 200 eggs. An ordinary sized turtle of this kind is sold, by the fishermen of Goyalpara, for four anas. 2nd. These people informed me of another kind, which grows to the same length with the Chhim; but, when five feet long, is no less than two feet in thickness. It is called Donail, and one of this kind, it is said will weigh 49 ser of 80 s. w. (a little more than 102 lb.) It is said to be very scarce, so that I could not procure one at Goyalpara; but in the west part of the district I found a kind called there Hurum, which seems

to be the same. It is reckoned better for eating than the Chhim. 3rd. The species which is called simply Kachhim, or by way of excellence Jat Kachhim, is also very common, and is sacred to a peculiar deity, as I have before mentioned. It is reckoned better eating than the Chhim; but does not grow to more than 18 inches in length. It is readily distinguished by four yellowish circles on its back.

Some other river turtles, in the strength of their shells, and great convexity of their backs, approach nearer to the land tortoises, and by the natives are called Dura; but these give the same name to some land tortoises, the shells of which are not very evidently divided into different shield-like portions. 4th. The Dura strictly so called is a river turtle, not so exceedingly fierce as the three former, which bite most violently, but it is much better provided with defence, as the fore part of the two shells can at pleasure be drawn close together like a valve, so as to cover the head entirely; and there is a strong cartilaginous valve, that covers the passage for each hind leg. It grows to about 2 feet in length, is reckoned better than any of the before mentioned kinds, and sells at the river side for about two anas.

The land tortoises are called by the generic name Kochchhop; but several of them, as I have now said, are called also Dura, and some also are called by a generic name Kathuya, the exact difference between which and Kochchhop I have not yet ascertained. When placed on their backs, they can all raise themselves, and, although occasionally seen in rivers, they more usually frequent marshes, and often burrow under the ground, and are reckoned better eating, than the flatter kinds of river turtle. 5th. The Salidura, called also Dura Kathuya, never grows to above six inches length of shell. 6th. The Kuyi Kathuya grows to about a foot in length. I am not exactly sure, whether or not the Kuyi Dura is different. 7th. The Pangchure grows to the same size with the Salidura, and at Goyalpara sells for ¼ ana. 8th The Khagrakata grows to about the same size. 9th. 10th. The Kori Kathuya and Gangrchipa grow to about a foot in length, and are said never to go into the river.

I have procured drawings and descriptions of four of these land tortoises, without being able to refer them to any of the kinds described in the books which I possess. In the Broh-

moputro as well as the Ganges there are two kinds of crocodile, which at Goyalpara are both called Kumir; but each has a specific name. The *Crocodilus gangeticus* is called Ghoriyal, and the other is called Bongcha. This approaches so near in its form to the crocodile of the Nile, that for a long time I considered it as the same; but its manners are very different, from those attributed to the animal of Egypt; and in the lower parts of Bengal we have what appears to me another species of crocodile called Hangsa Kumir, the manners of which seem more conformable to the descriptions of the Nilotic quadruped.

The Gangrar, who also kill both kinds of crocodile inform me, that they have killed the Bongcha 15 feet in length, and one of this size is much heavier than a Ghoriyal of 18 feet long, which is the largest that they have seen. In the water the Bongcha attacks both men and cattle, but on shore he is shy and timid, and it requires great caution to be able to approach near him, as on the least noise he rushes to the water. The Bongcha usually frequents ponds and marshes; and it is only when these become entirely dry, that he retires to a river. He lives in holes, which he digs in the bank of the pond or river, and I knew a party of hunters who were a good deal surprised, if not alarmed, by digging out a crocodile, when they expected only a harmless jackal. In these holes they lay from twenty to thirty eggs between the tenth of February and the tenth of March; and the old ones take care of the young for a month, and give them fish to eat, after which they are able to provide for themselves.

The Ghoriyal is esteemed a much purer animal than the Bongcha, and never lives in stagnant waters, nor in holes of the earth. It never attacks men nor cattle, and lives entirely on fish. The female produces eggs at the same season with the Bongcha. She digs a trench in the sand on the shore of the river, and there deposits 10 or 12 eggs, which she covers with sand, and watches all day, but at night retires into the river, being remarkably shy and timid on shore. The young are hatched between the 13th of May and 13th of June, and for a month require the care of their mother. The eggs of the Ghoriyal are considered as a remedy for the small pox in the human species, and for the disease in kine, which in the language of Bengal is called by the same name

(Bosonto). In Ava the eggs are commonly sold in the markets for food; and in many parts of India the flesh of both kinds of crocodile is greedily devoured. I was indeed informed, that the Gangrar of this district did not hesitate to eat it; but this they denied, probably thinking it disgraceful. When these fishermen are able to steal upon either kind of crocodile, which requires great precaution, they strike him with a harpoon, which has one iron prong about three inches in length, and which is barbed on one side. The plug of wood, into which the iron is fastened, is connected with the shaft, which is a very light bamboo, by a rope of about 12 feet long. In order to make this rope very strong, and at the same time light, it is laid in a very curious manner. It consists of 15 or 16 threads very well twisted, and each containing three lays. The threads are very slightly twisted, and are kept together by knots tied at the distance of a span from each other. This chord is neatly rolled round the shaft. The Gangrar throws his harpoon with great certainty at from 15 to 20 yards distance. On striking the crocodile the head comes out, the rope unrolls, and the animal rushing into the water, the shaft directs the Gangrar where to pursue. This he does in a fast rowing boat, and takes the first opportunity of striking with another harpoon, which has a strong iron, five inches long, and as thick as the little finger; with this, which has a strong rope, he can drag the crocodile on shore. The omentum of both kinds of crocodile yields an oil, which is used for the lamp. The omentum of a Bongcha does not give above 3 sers (60 s. w. $4\frac{84}{100}$ lb.) while that of the Ghoriyal gives from 10 to 15 sers (from 15 $\frac{4}{10}$ to 23 $\frac{1}{10}$ lb.).

The Lizards or Guanas called Godhika, and Sworno Godhika, are not very common, and are not often eaten. Serpents are numerous, but it is chiefly in high places, of small extent, which are every where surrounded by low lands, that accidents happen; as, when the floods begin, the reptiles are driven suddenly into one small space, and, before they can find lurking places, often take shelter in the houses, where they are trodden on in the dark, and bite their assailants. In general however the number of persons stated to be annually bitten in each division was very small and none were said to die; which is entirely attributed to the power of magic or incantation. The bite is usually in a

limb, and, immediately on a person being bitten, the Magician is called, and in the mean time a ligature is tied very tight round the limb above the bite, and probably has a considerable effect in mitigating the symptoms; for I once saw a woman stung in the finger by a scorpion, who by immediately applying a ligature seemed in a great measure to have avoided the pain, which would have ensued. From the success of the magician we may safely infer, that the bites of serpents in this country are not in general dangerous; but there is seldom an opportunity of knowing the kind, by which any person has been bitten. In Durwani it was stated, that about 200 persons were usually bitten in a year, and that 25 of these might die; but I suspect, that these numbers are exaggerated, as in no other district did the proportion arise nearly to such a multitude.

Notwithstanding the great number of large rivers and lakes or marshes in this district, the people are but indifferently supplied with fish. This seems to be owing to the small skill of the fishermen, who have few means adequate to fishing in great rivers, and chiefly catch those that are almost left dry by the diminution of the water, in which they lived during the floods. This being the situation of the art in both districts the people of Ronggopoor are comparatively less successful than the people of Dinajpoor, because the waters being much deeper do not so readily become dry; and for four months in the year the inundation is so general that the methods employed by the fishermen are of little use. At that season, however, the fields being in general more deeply covered than in Dinajpoor, swarm with small fish, which the farmers can secure; and I have mentioned the manner in which they preserve them for use. I observe that these fish abound in the fields so early as the end of June, which confirms the opinion that I entertained, of their often proceeding from eggs which are left dry and have been hatched by the first rain.

Salt is by far too expensive to be employed in preserving fish; but besides the method of preserving these animals by beating them with vegetable substances, which is practised in the rainy season, a great quantity is preserved by merely drying them in the sun, which is practised in the dry season alone, and chiefly in the two eastern divisions, as the principal

demand is from Bhotan and the Garos. All along the great Tista, however, some fish is dried in spring for the supply of the rainy season. The Vijni Raja, who holds lands of Bhotan as well as of the Company, pays his tribute to the former power in dried fish, which he chiefly procures from his estates that are subject to the Company; but this supply is not sufficient for the demand of the Bhotan market, and the Dev' Raja, who seems to have a monopoly of all foreign commerce, sends agents, especially into the northern half of the division of Dhubri, and makes large purchases. The fish dried on the left of the Brohmoputro are sent chiefly to the markets where the Garos deal, and next to salt is perhaps the most important article that is sold to these people. A small quantity of fish is also dried on the banks of the Brohmoputro on the lower part of its course. Some of this is distributed through the western parts of the district; but the greater part goes to the Garos, which border on the district of Moymonsing. Fish prepared in this manner is called Sukti, which signifies merely dry, as if this kind of fish were the only dry thing of any importance. To European taste and smell it is altogether insupportable, but the two nations that chiefly purchase are far from being select in their eating, and all the people of the two eastern divisions like this fetid aliment.

Most of fish that is cured in this manner, as I have before said, is caught in lakes, marshes, and old channels of rivers, but is sent to the sands of the Brohmoputro to be dried. The heads and guts of the fish are thrown away, but the fins and scales are allowed to remain. The fish, if small, is split in two; if large, it is divided into four slices. These are spread out to a sun that is intensely hot, on the extensive sands of the river, where there are no insects, and where in the day every thing is parched and withered by a dry heat. At night the fish are secured in a shed from the dews, which are abundant at all seasons. At the beautiful lakes called Toborong, north from Yogighopa, where this fishery is most extensive, and where from 1200 to 1400 *mans* may be annually dried, the fish are divided into four sorts.

The farmers here use all the simple means of catching fish that I observed in Dinajpoor, and also one which I did not

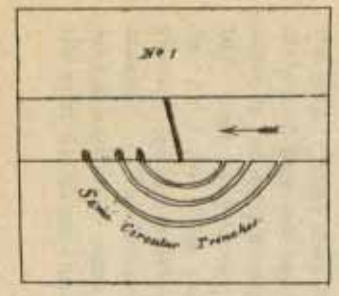
notice; but which, notwithstanding, is probably employed. In any ditch, where there is a considerable drain from rice fields, or in any small rivulet where there is a drain from a marsh, they construct a dam, or fence, of bamboos, sticks, and reeds, or sometimes of earth, which not only prevents the passage of the fish, but also impedes in some degree that of the water until it rises to the level of the adjacent fields.

In order to give vent to this they dig three or four narrow semicircular trenches, which convey the water from the higher to the lower part of the channel. Through these narrow channels the fish must pass in going from the higher part to the lower, as the floods subside; and are caught in traps called Thorka placed at the lower ends of the semicircular canals.

The Thorka called also Dhoska and Dhorka, is a conical basket, lengthened far out, so that the fish in getting to its far end cannot turn to escape. In place of the Thorka a smaller kind of cylindrical basket called Dengru is often used, and the fish are prevented from coming out by a row of flexible split bamboos converging to a point within the mouth, as in a mouse trap.

In rivulets that have a considerable and rapid current, Thorkas 14 or 15 feet in length are often used. A dam is made across the stream with a breach in it just sufficient to receive the mouth of the Thorka, and the fish follow the stream, until they are no longer able to turn, nor can they swim backwards against the current.

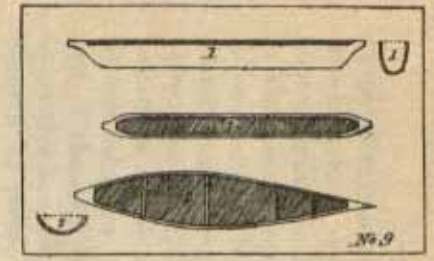
The impure class of Rajbongsis called Dauyi, catch fish by a somewhat similar contrivance in shallow ditches connected with marshes or rice-fields. In these they lay a long trap called Dhanggi made of split bamboos. The mouth may be six or eight feet in length, and one and a-half to two feet wide. It slopes to an edge behind, being about two and a-half or three feet broad. The fish that enter are prevented from returning by a row of bamboo splits placed as in a mouse trap, and they are shaken out by a hole at one corner, which is plugged when the trap is set. Where there is any stream the fish enter of their own accord; but they are often collected from a whole marsh and driven to the trap, by dragging through the water a rope

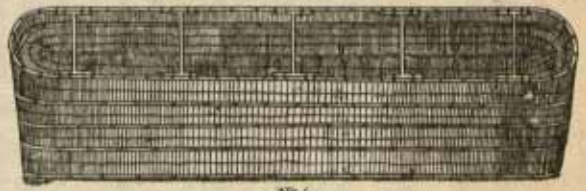


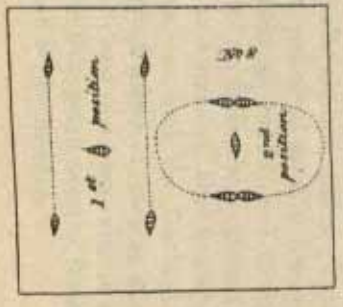
№ 2

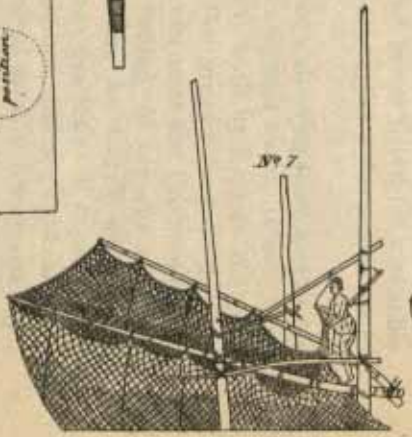
№ 1. Method of catching Fish.
2. Implement called Tharka for catching fish.
3. Another kind called Dengra.
4. Another called Dhangi.
5. A weir for catching fish.
6. An implement for the same purpose called Ballo[illegible]
7. Another called Janta.

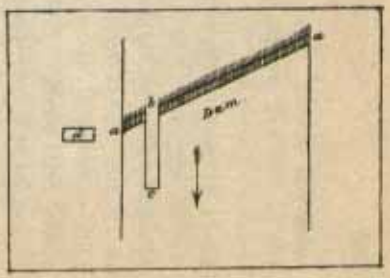
№ 3

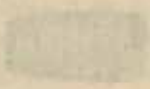












made of twisted ribs of the plantain tree leaves, the sides of which hang down like a fringe, and alarm the fish as the rope approaches.

The most improved method on a plan analogous to these is practised by the fishermen in the smaller rivers of the eastern part of the district. A dam is constructed, obliquely across the river, of bamboos, sticks, and mats, not so as to contain all the water, but so as to raise it about a foot higher than the level below the dam. Near the lower end of the dam is left an opening about two feet wide and below this is a channel about 20 feet long. The sides are secured by posts and mats; and the floor, which consists of bamboos laid close to each other, is raised a little higher than the level of the river below; and a little lower than its level above the dam. All fish attempting to go down the river follow the current through the opening in the dam; but the channel is so full of crevices, that the fish immediately after entering it are left dry, and by their own exertions are always carried to the lower end where they are caught by the fishermen, who watch in a hut. This kind of weir, it must be observed, is not fitted for a variable climate; a sudden shower that raised the water a foot would destroy it.

The manner of catching fish by collecting them among the branches of trees, thrown into stagnant water, is still more practised here than in Dinajpoor, both by farmers and professed fishermen; and by far the greater part of the fish taken in Chilmari, and other parts near the Brohmoputro is caught in this manner. The fishing, in old channels that contain much water, continues from the middle of October until the middle of March. Large quantities of branches are thrown in until they reach the surface, and are held down by weights. After they have remained from five to seven days, stakes of bamboo are driven all round, and to these is fastened a net deep enough to go from the surface to the bottom, and long enough to surround the branches. The branches are then thrown out and the fish are drawn on shore. At one watercourse I found 11 men at work in this manner. They seemed to draw one heap almost every day, and did no other work, the fish being bought from them on the spot by those who retail in the market.

In this district I no where saw the kind of trap called Onta, which I have described in my account of Dinajpoor; but I understood that in some parts it is used to form the kind of weir called Band, which it would be superfluous to describe again. I also understood that these traps are used by farmers planted near the edges of rivers. In this district this implement is called Ghoni.

The Polo and Jakoyi, also formerly described, are in constant use among the farmers. The fishermen of Goyalpara have improved the Polo, so much as to render it useful for their purpose; and it is then called Chak. The frame consists of a loop, to which four bamboos are fixed in form of a cone. A conical net is fastened to the hoop, and its corner to the angle where the bamboos unite. When this net has been placed on the mud over a fish, the fisher drops the corner, and instead of groping about until he can catch the fish, he secures it at once by the net, which prevents the animal from moving. By this means they catch large fish.

Nearly allied to the Jakoyi, but somewhat more perfect, is a trap made of split bamboos, and called Jholongga. Two boys generally drag the corners by two ropes, and the splashing which they make towards each side, contributes to drive the fish into the trap, which is held like a plough by the fisherman, and raised occasionally to take out the fish. This is one of the methods much in use among the farmers.

Nearly of the same form is the most simple net used by the fishermen, consisting of a net stretched between two bamboos, which meet at an acute angle behind. This I have already described in my account of Dinajpoor, and there are many kinds. At Goyalpara there are four.

1. When a man wades and pushes this net before him, it is called Phutki, and the bamboos are from four to seven cubits in length. Such are used in all places, and at all seasons, for catching small fish, and cost from two anas to two and a-half. 2. The Paha has bamboos of 11 or 12 cubits in length with a large mesh, and is used for catching large fish. The fishermen of Goyalpara have not the art of fixing this net to the gunwale of a boat, as I described in Dinajpoor; but the man who sits at the head of the canoe, lowers and raises it entirely by his hands. The rower sits at

the stern. The fish are divided equally between them. 3. The Angtha is of the same size, and is used in the same manner; but the mesh is small. Both nets can be used at all seasons, and in every part of the great river. Each may cost a rupee. 4. The Janta is an implement with a frame of bamboos, which raises a large net of this kind. One man can fish with it, and the whole costs from five to five and a-half rupees. The net lasts two years, but the apparatus must be renewed each season, which lasts from the middle of August to the middle of December, that is from the time when the inundation begins to subside until the country is dry. The mouth of the net is placed so as to receive the water, which drains from the fields into a marsh, creek, or river.

The still more complicated machine, which I described in my account of Dinajpoor, is also used here. At Goyalpara it is called Khora, and on the Mahanonda it is named Chak. The Chak described in my account of Dinajpoor is used here, both by the farmers and fishermen, and at Goyalpara is called Phoronggi; while the improved Polo used there, as I have above described, is called Chak. The Phoronggi is employed from the middle of August until the middle of November.

Of the casting nets there are three descriptions. 1st. A small net six or seven feet radius with a small mesh and iron sinkers. In the Brohmoputro and in large pieces of water it is always used from a canoe, one man paddling and the other throwing the net. The two men divide the fish equally. In marshes and old water-courses it is thrown from the bank. It usually costs 5 rs. of which the iron amounts to one-half. The fish taken by this means are small; and the net may be used at all seasons. At Goyalpara it is called Khyeyuyal. 2nd. A net with a wide mesh and 15 or 16 feet in radius. It it used only in the river from a boat, which is managed in the same manner as with the first kind. Its sinkers are not heavier, and its cost is nearly the same. At Goyalpara, this net is called Rek. Both kinds at Toborong are called Naojal, or nets used with a boat. 3d. The large net which is cast by means of a boat, and which I have described in Dinajpoor by the name of Othar, is used also here, but not so commonly as in that district.

Seins or drag nets of various kinds are also in use. At

Goyalpara the fishermen use a sein, usually composed of nine pieces, each 30 feet long and about 4 feet wide. The floats are made of the reed called Khagra, and the sinkers of baked clay. These pieces are separately called Tonalanggi, but when joined into one sein that is called Ber. Three men are usually employed, and each brings three portions. They unite in paying the hire of the canoe, which carries them from one part to another, and contains the fish that have been caught. One man manages the canoe, a second holds one end of the net, while the third takes a sweep with the other end, and then the net is drawn on shore. Of course the net is only employed on the shallow sides of the river, or in shallow marshes or lakes, and is used between the middle of September and middle of December while the waters are fast decreasing.

In some parts as Olipoor, a still smaller sein is used, and is called Gondhla. It is about 30 cubits long and 4 broad, and is used by one man. He fastens one end to a stake, and takes the sweep with the other. It is never used where there is a greater depth of water than two or three feet. The Raulagi is a net which is much used, especially in Toborong lakes, in the smaller rivers of the eastern divisions such as the Jijiram, and in many large water courses. The net is like a large deep sein from 45 to 80 yards long and four or five deep, with floats and sinkers, and a wide mesh. It is used sometimes merely as a setting net, being stretched from side to side of a river or water-course. The fishers then go to a distance on both sides, and while they paddle towards the net in their canoes, make all the noise that they can by splashing in the water. The fish stick in the meshes.

At other times, where the water is too wide for the net to reach from bank to bank, two nets are used with five canoes. One at each end of each net, and one that remains unconnected between the two. One-half of each net is stowed on the stern of the canoe by which it is held, and the two sets go about 40 or 50 yards from each other. They then throw out their nets, the canoes belonging to each rowing straight from each other, so as to leave the nets in two parallel straight lines, with the fifth canoe in the centre. The canoes then begin to paddle, so as to form their nets into semicircles,

while not only the one in the centre, but those that hold the nets make all the splashing in their power. The two boats belonging to each net then row towards each other, splashing all the while until they meet. They then lash themselves together, and draw the nets into their sterns, bringing up the head and foot ropes of the net joined together. After the whole is drawn the nets are overhauled, and the fish which are sticking in the meshes are taken out. In rivers it is the upper net that takes by far the greatest quantity of fish, and the middle canoe attends to that alone, and splashes opposite to the opening as the two canoes at its ends paddle towards each other. It would therefore appear, that the fish naturally fly up the stream. This seems to be a good plan of fishing in rivers or lakes, where the banks are too steep for drawing the sein. The fish, that I saw taken in this manner, were of about four pounds weight.

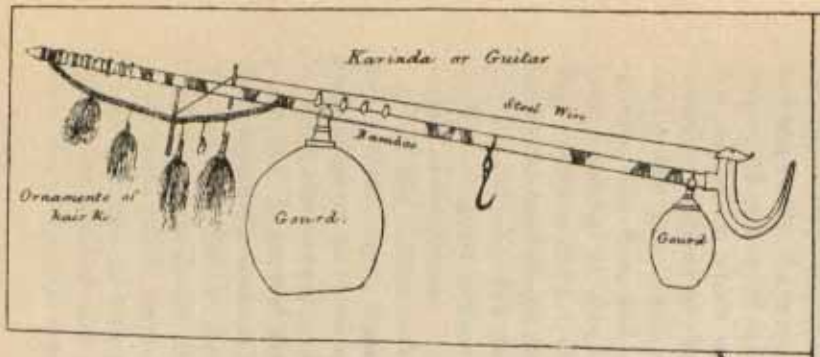
In the Brohmoputro, during the beginning of the rainy season, from the middle of April until the middle of August, a floating net called Ohal is used. It consists of three pieces each 36 yards long and $3\frac{1}{4}$ broad, which are joined so as to be 108 yards long. The mesh is wide. It is paid out from the stern of a canoe, and one side is floated by gourds, while the other sinks by its own weight. It is drawn every hour into the boat, and the fish that are found sticking in the meshes are secured. Two men and one canoe can manage this net, which may cost 9 rs. The nets used in this district are chiefly made of Son (*Crotolaria juncea*); but in the eastern divisions many are made of Kankhura (*Urtica nivea*). These are dear, but are reckoned much better than those made of Son, and last double the time. Some particular classes of fishermen use neither traps nor nets.

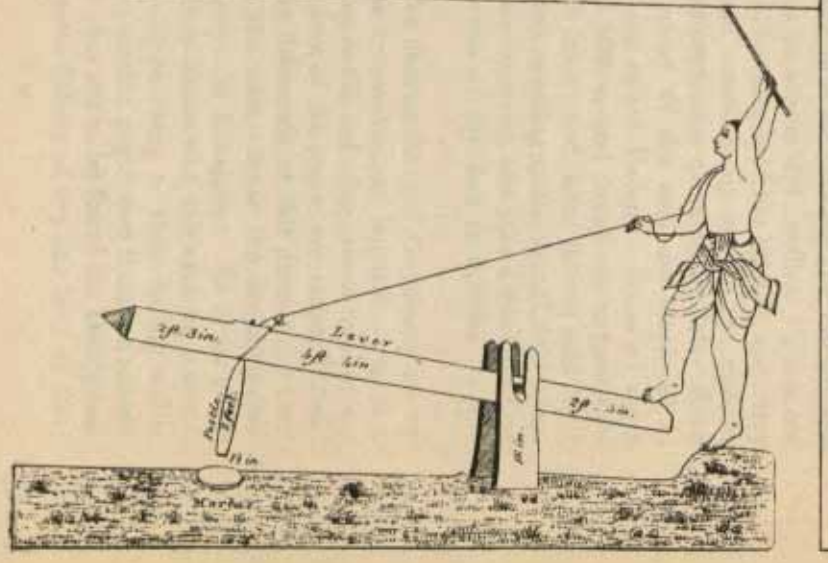
The Gangrar, already mentioned as killers of crocodiles, turtle and otters, catch also many fish with the harpoon. With the same kind of harpoon which is used for killing the otter, these men strike the large fishes. In the rainy season they attract these fish to their boats by means of torches. In the dry season they watch near shallow places, where there are many fry; and when a large fish comes to prey, he is struck. The three first kinds are supposed to eat floating or swimming plants (Dol and Pana), and are frequently observed raising their heads among these. The fishermen watch

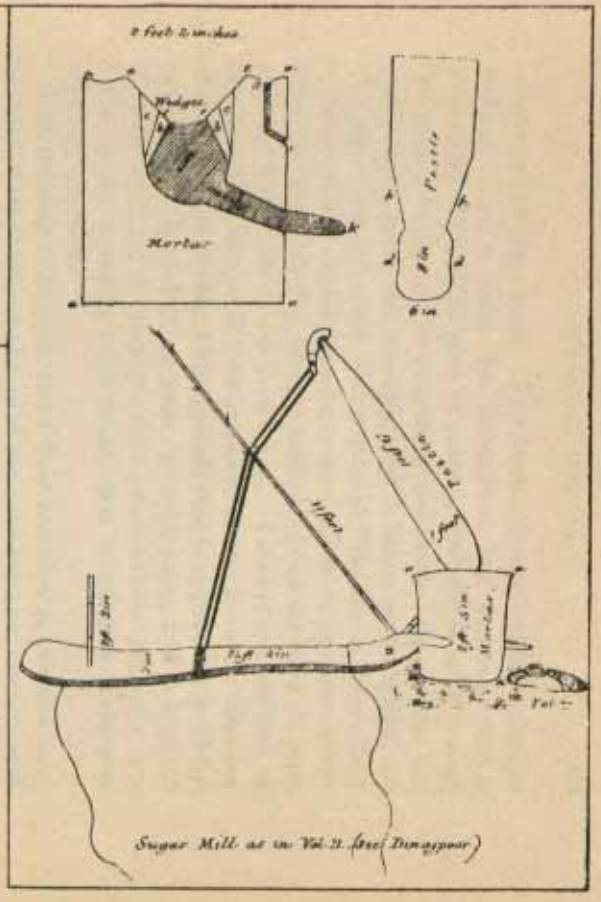
for this, and strike them as they rise. It is probable, that these fish often rise to catch insects or worms, that may be among the weeds. I have never in India seen a fish rising to catch flies. The same fishermen use a small harpoon with four slender prongs, which floats, and is darted along the surface of the water to kill a small mullett, which swims with its eyes above the water. This is done at all seasons.

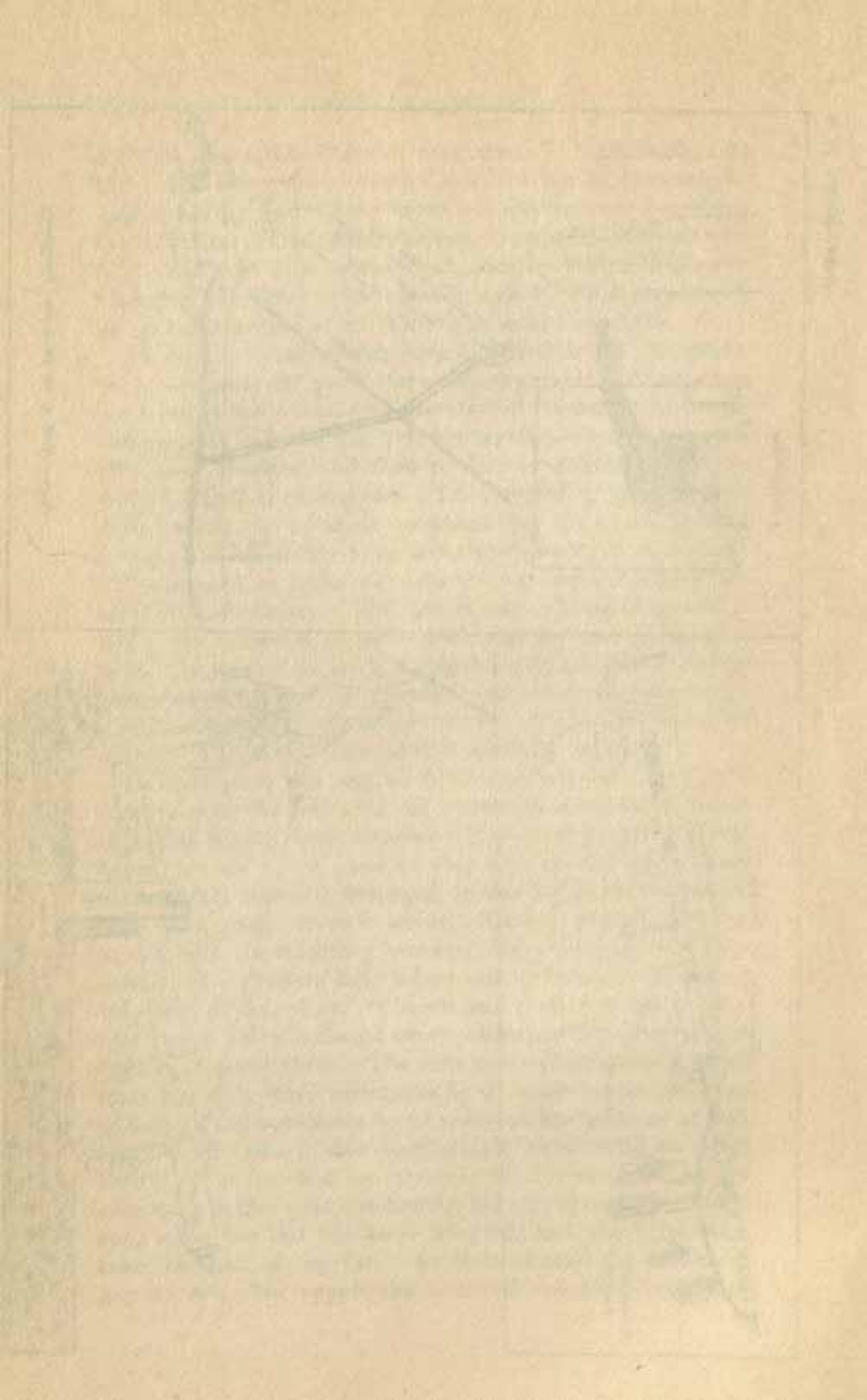
All classes of natives fish occasionally with the rod, partly for amusement, and partly for a savoury meal; but there is a low tribe of fishermen, who use the rod for procuring a subsistence, and sell the fish. It is uncertain whether they are Hindus or Moslems, and their profession of fishing does not entirely afford them support. They therefore play on some noisy instruments of music, to which they sing, and go about to beg; and they only have occasional recourse to the rod. The rod used in India for fishing is a bamboo, which has very little flexibility. The line is silk or Kankhura, and is tied to the extremity of the rod without any reel to lengthen or shorten it; and the hook is suspended by a float, and baited with a worm for the cyprini, and with a frog for the larger Siluri or Pimelodes, which are the two most common classes of fish. The use of artificial flies is totally unknown.

In most parts the regular fisherman pays a duty to the proprietor of the land; for the strange anomaly of the right of fishing having been separated from the property of the banks, has not taken place in this district, except in some estates, that formerly belonged to the Rajas of Dinajpoor. There are some rivers however, that are entirely free, as having been the boundary between two powers; and the proprietors of Goyalpara have taken nothing from the numerous fishermen of that place. The various rates and manners of assessment differ in almost every estate, so that it would be endless to detail them. The rent is sometimes levied by so much on each man, sometimes by so much on each extent of fishing, and sometimes by so much on the quantity of fish taken. The two former methods are most usual on great rivers. The two last on marshes, small rivers and watercourses. In the most productive fishery, that of the Toborong lakes, the last has been adopted, and the Vijni Raja takes one-half of the fish. In Bottrishazari the fishermen pay no rent, but supply the landlord and his officers with


Karinda or Guitar
Steel Wire
Bamboo
Ornaments of hair &c.
Gourd.
Gourd


2ft 3in.
Lever
5ft 6in
2ft 3in.
Paddle 1 foot
9in
Mortar


2 feet 2 inches
Wedges
Mortar
Pestle
8in
6in
Pestle
11 feet
Mortar
Sugar Mill as in Vol. II. (see Dinagepur)



whatever fish they want. The landlords very seldom take the rent immediately from the fishermen; but generally rent it to persons for a fixed sum in money, and these collect what is due according to the custom of the estate. In general the duties seem moderate enough, and I heard no complaint on the part of the fishermen; but except at Goyalpara, where they have been long under European protection, they were everywhere remarkably shy, having probably been terrified on purpose by the agents of the Zemindars. I am indeed inclined to imagine, that the profits which these derive from the fisheries are very considerable, although all that is apparently paid by the farmers (Izaradars) as rent, is very trifling, and is kept so on purpose; but I suspect, that considerable presents are made on the granting each lease, and in general these are annually renewed.

The number of fishers who follow no other profession may be near 4000 families; and of those who are also bearers and use traps only, there may be almost 900 families. These not only retail and catch fish, but also hold the plough, and carry the palanquin, which will considerably reduce the number actually employed in the profession of catching fish. Even among the first 4000, many of the men are employed in retailing the fish, and are called Paikars. None of these have a capital of above 100 rs. and many are so poor that they purchase the fish on trust; and, after having sold their fish in the market, go next morning to the actual fisherman, pay him for what fish they received, and take a fresh load on credit. A great proportion of the fish is retailed by the women of fishermen.

Of all the fishers in the district those of Goyalpara are by far the most easy in their circumstances; but this seems in a great measure to be owing to the seducing arts of their wives, by whom the unwary traders of the south are stript of their property. In general the fishermen of this district are very poor, especially towards the west. Near the Brohmoputro they may live like the poorest in Dinajpoor. In other parts a fisher lives no better than those who cultivate for a share of the crop, which seems to be owing to their having multiplied too much; for with a smaller population there are almost double the number here that are to be found in Dinajpoor. There is nothing like a great fishery of any one kind of fish,

and a prodigious variety is taken, as will appear from the list, which I have reason to think is far from being complete.

The Sisor of Vihar is a very ugly fish, which is said to grow to seven or eight feet in length, and which few people will eat. The most remarkable thing about it is the tail, the upper ray of which is longer than the whole head and body. It is quite flexible and tapers to a fine point. I have been able to learn nothing concerning the use of this strange appendage.

Of all the horrid animals of this tribe the Chaka of this district is the most disagreeable to behold. It has the habit of the fishes called by Lacepede Uranoscope and Cotte, that is, it conceals itself among the mud, from which by its lurid appearance, and a number of loose filamentous substances on its skin, it is scarcely distinguishable, and with an immense open mouth it is ready to seize any small prey that is passing along. In order that it may see what is approaching, the eyes are placed on the crown of the head. In its artificial characters it comes nearer the Plotose of Lacepede than any other tribe, but from such a different habit it must be considered as belonging to a genus not yet arranged by naturalists. All persons turn away from it with loathing.*

Insects are not uncommonly troublesome. Bees abound. In a few estates, that belonged to the Dinajpoor family, Mr. Fernandes, of that place, has rented the wax from the Zemindars, and in Patilado some people pay a rent to the landlord. In the other parts of the district the wax and honey do not seem to be considered as property. Everywhere, except in the two eastern divisions, and Patilado, I was told, that 2 or 3 men from Ronggopoor came into each division, with an order from the collector to gather the wax on account of the surgeon, who it seems was also a candle maker. The surgeon received the wax, and the people who gathered it took the honey for their trouble. This account I suspect is not well founded; as the last surgeon, at least, made no candles, and I am assured, that some of the collectors issued no such order. The surgeon who made the candles, probably employed the people to collect the wax, and paid them for what they brought; and they pacified the agents of

* Dr. Buchanan gives a voluminous account of the fish of this district.

the Zemindars by giving them the honey. In the two eastern divisions every person takes the honey that finds it; but no person makes a profession of collecting wax, of which there is a great deal in the woods. The quantity procured is probably about the same as in Dinajpoor; but more would undoubtedly be procured were there regular renters. There are three seasons (bunds) for collecting it; 1st, when the mustard has flowered in the beginning of the cold season; 2nd, when the Nageswor (Mesua) has flowered in the end of spring; and 3rd, in the middle of July, after the *convolvuli* have flowered.

In this district the quantity of shells collected for burning into lime is very great, owing partly to the consumption in the manufacture of indigo, and partly to the great quantity chewed with betle. No less than 477 families, were reported to me, in the different divisions, as employing a part of their time in collecting and preparing these shells. The best lime is prepared from two species of muscle (*Mytilus*), which greatly resemble the *Anatinus*, common in the rivers of Europe, but they are much smaller, being little more than two inches long and one broad. The projection of the shell near the hinge appear in the same manner, as if they had been rubbed against some hard body. The one kind is much convexer than the other; both are called by the same name, Jhinuk. The next best lime is prepared from a snail (*Helix*) almost round, and about two inches in diameter. It may probably be the *ampullacea*, and by the natives is called Samuk. The worst lime is prepared from a smaller conical snail, about an inch long, which has a very round aperture. It is called Moratakuya or Gugli, and is never used in lime that is prepared for chewing, that indeed in common is entirely prepared from the muscles.

CHAPTER VII.

VEGETABLE KINGDOM.

The hills and forests of this district produce an exceeding great variety of fine plants, of which a very large proportion has not been introduced into the modern systems of botany; and, during my residence, I added very much to my collection of descriptions, drawings, and specimens; but, as the greater part can only interest the botanist, I shall here content myself with giving an account of the most general produce of waste lands especially the forests, and of such smaller plants as the natives apply to use. The wastes of this country contain a greater variety than those of Dinajpoor, and occupy a much greater proportion of the country.

1st. Of the 900 miles stated to be waste, as occupied by rivers, marshes, old water courses, tanks, ponds, and other receptacles of water, a great part abounds in vegetable productions. The great rivers, and the channels which these occupy in the rainy season, may amount to 300 miles, and in this there is very little vegetation. The floods sweep away every thing, and whenever the rivers fall, the sand of the channels become so dry, that nothing will grow. The remaining 600 miles, occupied chiefly by old courses of rivers which contain water throughout the year, marshes and lakes, or rivers that are quite stagnant, except after very heavy rains, contain almost as much vegetation as the land; and are often entirely hid by it, as I have mentioned in my account of the topography. Even the smaller rivers, that contain a gentle stream, abound with aquatic plants, such as the *Valisneria spiralis*, *Serpicula verticillata*, and several species of *potomogeton* and *chara*. By far the most curious of these plants, however, strongly resembles the *Nymphæa*, but is all over covered with prickles. The leaves are often five and six feet in diameter, and are so brittle, that they can seldom be lifted from the water without breaking. The flower of

this singular plant never rises above water, nor does it expand. The leaves are always drawn closely together, so as to exclude the water from destroying the pollen.

Of the poor sterile land, broken corners, roads, burial grounds, and the like, which occupy about 332 miles, some part is good, and is unavoidably occupied by roads, market places, and burial grounds, and also by angles of fields, which it would be inconvenient to cultivate with the plough. Whenever not too much trodden by men or cattle, this land produces the best pasture that is found in the country; and the smallness of the extent, that is destroyed by the treading of such multitudes, is really astonishing. I am persuaded, that in the smallest county in England, owing to the vast number of horses and wheel carriages, there is a greater extent rendered useless in this manner. Even the market-places in general are entirely covered with fine trees.

Neither is the sterile land without vegetation. Part of it is high, and in the rainy season produces pasture, which in this country is reckoned good; but its most common grass is the species of *Andropogon*, called Chorkangta, Ukuni, Ghengto, and Sorola, by the natives of Bengal, and *Gramen aciculatum* by Rumphius, in whose work there is a good figure, and an account admirably describing its worthless nature. This sterile land is not without a few trees; but these are mostly stunted, and so thinly scattered, that they give no harbour to destructive animals. In the low parts of this sterile land, which are sandy banks near rivers, the most usual vegetable production is a species of Tamarisk, which has not yet been introduced into the systems of botany. It grows to six or eight feet in height, and is almost the first plant that takes root on the lands, formed by deposition from the rivers, which by its creeping roots it tends to consolidate. It is used for fuel, and by the natives is called Jhau; but this name is generic, and is applied not only to another species of Tamarisk, but to the *Casuarina* of Bengal, and to the cone-bearing plants that have been introduced by Europeans.

The waste inundated land also, that has a good soil, in a few parts produces the above-mentioned Tamarisk; but to a very trifling extent. By far the greater part of the 884 miles that I have mentioned, is covered by very coarse grass or

reeds. In some parts, especially such as are inclined to be marshy, the reeds give way to a fine species of wild rose-tree, not yet introduced into the systems of botany, and by the natives called Guja. In Dinajpoor, and farther west, this bush almost creeps on the ground; but in these eastern regions, where it seems to be in its favourite abode, it often rises to be 10 or 12 feet high, and forms large thickets. Some trees also thrive in these inundated lands, although they are always thinly scattered, except the Hijol. It is, however, remarkable, that this tree, although it forms a kind of forest in the inundated lands of Patilado, is very much stunted in its growth, while many other of the trees, which are only thinly scattered on the inundated lands, acquire there a very considerable size.

On the 1175 miles of waste land not inundated, and of a good soil, almost a half is covered with reeds and a coarse grass, having occasionally a few scattered trees and bushes. The remainder is covered with forests; but in these also the reeds grow to an amazing height. The forests seem to be diminishing faster than the progress of cultivation, by the pains that are taken in burning these reeds during the heats of spring. This operation kills many young trees, and checks the growth of all; but it is of vast use in improving the air of the country, by destroying much vegetable matter, that would rot with the first rains, and by keeping the roads somewhat accessible. It would be of still more use, were it able altogether to destroy the thickets of reeds, by which the country is overwhelmed. Some trees, especially the Sal and Amla resist the fire much better than any others.

Of the hills, by far the greatest part is covered with forests, and even the lower of these are overgrown by reeds, but the steeper ones are not infested in this manner. The forests there, however, are rendered, if possible, still more impenetrable by numerous large twining plants, which Rumphius has described under the general name of wood-cables (*funes sylvestres*), which is well fitted to describe their nature, for the term *Clematis* used in Europe is only fitted for the puny productions of a hedge. The natives of this country make little use of these natural cables, which answer so many purposes in the Indian islands (*India aquosa* of Rumphius).

As I have stated in Dinajpoor, it appears to me to be here

also desirable, that the whole of these woods and reeds should be altogether destroyed. The injury which they do by protecting destructive animals, far outbalances the trifling advantages that they yield to the natives, who cannot afford to use timber for any purpose except for canoes, boats, and for a very little coarse furniture, such as stools, boxes, and bedsteads, none of which are polished; and whose wants, should they ever require timber, might be abundantly supplied by trees reared about their villages. The forests, however, here are of some more value than in Dinajpoor. [The further details given of this district are in a great measure similar to the descriptions in the previous volumes and districts; the repetition would therefore be supererogatory. Ed.]

HISTORY, TOPOGRAPHY, ANTIQUITIES, &c.

OF

EASTERN INDIA.

BOOK III.

DISTRICT OF ASAM.*

CHAPTER I.

EXTENT, GENERAL APPEARANCE, SOIL, RIVERS, METEOROLOGY, &c.

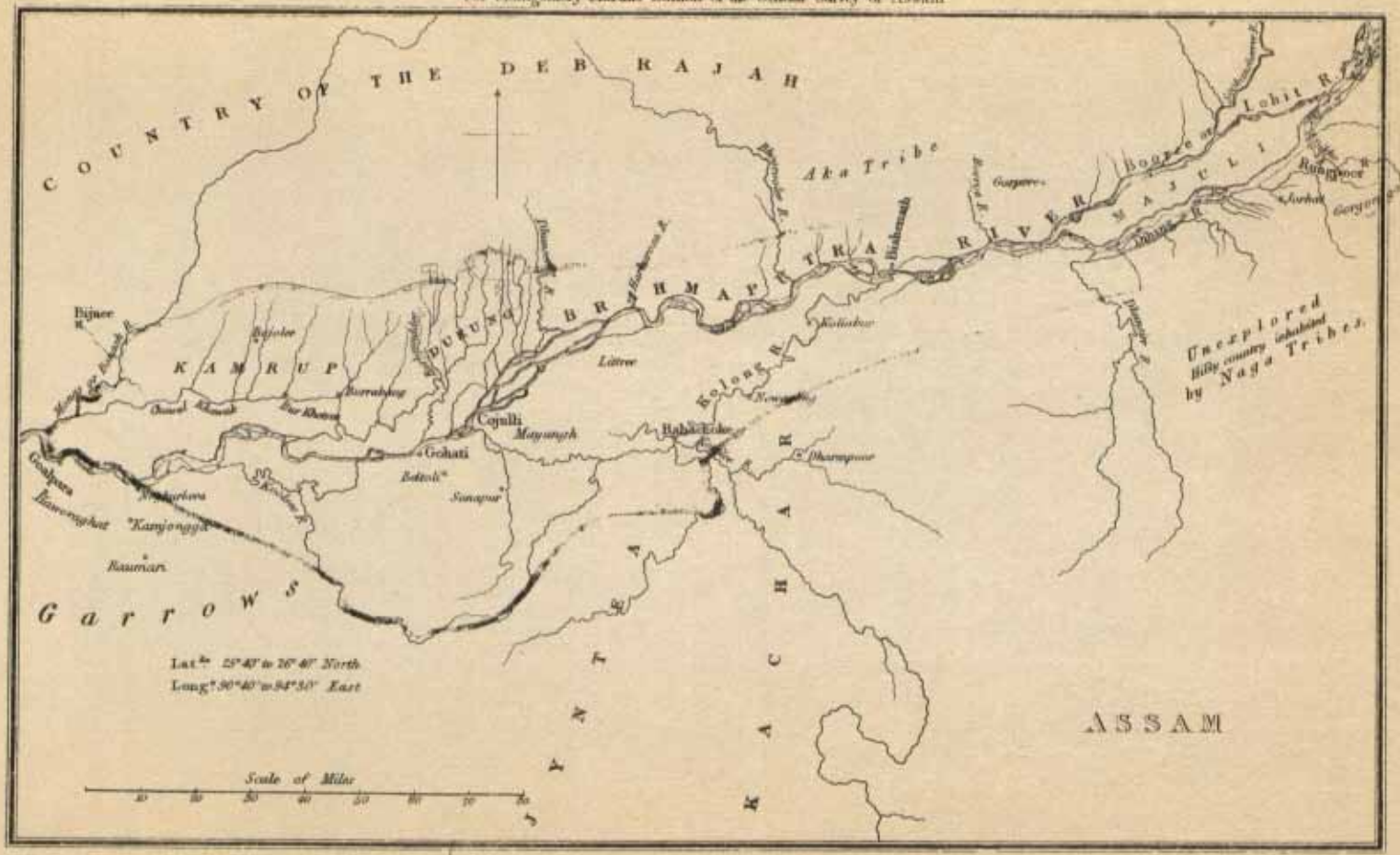
The following account was collected partly from several natives of Bengal, who on different occasions had visited Asam; and partly from natives of that country, who were fugitives in Bengal. Some of the former had resided long in Asam, and had connections there, whose office gave them an opportunity of being well informed. Among the latter were persons inferior to none in the kingdom in rank, and education. The accounts on all points did not agree, nor can I be certain, that I have on all occasions been able to select the parts that approach nearest to truth. In general, however I shall mention the most material differences.

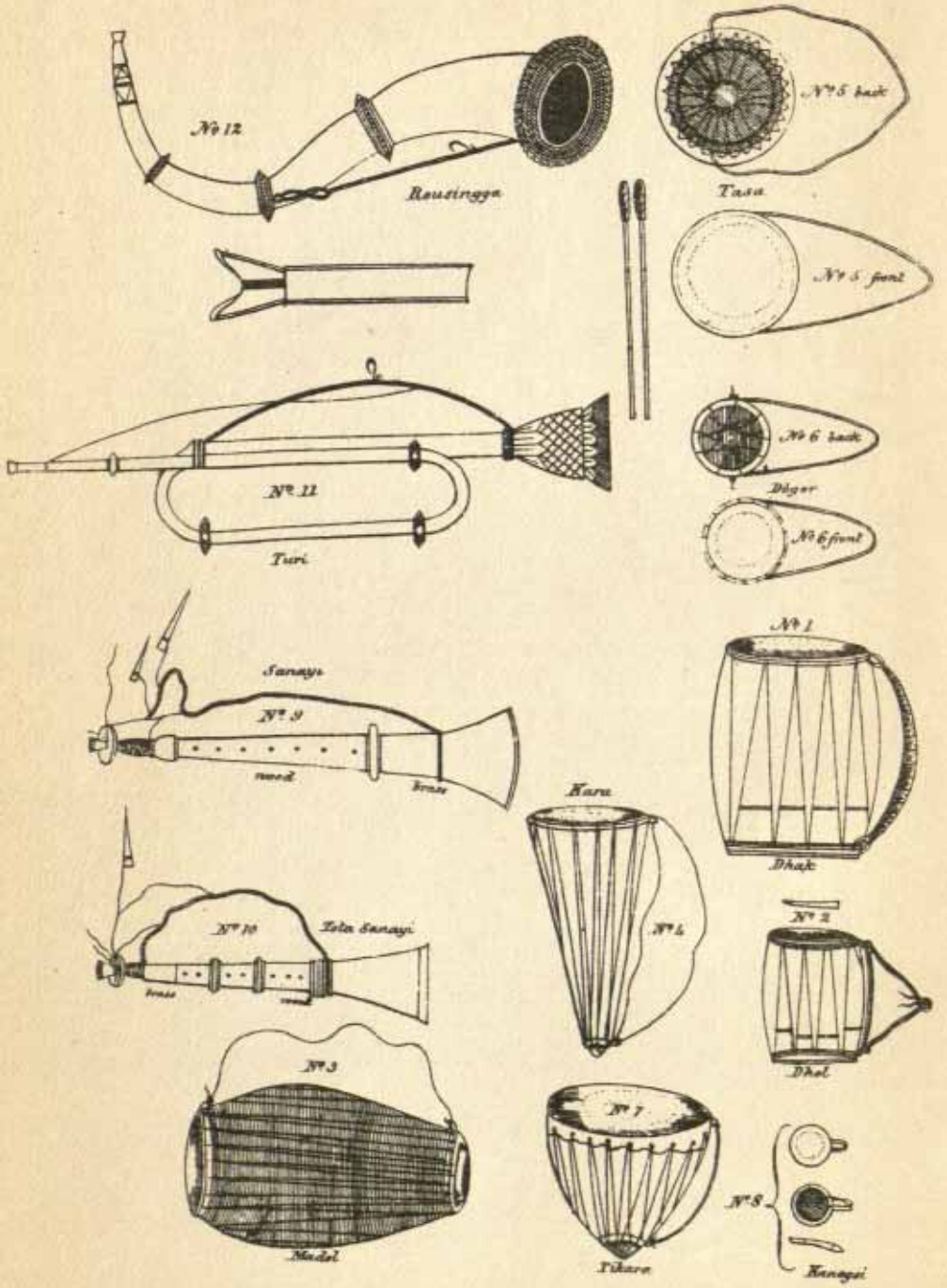
Many ages ago two brothers named Khunlai and Khuntai came to a hill named Chorai Korong, which is situated south from Gorgango, the ancient capital of Asam. Khunlai taking with him some attendants, and the God Cheng went towards the south-east, and took possession of a country called Nora, which his descendants continue to govern. Khuntai remained in the vicinity of the hill Chorai Khorong, and kept in his possession the God Chung, who is still considered by his descendants as their tutelary deity.

The two brothers Khunlai and Khuntai are supposed to

* Part of this description of Asam is derived from Dr. Buchanan's manuscripts; the remainder from papers which I found in the library of the East India House. [Ed.]

For Montgomery Martins Edition of the Official Survey of Assam





Musical Instruments. — Rongopur.

(To face Plate VII. page 601.*)*

Musical Instruments.—1. Dhak, a long wooden drum, hung with one end foremost, and beaten on this end with two small sticks.

2. Dhol, another long wooden drum, beaten at one end with the hand, and at the other with a stick, and hung before the performer.

3. Madol, a long drum of potter's ware, beaten at the two ends with the two hands, and hung in the same manner.

4. Kara, a conical drum made of potter's ware, beaten at the thick end with a stick in one hand, and with the fingers of the other.

5. Tasa, a flat drum made of potter's ware, which is beaten by two sticks.

6. Dogor, a smaller drum of the same form, and used in the same manner.

7. Tikara, a drum made of potter's ware, and nearly of the same form with a kettle-drum. Two are always used at the same time, the performer beating with a small stick, on one with his right hand, and on the other with his left. It cannot therefore be used in processions.

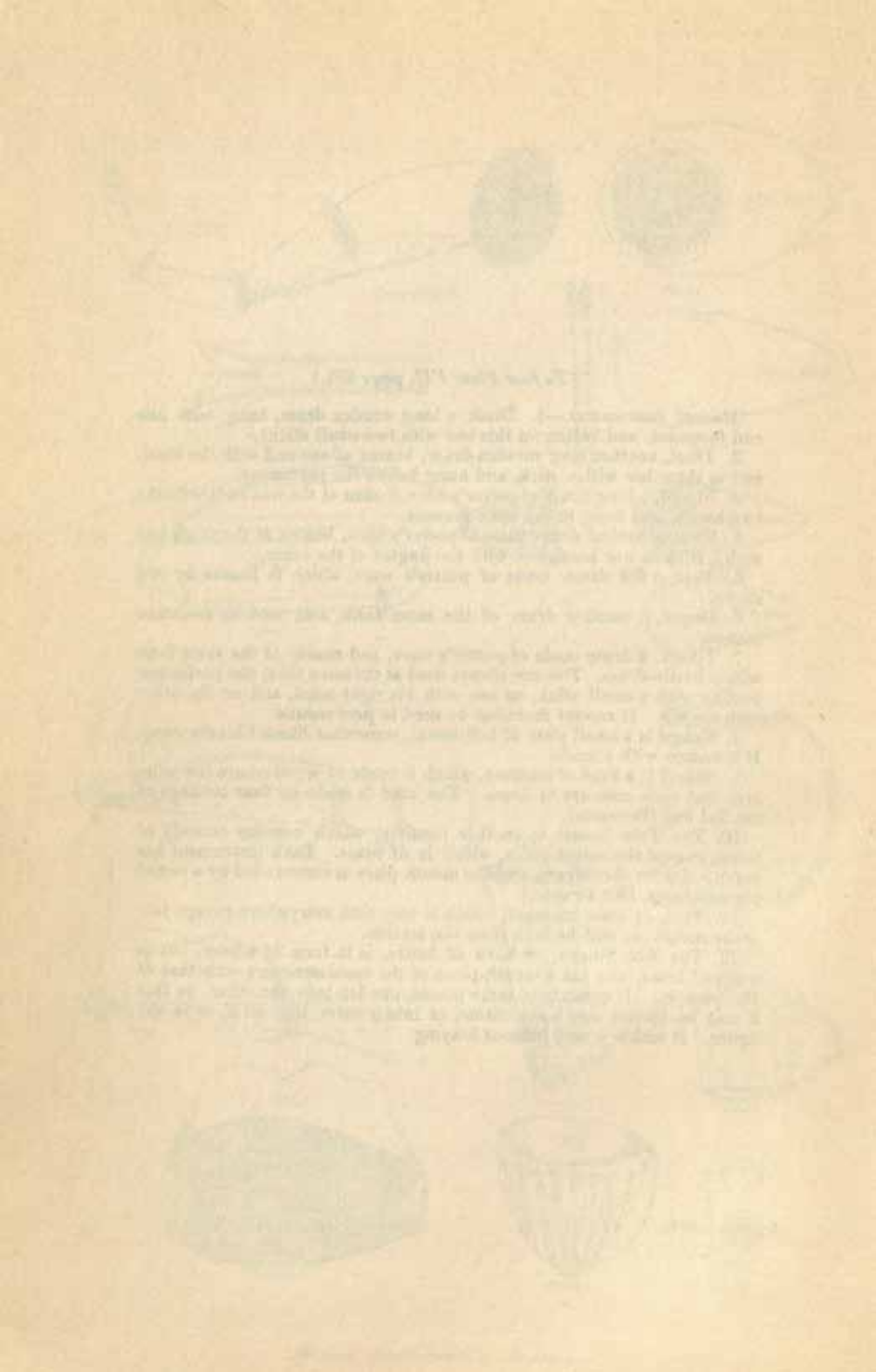
8. Kangsi is a small plate of bell-metal, somewhat like a Chinese gong. It is beaten with a stick.

9. Sanayi is a kind of hautboy, which is made of wood where the holes are; but both ends are of brass. The reed is made of four cuttings of the Tal leaf (Borassus).

10. The Tota Sanayi is another hautboy, which consists entirely of wood, except the mouth-piece, which is of brass. Each instrument has seven holes for the fingers, and the mouth-piece is surrounded by a round plate of brass, like a rupee.

11. Turi, or brass trumpet, which is very thin everywhere except just at the mouth, as will be seen from the section.

12. The Ron Singga, or horn of battle, is in form of a horn, but is made of brass, and has a mouth-piece of the same structure with that of the trumpet. It consists of three pieces, one let into the other, so that it may be turned into a semicircle, or into a curve like an *S*, as in the figure. It makes a very hideous braying.



have come from heaven. What place that may mean, I cannot say. Since the descendents of the latter have adopted the religion of the Brahmans, the original word is translated Sworgo, the heaven where Indro reigns. Probably this heaven was some part of Thibet bordering on China, as some few traces of Chinese manners may be still observed. Khunlai remained in Nora, and his descendants still govern that country, and by the Hindus are considered as infidels, and monsters of impurity; but a friendly intercourse is still maintained between the descendants of the two brothers.

Khuntai is usually reported to have been accompanied by the Deodhaing his spiritual guide, and by two Danggoriyas, a Duyara, a Dihingga, a Lahon, a Sondike, and 36 Hatimuriyas, in all 43 persons; although this number is disputed, and some allege, that the Hatimuriyas amounted to only 20 persons.

It is supposed, that, when Khuntai arrived, the country now called Asam proper was subject to 12 petty chiefs (Baro Bhungiya), who without force submitted to a person very much their superior in dignity and education. This however seems rather improbable and the Kachharis allege, that the country, previous to the irruption of Khuntai, belonged to their prince. On the other hand, it must be observed, that the descendants of several of the petty chiefs are said still to remain in the country. These differences may be reconciled by the supposition, that these chiefs were tributaries of Kachhar, who had shaken off the authority of their prince, and fallen into a state of anarchy; for it must be observed, that the Bengalese frequently express this state by the term twelve landlords (Baro Bhungiya), just as the people of Karnata use the phrase (Nava Nayaka) nine captains to express the same condition. The improbable part of this story is, that either the Kachhari prince or the petty chiefs should have submitted to the authority of Khuntai with his handful of followers. This however may be explained by a consideration of the account, that is given of these personages. The Danggoriyas were the companions and confidents of Khuntai, the Duyara was his porter, the Dihingga his cook, the Lahan his goatherd, the Sandike his drawer of water and Hatimuriya implies the commander of 1000 men. It is therefore probable, that Khuntai was accompanied by an army consisting of many corps commanded by an equal

number of Hatimuriyas, while his nominal cook, porter, drawer of water and goatherd held the chief offices of state, just as the persons called groom (comes stabuli) and butler (dapifer) in Europe were in possession of the chief commands, while the feudal government remained in vigor. In Asam the descendants of those persons still retain their ancient dignities; and, if the Hatimuriyas ever amounted to 36, they are now reduced to twenty families.

The original territory, occupied by Khuntai, included two very long islands formed by branches of the Brohmoputro, together with some of the lands adjacent, on both banks of that great river. Thirteen princes, in a regular succession from father to son, continued to govern this territory with great success according to the rules of their ancestors. They eat beef, pork, and all other foods that shock the natives of India, and drank wine. The Deodhaings were their spiritual guides, performing the worship of the God Chung with great mystery and secrecy, and possessing some books called Bulongji in a character, which appears on the old coin, and seems to have a strong affinity with that of Ava. These books are said to be composed in a language, which was formerly spoken at the court of Asam, and are said to contain a chronicle of their kings, who were as follows. 1 Khuntai, 2 Chukapha, 3 Chutaupha, 4 Chubinong, 5 Chuinong, 6 Tukophi, 7 Chhachonong, 8 Chupinong, 9 Chhuchong, 10 Churang, 11 Chujang, 12 Chuppuk, 13 Chukum, all names strongly resembling the Chinese.

During the government of these princes three different attempts were made by the Moslems to subdue the country, and all ended in complete disgrace and overthrow. (See Asiatick researches vol. 2. page 171.) In the last, which happened in the reign of Aurungzebe, under the command of Mir Jumleh, his army was so roughly handled by the enterprising and warlike Asamese, that he not only was compelled to make a precipitate retreat; but to yield up a large part of the lands, which had belonged to the Moslems, before the invasion took place, and which now forms the greater part of the western of the three governments, into which Asam is divided.

In the account above referred to, in the Asiatick researches, the king of Asam is called Jeidej Sing, or Jayadhwaja Sinha; but no such name appears in the list of Asamese

princes, nor indeed can it be expected, that it should; for from the account it would appear, that these princes still retained their original language and customs, and Jawadhwaja Sinha are Sangskrita words, and probably are a translation of the proper title.

Tradition mentions, that the prince then governing, when he attacked the Indian army, dressed a number of low persons like Brahmans, and ordered them to drive a great herd of oxen between the armies, on which the Hindu soldiers retreated, least any injury should happen to the sacred order, and beasts. There is no doubt, that in Asam some persons, now employed in the lowest offices, wear the thread of distinction, and are called Brahmans, on account of their descent from the persons, who were decked out by the victorious king. There is therefore perhaps some foundation for the story; but we can scarcely suppose, that an army of Aurungzebe's should have been influenced by any respect either for Brahmans or cattle, and the fellows were probably called Brahmans, as a mark of scorn for the doctrine of caste, with which even the Moslems of India are infected, and which led the author, who gives the account of the expedition under Mir Jumleh, to consider the Asamese as mere brutes under a human form.

This contempt for the sacred order did not long continue. The son of Chukum introduced this innovation, took the title of Godahor Singho, and was the 14th prince of the family. The conversion of the royal family seems to have been accomplished by female intrigue. Chukum having been enamoured of a Hindu concubine, departed from the rules of the family, and settled the succession on her son Godadhor, who, according to the law of Asam, was entirely illegitimate. On this account perhaps it was, that he preferred the religion of his mother; and the Brahmans made a stretch of conscience, in order to receive a sovereign among their followers, who, owing to the conquests of the family, then formed a considerable portion of the nation, and a portion ready to support the authority of a convert however irregular his claim to succession might be. The old priesthood, however, continue to be Purohits (officiating priests) for the king in the worship of the family deity Chung, which is still followed. The Bengalese language also became more common, although

it was not used on the coin, nor in state affairs, until the time of Rudro son of Godadhor. Now it is the common language, even of the court, and the original Asamese, commonly spoken in the reign of Aurungzebe, in all probability will be soon lost, as it is now a dead language, and is only studied by those, who follow the old worship.

The evil of departing from the regular succession soon became evident. Godadhor had two sons, Kana, and Rudro. The two chief officers of government disliking Kana, the eldest son, put out his eyes, and placed his younger brother on the throne. Kana had two sons, one legitimate, and the other by a concubine. Whether or not any descendants of the former still remain, I have not learned; but a descendant of the illegitimate offspring is now called king; although it is generally admitted, that the descendants of Rudro alone are entitled to be called Tungkhunggiya, or to succeed to the government. The oldest coin of Rudro, the son of Godadhor is dated in the year of Sak 1618, corresponding with the year of our Lord 1695; and the latest is dated in 1635 of Sak, or A. D. 1712. Hitherto the Asamese had been a warlike and enterprising race, while their princes had preserved a vigor, that in the east is not commonly retained for so many generations; but their subjection to the Brahmans, which was followed by that of most of the nation, soon produced the usual imbecility, and the nation has sunk into the most abject pusillanimity towards strangers, and into internal confusion and turbulence.

Rudro Singho finding that the sacred order had fallen into contempt, on account of the pretended Brahmans, who were descended from the persons, whom his ancestor, in mockery of caste has decked in the guise of Brahmans, made an investigation into the claims of all the Brahmans in the country, and degraded all those, whose origin could be discovered to be spurious. The whole order, however, then in the country, having been brought into discredit by the uncertainty of their extraction, he was not contented with a Brahman of Kamrup; but adopted as his spiritual guide Ramkrishno Nyayovagis, a Brahman of Bordhoman (Burdwan R), who according to report was a very holy man, and whose descendants enjoy the office, The Guru usually resides with the king, and is accompanied by 12 or 14 of his male relations,

one of whom is Purohit for the king in the worship of the Hindu gods. The families of these Brahmans reside at Nodiya, and the youth are educated at that seminary of Hindu learning. Some of these, whom the commentator on the account of the expedition of Mir Jumleh had seen, and who of course spoke mere Bengalese, led him to contradict the account, where it states, that the Asamese spoke a language peculiar to themselves; and an idea of Hindu perfection seems to have led him to suppose, that the barbarians (Mlechchhos) of Asam were superior to the Moguls, the most polished and magnificent race, that ever inhabited India. Owing probably to the intercession of the Brahmans, who would naturally be shocked at the barbarity of the custom, Rudro Singho did not disable his younger sons from the succession, by inflicting a personal blemish, according to the custom of the family, and this seems to have been the first mark of decay in the vigor of the descendants of Heaven.

Rudro left four sons, and was succeeded by Sib Singho the eldest. The coin of this prince of the earliest date, that I possess, is in the year of Sak 1644 (A. D. 1721) leaving eight years uncertain between it and the last coin of Rudro. In this reign it was contrived to throw the whole power into the hands of women. Soon after the accession of Sib, a Brahman by his profound skill in the science called Jyotish, discovered that the reign would be very short, and that Sib even before his death would be deprived of his government. It was then suggested, that this prophecy might be evaded, by resigning the government to a wife, in whose fidelity, confidence might safely be placed; and several ladies seem to have enjoyed the royal dignity in succession, and their names appear on the coin. I found coins dated Sak 1646, 1647, 1648, (A. D. 1723, 1724, 1725,) in the name of Phuleswori the wife of Sib Singho. She is said to have governed three years, and to have died in child-bed. I also found coins dated 1652, 1653, (A. D. 1729, 1730,) in the reign of Promotheswori the wife of Sib Singho; also those dated 1655, 1657, 1658, (A. D. 1732, 1734, 1735,) in the reign of Ombika, the wife of Sib Singho; finally those dated in 1661, 1662, 1664, 1665, 1666, (A. D. 1738, 1739, 1741, 1742, 1743,) in the reign of Sorbeswori Devi, wife of Sib Singho. During this long period the name of the poor prince appears only on one coin, that I procured, in the

year 1660, (A. D. 1737), and he is said to have enjoyed no sort of authority. When one queen died, he was merely placed on the throne, in order to marry another, who might assume the government. The eldest son of Sib Singho was killed in war, and left a son named Mohoneswor, who is probably still alive; but Sib Singho was succeeded by his younger brother Promotto, of whom I have coins from the year 1667 to 1672, (A. D. 1744 to 1749), in the former of which he succeeded his brother, or rather his brothers' wife.

Promotto had no son, and was succeeded by his brother Rajeswor, of whom I have many coins between 1674 and 1690 (A. D. 1751, 1767); but he is said to have reigned 20 years, which is not contradicted by any coin that I have seen. This prince seems to have been inclined to adopt the manners of the Moslems, as I have found several of his coins that have Persian legends. Rajeswor had three sons.

I. Kandura, who has died and left a son that from having been marked is incapable of succession.

II. Majujona (this means middle son, his name I do not know) who left four sons, all perhaps still alive; but they all were marked and are incapable of succession. Their names are:—1. Baranati. 2. Kara. 3. Bhakara. 4. Charala.

III. Horujona. This means youngest son. He is dead and has left two sons, both rendered incapable of governing.

I. Boromuri resides at Khaspur in the Hachhar country, in the house of his mother's relations, to which he retired in order to save his children from being maimed. He has had five sons, but one died unmarried. 1. The eldest now alive is Brojonath, who in 1809 was at Calcutta soliciting assistance to place him on the throne. He has three sons. 2. Bobon is with his father. 3. Sindura, who is in Bengal. 4. Indu, who is with his father.

II. The second son of Kandura is Tukor, who has a son, and both reside at Monipoor.

Rajeswor was succeeded by Lokhymi his brother, of whom I have coins between 1692 and 1698 (A. D. 1769, 1775.) This prince, according to the custom of his ancestors, maimed all the males of his family, so as to secure the succession to his son. The kingdom was now, however, hastening to ruin. The power of the spiritual teachers had acquired such force that their insolence became intolerable, and

Lokhymi, as Lord of Heaven (Sworgodev'), could no longer retain his anger, so that to check their pride he burned a splendid building, that contrary to law, had been erected by one of them named the Mahamari, who guided a multitude of the lowest and most ignorant of the people. The inflamed multitude put the chief minister to death; but the prudence of Lokhymi enabled him, although with great difficulty, to smother the rebellion; and he died in peace.

Gaurinath, the son of Lokhymi succeeded his father, and was the twentieth prince and seventeenth generation of the family. The earliest of his coins that I have seen is in 1703, and the latest in 1717 (A. D. 1780, 1794). He seems to have been a weak young man, totally unable to contend with the enthusiastic multitude. The low followers of the Mahamari (mostly fishermen) drove him from this throne, and Pitambor, the spiritual guide of these ruffians appointed Bhorotsingho, his nephew to be king. This person, in a coin dated 1715 (A. D. 1792), claims a descent from Bhogodotto, which had he been successful would have been considered as an indisputable fact. But Gaurinath having thrown himself on the protection of Lord Cornwallis, that nobleman, soon before his departure for Europe in 1793, sent Captain Welsh with 1100 sepoys, who restored Gaurinath to the throne of his ancestors, and after a short stay returned to Bengal, very much to the regret of the prince. During the insurrection of the populace under the Mahamari the most horrid excesses had been committed, and most of the proper Asamese, and men of rank had been compelled to fly for refuge into the large island surrounded by the Brohmoputro and Kolong rivers, and the only person who showed any considerable spirit of enterprise or courage, was one of the great hereditary councillors of state, the Bura Gohaing. On Bhorotsingho and his rabble having been put to flight by Captain Welsh, I do not know what became of that pretender. It is said, that at the intercession of Captain Welsh he received a pardon. He was succeeded in his usurpation by a certain Sorbanondo Singho Norendrosyo, who coined money in 1716 and 1717 (A. D. 1793, 1794), and who resided at Byangmara, three and a-half days journey, south-east from Ronggopoor, in the southern part of the province of Sodiya.

On Captain Welsh's retiring to Bengal, the Bura Gohaing,

before mentioned as a man of enterprise, seized on the whole authority of government, and in fact was the only person among the chiefs of Asam who seems to have had vigour sufficient for the miserable circumstances in which the country was placed. He procured soldiers from the west of India, the Asamese, as I before said, having become dastards, and with these strangers he compelled the followers of the Mahamari to take refuge either in the Company's territory, or in the eastern extremity of the kingdon. He also put to flight a notorious robber, named Merja, who in the confusion, with about 700 Bengalese Burokandaj, the most vile of all rabbles, had been able to spread dismay among the wretched Asamese. This fellow still lurks in the lower parts of Bhotan; but now he only ventures to act as an ordinary robber. Bhorotsingho, unmindful of the clemency that was shown to him, again rebelled, and coined money in the year 1719 (A. D. 1796); but he was taken and put to death by the active Gohaing.

This chief, far from being contented with the power of acting as a councillor, which was vested in him by the laws of his country, seized on the person of Gaurinath, and drove from his presence the great secretary (Boro Boruya), who was the constitutional minister of the country. In fact, Gaurinath became a mere cypher, and did not long survive the restraint in which he was placed.

The Bura Gohaing either could not procure a descendant of Rudro that was free from blemish, no person with such pretensions to authority wishing to trust themselves in his power; or what is more probable, he wished to have a king whose claims were doubtful, as more favourable to his views. He therefore appointed as king a boy named Kinaram, who took the title of Komoleswor, and who is descended of Kana, the eldest son of Gadadhar; but his ancestor, the son of Kana, was illegitimate, so that the title of Kinaram is universally acknowledged to be defective, and the Gohaing has not ventured to propose his coronation. Another cause of disaffection against this poor youth has now been discovered. His forefathers followed the Kolitas, called the Sologuri Mohajons as their spiritual guides, and he refuses to receive instruction (Upodes) from the Brahmans of Bengal, who have long guided the royal family. The most keen advocate

for the sacred order is the mother of this unfortunate prince, who probably will not long be permitted to live, as he is now approaching manhood, and as an infant king will answer better the purposes of the Bura Gohaing, who is in full possession of power, and is still in the vigour of understanding. His government, however, is not without great difficulties, and in a conspiracy, that happened about the year 1802 or 1803, he was under the necessity of putting to death about 500 persons of some rank, among whom was a brother of his own wife. Although the execution was performed with the cruelties usual among the Asamese, and several were put to death by the application of burning hoes, the minds of the people have not been quieted, and they seem ripe for insurrection.

Having thus given such historical matters as have come to my knowledge, I shall proceed to mention the principal persons and officers of the kingdom, in doing which I shall have occasion to detail most of the information concerning its topography that I have received. The accompanying map, drawn by one of my informants, will explain the situation of the places.

The persons descended from Rudho Singho by legitimate marriage, and entitled to continue the succession, are called Tungkhungiva; and all these have a right to succeed to the royal dignity, except such as have on their body some blemish or mark, whether from disease or accident, the scar either of an honourable wound, or of the small pox, being equally a complete bar to the royal dignity. In order probably to prevent the dangers of a disputed succession, it was the maxim of the family to mark every youth that was not intended for being the presumptive heir, so soon as he approached manhood, by a wound on some conspicuous part, such as the nose or ear. This did not prevent him from being considered as a prince, he was called Gohaing Deo, and his children, if without blemish, had a right to succession; although, so far as I can learn, the son of a person who was marked, has never yet succeeded. As a farther precaution all the princes, not sons of the reigning king, and their families were confined on a hill called Tejinamrup, to which there are three ascents, and three strong guards, Chaudang, Dolakakuriya, and Kukurachoya. This hill is situated among forests, about two days journey south east from Gorgango. The number of princes

confined has of late decreased, many having escaped to other countries, and having there had children, which will no doubt tend to hasten the overthrow of the dynasty. Wherever the usual law of the country does not exclusively give the succession to estates and honours to one son, it becomes impossible to secure the right of royal accession undisturbed, even by the most rigorous precautions, such as the Asamese have adopted.

The kings formerly lived at Gorgango, but Sib Singho removed the seat of government to Ronggopoor Nogor (the city the abode of pleasure), which is situated on the Dikho river, that falls into the south side of the Brohmoputro about three hours journey south from the Dihing or southern branch of the Brohmoputro river. Ronggopoor was a large town, and was very prohably the place so named, where Bhogodotto had his country residence, although it is not improbable, but that this prince may have had two Ronggopoors, one to the east, and one to the west of his capital, which was at Gohati. The royal palace was surrounded by a wall of brick about three cubits thick and 3½ cubits high. The house in which the throne stood (Changgor) was thatched; but was supported by sal beams, and its walls were constructed of bamboo mats. In the same enclosure was a building of brick (Ronggopoor), in which the Raja sat to view public shows. There was also a small temple composed entirely of copper. In this, as is supposed, the God Chung was kept; but the whole worship of that deity is veiled in the most profound mystery.

Since the disturbances in the reign of Gaurinath, the royal residence has been removed to Jorhat, about 20 miles west from Ronggopoor. It stands on both sides of the Dichoi river (Dessoye Wood), which comes from the mountains on the southern frontier. According to Mr. Wood this river enters the Brohmoputro in lat. 26° 48′ north, and in long. 94° 5′ 41″ east from Greenwich. No buildings of brick have been erected, nor is any brick house permitted to a subject.

The kings and nobles live in thatched huts with walls of bamboo mats, supported by sal posts, and built after the fashion of Bengal with arched ridges and mud floors. Each apartment is a separate hut. The king has some gold and silver vessels, and some glass ware and rich furniture, that has been sent as presents by the government of Bengal.

Where the chief nobles sit in their own houses, a heap of earth is raised, and this is covered with mats and cloth. If any person highly respected comes to visit him, the noble orders a blanket for a seat; but in general all his guests sit on the bare ground, as there is no furniture in the hut, where company is received; but very great persons have bedsteads and curtains. Persons of lower rank, who attempted to imitate their superiors in the use of such luxuries, would be severely punished. In courts of justice the judge sits on a low wooden stool, all other persons are seated on the bare ground, as if in the royal presence.

The coronation, or rather enthronement of the king, is performed with much ceremony. The Raja, mounted on a male elephant, and accompanied by his principal wife (Boro Kumari) riding on a female, proceeds to plant a tree (*Ficus religiosa*) on the hill Chorai Khorong, where his ancestor Khuntai first appeared on earth. By the way he takes up the young tree, and pays the proprietor whatever price he chooses to demand. In performing this ceremony, the God Chung is suspended round his neck, he is girt with the sword Kyangdang, he carries in his turban the feathers of the sacred bird Deokukura (*Pavo bicalcaratus*), and he is accompanied by all the principal officers of the kingdom, by a great part of the army, and by a vast multitude of the people.

Having planted the tree, the Raja and his followers descend to three huts, that have been erected for the purpose, and which are called Patghor, Holongghor, and Singgorighor. The Raja and his queen first enter the Patghor, where some water is poured on them from a shell called Dokhyinaborto Songkho, the mouth of which is turned the way contrary to that of the shell, which is usually sounded by the Hindus, in order to attract a little notice from the Gods.

The two royal persons then enter the Holongghor, and sit on a stage made of bamboos, under which is placed one of each species of animal that can be procured, such as a man, an elephant, a horse, a cow, a deer, a hog, a fowl, a duck, a snake, an insect, a fish, &c. The water from nine tirthos, or holy places, is poured over the king and the queen, and falls on the animals.

The water of each holy place is kept in a golden vessel,

and the plants called Sorbaushodhi, and Mohaushodhi have been infused in it.

The royal persons having been bathed, the Raja replaces the feathers in the turban, and advances with his queen to the Singgorighor, having in his hand the sword Hyangdang; and with this, before he enters, he kills a buffalo. The original custom was to kill a man, a criminal having been selected for the purpose; but since the time of Rudho Singho a buffalo has been substituted. The Raja then enters the Singgorighor, and ascends a throne (Singhason) of gold, consisting of seven stages. Having been seated, the queen and the three chief persons of the kingdom, make many presents of gold and jewels, and then lay their hands on the four feet of the throne. These nobles then walk seven times round the sovereign, who orders money to be coined, and gives some presents to the Deodhaing, and to the Brahman who is his spiritual guide. He also orders gratuities (Siropa) to be given to all the principal officers, and to religious mendicants, and some days' provisions are distributed to the multitude who have assembled to see the show. The Raja and his queen then dine with all the Asamese of high rank. Then all the tributary Rajas, landlords, and inferior officers are introduced, and make presents, which occupies a whole month. In all these ceremonies the Chiring Phukon presides, and regulates every thing according to the ancient customs of the kingdom.

There are three great councillors of state, called Gohaing, who have by law no authority to issue orders, but whose duty it is to give advice to the king, when he chooses to require their assistance. Each receives a certain number of men to work for him, and no officer of government is allowed to possess any jurisdiction over these, so that their whole management and superintendence is left with their immediate master, except when the king personally requires their assistance, which he sometimes, but rarely does. These dignified offices are in the hereditary possession of three great families; but the king may appoint any member of these families that he pleases to hold the office, and he may change them at pleasure. The persons holding the office always live at court. The title Gohaing seems to be the highest in the country, and as I have said, is that given to the princes of

the blood royal, who annex to it Deo or Lord. The latter is a Hindu word, but Gohaing is probably an Asamese term.

The Boropatro Gohaing is the highest in rank, and is descended from an illegitimate son of one of the kings. He is allowed 6000 men (Payiks) in constant attendance.

The Boro Gohaing is the second in rank, and is allowed 4000 men. He is descended from one of the Danggoryas who accompanied Khuntai.

The Bura Gohaing is descended from the other Danggoriya, and has legally the same allowance; but the present occupant is in fact the actual sovereign of the country.

The Boro Boruya, or great secretary, is the fourth great officer of state, and in fact he ought to be the prime minister, to whom, of right, the whole executive power, civil and military, is intrusted, and to whose court there is an appeal in all cases, except where the servants of the three great Gohaings are concerned. He must be chosen from among the four families called Duyara, Dihingga, Lahon, and Sondiki. He is only allowed 100 servants, but he has fees on all commissions, and on all cases that come before his court. The present Boruya has been totally deprived of power, and his deputies act under the orders of the Bura Gohaing.

The inferior officers of state at the capital are as follows:— There are six persons called Choruya Phukons, and in general it may be observed, that Phukon is the title next in dignity to that of Gohaing. Each of these six has a separate title, and the whole form the council of the Boro Boruya, although they have also other duties.

1. Naoyaiche, who is allowed 1000 servants with whom he mans the royal boats. 2. Dohikya; 3. Bhitrail; 4. Naiya; 5. Deka; 6. Naisoti; each of these is allowed 20 servants, and their duty seems to be that of purveyors, to procure whatever the king wants. The Porbotya Phukon is a Brahman, manages the affairs of one of the queens, and is allowed a secretary or Boruya. The Raydenggya Phukon is an Asamese, and manages the affairs of another queen. He also also is allowed a secretary. The Raja's mother has two officers, the Khonggiya Phukon, and the Khonggiya Boruya; both are Brahmans, and the former is allowed a secretary. The Jolbhari Phukon is a Brahman, and has the charge of

all the servants, that the Raja employs in the Hindu temples. These amount to 1000.

The Tambuli Phukon is also a Brahman, and has the care of the Raja's garden, in which betle-leaf is the chief article of cultivation. The Naosalya Phukon is allowed 1000 men for building the royal boats. The Chholadhora Phukon has the charge of all the Raja's effects. The Chiring Phukon is the master of ceremonies, and has charge of the Deo Dhaings, or priests of the old religion. The Deulya Phukon is a Brahman, who has the charge of repairing and preserving the Hindu temples. The Kharghariya Phukon has the charge of making gunpowder. The Nek Phukon, and the Dihingga Phukon; these have the charge of the king's messengers. All these Phukons, except such as I have mentioned as being Brahmans, must be Asamese legitimately descended from some of the persons, who accompanied Khuntai, and who are called Hatimuriyas.

Boruya seems to be the title next in dignity to Phukon. Of these there are many. The Bhandari Boruya is the king's private treasurer, and is allowed an assistant called Kayastha Bhandari. The Duliya Boruya has the charge of the Raja's palanquins and bearers. The Chaudanggiya Boruya has the superintendency of public executions. The Dolakakuriya Boruya is the chief of the footmen. The Khanikar Boruya is the superintendent of artificers. The Sonadhar Doloyi is mint-master and chief jeweller. The Majumdar Boruya is private secretary, and letter writer to the king, and is allowed four Changkoyatis or assistants. The Bej Boruya is the king's physician. The Changmai Boruya has the superintendency of the royal table. Hati Boruya, the master of elephants, has about 125 of these animals. The Ghora Boruya, or master of horse, has only 50 horses. The Helui Dhari Boruya has charge of the arms, or arsenal. The Devighor Boruya has charge of a private chapel.

The king has 12 Rajkhaoyas, who are under the orders of the Bara Boruya, and are officers of considerable importance, each being supposed to command 3000 men. They attend the court of justice, and are employed as umpires to settle disputes, and to superintend any public work for the king.

There are also attendant on this prince some persons called

Vairagis and Kotokis. The former are sent on messages to a distance; the latter seem to be a kind of interpreters. The kings seldom choose to communicate the most important orders in writing, and the dismissal of a Gohaing, or of a governor of Kamrup, is merely signified to him by a verbal message; but it is communicated by three officers, a Kotoki, a Bora, and a Takla, all persons of low rank. At Jorhat are 300 soldiers from the west of India, and 800 native troops, who are levied indiscriminately from all castes. The whole officers are from the west of India; but have married in Asam, and have had lands allotted for their support. The whole are under the command of a Captain Gohaing. Each company of 100 men is commanded by one Subadar, one Jumadar, six Havildars, and one adjutant.

When I have said, that the king grants a certain number of men to such or such an officer, the following must be understood to be the meaning. By far the greater part of the land in Asam is granted to persons called Payiks, each of whom is held bound to work four months in the year without wages or food, either for the king, or for whatever person the royal pleasure directs. These people either work for their lord, in whatever art they are skilled, or pay him a composition, which is regulated by custom; but is very rarely accepted. As each man works only four months in the year, so to complete the constant attendance of one man, three persons are required, and are therefore called a full Payik. It is said, before the country was depopulated by the late disturbances, that the men were only required to work on the royal account for three months in the year, and of course that then four men were called a complete Payik. The men for every complete Payik are allowed 12 purus of land free of rent. The puru being 150 cubits square, the land allotted for paying the constant attendance of one man is very near 14 acres, which the men who are not on service, and their families cultivate. I am told that on one considerable estate, at least, the number of persons, young and old, for each Payik amount to from 12 to 14.

The Payiks are placed under four ranks of officers, who, according to their respective authority, are supposed to command 1000, 100, 20, and 10 men; but these numbers, and the numbers said to be granted to such or such officers, I

am informed, are merely nominal, especially since the disturbances; so that the Hatimuriya, or commander of 1000, has sometimes in fact, not more than 500. All these officers are allowed lands free of rent, which are cultivated by that proportion of the Payiks, that is allowed to work on their account, and each receives presents from the men and officers that are subordinate to his authority. The whole of the Payiks, I believe, may under these officers be compelled to take the field; but this is seldom exacted, for they have become a mere rabble, without courage, discipline or arms. There are two manners in which the king derives an advantage from these Payiks.

He grants a part of them to his officers for their maintenance, and for the support of their dignity, so that there is no issue from the treasury for the pay of any officer, nor indeed to any person except the foreign soldiers, merchants, and mendicants. The officer either accepts of the composition, or employs his Payits to cultivate the farms (Khat), which supply his family with provisions, to build his houses, to make and man his boats, and to make his furniture and clothing, so that his outlay of money is very trifling. He also receives presents from all those under his authority, and is vested with the charge of the police, the punishment of slight offences, and the settling of petty suits in all the lands (Gangs), which his servants occupy. Each of these branches of authority is lucrative, although a considerable proportion, where the number of servants is great, goes to subordinates.

The king, however, employs a vast number of men to work in his farms, gardens, fisheries, mines, arsenals, and manufactories, and to man and construct his vessels, who all labour without any expense to the treasury. The officers whom he employs to superintend these works, usually receive a commission of 5 per cent; that is, allowed to employ on their own business every twentieth man, and they are besides allowed the whole of the profits from presents, from the care of the police, and from the administration of justice, in the lands occupied by their subordinates.

These are the officers and persons employed near the king. Only it must be observed, that each principal officer has a Doyalya or deputy. The central of the three chief provinces

into which the kingdom is divided, and which constitutes Asam proper, ought by the constitution to be under the immediate government of the Bara Boruya, or chief secretary; but its affairs are now managed by his deputy under the controul of the Bura Gohaing.

There are few or no sub-divivisions in Asam proper, except into Gangs or manors. Each of the above-mentioned officers receives a certain number of Gangs, to enable him to accommodate the people (Payiks) which are placed under his authority. The only hereditary estates are as follows:—1. Charingga. 2. Tipomiya. 3. Namrup. These three small territories have always been held by some collateral branch of the royal family, and most commonly by the descendants of Kana. They are all in the immediate vicinity of the hill Tejinamrup, where the princes not destined for the succession should be confined. 4. A very considerable estate called Doyang, which reaches to the south-west within 10 or 12 miles of the capital, and belongs to the family of the present governor of Kamrup (Bara Phukon), who sends a fixed number of men to work for the king, and disposes of the remainder as he pleases. 5. Bacha east from Doyang is a small estate on a similar footing, which belongs to one of the Rajkhaoyas or commanders of 3000 men. 6. Chutiyo Kumar is a similar estate, held by a family of Kolitas. It is on the north side of the Brohmoputro.

I shall now proceed to mention the other jurisdictions of the kingdom, and the officers immediately dependent on the crown. The most important is the province of Kamrup, the greater part of which was wrested from the Moslems early in the reign of Aurungzebe. The chief officer has only the title of Phukon; but his rank is considered as next to that of the Boro Boruya, and he must be selected from the same four families, that are entitled to hold that office. The reason of his being called only Phukon, while officers of inferior dignity are called Gohaings, would appear to be, that, until the conquest of Gohati, this officer seems only to have governed the western end of the island, included between the Brohmoputro and Kolong rivers, and even this jurisdiction would seem to have been curtailed by the power of the great military officers stationed in that quarter. He now has not only the management of all the affairs of his extensive province; but is usually

entrusted with transacting all the intercourse with the government of Bengal; but he is not permitted to do anything of importance without the advice and consent of his council, which consists of six Phukons, who assemble in the Dupduyar or council house in Gohati, where the governor resides. The city of Gohati is a very poor place; but it was formerly the capital of all Kamrup, and according to Mr. Wood is placed in 26° 9′ N., and about 70 miles east from Goyalpara. The greatest portion of the lands of the Asamese province of Kamrup has been granted to Payiks for service, and the management of these has been given to the different officers either for their support, or to enable them to perform certain works for the king.

A considerable proportion of the land, however, has been granted to different Rajas, whose dignities are hereditary in certain families; but the king may appoint any person of the family to be Raja, may change the person at pleasure, and appoint another individual of the family in his stead.

Other lands pay a rent in money, and their administration is committed to Zemindars, as under the Mogul princes. Other lands have been appropriated to pious purposes, and have been granted to various temples, and to Brahmans, or other religious men. Finally, other lands which chiefly occupy both banks of the river near Gohati, are reserved to be cultivated on account of the king.

The officers of Kamrup, besides the governor, are as follows:—six Phukons, who constitute the provincial council. 1. The Pani Phukon superintends 6000 Payiks, who are constantly employed cultivating land, in fishing, and in various manufactures, on the king's account. Under him is employed an accountant called Takla Bora Mojumdar. He resides on the north bank of the Brohmoputro. 2. The Daka Phukon superintends 4000 Payiks, employed in the same manner; but is held to be guided by the instructions of the Pani Phukon. He resides about two or three miles higher up than his superior. 3 and 4. The Dihingga and Nek Phukons are the immediate assistants of the Boro Phukon. 5 and 6. The two Chheutya Phukons are subordinate to the former. 12. Rajkhaoyas, who are always in attendance at the court of justice (Boro Choruya), ready to be employed as umpires to settle disputes.

The Bujur Boruya is the collector of revenue, for the whole land of Kamrup, that has not been granted to Rajas, or for pious purposes. He is under the orders and inspection of the governor of the province; but cannot be dismissed from his office without an order from the king. The Boro Kayet is the collector's accountant. Boldi Singho, a native of the west of India, is commander (Subadar) of the regular troops, and instructs them in European tactics. The governor has six companies, and the Pani Phukon has two. Each company contains from 60 to 100 men of different countries and castes. About 100 are from the west of India, and are paid entirely in money. The natives receive 2 rs. a month for subsistence, and land sufficient to support their families.

The Rajas of Kamrup seem to remain nearly on the same footing as during the Mogul government. They are the original petty chiefs of the country, each of whom possesses a certain territory, which is assessed to furnish a certain number of Payiks. The Raja either sends the men to work on the king's account, or remits the commutation money. No other persons, who holds lands for service, reside on the estates of the Rajas, who may cultivate what is not necessary for the support of the Payiks, in whatever manner they please. The Rajas possess every sort of jurisdiction, except the power of very severe, or of capital punishment; and in case of war should take the field at the head of their Payiks. The Rajas are as follows.

1. Baraduyar. The Raja is a Garo, and lives at Bhogpoor, two days' journey south-west from Gohati. It is close to the mountains, inhabited by independent Garos; but these consider the Baraduyar Raja as their chief. It is for his low lands only, that he pays tribute to Asam. In his territory is a market-place, named Kukuriya, to which the independent Garos bring salt, that they purchase at Rajhat in Jaintiya, and at Laur, in the district of Srihatta (Sylhet R). The road from Laur, as I was informed by a Brahman, who had come by it, passes through the territory of a Garo chief, named Koiram, who borders on Susanggo. West from Koiram is the territory of Ganeswar Raja, a nephew of the Raja of Koroyivari. 2. Bholagram is situated east from Boroduyar. The Raja is a Mech. 3. Mairapoor is situated between Bholagram and Baraduyar. 4. Lukiduyar. This ter-

ritory lies west from Gohati, on the Kailasi river, and is larger than that of any of the former Rajas. It borders on the independent Garos, and nowhere extends to the Brohmoputro. When Mr. Wood accompanied Captain Welsh, and made his valuable survey of that country, this Raja seems to have usurped Chamoriya Pergunah. He is of a Garo family; but has been converted by the Brahmans, and in imitation of his sovereign receives spiritual instruction from the sacred order. He resides at Luki on the side of the Kailasi. 5. Pantan. 6. Bon-gram. These two chiefs are of the same family with the Raja of Lukiduyar, and their territories, which are very petty, are adjacent to his on the west, towards the frontier of Bengal. 7. Vagaduyar is a small territory south from Pantan. Its chief also is a Garo; but he adheres to the customs of his ancestors.

8. Beltolya is of the same family with the Raja of Dorong: that is he is a Koch, claims a descent from the God Sib, and is in fact descended of Raja Sukladhwaj, who was sovereign of the country. On this account he is much respected. He lives at Beltoli (Belletollah, Wood), a few miles east and south from Gohati; but when the country was in confusion, and when Mr. Wood made the survey, he would appear to have retired into a strong hold at some little distance farther from the Mahamaris. 9. Dumuriya (Demooroo, Wood) lives beyond Beltoli, towards the Garo mountains. In fact he is a Garo chief, and the present occupant is supposed to know many powerful incantations, by which he can kill his enemies, or at least render them foolish. On this account he is very much respected, and the governor of the province carefully avoids giving him any manner of offence. I am assured, that neither of these two Rajas possess any territory adjacent to the Brohmoputro; but it would appear, that when Mr. Wood made his survey, each possessed a small portion of its bank. This was probably an usurpation, owing to the confusion of the times.

10. The Raniduyar Raja in the confusion of the Mahamaris insurrection seems to have seized on the country immediately west of Gohati, but in fact his real country is south from that town, at the foot of the Garo mountains, and his residence is among the hills. It is probably at Noghurreah. The Pamohee of Mr. Wood is said to be a market, where the

Garos come to deal with this chief. He is a Garo by birth; but has adopted the worship of Vishnu. An intelligent person, who had been in his service, informed me, that the Raja is bound to furnish constantly to the king 621 Payiks or men, and makes presents annually to the value of about 5000 rs. He ought also, with his countrymen the Garos, to assist in the king's wars. The Raja allows each Payik two ploughs of land, and on these there may be from 12 to 14 people, young and old. One of these is always on service, and no commutation is received. There are only about 2000 ploughs in the whole country; so that the Raja lets 758 to enable him to discharge the 5000 rs., which he makes in presents. His only profit, therefore, is what he receives in presents, and in the management of the police. His principal wealth is derived from his connection with the Nuniya Garos, that frequent his market. They pay him no duties; but, on a certain day every year, he invites all the chiefs and free men of that nation. From 5 to 6000 usually attend, and are feasted. Every one brings a present in cotton or other commodity, which sells for about 4 rs.; so that, after defraying the expense of a feast, the Raja has a a profit of about 15,000 rs. The whole of these Garos are willing to assist in war; but when in the field the Raja must give them subsistence. The Garos being more warlike than the present Asamese, the Mahamaris gave the Rani Raja no sort of molestation. After the overthrow of these insurgents, the Governor came with six companies to demand some extraordinary exaction; but he was opposed by 2000 farmers, and 3000 Garos, and an amicable adjustment took place, by which every thing was placed on the former footing.

11. These are all on the south side of the Brohmoputro. On the north side, the only Raja is Dorong, who is by far the most considerable, and most respected. In Asam he is called a Koch, the title of Rajbongsi not being acknowledged. He supplies the king with 6000 men, and no commutation is accepted. The family has divided into two branches, the representative of each of which has 3000 Payiks for his own use, so that the country, besides free land, is estimated at 12,000 farms of a little less than 14 acres each.

The best informed persons, whom I consulted, knew nothing specific concerning the Rajas of Myungh, Koleetah, Bogrut-

teah, Ogooreah, or Goorookeah, whom Mr. Wood found on the island, which lies between the Brohmoputro and Kolong river. The two first are said to be very petty chiefs, who live south from Gohati, and possess a village each. It is probable, that the others are persons of a similar description, who in the confusion of the times had assumed some degree of consequence, and usurped a power to which they were not entitled, and which was instantly disolved by the vigour of the Buro Gohaing.

The Pergunahs of Kamrup, that had been reduced to the common system of Mogul finance, remain in the same state under the government of Asam. Each Pergunah is let for from one to five years to a Chaudhuri, who agrees to pay a certain rent, one-half in money and one-half in goods, and whose office is in no sort hereditary. He lets all the lands that are not given to Payiks for service, and that have not been granted for pious purposes. His profit ought to arise from the difference between the rent, which he collects, and the revenue that he pays to the collector; but he receives presents not only from the tenants, but from the Payiks, that live on the Pergunah. He also acts as an officer of police, and it is usually alleged, that the Chaudhuris take money to allow rogues to escape. They have no legal authority to inflict any kind of punishment, nor to employ any armed men. Over every four or five manors (Gangs), the Chaudhuri appoints a Taalokdar, who is paid in land. In each manor he also appoints a chief (Thakuri) to collect the rent, and the Thakuri is assisted by a messenger named Tarui. Both are paid in land. It is supposed, that the Chaudhuris, who are on the same footing, with what the Zemindars of Bengal were before the new regulations, do not give government more than two-fifths of what they collect. The revenue of the assessed lands in Kamrup, which reaches the royal treasury, amounts to 32,000 rs. a year.

The Pergunahs on the north side of the Brohmoputro, beginning at the Company's frontier, and going east, are as follows:—1. Bansi. 2. Boronogor. 3. Borobhag. 4. Bojani. 5. Boro Khyotri. 6. Chhota Khyotri. 7. Kongor bhag. 8. Purbopar. 9. Poschimpar. 10. Bongsor. 11. Mohul. 12. Kachhari-Mohul. 13. Pati-Dorong. The Pergunahs on the south side of the Brohmoputro, beginning at

Gohati, and extending to west, are—1. Chhoyani. 2. Baronti. 3. Chamuriya. 4. Nogorbera. The governor has granted to one of his Rajkhaoyas a considerable territory called Ghiladhari, which lies between Dorong and the eastern boundary of his government.

Next to Kamrup, the government of Sodiya is the most important charge in the kingdom, and its governor is called Sodiya Khaoya Gohaing. This country extends along both sides of the Brohmoputro from the boundary of Asam proper to the extremity of the kingdom. The governor may be appointed from any descendant of the persons who accompanied Khuntai. He resides at Sodiya, near Kundilnogor, where the god Krishno is said to have fought with a certain Rukkmoraja. Sodiya is reckoned six days' journey east from Jorhat. I have learned very little concerning this province, nor concerning the manner in which it is governed.

The following governments seem to have been established as military stations to protect the frontier. The Morongkhaoya Gohaing governs a small district, south from Jorhat, near the hills. This person must be of the same family with the Bura Gohaing. He has 1000 Payiks or soldiers, and seems to be stationed in order to protect the frontier towards Khamti.

The Solalbor Gohaing governs another small territory, including the east end of the island between the Brohmoputro and Kolong rivers, and resides at Koliyabor. He also manages about a fourth part of the territory called Charidwar, collects the royal revenue, and administers justice. His force, stationed at Koliyabor, seems intended to check the conduct of the Bhoteas, Miris and Dophlas, when these mountaineers collect their shares of the revenue of Charidwar. A few of his Payiks reside in this territory, but the greater part occupy the east end of the island near Koliyabor. This officer must be selected from the family of Boro Gohaing.

The Kajolimukha Gohaing has 1000 Payiks, and some guns, and lives at Kajolichauki in the west end of the same island, and lands are allotted to his people in that vicinity. The object of this force seems to be to guard against the encroachments of the Kachharis and Jaintiyas. Although surrounded by the territory, that is placed under the Go-

vernor of Gohati, and stationed near that place, both he and his people are entirely independent of that officer.

The Jagil Gohaing lives on the Kolong, and is just such another military officer as the Kajoli Gohaing. He is equally independent of the governor of Kamrup, and his object is to guard against the Kachharis. These two Gohaings may be appointed from any family of the Hatimuriyas. Dhing Duyar, situated on the same island, and lately made independent of the government of Kamrup, is a military station, established also as a check against the Kachharis. It is under the government of a Raja.

Charidwar is a large territory under a kind of government, which, I presume, must be very disagreeable for the subject. It occupies the whole northern bank of the river, from the eastern boundary of the province of Kamrup to Tikli Potarmukh, where the Brohmoputro divides into two branches, to form the great island called Majuli, a distance said to be about thirteen days journey by land in length. The district is also said to be in general about 1½ days journey in width, although in some parts its width is not more than one day's journey. The day's journey is said to be from 10 to 12 coss, or from 20 to 24 miles. The king of Asam possesses the right of administering justice, and of levying from each plough 1 rupee in money, and a piece of Muga silk cloth, 8 cubits long, and 2 cubits wide, worth from 16 to 20 anas. Three mountain chiefs have each a right to levy a certain sum from each plough; and for this purpose each sends a body of armed men, who in the cool season go through the country, live at free quarters, and plunder those who do not pay the customary dues. These three chiefs govern the Kampo Bhoteas, who occupy the highest ridges of the northern mountains in the quarter; the Miris or Michimis, who occupy the lower hills and some of the plain towards Charidwar; and the Dophlas, who occupy the lower hills and plain adjacent to the eastern parts of the same territory. It must indeed be observed, that the present territory of Asam no where reaches to the northern mountains, and that the Dev' Raja, or prince of Bhotan, has taken possession of all the territory adjacent to the hills, which are west from the Miris. This I know is a recent usurpation, and there is great reason to believe, that the Kampo, Bhoteas, Miris, and

Dolas were subject to Asam; for in the account given of that country in the Asiatick Researches it is mentioned, that the northern mountains belonged to it, and produced musk and horses, which are only the produce of the highest parts. These three countries have not only been able to reject the authority of the king, but levy a share of the revenue from all the low lands on the northern side of the river.

The Kampo Bhoteas resemble in their manners the other tribes of that people, which is spread over the high lands between Kashmir and China. The Miri or Michimi, and Dophlas are said to retain the fierce and warlike spirit of the ancient Asamese, indulge their appetites in eating unclean food, as much as the impure nations of China and Europe, and adhere to their old customs altogether rejecting the instructions of the sacred order of the Hindus, and what is called the purity of its law. [*In order that the Assamese country may be better known, I insert here Dr. Wade's descriptive geography—from papers deposited by the late Sir John Malcolm in the library at the East India House in* 1827. *I have also in my possession a large MS. vol. containing a trauslation of an original History of Assam—which was transmitted by Dr. Wade to Lieutenant-Colonel Kirkpatrick* (*Mil. Sec. to the Marquess Wellesley*), *on the* 20*th March*, 1800. *The MS. is too voluminous for insertion in this Work.*—Ed.]

CHAPTER II.

GEOGRAPHICAL SKETCH OF ASSAM IN TWO PARTS. FIRST PART CONTAINS THE DIVISIONS OF ASAM INTO, 1. OUTERPARH. 2. DECANPARH. AND 3. MAJULI OR GREAT ISLAND. SECOND PART. CONTAINS THE RIVERS FLOWING FROM THE 1. NORTHERN MOUNTAINS. 2. SOUTHERN MOUNTAINS. 3. THE BERHAMPOOTER AND ITS BRANCHES.

[*The spelling of native names differs materially in Dr. Wade's MSS. from that of Dr. Buchanan, but to prevent mistake no alteration has been made in Dr. Wade's writing.*]

The kingdom of Assam * is about seven hundred miles in length, and from sixty to eighty in breadth, in a few places however of upper Assam where the mountainous confines recede farthest, the breadth greatly exceeds the proportion,

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Note by Dr. Wade.—The jealous spirit of the Chinese government, accompanied the conquerors of Assam, who have now retained possession of that country, during a period of one thousand years; and must have emigrated originally from the confines of the former kingdom; strangers of every description and country, were scrupulously denied admission into Assam, which does not appear to have been visited even, by the indefatigable footsteps of the missionary.

It is on record that two Europeans have obtained access into the kingdom, one at an early period, who attended the Mogul army, was taken prisoner and conducted to the capital, and afterwards liberated. There is reason to suppose he was a native of Holland, and has published some account of his involuntary travels to the court of the Monarch. The second traveller was a Frenchman whose name will not easily be erased from the memory of many gentlemen of property in Bengal. Chevalier, who at a later period obtained the government of Chandernagore, embarked a considerable property it is said at Dacca on a fleet of boats, and proceeded to the confines of Assam. Permission was obtained from court, and he advanced with his fleet as far as the Capital, Rongpoor Gurgown, under an escort which deprived him of all intercourse with the natives; and confined his personal observations within the limits of his barge. At length he obtained his liberty by a stratagem. He has left some information relative to the Geography of the country; or, more probably, of the banks of the river which lay in his course.

From such sources the Geography of Assam could not receive much improvement. The few hints which Major Rennell seems to have obtained from the conversation of the notes of Chevalier, are marked by such obvious errors, that we cannot regret his information from this quarter, has not proved more copious.

The Persian tract, published and probably translated by Mr. Vanzittart contains a few remarks on the divisions of the country, which are accurate though as usual, involved in much hyperbolical description.

Major Rennell has undoubtedly made the best use of his materials, but

and it will be within a very moderate calculation to consider the surface as containing about sixty thousand square miles; from this computation may be deducted the numerous rivers which every where intersect the country.

I shall not offer a vague conjecture on the sum of this deduction, but it will not be exaggeration, to say that the remainder exhibits a highly fertile soil throughout, for even the great number of hills which are interspersed in every part of Assam are susceptible of cultivation, and increase considerably the superficies of the country fit for culture.

From this computation of square miles are excluded all the dependencies and conquered countries on or beyond the mountainous limits which surround Assam in every direction, as well as several provinces of eastern Bengal, which formerly acknowledged their subjection to the Assamese government. Assam is a valley; it extends between the parallel of 25. 45 and 27. 30 degrees of north latitude, and from 90. 35 to between 98 or 99 degrees of east longitude. This extent to the Eastward beyond the capital Ghurgong is of course conjec-

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little was in his power; his superior talents, his opportunities and his information have not concurred to give any degree of perfection to the geography of the country.

Mr. Wood of the Corps of Engineers an attentive and intelligent gentleman, who accompanied the deputation in the capacity of surveyor, has presented government, with the only correct map of the course of the Berhampooter (Brahmapootra), and of such parts of the country as lay within the limits of his survey, as far as the capital of Rungpoor-Gurgown.—See p. 626.

At the desire of the late Governor General, Lord Teignmouth, captain Colbrooke, the surveyor General obligingly favoured me with a copy of Mr. Wood's map to be prefixed to the history of the reign of Gaurinat Sing late monarch of Assam, which was transmitted to Europe for publication in the year 1796.

As far as my sources of information extend, these are the only public Documents which exist on the subject of Assam. If my personal exertions, during a residence of nearly two years, and my intercourse with the most intelligent and best informed natives, shall enable me to add something to the valuable information contained in Mr. Woods' map, I shall esteem the labour and expense (for neither has been spared) which attended my researches most amply repaid.

Exclusively attached until the period in question, to the study and the practice of my profession, I had not acquired the requisite and scientific accomplishment which might have rendered my opportunities of acquiring geographical knowledge of more utility to government or to the public, yet I shall venture to hope that the general and unscientific sketch of the country contained in the following sheets will not prove entirely unexceptionable when it is considered that no Europeans have ever explored or probably ever will explore the provinces of Assam, with the consent of the government of that country.

tural; for it was not my fortune to meet with a single native who had travelled to the utmost limits of Assam in that quarter. The kingdom is separated by the great stream of the Brahmaputra into three grand divisions called Outerkole or Outerparh Dukankoli or Dukanparh and the Majulee or great island.

The first denotes the provinces lying on the north side of the Berhampooter, the second, those on the south. The Majulee is a large island in the middle. It is also divided into upper and lower Assam; the first includes the country above Coliaburh where the river diverges into two considerable streams as far as the mountainous confines to the north and south. This division included the whole of Assam at an earlier period, but the lower provinces to tne westward having been afterwards annexed by conquest to the dominions of the Swurge Deo, became a separate government under an officer entitled Burro Fokun with the powers of Viceroy.

The destination of Outrecole and Deccancole were previous to the period in question applicable only to upper Assam, and the more learned among the natives affect to confine those appellations even now to the eastern provinces only. From the confines of Bengal or Bisne, at the Khondor Chokey the valley as well as the river and the mountains preserve a north eastern direction to a considerable distance and decline to the east by north or east-north-east in the upper provinces.

Assam is bounded on the south-west by Bengal and Bisne. On the north by the successive ranges of mountains of Bootan, Anka, Duffala, and Miree; on the south by the Garroo mountains which rise to a greater height in proportion to their progress eastward, and exchange the name of Garroo, for that of Naga above Coliaburh. The valley is divided throughout its whole length by the Berhampooter, into nearly equal parts. The kingdom of Assam, where it is entered from Bengal commences on the north of the Berhampooter, at the Khondor Chokey, nearly opposite to the picturesque estate of the late Mr. Ransh at Goalpara, and at Nagrabaree hill on the south,

The great and famous province of Camroop, Camprîst, or Camaroopa which formerly gave its name to an extensive kingdom, of which, Rungametee seems to have been the

capital, extends from the Khondor Chokey in Outercole on the banks of the Berhampooter to the province of Dehrungh. At one period the districts in the neighbourhood of Nagrabaree or Nagurboyra hill were also included in Camroop. Nagurboyra became the western limit of Assam. On the southern bank of the Berhampooter, when the armies of Assam were driven from the vicinity of the Currutia river, which formed the ancient boundaries towards Bengal. These limits will give an high idea of the great extent of the former kingdom, which reaches to Lolbazar in the neighbourhood of Rungpoor and included Tipora or Tripoora with all the intervening provinces. Goalpara however and the Khondor Chokey ought to have been the natural boundaries, for they are in reality the limits of a new and different climate.

Camroop, on the west or towards Bengal is bounded by the Manaha river; on the north by Bootan; on the east by the Burhmuddee, which separates it from Dehrungh; and on the south by the Berhampooter. Formerly Camroop included Dehrungh, and all the provinces west of Kajullimook in Decancole on the southern division. It is intersected in various directions by rivers flowing from the mountains, and by branches of the Berhampooter, which are all navigable for boats of any size in the season of inundation. viz. Seirsa, Bolorlia, Chaulkoa, Bhooradoia rivers.

These arise in the northern mountains flow through Camroop, and join the Manaha. During the inundations the navigation is very convenient through these smaller streams, when the Berhampooter is an irresistible torrent. Looitch is the name of one of these rivers in the maps, but it is merely another appellation for the Berhampooter at this part of the country, and of a large branch of the same river above Koliabur. The breadth of the province from the banks of the Berhampooter to the foot of the mountains is in general about forty miles; its length from the Khondor Chokey to the Burronuddee is nearly one hundred.

The principal Purgunneh of Camroop is Burrabaug, of which Cotta is the chief town. At present there are not any places of force in Camroop, except northern Goahowtee, which is not considered a part of that province. A military causeway extends from Coos Bayhor to the north of this and other districts to the utmost limits of Assam. It served to

form the southern boundaries of the Bootan dominions. In most places it is now in a state of decay. The Bootia at present possess about five miles in breadth of the valley from the foot of the mountains through the whole extent of Camroop and Dehrungh. On the southern side of the Berhampooter, between Goalpara and Nagurboyra lays Bisne. This part of the country is noticed with some degree of accuracy in Rennell's Map. The Garroo mountains close the scene to the southward, a stream flows at the foot of these which is navigable in the seasons of inundation to a considerable distance and falls into the Berhampooter above Goalpara.

The district of Summooria occupies the southern bank of the Berhampooter at Nagurboyra Hill, behind and farther to the south is the Burhdooaria Purgunnehs at the foot of the Garroo mountains. Adjoining to the Burhdooar to the eastward is the district of Nodooar, which extends easterly to the country of the Ranu rajah. The Nodooria country is divided into nine shares whose possessors are Rajahs, though at present the whole country is subject to two Princes or Rajahs. The Dooars or Dewars are passes into the lofty Garroo Mountains.

Ranigawn, or the country of the Rani Raja extends in a similar direction as far as Bogoribaree Chokey, and along the foot of the mountains to Okkooruralee causeway, which separates Ranigawn from Beltola, and runs from the lofty hills which surround Goahawtee, to the Garroo mountain called by the same title Okhoor.

Goahawtee occupies an extent of hilly country on both banks of the great stream; the hills on each side form a spacious amphitheatre, which have been equally well fortified by nature and by art. It is the capital of lower Assam, and the residence of the viceroy or Burro Fokun. The natives of upper Assam apply the title of the Goahawtee to all the hilly country in that neighbourhood, including the district of Beltola, but the Goahawtia or inhabitants of this quarter confine the appellation to the space within the five Chookees or guarded passes on the southern side, viz. 1. The Luttaril or Panichokee; 2. The Zoidewar; 3. The Dhurhum Dewar; 4. The Dewargonrila; 5. The Panroo, or Pandhoo Chokee. North Goahawtee occupies the space within the following passes through the fortified hills, viz. 1. Koneiboorukiboa;

2. Sillar Chokee; 3. Khindoorigapa or Sindoorigopa; 4. Patdewar; 5. Korai or Pani Chokee, beyond these passes to the north, runs the province of Camroop, and the district of Sikree one of the principal places in Camroop. South Goahawtee extends to Cajullimook, or to the mouth of the Cajulli river, noted as the ancient limit of the kingdom of Camprist or Camroop, which seems to have occupied all the countries on the south of the Berhampooter from Borritulla to Kapillinook; and on the northern side to have extended from the Curruttia or Corotia river in Bengal to the Dikolai river beyond Dehrung. At that early period Assam was called Khoomorprist, and extended on both sides of the Berhampooter as far as Khuddia or Suddia from these limits Cajullimook is distant to the eastward about 20 miles from the Nuttasil Chokey at Goahawtee. The interval is occupied by the Mekeer hills; and by Tattimosa mountain at the foot of which is the residence of Panbooria Rajah; Beltola does not extend to the eastward of Goahawtee, but fills the interval of valley between this fortress and the Garroo mountains.

Panbarree is a small district separated on the west from Goahawtee and Beltola by the Mekeer hills; and on the east by a range of hills which run from the banks of the river at Kajullimook towards the Garroo mountains. The plain which is nearly surrounded by those hills is about eight miles in length and six in breadth, while Beltola exceeds ten in breadth and twelve in length.

The Goba and Sonapoor districts succeed to the southeast, and lay between the Colone river, and this part of the Garroo mountains which are annexed to the Zevointa dominions, or the Gentia of Rennell's map. These districts are about 10 miles in length and five in breadth. They have Tattimora on the west, Zevointa and the Garros on the south. Dimurrooona the east, and the Colone river, the whole extent of the north to its junction with the Berhampooter. These though formerly appendages of the government of Goahawtee appear now to be under the joint dominion of the Zevointa and Dimurrooa governments. The country is interspersed with small hills. It was formerly the channel of communication with Bengal from every part of Assam through Zevointa and Sylhet, for all access by the Berhampooter was scrupulously prevented. This part of the country is elevated, and no where subject to inundation in the season of rains.

Cojulli.—The angle above the junction of the Colone with the Berhampooter is occupied by the district of Cojulli, which does not exceed six miles in length. It is bounded on the south by the Colone, on the north by the great stream, and the east and south-east by Sunna hills, which line the banks of the Berhampooter from Cojullimook. It is interspersed with hills, Kajulli formed the western limits of Assam at an earlier period. It is subject to inundation, and the villages are chiefly situated on the sides of hills.

Mayungh.—To the eastward of Cojulli at the foot of the hills lays Mayungh, under the government of a lesser Rajah; it is separated to the southward from the Colone by a range of hills; the Berhampooter and the Booraboori hills form its boundaries to the north. Part of it only is subject to inundation, it is about eight miles in length and six in breadth. To the eastward of Mayungh succeed Nogown, Littree Lowkoah, Gorokia, Dehingh, and Siliabundo. The five latter situated on or near the banks of the Berhampooter.

Nogown occupies the interval between these and the Colone river to the southward, and is bounded by Corungi on the east, it is about 20 miles in length, and probably not above 4 miles in breadth, situated on a line of high ground on either bank of the Colone. It is not affected by the inundations of the Berhampooter, or of this river, the latter however, seldom overflows its banks, from Lowgua on the Berhampooter to Nogown on the Colone; the distance is about 40 miles; these districts are not contiguous, part of Littree and Dehingh are rather to the southward of Loqua and Silabunda, and immediately border on Nogown. Beyond Mayungh or the range of hills which intervene between Mayungh, and the river in regular succession to the eastward. I have already noticed the situations of the Gorokia, Littree, Loqua and Silabanda; contiguous to the latter, in the same direction lays Coliabur. Dehingh also borders on Littree to the eastward.

Corungi forms the confines of Nogown on the east, and occupies both banks of the Colone river, like the latter. It exhibits a square of about 40 miles. On the north lays a part of Silabunda; on the south, the lofty range of Garroo mountains which obtain the appellation of Cossari in this quarter.

Coliabur is contiguous on the north-east; and the famous causeway Rangulighur, separates it on the east from upper

Assam. The mountains here incline towards the great stream, and the interval of low country is occupied by the Rongulighur rampart, which runs from the Colone near its junction with the Berhampooter, during a course of 10 miles to the southern mountains. Coliabur upon the whole may be reckoned about 100 miles from Cojullimook.

Casirunga lies to the east and south-east of Rungulighur and Namdoyungh to the eastward above Khonarmook or Sonarmkooh, the country here is low and subject to inundation. It extends about six miles in length, from the causeway to Bassa, and four in breadth to the foot of the mountains from Namdoyungh.

Namdoyungh is 40 miles long, and 10 broad; it has Colarpharit on the west, Ouperdoyungh on the east, Casirunga on the south; and the Berhampooter flows on the north. Toghurrurgown, Khoololgown, Atooniagown and Dehinghiagown are the principal towns of this flourishing province.

Morunghi lies to the east of Casirunga, it is interspersed with small hills, covered with a wild and luxuriant vegetation, and is not subject to inundation. Tobungh, Khapecorti, and Lokow are the principal towns. It is a frontier district, and possessed a military station of 3000 men on the Rungaghurra hill, as a protection against the inroads of the mountaineers of Naga and Cosari, who are contiguous on the south. It is bounded on the north and east by Doyungh, Bassa, and the Dunsiri river.

Colarphant extends to the east and north-east above Coliabur, to the distance of 10 or 15 miles. It has Doyungh and Casirunga to the east and south.

Bassa is a considerable district about 10 miles in length, and eight in breadth. The Naga mountains rise to the south, Doyungh lays to the north, Dhooli to the east, and the Dunsiri flows on the west. It is a low country resembling Natou in Bengal, on a smaller scale.

Ouperdoyungh is contiguous to Bassa on the south, it has Deorgown to the east, Namdoyungh to the west, and the Dehingh river to the north. It is interspersed with small hills of red earth; and is not subject to be overflowed in any part during the season of rains. Itamdoigown, Purbuttiagown, Kaburrurgown, Daikialurgown, and Rhadullagown, are its principal towns. Cosarihat and Nagaphant are also places of

note in this district; which forms a square of 20 miles in length and breadth.

Deorgown, famous for the temple of Sadassi, is eight miles long, and six broad. It is an elevated country, on the banks of one of the principal branches of the great river; which flowing through various channels in this neighbourhood forms several low islands, susceptible of cultivation.

Gooroomari Chapari (Chapari means island) is opposite to Deorgown, it is not of any great extent; but Majuli called by preeminence the island, lays in this direction and is very large. It is formed by the Dehingh river on the south, and the Looicheh on the north, to the west of this appears the Halidooati island opposite the mouth of the Dunkiri or Dunsiri river. It is 20 miles in length, and about 10 in breadth. Further to the west, and similar in size to the latter, lies Rungachapuri, facing Coorabai to the south. Between this island and Coorabai, is another small island, eight miles in length and six in breadth, named Nicori. I shall omit any further description of the islands at present.

Dhuli and Khitole are to the eastward of Deorgown. The former is about six miles in length, and four in breadth. The country is high, and is intersected by the Dhuli river, Sungigown lies near the banks, and Sungirghaut is the principal ferry. It is bounded on the south by the mountains.

Khitole is about twelve miles long, and ten broad, this district has much low ground. On the banks of the Cacadunga, directly east from Deorgown, is established the Custom House of Khitalurphant.

Zurhat is eight miles in length, and six miles in breadth. It is bounded on the west by Dhuli, on the south by the high road which leads from Coliabur to the capital, Rungpoor; on the east by the Disoi river, and on the north by Coontiapota. Gayangown, and Arriadherragown are its principal towns. The road to Munnipoor the capital of the Muggloo country (Meckly of the maps) proceded from this place over the Naga mountains, into Mounghi.

Tiuk. To the south of the great road from Coliabur is Tiuk about twelve miles long, and eight broad; it is contiguous to *Toratooli*, a high country near the mountains, which is watered by the Iazi on the south-west. It is eight miles in

length, and six in breadth. The Ghurphullia establishment of the Ahum caste inhabits this district.

Khonanei the district of Khonanei, or Khonarinei succeeds. It is twelve miles in length, and ten in breadth. The country is very low, and under water in high inundations, which however do not last long. The great causeway or high road, raised to preserve the interior from the inundations of the Dehingh, passes Khonanei in its progress from Deorgown, to the capital, Rungpoor. In the dry season the causeway is about two miles distant from the stream of the Dehingh. It is a work of immense labour. Notegown, and Kotekeegown, are the principal towns, and the ferry is established at Bhanderdoo ghaut. The strait road from this to the capital, is about ten miles in length.

Rungpoor—is the capital of Assam, or the military station of the real capital, Gurgown. The Dhekow river flows on the north, the Namdangh on the south. Singhdewar, or Sinadewar, and the Duburriunniali rampart, or high road forms its security on the east. The fortress is built near the banks of the Dhekow, round but at a considerable distance. The town of Caloogown, Gowrisaghurgown, Kerimerialigown, Dooboorialigown, Muttermoragown, Koomargown, Maitaka, and Bhogbarri form a circle round Rungpoor, which is twelve miles in length, and about ten in breadth.

The banks of the Dhekow are connected by a lofty rampart with the southern mountains, through an extent of ten or fifteen miles. It was constructed in remote antiquity for the protection of Gurgown; which was the principal residence of the monarch, and of all the great officers of state. The distance from Rungpoor to Gurgown is about
miles. Gurgown is ten miles long and five broad. From Rungpoor westward of the Dhekow, to Saraideo the seat and centre of the ancient worship of the Assamese conquerors, the distance may be estimated about eighty miles. The interval is occupied by the following districts. Saringh, Tipam, Metaka, Nazira, Atkheil, Govindurgown, and Roonroongh.

Saringh, about thirty miles long and twenty broad is the property, and the general residence of the heir apparent entitled Saringh Rajah.

Tipam, belongs to his Coadjutor, and presumptive heir the

Tipam Rajah. It does not extend above twenty miles in length, and ten in breadth.

Metaka, borders on Singhdewar, it is six miles long, and four broad.

Nazira, is fourteen miles long, and eight broad. The principal places in this district are, Gunnukgown, and Nazirahath.

Atkheil, is about fifteen miles in length, and five in breadth.

Govindhurgown, is about twelve miles in length, and eight in breadth. It is noted for a Govindh deul, or temple, romantically situated on the banks of the Dhekow.

Roonroongh, is about ten miles in length, and six in breadth. It takes its name from a place of antient Assamese worship. In their original language Roonroongh means God.

Saraideo, is contiguous to Roonroongh. It is the principal seat of their former worship; and distant from Rungpoor about eighty miles. These districts which extend to the westward of the Dhekow river, are not subject to inundations from the river.

Kendoogoori, is ten miles in length and five in breadth. It is a high country, and noted as the domestic residence of the Burhpatur Gohaign.

Gurgown, the principal capital of the kingdom of Assam, and the usual residence of the monarch, is situated considerably above Rungpoor on the opposite high bank of the Dhekow river. It is ten miles long, and five broad. Since the insurrection of the Moamorias, the city, palaces, and fort are all in a state of ruin. It is situate in Latitude 27 degress Longitude 94. 29.

Burchola, is twelve miles in length, and eight in breadth.

Benganabari, is twenty miles in length, and fifteen in breadth. The Moamoria insurgents had depopulated the greater part of the districts of upper Assam, to the westward of Benganabari. This district however and all beyond it have been preserved by them in a considerable degree of population. Beyond this district succeed Tocobari, Ghurcakur, Ubeipoor, and a number of others in Decanparh, of which I could not procure any sufficiently correct information.

Tocobari, is thirty miles long, and twenty-five broad. The monarchs of the country at a period anterior to their removal to Gurgown and Rungpoor occupied a fortress at this place.

Gurcakur, is a smaller district about fifteen miles in length and five in breadth. It is noted as the domestic residence of the Surgi Deo's Nowbeissa establishment.

Ubeipoor, is esteemed a very fine district, it rather exceeds forty miles in length and twenty in breadth.

I have already mentioned that Decanparh contains several extensive districts between Ubeipoor and Suddia, or Khuddia, which forms the boundaries of Assam in that quarter.

Outreparh, as the third grand division of Assam, or the Majuli, lies parallel to the districts of Decanparh, which have just been described, it might be deemed proper to enter on the description of the former, before I return to the provinces of Outreparh; but it will prevent confusion if the great island and its appendages are reserved for the conclusion of this sketch. I shall therefore return to the eastern boundaries of Camroop in Outreparh, and describe the several districts in succession from west to east, in the direction of their length.

Dehrungh, the province or principality of Dehrungh forms the eastern boundary of northern Camroop. It is divided from the latter by the Burronuddee. On the south flows the Berhampooter, the mountains of Bhotan, or more properly, Comola Gohaign Ali, a causeway formed by Pretaubsing, which runs from Coosbeyhar through the whole extent of Assam to Suddia forms the boundaries of Dehrungh on the north. To the east lay the districts of Soontia, Cosarigown, and Seidewar or Saridewar. This principality forms a square of about thirty miles. It is governed by a tributary prince. The principal towns are Monghuldie, Sinooagown, Tangazoogonigown, Paoniagown, Arringgown, Doonigown, Batacoosihath, Ataringhiagown, and others. This principality is seldom subject to inundation. It is very fertile and highly cultivated.

Kosarigown is to the north-east of Dehrungh. It has Soontia for its boundary on the south, Seidewar on the north, and Pakurrigoori on the east. Its extent does not exceed eight miles in length, and four in breadth.

Soontiagown is about the same size as Kosarigown. The level of the country is in general pretty high. Parallel to the principality of Dehrungh and these districts, the stream of the Berhampooter forms several smaller islands, which are in many places inhabited, and in some parts by pirates.

Pakurrigoori is equal to Soontiagown in breadth, but somewhat inferior in length.

Saridewar.—The district or province of Saridewar runs about 30 miles in length and twenty in breadth. The general level of the country secures it from the inundations of the rivers. Cargown, Deooliagown, and Bahmungown, are the principal towns. This province derives its name from the four passes into the mountains, at each of which the officers of government collect the tribute of the contiguous nations, Bootan, Onka, and Duffala.

Gilladarigown borders on Saridewar in succession to the eastward, in the direction of the great stream. It is about 10 miles in length, and six in breadth. All these provinces and districts from the Khondor Chokey to Biswehnath, are highly cultivated and populous. The Moamaria desolation not having extended below Biswehnath.

Biswehnath, famous for its temples, succeeds. It is a small district, which does not exceed eight miles in length and two in breadth. The level of the country is very high.

Corungi is five miles long and two broad.

Bebezia.—Boringoor Corungi is the district of Bebezia, which is seven miles in length and two in breadth. A considerable part of this district, near the mountains, is covered with a wild vegetation. The other parts are well cultivated.

Khoolol, or Khoololgown is twenty miles in length, and only five in breadth. It is chiefly remarkable for its fine pastures.

Lokhow extends eastward of Khoololgown, eight miles in length, and six in breadth. It is an elevated tract.

Bangsali is ten miles long and five broad. This is also a high district.

Lowpotia succeeds next: it is fifteen miles in length and five in breadth.

Mooloool is the same length as the latter, but exceeds it in breadth. This district is also exempted from the inundations of the great river.

Dipora is ten miles long, and five broad. Its principal places are Diporahath, and a celebrated temple of Camaka.

Sanghmoragown, which borders on Dipora, is nearly of the same size. It is a pretty dry country, and like all the former, very populous and highly cultivated.

Botiagown lies next to Sanghmoragown. It is a district

of considerable extent in length, exceeding forty miles, but so narrow that two miles are supposed to be its utmost breadth. A large interval of forest trees and wild vegetation intervenes between this district and the foot of the northern mountains. The great rendezvous of the mountaineers of Duffala, Onka, and Miri, tributaries of the Surgi Deo, takes place annually in this district.

The Dewars, or passes into the mountains, may be noticed here. In Khoololgown there are nine Dewars leading into Duffala. In the following districts, viz. Colonepoor, Zaikaizook, Nuranpoor, and Banfangh, there are six other passes through the same mountains. These were formerly well guarded until those mountainous nations became peaceable subjects to the Surgi Deo. Catacoosi, and Goozloongh, contain three passes into Duffala, and three into Miri.

Colonepoor does not exceed 20 miles in length, and ten in breadth. These districts, like the whole of Outreparh, are perfectly level.

Zaikaizook resembles Colonepoor in every respect nearly. It is of the same length, but exceeds it in breadth, about five miles.

Naranpoor is 30 miles in length, and 15 in breadth. This district is remarkable for two temples, romantically situated on the banks of the Pisola river, which rival those of Dhundegown, and Colabarri in the district of Zaikaizook.

Banfangh, similar to all the districts in Outreparh, extends in length to the eastward; and in breadth, from the great stream towards the northern mountains. Banfangh is about 30 miles in length, and 20 in breadth. Its principal places are Dhapcotagown, Dooliagown, and a very large tank, called Khonaripookari. Itemarbarigown, Cotokigown, Deberapargown, are also considerable towns in this district. In all these northern districts the tanks are very large and numerous.

Corah borders on Banfangh to the eastward. It is a smaller district, 10 miles square, and is bounded in the same direction by Fokunhath.

Fokunhath is a considerable district, famous for its great fair on the banks of the Looicheh river.

Moorabaga.—Next to this succeeds the small district of Moorabaga, which does not exceed eight miles in length, and two in breadth, but it is famous for a temple of Camaka,

greatly frequented by the mountaineers, as well as the inhabitants of Upper Assam.

Coticoosi is an extensive district, about 40 miles in length, and 20 in breadth, and is bounded by Guzloongh to the eastward.

Guzloongh is a district of the same extent.

Haboongh.—Contiguous to Guzloongh, still in an easterly direction lays Haboongh, which is 30 miles in length, and 15 in breadth. This district is remarkable for the superior richness of the soil, and for the industry, size, and appetite of the inhabitants.

Narooa is a much smaller district, which does not exceed eight miles in length, and six in breadth. It is chiefly noted for a temple or Takoorbari. It is bounded by a much larger district, Munnipoor.

Munnipoor is about 40 miles in length, and 30 in breadth. Munnipoor is bounded on the east by a much smaller district called Gaguldoobi, about eight miles long, and six broad. It was formerly the seat of banishment of various criminals.

Tellahi, which borders on Gaguldoobi to the east, is about ten miles in length and six in breadth. This is the last district in Outreparh, of which I could procure any correct information. A great tract of country occupies the interval between this district and Suddia, but I could not procure original documents on the subject, and as every person I consulted, either confessed their ignorance of these districts, or gave such inconsistent accounts as could not be trusted; it will be more prudent to conclude the description of Outreparh with the Tellahi district, and proceed to that of the third division of Assam, called Majuli, or the great island.

Third division of Assam, Majuli, or the Great Island.—Above Coliabur, and opposite to Banfangh, the two great streams called the Dehingh, and the Looicheh, formed by the two principal branches of the Berhampooter, form a junction, and again assume the name of the latter. The interval from Banfangh on the west, to Baingnmar on the east, is occupied by the great island, called by pre-eminence Majuli. One hundred and sixty miles are calculated as the length, and sixty miles as the utmost breadth of this third division of Assam.

Calculations of distance in Assam, as well as in many enlightened countries, even of Europe, are formed on the usual

rate of travelling on foot during the course of one day, 20 miles, or possibly less, may be deemed equal to a journey of one day, over the greater part of Hindustan, but especially in the plain country. The Majuli is intersected in several places by channels of communication between the Dehingh and the Looicheh, which in reality converts it into a cluster of islands; but in addition to these subdivisions of the great island, numerous smaller islands range its whole length, nearly formed by various branches of the principal streams. These, however, are not included in the general appellation Majuli; but are indiscriminately called Chapoori, or small islands. Some of these are always overflowed in the season of inundation, others occasionally only; all possess a stratum of rich soil, above a deeper layer of sand, and often of clay. The smaller islands of Majuli, formed by the channels, are also called Chapoori.

Roopeichapoori.—The first which presents itself on ascending the Berhampooter is Roopeichapoori. It occupies the western extremity of Majuli, where opposite to Banfangh the two great streams reunite, its length is about six miles, and its breadth three. Cutwalgown is the chief town; but the Moamoria desolation has pervaded the greater part of these districts.

Rungachapoori.—To the eastward of Roopeichapoori lies Rungachapoori, in length 10 miles, and in breadth eight. The length of these districts is eastward. Teliagown is the chief town. Deooliagown is another place of considerable consequence.

Haludiati.—The district of Haludiati succeeds. In length 15 miles, and in breadth 10. It is intersected by a Khoonti or channel of communication between the two rivers. Moodeigown and Laclunghiagown are its principal towns.

Burhgohaign Chapoori is ten miles broad and fifteen long. Its insular situation gives it the title of Chapoori; for Littree-Khoonti, or channel, flows to the eastward, and Dhonrakoa-Nulla forms the western boundary.

Tamoolbarri.—Contiguous to Burhgohaign Chapoori lies the district of Tamoolbarri, in length ten miles, and in breadth about seven. Khetrigown and Brahmungown are its principal towns.

Ghoria is to the east of Tamoolbarri; its length is about

thirty miles, and its breadth twenty. Suckurburtigown, Khargown, and Moodeigown are the principal towns. It is intersected by the Colacosa-Nulla, which communicates with both the great streams.

Auneati—The district of Auneati is eight miles long and four broad. Mothargown is the principal town. Parts of this district are higher than the general level of Majuli.

Baignauti is contiguous to the former; it forms a square of about eight miles. Baizbooroo'argown and Pansolia lake, which is of great extent, are its most remarkable places.

Comolabarri extends to the eastward six miles in length and four in breadth. It is bounded by the Tooni-Nulla, which communicates with the Dehingh and Looicheh. Doolakakoriagown and Khargown are its chief places.

Kowpotia district is about eight miles in length and four in breadth. It is contiguous to the former and to the following:—

Poritia is six miles long and nearly half as much in breadth.

Deanpat is in length about eight miles and five in breadth. It principally occupies the bank of the Dehingh, Samagoorigown, Dighulligown, and Biragigown are places of note in this district.

Goromoor is a large district to the eastward of the former; it extends about forty miles in length and fifteen in breadth. The high causeway in Outreparh is exactly opposite to this district, and runs from the river to the foot of the Northern Mountains.

Pohmara is about twenty miles in length and only five in breadth.

Sunnatoli is a small district near the former, about six miles broad and ten long. Khomargown is its chief town.

A considerable part of Majuli, probably about one fourth, remains unnoticed. A great difference in the several accounts which were received of the other districts; with respect to their extent, situation, and names, have induced me to conclude the account of Majuli here.

Such was the populous and highly cultivated districts of Assam, previous to the Moamoria rebellion; but that savage people carried desolation throughout a great part of the upper provinces.

CHAPTER III.

RIVERS OF ASSAM.

As far as my information or my recollection extends, this country exceeds every other in the universe of similar extent, in the number of its rivers, which in general are of a sufficient depth at all seasons to allow of a commercial communication on the shallow boats of Assam.

The number of rivers of which the existence has been ascertained, amounts to 58, including the Berhampooter and its two great branches, the Dehingh and Looicheh. Thirty-four of these flow from the Northern and twenty-four from the Southern Mountains. The source of the Berhampooter is uncertain.

1st. From the Northern Mountains:—

1. Sowpurra. 2. Khobunkhiree. 3. Khomediree. 4. Pabo. 5. Owah. 6. Gayraylooa. 7. Rasicota. 8. Dikrungh. 9. Pisola. 10. Burrowpannee. 11. Doorpangh. 12. Dehiree. 13. Seinsa Oujan (upper). 14. Karoee. 15. Semamora. 16. Madooree. 17. Doobia. 18. Booroos. 19. Bayhallee. 20. Burrowgawn. 21. Booriagawn. 22. Gilladaree. 23. Dikolei. 24. Dunkhiree. 25. Bhonrollee. 26. Monguldie. 27. Burhmuddee. 28. Seinsa (Lower). 29. Boroloia. 30. Bhontee. 31. Rowrowah. 32. Sowlkoa. 33, 34. Booradia and Manaha.

2nd. From the Southern Mountains:—

1. Dillee. 2. Dorika. 3 Dhekow. 4. Namdangh. 5. Tasee. 6. Khonkilla. 7. Dussoi or Duswei. 8 Dhollee. 9. Dilkhiree. 10. Gilladare, South. 11. Doyungh. 12. Dunkhiree. 13. Kaliyun. 14. Karzooree. 15. Dhurria. 16. Goloka. 17. Diphulloo. 18. Meesa. 19. Hanria. 20. Kopillee. 21. Bhonrullooa. 22. Ghurraloo. 23. Sownra. 24. Kolei.

3rd. The Berhampooter with its branches. The Dehingh and Looicheh exclusive of various other branches of considerable size.

From Suddea, or Khuddea, the eastern extremity of Assam, to Sowpurra, an extent of country is intersected by numerous rivers flowing from the Northern Mountains, of these,

however, I could not procure even the names, I am therefore compelled to begin with those first on the list.

1. *The Sowpurra* river falls from the mountains of Miri, and flows through Colicoossee, a district appropriated to the office of Boora Gohaign; its waters contribute to enrich the estate of the Nunoowah Gosaign, or Geswams, and after a very long course joins the Berhampooter about 60 miles below Suddia. It is about the size of the Dhekow at Rungpoor, and is navigable by the boats of Assam at all seasons of the year.

2. *Khobunkiri*, or Sobunsiri (for many of the natives substitute the kh and s for one another), derives its source in the mountains of Miri and enters Assam from that quarter. Its breadth is scarcely inferior to that of the Berhampooter, though in depth it is far inferior; after a very winding course through the same district as the former, it meets the latter river at Haboongh; most of these rivers have a very winding course, though the direct distance from the junction of the Khobunkhiri with the Berhampooter to the foot of the mountains does not exceed 40 miles. It is navigable at all seasons to the mountains, and indeed considerably farther; though the navigation between the mountainous ridge is performed with some danger and difficulty from numerous rocks in the bed of the river, frequent waterfalls, and impenetrable forests on the banks. Gold is procurable from the bed of this river as well as from all those which have their sources in any of the northern ranges of mountains. It is deemed less pure and of a paler colour than the rivers farthest to the east, as well as less in quantity. But an article far more precious than gold abounds in all these rivers, and affords the inhabitants plentiful supplies of wholesome aliment. The varieties of fish are considerable, though not of every kind which are found to frequent the Berhampooter in the lower part of Assam. These remarks, indeed, are not strictly geographical, nor shall I often indulge in similar deviations from the immediate subject of these sheets; though I may be permitted occasionally to imitate the irregular course of rivers, and assume a greater latitude of description in the second than I presumed to take in the first part of this sketch, for I perceive in my notes and translations relative to the rivers of Assam, many particulars unconnected with geography, yet

not destitute of interest, which must necessarily be neglected altogether unless they are allowed admission here.

3. *The Khomediri* rises from the same range of mountains to the west of the former, and flowing through Gurhungh, a district belonging to the office of Boora Gohaign, or prime councillor of state, meets the great stream considerably below its confluence with the Khobunkhiri, it is somewhat larger than the Dhekow, and is navigable at all seasons.

4. *The Paboh* is another river, which rising in the mountains of Miri, flows also through Guglough, and joins the Berhampooter at Frookunhath, in the same province. It is smaller than the former, scarcely larger than the Dhekow, but remains at all seasons navigable by boats which are not deeply laden. The banks of this as well as all the other rivers, were formerly lined with habitations. The Moamoria Revolution has changed the face of the country, but the Panesellia Burro Burrowah has endeavoured with some success to restore the population.

5. *The Owah* originates in the same mountains, flows in a somewhat smaller stream through the same province, and mixes its water with the Berhampooter a little to the westward of the preceding rivers.

6. *The Gayraylooa* rises in the Duffala mountains, and enters Assam in the province of Guslunghor Gurloongh; through which it runs to meet the great stream at Sownpawni; by boats of every size it is navigable in the season of inundation; but accessible only to small fishing boats in the dry season.

7. *Kasicota* rises also in the mountains of Duffala, and taking its course through the province of Bauphan or Bauphaugh, visits the capital towns of Hemalboori and Dhapkota, and joins the Berhampooter at Khonaripokri. Its banks are lined with numerous towns. Its size is nearly the same as the former.

8. *The Dikrungh* is one of the most remarkable rivers of Assam. It rises like the former in the Duffala mountains, and exhibits a long stream in its course through Bauphan, till it reaches the Berhampooter at Naygoria Ghaut. It is deep and rapid in general and considerably larger than the Teesta near Dinajpoor in Bengal. The bed of this river is extremely uneven, being every where interrupted with fragments of

rock, till its nearer approach towards the great stream. Although the direct distance does not exceed 25 miles, it performs a winding course about 100 miles from its mouth to the foot of the mountain. It is accessible through its whole length for the largest boats in the seasons of inundation, and for small boats during the whole year. Posiagong, Aneatigosaignkat, remarkable for the Gosaign's granaries; Ballikhuttra, Deberapar, Negoriagong, and Baligong are the principal towns on the banks of this river, which is also noted for the quality and quantity of gold procured from its bed. The colour of the metal is much higher than that found in the sands of the Berhampooter and other rivers. It is believed by the natives, that during its mountainous course it is joined by a stream from Himalek.

9. *Pisoola* rises in the Duffala mountains, and flowing through Naranpoor, a province attached to the office of Burragohaign, joins the Berhampooter at Nimookgong, about ten miles to the westward of the Dhekow, at the capital; and forms a course of about 60 miles from the foot of the mountains. It is not navigable in the dry seasons, but accessible by boats of any size during the inundations to the very foot of the mountains. Phoolbarree, Deorgong, and Kosowahgong, are the principal towns on its banks. Phoolbarree is famous for a temple of masonry, dedicated to Mai, or Kamaka, Deorgong is inhabited chiefly by those who attend the temples at Phoolbarree and Kosowahgong.

10. *Buropanee* falls from the Duffala mountains, and at no great distance joins the Pesoola. This stream is more remarkable for the quantity than the quality of its gold.

11. *Doorpang* resembles the former in its rise and termination, as well as in the circumstance of its course running entirely through forests of large trees and large tracks of wild vegetation. A great variety of useful timber, especially fir, might be procured with great facility through these rivers, the Doorpang, however, is very rapid and rocky.

12. *Dehiree* takes a larger course and falls into the Dissoolah at Etabanee, Dehirugong, Naranpooriagong, and other towns line the banks of this river. These three rivers are about the size of the Burolooa at Goahawtee.

13. *Scindia Oujan*, or Upper Seinsa, flows from the Duffala mountains, and intersects the province of Zukoigook, ap-

pertaining to the office of Burh Patur Gohainghn. It is about the breadth and depth of the Osoolat. Tintalia is the principal town on its banks.

14. *Karoe* is received from the same range of mountains, flows through the same province, and falls into the Pisola near the junction of the latter with the Berhampooter, and might have been noticed with propriety before the Seinsa. Kolabaree Hileipura and many other towns line the banks of the Karoe.

15. *Seingmora* flows from the same mountains through Kolonepoor, a province attached to the office of Barro Gohaign, and joins the Berhampooter near Sutaree, more than 30 miles below the mouth of the Dikrungh. It is smaller than the latter in breadth, but much larger than the others, yet it is not deep enough in the dry season to be navigated by small boats.

16. *Madooree* enters the valley from the Duffala mountains, and flowing through Kolonepoor joins the Berhampooter above Booreimook, in most respects it bears a resemblance to the former river. The towns of Dipora and Kolonepoor are on its banks.

17. *Doobia* flows into the valley from Duffala, and intersects the same Pergunna as the former. It falls into the Berhampooter between the Madooramook and Booreimook. In all these small rivers a running stream always exists, even in the driest seasons of the depth of one and a half foot; most of these streams furnish abundance of fish at all times.

18. *Boorei.*—In the original the rivers do not invariably appear to be described in the exact order in which they succeed one another, proceeding from east to west. In the present instance this is particularly observable. The Boorei entering the valley from Duffala flows through Kolonepoor, and joins the Berhampooter at Rangsaligonj, Lowpotiagong and Mooloоalgong, with a great number of other towns, decorate its banks. It is as broad as the Dikungh, and considerably deeper. Boats of every size, unless very deeply laden, may navigate this river during the driest season, as far as the mountains. Its course, however, is of no great extent, possibly not above 30 or 40 miles; for that part of the mountainous range of Duffala, whence it enters the valley,

approaches rather nearer to the Berhampooter in this quarter.

19. *Behalee* proceeds also from the Duffala mountains, and intersecting the province of Khoolol, an appendage of the office of Khoolol Gohaign, falls into the Berhampooter at Zoorungong, about fifteen miles above Biswehnath, in size it resembles the Deturee.

20. *Burrowgawn* rising in the same mountains, runs through the same province as the former, and joins the Berhampooter about two miles lower, it is nearly of the size of the Dikrungh, but much more rapid and rocky; and therefore, though the depth is considerable, navigation is utterly impracticable. The name of Khoololgong is given to the whole extent of villages which line its banks. It is still more remarkable than the Dikrungh, for the quality of its gold which is found in the greatest quantity near these mountains.

21. *Boorigawn* comes also from the Duffala mountains, and intersecting the province of Khoolol, joins the Berhampooter at the famous temple of Biswahnath. It has the depth but not the breadth of the Pisola; it is navigable only in the rains. Gunukgown, Rungabah, and Biswenath, of great notoriety, are the principal rivers on its banks. Gold is found here as in all the northern rivers.

22. *Giladaree* from the same mountains, runs through the province of Korunghee, and falls into the Berhampooter at Doloniaegham, nearly opposite to Kooliabur, and about eight miles below. Korunghee is a province attached to the office of Khoolol Gohaign, though the militia (Mooteicore) are under the command of the Burro Fokun. It is navigable to a little distance in the dry seasons; its depth being considerable in proportion to its breadth. Koringheegown is situated on its banks. Khoololgown, extends from the Booregawn, and lines the Gilladora, which also passes a part of Deoliagown, as the latter occupies a line of country from Biswenath. The towns are numerous on its banks.

23. *Dikolei* rises also in Duffala, and flowing at no great distance from the former, meets the Berhampooter above the Khingeree hills, which form the bank of the great stream nearly opposite to the Koliabar; but rather lower

down. It is larger than the Gilladoree. Bebeziagown is the principal town on its banks. It is not navigable to any distance in the dry season.

24. *Dunkhiria* rises in the Duffala mountains, flows near the last mentioned river, and enters the Berhampooter immediately above the Khingaree hills. The river is about the size of the Dikolei.

25. *Bhonoolee.*—This river proceeds from the range of mountains formed of the extremities of Bootan, Onka, and Duffala, properly called Onka, which lie between the first and the last, it flows near but below the station of Seidewar, and through the district of the same name, and joins the Berhampooter considerably below the former. The whole extent of towns on the banks is called Sedewargown. The province of Seutra commences from the western bank. It is a large river, larger than Dikrungh. The water is rapid and rough, with a rocky bottom, it is navigable in the driest season to the foot of the mountains, it may be about 15 miles in its circuitous course from the mouth to the hills, and ten miles in a direct line, for this mountain approaches the river in this quarter.

26. *Monguldie.*—From the mountainous range which form the extremity of Bootan, and the modern boundaries of Dehrungh to the east, formerly the Dikolei formed the boundaries of Dehrungh. In its course it encircles a large extent of Dehrungh, and falls into the Berhampooter near the town which derives its name from the river. The residence of the Boodeh Rajah. It is considerably larger than Burrolooa, but not navigable in the dry season.

27. *Burhnuddee.*—This river is from the Bootaw, and forms the western boundaries of Dehrungh, flowing between that district and Camroop, and falls into the Berhampooter opposite to the Nuttassil Chokey, to the eastward of Goahawtee, and immediately above Khoniebooruk oloa, a Pucka Deul, or temple of masonry, which stands on a high hill. It is navigable some way up by small boats in the dry season. Mantacutta, Doykairigown, and Ballicoosee belonging to the provinces of Kamroop, on its banks, the last a very beautiful village; its winding course may be about 60 miles, the mountains receding in this quarter from the Berhampooter.

28. *Seinsa.*—This also has its source in Bootan, runs

through the Camroop, and joins the Berhampooter just below Haadjoo; it is the size of the Burrolooa and navigable by boats of all sizes in the rains.

29. *Borolia* also from Bootan, flows through the Burrobag district of the province of Camroop, and joins the Berhampooter through a short extent of wild vegetation, about four miles below Hasuriora hill. This river is rather larger than the Burrolooa, and is navigated as late as December, which in Assam is nearly throughout the whole year. The circuitous course of most of these Camroop rivers is about 60 miles to the foot of the mountains.

30. *Bhontee* rises in Bootan and flowing through Camroop, falls into the Berhampooter near Summoolia, about four miles below the mouth of Borolia.

31. *Rerowah* has its source in Bootan, runs through Camroop, and falls into the Berhampooter at Butabarigown, dividing that town into two parts, opposite to but a little above Nagurbera. It is as broad as the Dhekow but much shallower and not navigable in the dry season.

32. *Sowlkoa* has the same source, flows also through Camroop, and falls into the Manaha after it has made a considerable course through the same province. The banks of all the Camroop rivers are covered with towns, except where they discharge themselves into the Berhampooter, and in many the mouths on both sides are covered with impenetrable wild grass, the haunt of buffaloes, elephants, wild hogs, tigers, &c.

33. *Booradia* originates in Bootan to the west of the former and falls into the Manaha like the former. These two rivers are in the dry season accessible to large boats to a considerable distance, and to small boats as far as the foot of the mountains.

34. *Manaha.*—This river enters Camroop from Bootan at the Badewar, flows through the district of Roguribarree, receiving several small tributary streams, and falls into the Berhampooter immediately above Juggigopa. It is accessible to pretty large boats in the dry season, and forms the western boundaries of Camroop and Assam in Outerparh. It is frequently mentioned in the Assamese History of the Wars between Assam and Bengal, and Assam and the antient kingdom of Coosbehar. Gold is found in this river also in the

season of rains; by its communication with the other rivers, boats can proceed from Juggigopa through Camroop into the Berhampooter at Haadjoo, avoiding the rapidity of the great stream.

Besides these there are several rivulets which fall into the Manaha and the other rivers of Camroop. Between Suddia and the Sowpara river, as also between the latter and the Manaha, there are many streams from the northern mountains of the names and situations of which no correct information could be procured.

SOUTHERN RIVERS:—No correct information could be procured of the numerous streams from the southern mountains between Suddia and the district of Baignmar, from the latter to Dilli river, a stream intervenes the name of which has been omitted.

1. *Dilli*, has its source in the Naga mountains runs through the district of Fokowbarree and falls into the Dhekow about four miles above the mouth of the latter, it is navigable, but not for deep laden boats in the dry season, its banks and bed are of reddish clay, indeed the banks and beds of all the southern rivers are of clay, with a small mixture of coarse sand at the very bottom. Its winding course is of great length, about 200 miles, it is navigable about half way in the dry season for small boats.

2. *Dorika* rises in the Naga mountains, runs through the district of Gurgakhur, and falls into the Dilli about ten miles above the mouth of the latter. Small boats can navigate it even in the dry season, its winding course is about 100 miles in length, it is somewhat smaller than the Dilli, and its waters are of a reddish colour.

3. *Dhekow*—The source of this river is in the Naga mountains, at a great distance to the eastward, thence it flows through the Naga Mountains and enters Assam about ten miles to the east of the source of the Cilpannee or the town of that name, and falls into the Dehingh at Sitamalighur. In its course it passes through the town of Govindhurdeal or Doli; near the temple of that name, then to Nasiragown, then Gurgowr the capital on the eastern bank, then to Poojahghur a temple dedicated to Mai, the ancient temple of the Royal Poojah then to Khakbarree, now Khally a royal repository for boats then Maitaikagown, then near the fortress of Rungpoor or its south-western bank, then by Molcimora, Burhgown, and

Sitomanighur. It is esteemed to have a course of 200 miles from its entrance into the valley to its junction with the Dehingh, in the dry season it is only navigable by small boats to a little distance above Ghurgown, it takes a very circuitous course. The bottom of its bed contains some coarse sand, but the bed and banks are in general of a dark coloured clay, interspersed with streaks and patches of a reddish colour, for the soil is not so red at Rungpoor as towards the Dilli. These southern rivers are never rapid, the inundation commencing from the northern rivers fills the Berhampooter and these, so that the water has no considerable current until the months of May or June when the current is rather stronger from the southern season of rains, though not rapid as the great river continues pretty full; in reality before this period the current sometimes encreases after considerable showers of rain have fallen in the neigbourhood, the banks are not at any great distance from each other, but the channel is very deep; yet in the season of highest inundation it occasionally overflows its banks and the whole neighbourhood. This river is famous in Assamese history, especially for the curse of Bukshisht Rikhee. From above Gurgown the banks on both sides were lined with towns and villages without an interval as far as the Dehingh; beyond Gurgown to its entrance into the valley, the towns were frequent the intervals every where in cultivation, except occasionally small spots of wild grass.

4. *Namdangh* has its source in the Naga mountains, flows through the Seringh Province a feu of the office of Saringh Rajah and falls into the Dhekow about two miles by land and four by water below the fortress of Rungpoor. It winds in a course of 120 miles, but it is only 60 or 80 miles in a direct line from its entrance into the valley to its mouth. It is navigable half way up by small boats in the dry season, and by the largest, as far as the mountains in the rains. Kahmara and Seringh are the principal towns on its banks, which were formerly highly cultivated and populous throughout their whole extent. It flows for a considerable distance along the foot of the mountains and forms the south-west limits of the city or rather district of Rungpoor, where there is a bridge of masonry, the only one in the kingdom.

5. *Jazy*, which also rises in the Naga mountains flows through

the district of Tiuk, and falls into the Dehingh a little above Diha. Ghurpholia is the principal town on its banks, and inhabited by the Aham tribe only. It is of the breadth and depth of the Dhekow. The direct distance from its entrance into the valley to its mouth, may be about 30 miles, and its winding course about 60, small boats have access in the dry season to a considerable distance, and the largest in the rainy season as far as the mountains.

The high road in some places about 40 feet above the level of the country, leads from Rungpoor to the mouth of this river, a ferry boat receives the passengers here and conveys them to the other side, where the high road resuming its course parallel to, but a little distance from, the Dehingh, proceeds to Deorgown; the waters of the river however in the highest inundations touch the road on each side, but it is never entirely overflowed, not even between Rungpoor and Soonanee.

6. *Konkilla*, from the Naga mountains.

7. *Dussei or Duswei*, from the Naga mountains through the province of Korungh joins the Dehingh a little above Koontiaputta, Dooliagown the residence of Surgee Deo's Dowlah bearers, Khonkaimookiagown at the mouth of a rivulet of that name originating in the neighbouring Jeels, Zoorhath where the Boora Gohaign has his station and Kaylahs with a great number of other towns are on the banks of this river, it is as broad but not so deep as the Dhekow. The direct distance from the mouth to the mountains is about 40 miles, the winding course about 60; small boats in the dry season have access to a little above Zoorhath, but large boats in the wet season can go to the mountains. It is more rapid than any of the southern rivers except the Kalizun and Dunkhiree, the latter is more rapid, the Duswei however is a very obliging river to its friends, for in the year in the month of Cheit when the Boora Gohaign's Kaylahs had been 15 days surrounded by the Moamorias, and his people had exhausted all the firewood, he ordered the Brahmans to perform a Poojah to the river, which overflowed the banks that very night, and deposited a large quantity of wood close to his entrenchments, yet it is not in general so bountiful in its supplies of wood as the Dunkhiry which in Bisah and Jeith carries down trunks of trees in such prodigious quantities

that the natives say a person can walk across the river on them.

8. *Dholy* rises in the Naga mountains, flows through the district of Packamoora and falls into the Dilkhiry at Tungokosary, a town inhabited entirely by Korarees; the direct distance of its mouth from the mountains is about 10 miles, the winding course about 20 miles. It is dry in the dry season, but navigable for large boats in the rains. Pokamooragown is a considerable town on its banks.

9. *Dilkhiry* or *Kakadougha*, is also from the Naga mountains through the provinces of Bassa and Dayungh, and joins the Dehingh just above the town and temple of Deorgown, nearly the whole extent of the banks is occupied by a line of towns which together have the names of Bassa and Doyungh, the province belongs to the Boora Gohaign; from the mouth to the mountains, the direct distance is about 15 miles, the winding course about 30. It is considerably smaller than the Dhekow. In the rains it is much the size of the Burroolooa. Small boats have access in the dry season about half way, large in the wet to the mountains.

10. *Gilladary* from the Naga mountains, flows through Bassa Doyungh, and falls into the Dilkhiry about 15 miles above the mouth of the latter, at the Dorjunghia Sorjuk, or division of one hundred Mool, &c. Its mouth from the mountains is about 5 miles direct, its winding distance about 20 miles, it flows through an iron soil like all Bassa Doyungh, yet its waters are clear and very firm to drink, the bottom is sand, the banks a very stiff iron soil.

11. *Dorjungh*, from the Naga mountains, runs through Dorjungh province, falls into the Dunkhiry at Nagaphat, where there is a market held daily for the mountaineers.

12. *Dunkhirree*, from the Naga mountains, runs through Doyungh and Morungh, and falls into the Dehingh at Koorabahi, near the residence of the Gosaign of that name. The mouth is distant in a straight line from the mountains, about 30 miles and 80 miles in its windings. The Morungikoa Gohaigns station or residence, is on the southern bank at Topola Ghaut. Small boats can go as far as the mountains at all seasons, and large ones half way. It is broader and deeper than the Dhekow, and very rapid especially in Baisak and Jeit. It is scarcely used as drink from its great muddiness.

Dolungialgown, Kabooroorgown, Rungdarrigown, Khookurrisoonghia, Khuttra, the residence of the Khookurrisoonghia Atta Gosaign or Goswamee, Puttanagola and Nagaphant, are all towns on and near its banks. From Nagaphant to the southward is the road to Munipoor; the Muggulloes we saw, had come that way, the road is not over but between the mountains, it is from 15 days to a months journey, they have however to surmount some small hills on the way.

13. *Kalirjun*, from the Naga mountains through the Morungh Jungle into the Dunkhiree after a course of about ten miles, the Morungh Jungle was formerly inhabited by the Kosarei, who were expelled by the Surgee Deo (see the history) the Kosaree Rajah had a strong fort there formerly of bricks with a deep ditch, the whole has long ago gone to ruins. In the dry season it has nearly two feet of water, small boats have access, but it is scarcely ever navigable at present.

14. *Karzaree* has its source in the Naga mountains runs through the Morungh Jungle, then through the Morungh province, and falls into the Dhunkhirree, in the middle of Morunghgown, it has a small running stream even in the dry weather, very cold from its being protected in its whole length from the sun by the trees, boats have no access in the dry season, it is a small stream.

15. *Dhurria* rises in the Naga mountains, runs through Namdorjungh and falls into the Dehingh at Dhurria Jungle about four miles or more below the Dhunkhirrees mouth. It is above 20 miles from the mountains in a direct line, and in its course more than 40 miles. There is a small stream in the dry weather, but too shallow for boats to navigate.

16. *Goloka* has its source from a Jeel in Dorjungh, runs through that province, and falls into Dehingh about two miles below the mouth of the former; there is no access for boats in the dry season, though there is a little water, but boats of all sizes can navigate in the rains.

17. *Diphulloo*, from the Naga mountains, runs through Namdorjungh passing the residence of the Diphulloo Gosaign, and falls into the great stream below the junction of the Lovit and Dehingh above Kolaiphant; it is rather broader and not so deep as the Burrolooa, it is about 15 miles in a straight line

from its mouth and 20 miles in its course, small boats go half way in the dry season. Marangown (the residence of the Namdorjunghia Kanrees who are of the Maran Zat) is on its banks, Baghurgown, Konethaloneegown and Jaghunrurgown are all towns on its banks.

18. *Mœsa*, also from the Naga mountains through the province of Nogown, and falls into the Colonge, a little above Koothurkawn; it is about 15 miles in a direct line, and 20 miles in its winding course from the mountains, it is only navigable in the rains.

19. *Hanria*, from the Kosaree mountains, runs through Raha province near the Raha Chokey, and falls into the Colonge. It flows between the countries of Jowointa and Khosaree, forming at one time the boundaries between them, small boats can go as far as the hearts of both those countries, even in the dry season. This river is full of fish.

20. *Kopilee*, from the Kosaree mountains, runs through the Kosaree and Jwointa countries, and falls into the Colonge, a little below the Raha Chokey. The southern sides of those rivers belong to the Kosarees and Jwointias, formerly armies as well as travellers went both by land and water through this river into those countries.

21. *Bhourullooa* rises in the Garroo mountains, runs through Bettola, intersects Goahawtee, and falls into the Brahmapootra near the fort, of which it forms the principal strength.

22. *Ghurraloo*, also from the Garroo mountains, runs through Raneegown and falls into the Brahmapootra at Pani Chokey about eight miles below Camaka; in the dry season small boats can navigate half way. Its direct distance is about five miles, its winding one eight miles.

23. *Hownra*, from the Garroo mountains in the possession of the Nodoowar Rajah, runs through the Burdooaria province, and falls into the Brahmapootra at Palasbarree close to the residence of the Palasbarree Gosaign; there is no access for boats in the dry season. It is about five miles in a direct line from the mountain, and 10 miles in its circuitous course. Palasbarree Hat is held at the mouth.

24. *Coleey* has its source in the Garroo mountains, runs through the Burhdooria and Summooria provinces, and falls into the Brahmapootra above Nagurbaira hill, the utmost

limits of southern Assam in that quarter, small boats can navigate half way in the dry season, and large boats in the rains.

Berhampooter, Dehingh and *Looicheh.* — The learned natives of Assam insist that the sources of the Berhampooter, in Sangskrit Brahmapootra, or son of Brahma, lie in a range of mountains beyond Nara to the east-north-east of Assam.

The fabulous and divine origin of this river is detailed in the Pooranas, probably mixed with much valuable information derived from actual observation on the spot. A fountain called Brahmakoondah is represented as the source of three great rivers, viz. 1. Siriloocaheh. 2. Boodah Looicheh. 3. Looicheh, Gobroo Looicheh, Daika Looicheh, or Brahmapootra.

The Siri Looicheh flows towards the north. The Boodah Looicheh takes a southerly direction, through the Burhma country. The Berhampooter rising between the two former intersects Assam and Camaroopa. By the kingdom of Camaroopa in the Pooranas, is understood a considerable extent of country on both sides of the Berhampooter, nearly to its junction with the sea. It is certain that such a great empire did exist at a very remote period, under the appellation of Camprist, Camaroopa, or Rangamuttee.

Major Rennell mentions that the natives of Assam positively assured him, their river came from the north-west, through the Bootan mountains. It is not probable, that on the confines of Bengal, he should meet any natives who had the slightest acquaintance with the source of the Berhampooter; for even at the capital of the country, with every advantage of communication with the most intelligent natives of the higher ranks, no certain information could be obtained on this subject, except in one particular, which contradicts Major Rennell's authorities, that the Berhampooter lies to the east-north-east, and that it flows westward, through the whole of its course to its entrance into Bengal. It is not considered by the Assamese as a continuation of the Sampoo, or of the river which intersects the Lama Goroo's country; although it is highly probable that the latter is one of the great auxiliary streams which flow from the Bootan, or northern ranges of mountains into the Berhampooter.

Captain Turner saw the Erechoomboo, which he styles Berhampooter on his sole authority, running eastward and

southward in latitude 29° 10″ and east longitude 89° 10″ in his progress through Bootan. A latitude and longtitude which differ greatly from the statement of Major Rennell, derived from the authority of Du Halde and D'Anville, being at a greater distance to the southward than the place assigned in their maps; and the probability is considerably encreased, that it is merely one of the numerous auxiliary streams of the great river of Assam. In reality Du Halde himself confirms this conjecture, by the south-east course which he gives that river in the neighbourhood of Lassa.

If nearly in the longitude of 89, its course is south-easterly, it is evident, as it has only about 2½ degrees of latitude to run, it must penetrate the mountains in that direction, and join the Berhampooter, before the latter reaches the longitude of the capital of Assam in 94, 29″. But the Berhampooter is still a great river, very far to the eastward of the capital. It is probable also, that the course of the Sampoo would become still more southerly as it approached the mountainous confines, from the resistance it would experience, and its natural tendency to declivities leading to the valley of Assam.

From a consideration of these circumstances, we shall be compelled to consider the information, or the conjectures of of Du Halde, D'Anville, and Rennell as utterly founded on error; the source of the Berhampooter to lay where the natives of Assam have placed it, to the east-north-east beyond the mountains of Nara; and the Sampoo of Bootan to pour its scattered waters into the valley of Assam, and to join the Berhampooter at a great distance from the place where the latter enters Assam, possibly about half-way between that spot and the Khondar Chokey; where it visits Bengal. If I were permitted to form a conjecture, under such a deficiency of precise information, I would venture to suppose the Dikrungh the receptacle of the waters of the Sampoo.

These, however, are not the only errors in D'Anville and Rennell's maps, affecting the geography of Assam and the contiguous nations; for the western limits of Ava, placed by them about 94 degrees of longitude, would encroach considerably on the kingdom of Assam; while the borders of China, or of Yunnan, under 97° 30″ would lay nearly in the same longitude as the entrance of the Berhampooter into the valley of Assam; and consequently the latter would be

navigable from the Gulph of Bengal into the kingdom of China. I proceed to describe the course of the Berhampooter, which it appears rises beyond the mountains of Nara, and flowing through the mountainous tract of Suddia, continues its course westward through Assam, to the confines of Bengal. Beyond the capital Rungpoor-Gurgown, about 120 miles to the eastward, at Doimoanimook, it divides itself into two large and deep streams, called the Looicheh, and Dehingh.

Looicheh.—The former glides with a gentle current, in a northerly direction, and declining in its course to the north-west, west, and south-west, receives many tributary rivers from the northern mountains, and reunites with the Dehingh at Phogaduragown in Outrekole.

Dehingh.—The Dehingh takes a southerly course at first, and passing Sonanei, Deorgown, and other celebrated towns, with a much more rapid current than the former, turns to the westward, and meets the Looicheh, opposite to Zoontiaram and Poolargaut in Dukancole, about 40 miles above Koliabur, having received a great accession of waters from the southern rivers. This grand united stream reassumes the name of Berhampooter, and proceeds in a westerly and south-westerly course, to within 10 miles of Koliabur, where it sends off a considerable branch, called Colone, to the southward.

The Colone flows through Koliabur, Korungi, Nogown, Bebezia, Paitbura-Kosaree, Iwointa, Dimurooa, Mayungh, and Kajulee; and returning westward, after a semicircular course of about 160 miles, revisits the Berhampooter at Kajulimook, 20 miles above Goahawtee. The great stream pursues its rapid, though smooth course, through Camroop to the Khondar Chokey, where it enters Bengal. I refer to Major Rennell for its progress to the Ocean.

CHAPTER III.

COMMERCE OF ASSAM. ADJACENT TERRITORIES, ETC.

[I now resume the desultory notices of Asam, &c. which Dr. Buchanan appended to his survey of Ronggpoor.—Ed.]

The balance of trade with Bengal, which amounted in 1808-9 to exports from Asam 1,50,900 rs. Imports from Bengal 2,28,300 rs. is paid in gold from the mines, and in silver. This gold comes from the mine called Pakerguri, and is contained in the sand at the junction of the Donsiri or Donhiri (Donheeriah, Wood) with the Brohmoputro, about 32 miles in a straight line from Gohati. The officer who superintends is an Asamese, and is subject only to the immediate orders of the court. He is allowed 1000 men, who are called Sondhoni, with officers of 10 and 20, and all are paid in land. He possesses the charge of police, and the administration of justice in the district, which these occupy. They begin to work the mine in Aswin (15th September to 14th October), and each man must deliver 1½ r. weight of gold dust. If he is successful, he may keep whatever more he finds; but he must take up whatever deficiencies ill luck or indolence have occasioned. The mine, therefore, produces to the royal treasury 1500 rs. weight of gold dust; for every person employed is paid in land. The rupee weight of gold dust is worth 12 rs. of silver; but it is adulterated, and formed into small balls, which sell at Goyalpara for 11 sicca rupees for the weight of an Asamese rupee. The mine, therefore, is worth to the king somewhat more than 18,000 sicca rs. a year.

In the territory, called Doyang, s. w. from Jorhat a day's journey, there is an iron mine, which is wrought in the same manner, on account of the king. It supplies the whole country with abundance; but I did not learn what amount is returned to the royal treasury. In the province of Sodiya is an important mine of salt, which in case of a dispute with

Bengal is the only supply on which the country can depend, and the supply is scanty. It is under the superintendency of an officer named Mohong-hat Boruya, and produces annually to the royal treasury about 40,000 rs. So far as I can understand, the salt is found in the form of brine, by digging pools in a certain small extent. The water is evaporated by boiling, and the salt is brought to Jorhat in the joints of large bamboos. It is purer and higher priced than the salt of Bengal. The mine is farmed, and is not wrought by the king's people.

At Solalphat, which seems to be the Sewlaul Chokey of Mr. Wood's survey, there is a custom house on the Brohmoputro, where duties are taken on all goods passing between Kamrup and Asam proper. It is farmed to a Boruya at 5000 rs. a year. At Roha, or Rosa, on the Kolong river, is a Boruya, who collects duties on the transit of goods, and pays annually a fixed rent. Another Boruya farms, at 6000 rs. a year, the duties which are collected at Dorong-Bata-Kuchi, about two miles from the Brohmoputro on the Monggol Doho river. These duties consist of 4 anas on each of the 6000 Payiks sent from Dorong to work for the king, of a hoe and some rice, which each of them pays in addition, and which altogether may be worth 3000 rs., and from 4 to 8 anas on every cow or ox that is sold in Dorong. Some allege, that the money paid by these three last-mentioned officers is on account of the person who farms the custom houses towards Bengal; while other of my informants allege, that it goes directly to the royal treasury.

A person called the Wozir Boruya, of a Kolita family that is in hereditary possession of the office, has charge of the intercourse with Bhotan. He resides at Simlyavari, one day's journey north from the house of Dorong Raja. He has some lands, and pays nothing to the king except presents. All the messengers and traders of Bhotan, and these last are in fact all servants of the Dev' Raja, must go first to Simlya. He levies no duties, but generally receives presents, in order to prevent his throwing impediments in the way of business, and no one is allowed to purchase at Simlya without employing him as a broker. The Bhoteas may, however, take what part of their goods they please to a place called Haju, which is north from Gohati, and there they may dispose of them.

The trade is said to be of considerable importance, and to amount to 200,000 rs. a year. The exports from Asam are lac, Muga silk, and cloth, Erendi cloth, and dry fish. The imports from Bhotan are woollen cloth, gold dust, salt, musk, horses, Chamor, or cow tails, and Chinese silks. The Miris, or Michimis, and Dophlas, carry on some trade with Charidwar. The territory of the latter extends to the right bank of the Brohmoputro.

On the opposite side of the river, immediately beyond the Dikrong river, are said to dwell a people called Abor, and farther up another tribe called Tikliya Nagas, both of whom are extremely savage. They are, indeed, said to be canibals, and have little or no intercourse with the people in Asam, although the two territories are adjacent. In Nepal I heard of a nation of cannibals in these eastern regions, who in 1802 were said to be engaged in a war with the Chinese of Thibet, and probably may have been of these tribes, or at least some kindred race. In the map drawn by the natives, these nations are placed east from Sodiya; as if the Brohmoputro continued, beyond Tikliya, to run from east to west; but I think that highly improbable, and I imagine that at the above mentioned place it runs from north to south, and descends there from the mountains to the plains at the place called Brohmokundo by the Asamese.

South from the Abor, is a country called Chingpho, which has a Raja, independent of Asam, and with whose people there is some commercial intercourse. I imagine that the people of Chingpho are those whom the inhabitants of Ava call Kathee Shan; for the Asamese say, that immediately beyond Chingpho is a great river called Boro Lusit, or Luhit, which they say flows into the country of the Brahmans, as they call the inhabitants of Ava. Now this can only be the great western branch of the Ayraiwati, which joins that river below Ava, and is there called Kiayn Duayn, and in the maps which I procured at Ava, the Kathee Shan are placed on the upper part of that river. It is also to be remarked, that the people of Asam bring the Boro Luhit river from the same Brohmokundo, that gives rise to the Brohmoputro, that is to say, according to their ideas, from a great pool or lake, into which the Brohmoputro of Nepal, or Sanpo of Thibet is precipitated, in coming south from the northern mountains. It is

also to be observed, that as the western branch of the Ayrawati or river of Ava is by the Asamese called Boro Luhit or Lusit, so the Brohmoputro, proceeding from the same place, in their common language, is called Lusit or Luhit. In Sangskrita it is called Lohityo, as well as Brohmoputro. The former name seems to be an alteration of Luhit, in order to give it a meaning in the sacred language. The latter is derived from the fable, which I mentioned in my account of the river's topography. From this may be inferred, that the Brohmoputro and river of Ava communicate by a branch scarcely inferior in size to either river; but it is probably incapable of being navigated, on account of its rapidity near the place of separation; for on that account the Brohmoputro of Asam is not navigable any higher up than Tikli Potar. This curious anastomosis is farther confirmed by an account, which I received at Komila from some natives of Monipoor, who asserted, that the rivers of Asam and Ava communicated by a channel.

West from Chingpho, and bounding on the the south with Asam, is the country of Nora, which belongs to the descendants of Khunlai, brother of Khuntai, first king of Asam. The language and customs of the people of Nora are the same with those which formerly prevailed among the proper Asamese; and between the two people there is still a constant friendly intercourse; and many natives of Nora are always to be found at the court of Jorhat.

West from Nora, and nearly south from Jorhat, the territory of Asam is bounded by that of the Khamti Raja, which is rather a plain country, but much overgrown with woods, The inhabitants are reckoned expert workmen in iron and timber, and their manners are nearly the same with those which prevail in Nora. Until lately the Raja was entirely independent, and a very friendly intercourse subsisted between his subjects and the Asamese. On the death of Gaurinath king of Asam, the Bura Gohaing invited the Raja of Khamti to an interview, under pretence of treating with him for the succession to the throne of Jorhat; for it must be observed, that the right of all the descendants of Godadhor to the succession is doubtful, as his birth was illegitimate. During the interview the unwary Raja was seized and put in confinement, and the Asamese took possession of the greater

part of Khamti. The nephew of the captive prince, however in 1808 was still able to act on the defensive, and harassed the Asamese with a band of faithful adherents. The Bura Gohaing was then said to be preparing a force in order to reduce the country to entire obedience; but whether or not this force proceeded in the beginning of 1809, or what has been the result, I have not learned.

Beyond Nora and Khamti, towards the south, is the principality of Monipoor, which the people of Ava call Kathee (Cussay R). It is no where adjacent to Asam; but the Sworgo Devs have had many alliances with the Rajas of Monipoor, and frequent intermarriages with that family. Since the usurped authority of the Bura Gohaing, all intercourse with Monipoor has been prohibited, as its Raja favoured Gaurinath. The roads are now choked, and even commerce has ceased.

West from Khamti, and adjacent to Asam, is the territory of the Kochhari Raja, with whose people there has been frequent intercourse, and some commerce. I have already given some account of the manners and language of this people, who are said to have once been the sovereigns of Asam. The territory, belonging still to the Kachhari Raja is of considerable extent, but is very mountainous. In the fables of the Bengalese it is called Hairombo, and I have already mention the extraordinary manner, in which the Bengalese suppose its inhabitants to live.

West from the territory of the Kachhari Raja, is that of the Jaintiyas. Some of my informants insist, that this is no where adjacent to the frontier of Asam, while others assert, that the Kajoli Mukha Gohaing has been appointed to watch over the frontier between the two countries; and this is probably true; as when Mr. Wood made his survey, the people would appear to have pointed out many hills in that quarter, and at no great distance from the Brohmoputro, as belonging to the Jaintiyas. The Jaintiya Raja is a Garo, who has been in some measure converted to the doctrines of the Brahmans, and coins a base money. The difference of opinion among my informants may have arisen from their being interposed by some petty chiefs of the same nation, who still retain their ancient customs, but who are tributary to the Jaintiya Raja, who lives near Srihotto or Silhet. One set of my informants,

therefore, consider Kachhar as bounded on the west by Garos; while another set consider these as forming part of the principality of Jaintiya. Formerly there was a friendly intercourse between the Rajas of Asam and Jaintiya; but, since the jealous government of the Bura Gohaing, this has been relinquished, and commerce is prohibited.

The Garos seem to be allowed a free trade in the territories of their chiefs, that have become tributary to Asam. They bring salt from Silhet, and cotton from their own hills, which is not only sufficient for the whole consumption of Asam, but admits of a considerable quantity being sent to Bengal. The returns are hoes, copper ornaments, and slaves. These are chiefly Garos, who had once been converted to the worship of Vishnu; but who have lost caste, owing to their inability to restrain their monstrous appetite for beef, and who are sent back among their impure countrymen as a punishment for their transgression. The number I believe is pretty considerable.

Having now mentioned every thing that I learned concerning the jurisdictions of the country, I proceed to mention some further particulars concerning its extent, wealth, and cultivation. The province under the Boro Phukon, with several subordinate or intermixed petty jurisdictions, extends from the Company's boundary to somewhere near the celebrated temple of the middle Kamakhya, which Mr. Wood places in latitude 26° 36′ N., and in longitude 92° 56′ E. from Greenwich. The province is therefore about 130 British miles in length. From the boundary opposite to Goyalpara to Nogorbera, a distance of about 21 miles, the Asamese possess only the northern bank of the river, so that on the south side the length of this province is about 109 British miles. Its width on this side is reckoned by my informants from ¾ to 1½ day's journey, or perhaps from 12 to 25 miles. On the north side of the river, the province extends to the Donhiri or Donsiri river, the mouth of which, according to Mr. Wood, is situated about 103 miles above Goyalpara. The width from the Brohmoputro to the northern frontier is said to be, on an average, about 1½ day's journey, or about 25 miles. About 104 miles above Gohati, according to Mr. Wood's survey, the Brohmoputro divides into two branches; of which the northern is by far the greatest, and preserves

the name, while the southern is named Kolong. These two branches separate at Arikatarmukh, and rejoin at Kajoli Mukh, 90 miles below, leaving between them an island, which by my informants is reckoned five days' journey in length, and about one in width. About one half of this island may belong to the western province of the kingdom, or to jurisdictions that are surrounded by it.

I have already given an account of the subdivisions of this territory, which so far as I can judge, is exceedingly like Haworaghat and Kungtaghat, belonging to the Company. It contains many low hills, covered with woods, but a great extent of fine low land, all capable of cultivation, and at one time probably all cultivated. I am inclined, however, to suppose, that its extent does not exceed 4000 square miles, and probably is rather nearer 3000. The part on the north side of the Brohmoputro, that is farmed to Zemindars, who have no hereditary claim, is in a still worse state than the adjacent territory of the Company; for during the insurrection of the Mahamaris it was most cruelly plundered by the robber Merja, who has been already mentioned. The parts under the Rajas, or immediately under the officers of government, are said to be in a much better state.

In the Pergunahs the tenantry have now given up a fixed residence, and many have altogether retired to the Company's territory, while others keep their women and children there, and every morning cross the river to cultivate their fields in Asam; but return at night to sleep in some degree of safety. They cultivate the land two years, and then allow it a fallow of four, so that the whole cultivation is trifling. Their rent is apparently very moderate; they pay on account of the king two rupees a year for each plough; and half a rupee a hoe, and five baskets of rice to the custom master (Boruya), for a mere permission to export their mustard seed to Bengal. They not only make other presents to the Chaudhuri; but in order to make them give presents, they are beaten and abused by every petty fellow, who is a little elevated above the lowest rank. The rent on each plough, including presents, amounts to from six to seven rupees a year, and this, were it not for the manner in which it is exacted, and the total uncertainty, in which every man is, concerning the extent of these exactions, would not be at all oppressive; for

I learn on the same authority, on which I state the above, and which appears to me good, that a plough produces annually 30 Vis of rough rice equal to rather more than 79 mans Calcutta weight, and 6 Vis of mustard seed, which even as burthened by the fetters of monopoly, sells at 8 rs.; but, if allowed to go freely to Goyalpara, would sell for at least fifteen.

Before the insurrection of the Mahamaris it is said, that six-sixteenths of the whole were waste, being occupied by rivers, marshes, woods, and hills, and that ten-sixteenths were fully cultivated. The usual estimate is, that this furnished 80,000 Payiks to the king, or to the persons who served the prince, and that these cultivated only one-half of the province; one-fourth was granted to Zemindars, three-sixteenths were granted for the support of temples, and one-sixteenth had been granted to men considered eminent for holiness. Eighty thousand Payiks, at the usual allowance, would require, for their support, about 1743 square miles of arable land, besides what was reserved for their officers, and for the king, equal perhaps to one-fourth part of the above; for, although the men work one-third of their time for their officers and the king, many are not employed in agriculture. This would make one-half of the arable lands 2176 square miles, or the whole in round number 4000, which being only five-eights of the whole total extent would be 6400 square miles. There is no doubt, that the estimate of the extent, as given by the natives would fully justify this supposition; but there is great reason to suspect, that they exaggerate the width. In the few places, where Mr. Wood had an opportunity of ascertaining this, as at Gohati in the middle of the province, the width, that he found, cannot justify me in supposing the utmost extent to be more than 4000 square miles. If this be accurate, the number of Payiks must always have been nominal; at present, in the reduced state of the country, it is so most notoriously, and the officer, who is said to have charge of 1000 Payiks has often not more than 500.

The middle province of the kingdom, which should be under the immediate government of the Boro Boruya, or prime minister, and which may be called Asam proper, is of greater extent than Kamrup. Mr. Wood having reached

little beyond the capital we have no accurate grounds for ascertaining its length, but we may make an approximation.

On the north side of the river, from Tiklipotarmukh, where the Brohmoputro divides into two branches, the Luhit or Brohmoputro and the Diking, this province and its dependent jurisdictions extend to the mouth of the Donkiri, about 103 miles above Goyalpara. Now from Tiklipotarmukh to Goyalpara is reckoned 18¼ days journey by land, of which 12¾ are between Goyalpara and the mouth of the Dickar river, which according to Mr. Wood is placed in lat. 26° 48′ north, and in long. 94° 6′ east from Greenwich, and is therefore about 220 miles, in a straight line, from Goyalpara, giving about 17¼ miles direct for each day's journey, so that Tiklipotarmukh should be about 314 miles in a direct line from Goyalpara. Then, deducting 103 from Goyalpara to the Donkiri, we have 211 miles for the length of the territory called Charidwar, which comprehends all on the north bank of the Brohmoputro, that now in any manner belongs to Asam proper. The width of this territory is stated to be from 1 to 1½ days journey, for which we should allow from 20 to 30 miles. Two officers subordinate to the Boro Boruya, as I have already mentioned, administer justice in it, and collect the royal revenue, which however is only a fourth part of what the inhabitants pay. The manner in which the other three shares are collected, as already stated, render it highly improbable that the country should be well occupied.

On the south side of the Brohmoputro the length of Asam proper is less considerable. It commences near the middle Kamakhya, about 130 miles from Goyalpara, and reaches near to the Upper Kamakhya, which is said to be about ten miles below Tiklipotarmukh. Its length, therefore, should be about 174 miles. Its width is said to be from 1½ to 2½ days journey, or from 25 to 40 miles. But besides this, it possesses about the upper half of the island formed by the Brohmoputro and Kolong rivers and it comprehends the whole of the very large island, which is contained between the Brohmoputro, or Luhit, and the Diking rivers. This is said to be 7¾ days journey by land in length, and from ½ to ¾ of a day's journey in width, the former we may call 130

miles in a direct line, and the width may be from 10 to 15 miles. This fine island is called Majuli, and has been in a great measure alienated to temples, and to men considered holy.

Asam proper is higher, and of a better soil than Kamrup, and contains few or no hills, nor woods. It is reckoned, that formerly $\frac{3}{4}$ of the whole were in full cultivation, and that even now not above $\frac{5}{16}$ are waste or unoccupied. This, I presume, is only meant to apply to the islands and the parts that are on the south side of the Brohmoputro. It is said, that of all the lands in Asam proper, which are occupied, $2\frac{1}{2}$ anas belong to temples, or men esteemed holy, $4\frac{1}{2}$ anas are let for a rent, and 9 anas are distributed among Payiks, or reserved for the king and his officers.

The two persons, from whom I received the most copious information, had never been in Sodiya, the third and most remote province, into which the kingdom is divided; and the accounts which they gave differ exceedingly. The native who constructed the map, represents it as a very small territory, about half a day's journey from east to west, and one day's journey from north to south, and immediately west from the Dikrong river, which separates the Abor from Asam, and which is the eastern boundary of Kamrup. The native of Bengal stated the province of Sodiya to be $\frac{3}{16}$ of the whole kingdom, while the middle province comprehend $\frac{7}{16}$, and the western province amounted to $\frac{6}{16}$. He farther added, that the province of Sodiya extended to Brohmokundro, that is to where the great river is precipitated from the northern mountains; and he reckoned the greater part of the population to be composed of the Miri Dophlas and Kampos, whom the native considers as independent nations. Two circumstances give great weight to the opinion of the Bengalese. It is evident in the first place, from the account given of the expedition of Mir Jamleh in the Asiatic researches, that then the Northern mountains, or the country of the Miris, Kampos, and Dophlas, belonged to Asam. In the second place the high title of Gohaing, given to the Governor of Sodiya, shows, that until Gohati was wrested from the Moguls, his government was of greater importance than the western province, whose governor had only the title of Phukon, still, however, I think, that the native of Asam,

who drew the map, had the better opportunity of being well informed, and his map, in many great points, is supported by the authority of a most accurate survey. I therefore shall endeavour to reconcile the difference, by supposing that the native gives his account from the actual state of the country, and that the Bengalese spoke of Sodiya in its ancient state, before the Miris, Dophlas, and Kampo Bhoteas had declared themselves independent, and when probably a great part of Charidwar was under the authority of the Sodiya Governor.

I shall now give some account of the productions of the country:—Salidhan, or transplanted winter rice, forms $\frac{3}{4}$ of the whole crops. Ahudhan, or summer rice, and Uridhan, or winter rice, that is sown broadcast in low land, are also pretty considerable crops. A little Borodhan, or spring rice, is also raised.

Next to rice, the most considerable crop is a kind of mustard called Vihar; it is the oil of this that is chiefly used. The quantity of sesamum is very inconsiderable. Wheat, barley, and millet, are very little used. Little or no pulse was formerly used, and the *Cytisus Cajan*, called Garo Mar, was only cultivated for rearing the Lac insect; but it is now preserved for its pulse; and other plants are used for rearing the Lac, which is done exactly in the same manner, as I have described in my account of Ronggopoor. The most common pulse in Asam is the *Phaseolus-Mas*, called Mati-Mas; but they have also the Mug-Mas, or *Phaseolus minimum* of Rumph, the Kola-Mas, or *Lathyrus sativus*, the Borkola-Mas, or *Pisum arvense*, and the Mohu-Mas, or *Ervum Lens*.

The Asamese raise black pepper, it is said to a great extent. Very little comes to Bengal; but it is probable that a good deal may find its way towards the east. It is said to be raised somewhat as betle-leaf is usually cultivated in Bengal. They have also, as warm seasoning, long pepper, and the pepper called choyi, ginger, turmeric, capsicum, onions, and garlic. Their acid seasonings are tamarinds, Autengga (*Dillennia speciosa*), Amra (*Spondias Amara*), Jolpayi (*Perinkara H. M.*), Kamrangga (*Averrhoa carambola*), and Thaikol of two kinds, the Boro, which is the largest and best, and the Kuji, which I have described in my account of the natural productions of Ronggopoor.

The betle-leaf is raised on trees in every garden. There

is plenty of tobacco, and betle nut. Opium is raised in abundance for consumption, and there is much used. Sugar cane thrives, most of it is eaten fresh. A little extract is prepared; but no sugar is made. Cocoa nuts are very scarce, and no palm wine is extracted. Their kitchen gardens and fruit are much the same as in Ronggopoor, only the pomegranate is said to be very common, and there are plenty of oranges. Cotton is reared mostly by the hill tribes, and is little used. The *crotolaria juncea* and *Corchorus* are cultivated; but the fishermen use mostly the fibres of the Rike, or *urtica nivea W.*

No less than four different kinds of silk worm are reared, and the different silks form the greater part of the clothing, and are exported in some quantity. The silk-worm reared on the mulberry is the least common. That which is produced on a species of *laurus*, and is called Muga, is the most common. The tree is planted, and its branches are pruned; but the insect is fed on the tree as it grows. Some people who have seen the insect, say that it is the same with the Tosor of Bengal; but the silk is so different that I suppose they are mistaken. There are two crops, the silk procured in the beginning of the dry season (Kartik) is red, that which is cut in the end of spring (Jaishtho) is white, and is reckoned the best. The silk called Medanggosi, is reared in Asam proper on a tree, that is cultivated; but of what kind I did not learn, nor could I procure the insect; it is higher priced than the Muga. The silk called Erendi is reared on the *Ricinus* in great quantity, as in Ronggopoor.

In Kamrup, oxen are the common labouring cattle, in Asam proper many buffaloes are employed in the plough, sheep are very scarce, and goats are not numerous. Ducks are more so than fowls; but many persons keep game cocks.

I shall now mention what I heard concerning their courts of justice: the officers under whom the Payiks, or servants of the crown are placed, the Rajas, the persons (Chaudhuris), who farm the revenue of the lands which are let for rent, and every one who has received free lands, have charge of the police, within the bounds which their people cultivate; they also settle small disputes that arise among their dependents, and all assume the right of whipping; but this seems illegal.

The power of inflicting punishment is reserved for the principal officers and rajas; and in all civil cases, except in the men granted to the three great councillors of state, there is an appeal to the three provincial courts, in which the Boro Boruya, the Boro Phukon, and the Sodiya Khaoya Gohaing, preside. These have full jurisdiction in all cases, civil and criminal, and without reference to the royal authority, may inflict any punishment short of death; but no person is put to death without an order from the king, and that order is always communicated in writing, and is procured by a written account of the proceedings having been submitted to the royal consideration. In such cases the trial is carried on openly, and the chief judge, or governor of the province, seems never to condemn without the concurrence of his assessors, who in Kamrup are six Phukons; so that unfair trials are not usual; but it is alleged, that the guilty, who can bribe, are often allowed to escape with impunity, while the punishments inflicted on the guilty poor are exceedingly severe. In fact, the possession of jurisdiction in police, and in civil and criminal law, without any salary or regular fees, is considered as a valuable and productive authority.

The capital offences are treason, murder, rape, arson, and voluntary abortion. Rebels are never excused; for other offences pardon may be purchased. Capital punishment extends to the whole family of a rebel, parents, brothers, sisters, wives, and children. Offenders are put to death in various manners; by cutting their throats, by impaling them, by grinding them between two wooden cylinders, by sawing them asunder between two planks, by beating them with hammers, and by applying burning hoes to different parts until they die. This is the most horrible.

Except the gang from Bengal, there are few robbers and atrocious housebreakers or pirates, such persons are punished in a summary manner by thrusting out their eyes, or by cutting off the knee pans. The wretches usually die of the latter operation, but survive the former. Both punishments are inflicted by the sole order of the chief minister in Asam proper, or of the Governor of the two other provinces. Petty thefts are very common, and are punished by whipping, or by cutting off the nose or ears. The first punishment

may legally be inflicted by any considerable officer, such as a Raja, or Phukon; but the two latter could only be inflicted by the chief judge of the district.

The three great councillors of state possess the same jurisdiction over their own people, that the governors of provinces do in their respective countries. The administration of civil affairs, seems to be worse arranged than the criminal law; and, less odium being attached to injustice in this respect, the judges seem to be uncommonly venal. In the Bora Boruya's court he receives all complaints verbally, and immediately gives some person orders to investigate the cause, and to report the truth, and the cause is always decided according to the report of the umpire. Many officers attend the court, who receive allowances with a view of rendering them fit to be entrusted with this delicate office. These are as follows: 3 Tambulis, 1 Naosalya, 1 Takla-Bora, 1 Mojumdar-Boruya, and 12 Rajkhaoyas. Even these are accused of taking bribes very openly; and the accusation seems to be well founded, as the judge often sends a menial servant, or needy follower, to settle disputes, and to give them an opportunity of a little gain.

The system of raising a revenue by presents is almost universal in eastern countries, and in none is carried to a more pernicious extent than in Asam. The tenant, who for a plough-gate of land pays only 2 rs., to the king, in various other kinds of exactions, pays an addition of between 4 and 5. Each petty officer has a share, part of which he must disgorge to his superiors, while these again are finally squeezed by the king. The Rani-raja is estimated to pay 5000 rs., a year to various persons at Gohati, as I have before mentioned. The composition of 14 rs., therefore, sometimes accepted by the king in lieu of the service rendered by these men, is not what these men pay; but only what goes immediately to the king. The management of 1000 Payiks is considered as a sufficient reward for a considerable officer of government, even when he receives their composition, and remits it to the treasury, or when he exacts their labour on the king's account; for his trouble he is only allowed a commission of five per cent., and from his profits must make presents to all his superiors, until a share reaches the throne, to which offerings are made by between 20 and 30 of the principal

persons of the kingdom. The presents are made on holidays, and are called Bhetis. The two chief Bhetis are on the last days of the months Chaitro and Paush. The two next in value are the festivals called Dolyatra and Durgapuja. On each of these occasions each of the tenantry Payiks and petty officers present the commanders of a thousand, or Rajas, or Zemindars, with rice, pulse, extract of sugar-cane, and oil, perhaps to the value of $\frac{1}{2}$ rupee.

The principal castes and tribes in Asam are as follows. The Rarhi Brahmans of Bengal, as I have before said, have obtained the spiritual guidance of the king and principal officers of the court, and it is probably through their influence, that two men of the same caste have procured the lucrative farm of the trade with Bengal. The Guru and Purohit, are men of great reputation for learning.

There are Brahmans called Asamese. They are Baidiks of Kanyakubjo, and one of them told me, that they were introduced from that place by Viswo Singho, the Koch Raja; but that having penetrated into Asam, they no longer intermarried with those who remained in the western parts of Kamrup; as they could not mutually be informed, how far each party had preserved its purity. Before their arrival, there were learned men among the Kolitas, who were Gurus for all the people.

Many Kamrupi Baidik Brahmans are now settled in Asam, and it is said, that among them there are many persons learned in Hindu science. Very few among either the Baidiks of Asam or Kamrup, worship the Soktis. They are chiefly of the sect of Vishnu. They have a few academies (Chauvaris), where, the Rotomala Vyakoron, law, and metaphysics are taught, and some Pandits are skilled in astrology and magic. The grand study with the Mohajons, or spiritual guides, is the Sri Bhagwot.

Some of the Baidiks in this country have degraded themselves, have become Vorno, and instruct the impure tribes, a meanness to which none of those in Bengal have submitted. The persons called Muno Singhos Brahmans are pretty numerous, and are employed in all low offices, totally unconnected with religion.

The Deodhaings, descended from the religious guide of Khuntai, may now amount to 30 men, besides women and

children. Their chief is called Deo-dhaing Boruya, and has the charge of the God Chung, of his worship, and of the royal insignia, such as the sword Hyangdang, and the sacred feathers. The Deodhaings possess a learning and language peculiar to themselves, and keep them a profound secret; but they have in many points adopted the worship of Vishnu. They are still highly respected.

In the eastern parts of the present dominions of Asam, beyond Koliyabar, and exclusive of the Kampos Miris and Dophlas, the most numerous class of inhabitants are the Ahams, or governing nation. Those legitimately descended from the companions of Khuntai still retain all the principal offices of state. They may be considered as the nobility, and are said to be now reduced to 26 families, 2 Danggoriyas, 1 Duyara, 1 Dihinggha, 1 Lahon, 1 Sondike, and 20 Hatimuriyas. Of these last 5 families are attached to each of the Danggoriyas, and ten to the Barapatra Gohaing, who is descended of Khuntai. The remainder of the nation is by some alleged to owe its origin to the illegitimate issue of these families; but, as I have before mentioned, many of them are probably descended from the soldiers and servants, who accompanied the prince. It is generally admitted, that the Ahams on their arrival had no women; but espoused those of the country; and the royal family have since had frequent intermarriages with the daughters of neighbouring princes; but, since the introduction of caste, the Ahams confine their marriages to their own tribe. The whole have now adopted the language of Bengal, as their colloquial dialect, and have also relinquished the use of beef; but about a fourth part have yet no other priests than the Deodhaings. The remaining $\frac{3}{4}$ have adopted the religion of the Hindus, chiefly as taught by the following of Madhav Acharjyo.

In the parts east from Koliyabor the tribe next most numerous is called Chutiya, and is divided into two classes, called Hindu and Aham. The former have abandoned many of their impure customs, and have received Vorno Brahmans as their spiritual guides. The latter wallow in their impurity, and adhere to the Deodhaings.

West from Koliyabor the two most numerous tribes, and nearly equal in strength are the Kolitas and Koch. The Kolitas, of whom mention has been made in my account of

Ronggopoor, are also a numerous tribe in Asam proper. Those, who can read, are called Kayasthas, and are the religious guides for most of the others, and for many of the Koch. The others follow all manner of trades and occupations. They intermarry with the Koch, and are accused of being a great deal too easy towards their wives, many of whom cannot resist temptation. They speak the language of Bengal, and have nearly the same customs with the pure Hindus of that country, only they are still more strict in eating and drinking. They are considered, by the Brahmans of that country, as pure Sudras. Their features are less strongly marked, as being of Chinese origin, than those of the Koch. The Koch already often mentioned, are very numerous in the province of Kamrup, especially in Dorong, the Rajah of of which is one of their number. They are less abstinent than the Kolitas, and are considered as lower; but still they are admitted to be pure.

The Nodiyals or Dom are more numerous than the Koch, as they extend over both Asam proper and Kamrup. Their manners exactly resemble those of the colony, which has settled at Goyalpara, and which has been already described. Notwithstanding their care in eating, they are considered as impure. There are a good many Heluya-Keyots, who cultivate the ground, and Keyots who fish. The former are pure, and usually assume the title of Kaibarta; the latter are impure; but have not adopted the Muhammedan doctrine, as those of Ronggopoor have done.

The Moriyas speak the Bengalese language; but have abandoned themselves to eat beef, and to drink strong liquors. The Rabhas, the Kachharis, the Garos and the Mech have been already described. Many of the Garos have been in some measure converted; but they are very apt to revert to their impure habits. The Hiras are an impure caste, who make pots, as has been already mentioned.

Most trades are carried on by the Kolitas and Koch, without distinction of castes; but many artists and people have lately come from Bengal, and will probably in a great measure succeed in separating different professions, into different castes. The Mulakors, called here Phulmali, make artificial flowers. The Notis, or dancers and musicians, are here employed in the temples, are considered as a pure caste, and

are not common prostitutes. Even the purest Brahmans condescend to give them instruction.

The washermen refuse to perform their office for any persons, except the royal family, and Brahmans, and have been elevated to the rank of purity. Many cotton weavers have been introduced, and are partly of the impure tribe called Jogi, and partly Muhammedans, who are called Jolas.

Some Haris or scavengers have been introduced, and have brought a disgrace on the profession, which secures them in the exclusive enjoyment of their nastiness. There are also some fishermen of the impure tribe called Chondal.

In the province of Kamrup there are many Moslems; but so degenerated into heathen superstition, that even those of Goyalpara refuse their communion. The government gives them no sort of molestation. On the whole the most numerous tribe is the Dom, next come the Kolita and Koch, nearly equal, then the Aham, then the Keyot, then the Chutiya. The number of any other tribe, when compared with these, is inconsiderable.

The persons, who instruct the worshippers of Vishnu, that is most of those, who have adopted the Hindu religion, are called Mahajons, and live in Chatras just like those, whom I have described in my account of the eastern divisions of Ronggopoor. They are, however, more powerful, several of them having from 10,000 to 15,000 men entirely devoted to their service. Their office is hereditary in certain families. The king, on a vacancy, appoints any person of the family, that he pleases; but the appointment unfortunately is for life. The Brahmans, who are elevated to this high dignity, separate from their women, and all worldly pleasures, and admit among their disciples only Ahams, Kolitas, Koch, Kaibartos, Notis, and Phulmalis. The Kolita Mahajons do not separate from their families, and admit among their followers all Hindus, that are reckoned pure, and also the fishermen called Dom, a numerous and licentious mob, by whom in a measure the government of Gaurinath was overthrown, and the country reduced to its present misery.

The chief Chatras or religious instructors are as follows:— In the province of Kamrup. 1 Boropeta, a Kolita. 2 Pat Bausi, 3 Biha Kuchi, Baidik Brahmans. 4 Bhowanipur, A Kolita. 5 Palasvari, 6 Srihati, Baidik Brahmans. In the province of Asam proper. 1 Aunihati, 2 Dokhyinpat, 3 Ku-

ravasi, 4 Gormurchhotro, Baidik Brahmans. 5 Dihingga, 6 Noraya, 7 Sologuri, 8 Chamguri, 9 Koyamariya, 10 Mahari, Kolitas. When captain Welsh drove the Mahamari and his rabble from the possession of the kingdom, they retired to Byangmara south from Sodiya. The Mahajon and many of his followers, still remain there, and have several times since been in rebellion; but many have privately retired home, and have adopted other spiritual guides. This Chatro may therefore be considered, as in some degree abolished, especially as the Guru has retired from his original residence, which was near Jorhat.

In the province of Sodiya, the worshippers of Vishnu are not numerous enough to have procured religious guides, that are of any importance. There are in Asam several places of pilgrimage, that are remarkable among the Hindus, especially three temples of Kamakhya, at Nilachol near Gohati in Kamrup, at Koliyabor in Asam proper, and at Dikkorbasini in Sodiya. People from all parts of India frequent the first, and the temple has much land. A Boruya, whose title is Sebachola, resides at the place. He has eleven subordinates, who take care of the temple, and its lands, and who collect money from the pilgrims on the king's account.

The following are the artists and manufactures of Asam. The blasksmiths are mostly Kolitas and Koch; but of late some men of the Kamar caste have been introduced, and make locks, padlocks, sacrificial knives, spears, spike-nails and clamps for building boats, and match-locks. These are innovations, and scissors are still unknown. The national workmen make the plough-share, bills, hatchets, hoes, pick-axes, knives, spindles for spinning, the rod for cleaning the implement used in smoking tobacco, lamps of different kinds, pots for boiling milk or water, and stoves for cooking; all very rude.

The goldsmiths are mostly Kolitas, but a few of the proper caste have been introduced from Bengal. The person, who wishes any thing made, furnishes the metals, of which the workmen receive a share for their trouble. They have therefore no capital, except a few miserable tools. The coppersmiths are mostly Kolitas. They furnish the metal, but none of them have a capital of more than a hundred rs. They are very skilful in working in bell metal, so that some of that is sent to Bengal, although all the copper comes through

that country. Much copper furniture is said to be used. Some people of the Hira and Moriya tribes make brass wire, of which they prepare several smalls article of furniture. There are many carpenters of the Kolita and other tribes, and they are chiefly employed to construct boats and canoes. They also make very coarse chests and bedsteads, with the implements of agriculture, and the posts, beams, and doors of the few houses, which are permitted to be constructed in such a magnificent style of building. No capital.

Many of all castes work in bamboo. No capital. The native women of all castes, from the queens downward, weave the 4 kinds of silk, that are produced in the country, and with which three fourths of the people are clothed. Considerable quantities of the two coarser kinds are also exported. There may be one loom for every two women, and in great families there are eight or ten, which are wrought by the slave girls. The raw material is seldom purchased; each family spins and weaves the silk, which it rears, and petty dealers go round, and purchase for ready money whatever can be spared for exportation, or for the use of the few persons, who rear none of their own. The silk cloth serves generally for that which is wrapped round the waists of both sexes, and is made of different sizes, according to the purpose, to which it is to be employed.

1. Dhuti from 8 to 16 cubits long, and from 2 to $2\frac{1}{4}$ wide. One end is wrapped round the waist, the other end is thrown round the shoulders. They are used both by men and women. 2. The Rihe is wrapped round the waist of women, but being short, does not admit of passing round the shoulders. The pieces are 6 cubits long, by $1\frac{1}{2}$ wide. 3. Mekla seems to be the original female dress of Kamrup, and is the same with what I have described as the dress of the Koch women in Ronggopoor, and with the female dress in Ava, and of the shepherd tribe in Mysore. 4. The Chhelang is a piece for wrapping round the shoulders of men in cold weather, it is 6 cubits long by 3 wide. 5. Jhardar or Mongjuri is a piece used by women for the same purpose. It is from 4 to 5 cubits long and from 2 to $\frac{1}{2}$ wide. The Jhardar is of a flowered pattern, the Mongjuris plain. 6. Mosaris are pieces 30 cubits long by 1 $\frac{3}{4}$ or 2 cubits wide, and are intended for curtains. They are of a very thin fabric, and are flowered. The proper silk, or Pata

as it is called in Asam, is only used for the Dhutis of the great. Each costs from 1 to 8 rs.

The Medanggori silk, which constitutes the dress of the higher ranks, is wrought into Dhutis, most of which are dyed red with Lac, but some are white. They cost from 2½ to 6 rs., chiefly owing to a difference of size, being all nearly of the same fineness. Rihes cost from 1 to 4 rs. The Muga silk is the dress of the middle ranks. Dhutis, which are mostly undyed, sell from 1 to 4 rs. Meklas from 1 to 3 rs. The Jhardars from 2½ to 4 rs. The curtains from 1 to 6 rs. Rihes from ½ to 3 rs.

The Erendi silk serves as clothing for the poor. Rihes cost from 4 to 6 anas. Chhelangs from 8 anas to 2 rs. Meklas from 8 anas to 1 rupee. Mongjuris 8 anas. The cotton weavers are foreigners, Jogis and Jolas, and both men and women work. They have a little capital, to enable them to purchase thread, small dealers purchase the cloth, and hawk it about; for there are no shops, and few markets. The cotton cloth is mostly used as turbans, as veils, and as wrappers for the shoulders, and towels. The finest, which they make, sells for ten rs., a piece, and is 12 cubits long by 3 wide. There are no dyers nor makers of chintzs. The small proportion of the silk, that is dyed, has this operation performed on it by the women, by whom it is woven.

Turners are of all castes. They work in buffaloes horn and ivory. The horn makes one set of chess men, the ivory the other. They make also a kind of tables used in gaming, and on which four persons play with men and dice, somewhat like backgammon. The same people make cups and toys of ivory. The king has in his house some men, who make very fine mats, fans and head scratchers of ivory, all Chinese arts. The people are said to be able to straighten the tooth of an elephant, by covering it with a thick coat of clay and cow-dung, and then exposing it to the fire.

Many people make mats; some are made of the *Thalia* mentioned in my accunnt of Ronggopoor, and some are made of the Sola, or *Œschynomene diffusa*. There are stone cutters, who make plates; cups, and stones for grinding curry-stuff. The stone is the produce of the country. Oil-men are of all castes. They use both the mill commonly employed in Ronggopoor, and also express the oil by two boards, which are acted on by a long lever. In Asam proper

the mustard seed is usually parched, and powdered in a mortar, before it is squeezed.

Garlands and artificial flowers made of Sola are sold, and made by Kolitas, and others; but a few workmen have been introduced from Bengal. There are a few brick makers and brick-layers, who are employed by the king, no other person being permitted to use bricks. The art of making butter or cheese is unknown. Every family curdles its own milk, so that there are no Goyalas. The potters do not know the use of the wheel, and merely knead their clay into form.

No one is allowed to wear shoes, without a special licence from the king, and it is an indulgence, that is very rarely granted. At the capital there are a few Bengalese shoemakers, who are ready, whenever his Majesty chooses to have a pair of shoes, or to indulge one of his chiefs with that luxury. There are no makers of sweat meats, no butchers, no bakers, no tailors.

Both Kolitas and Koch act as barbers. The tradesmen in general have farms or lands, and some of their family cultivate them; for persons who cultivate for a share can seldom be procured, servants can very rarely be hired, and people who have no power cannot keep slaves; these would be a property too visible and moveable. The artists are mostly in service of the king (Payiks) and as usual work 4 months in the year on his own account, and receive a farm free of rent.

Every man who has a farm must, in general, work it himself; for labourers, as I have said cannot be procured either for a share of the crop or for money. The only assistance, that can be procured, is that of slaves, and a good many are employed by persons, who have influence sufficient to secure a property so tangible, and these are chiefly men dedicated to religion, who have lands free of rent.

All the domestics are slaves, and they are pretty numerous, every man of rank having several. The slaves are procured from among the necessitous, who mortgage themselves, in the same manner as in the eastern divisions of Ronggopoor. Some are exported. About 100 of pure caste are annually sold to Bengal. They are mostly children. The girls cost from 12 to 15 rs. A Koch boy costs 25 rs., a Kolita 50. Slaves of impure tribes are sold to the Garos, and many are said to be sent to Nora, from whence they are probably exported to Ava.

CHAPTER V.

OF THE GAROS.

A wide mountainous tract extends north from Cape Negrais to the Brohmoputro. With its south end it separates the old kingdoms of Pegu (Bagu) and Arakan (Rakhain), both now subject to Ava (Ava). Towards the middle and north it separates Ava and its dependencies from Bengal. At its southern extremity it is narrow, and is inhabited by petty tribes, too poor to have been worth converting by the followers of Gautama or of Vyas. Towards the middle and north this elevated region widens, and contains more extensive vallies; the tribes therefore are of greater value and importance. Accordingly the Rajas of Tripura, Monipur, Jaintiya, and Kachar, all pretty considerable chiefs, have been restrained from abandoning themselves to an impure indulgence of their appetites, and have received instruction from the sacred order of the Hindus, who adhere to the doctrines of Vyas, as explained by Madhav Acharjya. While some other tribes, such as the Yo, and others now subject to Ava, have been converted to the doctrines of Gautama.

The Raja of Jaintiya is by birth a Garo; but he has received instruction from the Brahmans, and has been civilized according to the manner and degree, that are usual among the followers of that order of priests. His territory occupies the mountains near the Brohmoputro, bordering on Asam on the north, and Srihotto (Silhet) on the south, and extending as far west as Kajoli, which is about 70 B. miles east from Goyalpara, and in about 91° 50′ east longitude from Greenwich. I have had little opportunity of making myself acquainted with the state of this principality, and shall therefore proceed to give an account of the Garos, who retain their primitive manners.

West from the territory of Jaintiya there extends, parallel to the Brohmoputro, a very mountainous region connected

with the former, but joining it at right angles. It is about 30 miles in width and 100 in length and is occupied by the rude nation, which the Bengalese call Garo, a name which Major Rennell and Mr. Eliot write Garrow. This last mentioned gentleman, in the third volume of the Asiatick Researches, has given an account of what he observed concerning the portion of this people, that live adjacent to the southern side of the mountains. The account, which I am about to give, was taken from the inhabitants of the north, which may account for my having in some points differed from the account given by Mr. Eliot. The parts however, where the two accounts contradict each other, appear to me of little or no consequence, but Mr. Eliot had opportunities of describing circumstances, such as their marriage ceremonies and domestic economy, which did not come within the reach of my observation, and on other points, the accounts which I received, seem to be more full than what was communicated to Mr. Eliot.

What I have stated as the dimensions of the Garo country, that is 100 miles from east to west and 30 miles from north to south, is the present territory, which this nation retains as an independent people, and has been secured to them by the difficulty with which it could be penetrated. It seems a mass of hills from 1000 to 3000 feet of perpendicular height, and very steep, and, although watered by numerous small streams, contains scarcely any level land, the hills being every where immediately contiguous to each other. Towards the centre, I am credibly informed, that there are immense masses of naked rock, and even large spaces totally destitute of vegetation; but so far as I saw, and, as, I am told, is the case in by far the greater part of the territory, the hills however steep, consist of a deep rich soil, and are fit for being cultivated by the hoe. The climate being very moist, such a soil produces a most luxuriant vegetation, and, wherever undisturbed by cultivation, the mountains are covered by noble forests, that contain a great variety of trees and plants highly ornamental, curious and valuable. Besides this natural fortress, and the mountains of the civilized Jaintiyas, the Garos seem formerly to have occupied much of the adjacent low country, and still retain some part, as subjects to other powers.

In my account of Asam I have mentioned that most of the tributary Rajas on the south side of the Brohmoputro are of Garo origin, and the art of war has hitherto made so little progress among the Asamese, that they have not been able to strip the chiefs of their dominions. On the contrary they have contented themselves with a moderate tribute, and conciliate the friendship of the independent mountaineers by a free commercial intercourse. The same was probably the case towards the west and south, during the government of the Koch and Moguls, whose cavalry were totally incapable of making any encroachment on the hills and woods of the Garos. No sooner, however, could the Zemindars call to their assistance the terror of the British arms, than they seem to have made violent encroachments on the poor Garos, whose only arms are bows, swords, and spears, all of a very imperfect kind. Not that any regulars, so far as I know, were employed; but the terror of their name, employed by people considered as officers of the Company (Zemindars), was sufficient. The most exorbitant exactions have been made on every Garo, who comes to the Company's territory to exchange his commodities; and the chiefs, who possessed lands that were accessible, have been either driven entirely from them, as from the large space between the mountains on one side, and Kalumalupara and Mechpara on the other; or they have been rendered not only tributary but mere cyphers, as in Haworaghat. It is even alleged that by far the best villages and longest portion of that district are recent and violent usurpations from a Garo chief. As the Garos are an independent people, an application on their part to the Company's courts of justice, would be highly imprudent, and of this they seem abundantly aware. Owing to their remote situation, and an insuperable objection which they have against venturing into a boat, they have had no means of laying their case before government, to which alone they could with propriety complain. On several occasions of gross violence they have therefore had recourse to arms, and have frequently alarmed the Kites, by whom they have been injured. The country, from which they were driven by the Bengalese of Kalumalupara and Mechpara, continues waste; and a late imprudent attempt of the Zemindar of the former place, to increase the exactions taken at the markets, has

produced an invasion and several assassinations, the terror of which has depopulated the best part of his lands. The complaints against the Vijni Raja are so strong, that had it not been for the fear occasioned by the detachment of Sepoys at Yogighopa, similar consequences would probably have ensued. The whole of the conduct of the Zemindars towards the Garos, seems, therefore, to require a serious investigation, and this will be attended with considerable difficulty. There would be an absolute necessity that the investigation should be conducted on the spot, by a person fully authorized to call on the Zemindars and their tenants for every sort of evidence, and to punish contumacy and prevarication; and there would be an absolute necessity for treating with the Garos, at least with those of the mountains as with an independent people. A considerable time for negociation would also be required, as no means will be left untried by the Zemindars and Bengalese traders, in order to terrify the Garos, so as to keep them from an interview, or to break off any negociation, that may be likely to have effect.

With regard to the Garo chiefs, who have possessions in the plains, and have been rendered tributary to the Zemindars, there is more difficulty. Why, when the settlement was made, they were not considered as Talokdars or Muzkuris; and, like other persons of that description, were not exempted from the authority of the Zemindars, and considered as tenants in capite, I know not. The remoteness of their situation, probably, concealed them from the knowledge of those who made the settlement, but their case would appear to require a full investigation.

So far as I could learn, it will be found that the Zemindars have no right to levy duties on the trade with the Garos, farther than by a long continued practice. Were both parties subject to the same state, this no doubt would constitute a good right; but the case seems very different, where the subjects of a state have been in the custom of making an advantage of an independent people. Nothing would, I imagine, prevent their sovereign from treating with the foreigners, and from regulating the commerce with them in whatever manner he pleased. Nor would any thing short of a positive grant, entitle those who had levied such duties to a remuneration for their loss. The practice having continued long, is

only an aggravation of the fault. The commerce carried on with these people being the most important point, I shall commence with an account of the manner in which it is conducted.

Notwithstanding numerous instances of ill treatment, and a constant succession of fraud and falsehood, the necessity, which the Garos labour under of procuring salt and iron, the luxury of eating beef, fish, and other animal foods, that their mountains produce but scantily, and the desire of receiving brass rings and other finery in exchange for the cotton which they rear on the hills, compel them to deal with the Bengalese; and the trade, in this district, at least, is entirely carried on at markets held near the frontier. To these, when on tolerable terms with the Zemindar, the Garos repair once a week during the dry season, more particularly in December, January, and February. Almost the only article which they bring for sale is cotton in the seed; for the conduct of the Bengalese has totally put a stop to the collection of Agal-wood.

On the Garo arriving at the market, the Zemindar in the first place takes a part of the cotton as his share (Phul); the remainder is exchanged for salt, kine, hogs, goats, dogs, cats, fowls, ducks, fish, dry and fresh, tortoises, rice, and extract of sugar cane for eating; for tobacco and betle nut for chewing; for some hoes and spinning wheels; for some brass ware and Morihari goods as ornaments, and for some silk, Erendi, and cotton cloths. But the value of the cotton far exceeds the amount of these goods; and a large balance is paid in Narayoni rupees, with which, I believe, the Garos chiefly purchase slaves from Asam. The manner in which this trade is managed in the markets of Haworaghat, will give some idea of the hard terms to which the Garos are subject. At each market-place a person who paid a rent to the Vijni Raja, kept a warehouse for salt. This he sold out to petty traders at eight rupees a *man* (84 $\frac{12}{16}$ s. w. a ser). The petty trader, adding clay and water, increased its weight $\frac{1}{4}$ part, and then exchanged it with the Garos, at one *man* of salt for three *mans* of cotton. The Garo, therefore, for eight rupees worth of salt, which were there no monopoly or duties except the Company's, would cost about $5\frac{1}{2}$ rupees, gives 3 *mans* 15 sers of cotton in the seed, which at Goyalpara is

usually worth 5 rupees the *man*. He besides pays a share of the cotton to the Raja, for permission to trade in his market. The petty trader is permitted to bring for sale any other article except salt, and on these he only pays some transit duties. He of course sells at the same extravagant rate to the Garos; but he is by no means allowed to enjoy the whole of that enormous profit. The whole cotton, which he procures, must be delivered to the person who rents the market, at $2\frac{3}{4}$ rupees for the *man*. His profit, therefore, on the 8 rupees, which he gave for a *man* of salt, is 1 r. 4 a. 6 p. returned in one day. The profit of the renter is enormous. For a *man* of salt, which may cost him $5\frac{1}{2}$ rupees, he in the first place receives eight rupees, or a profit of $2\frac{1}{2}$ on $5\frac{1}{2}$ advance, and on each *man* of the cotton, for which he pays $2\frac{3}{4}$ rupees, and of which the carriage to Goyalpara and expense of sale may raise the value to 3 rupees, he usually receives a profit of 2 rupees. About a third part of the cotton is purchased by the tenants on the Raja's estate, who may exchange provisions for as much cotton as their own families can spin and weave; and they are allowed in exchange for this to give all kind of provisions, paying certain duties on the same.

More liberty is apparently allowed at the markets in the other Pergunahs, and I understand that the Vijni Raja, sensible of the impropriety of the monopoly, has removed it. But the duties which are exacted on the transit of the goods in the other Pergunahs, and to which, it is said, the Zemindars have a right, have rendered the markets there still less advantageous to the Garos. There is great reason to fear that these exactions will be pushed to a ruinous length, and that the Garos, being unable to procure any decent return for their cotton, will diminish the cultivation. There are, indeed, grounds to believe, that this has already taken place to a considerable degree, and that although the price at Ronggopoor has considerably risen, the quantity brought to market has very much diminished. I believe that about 47000 *mans* are now annually brought into this district from the Garos; but of these about 10,000 *mans* come from the Garos of Koroyivari, who do not belong to this district, and 7000 come from the Garos of Asam. I do not know what quantity may go to the southern markets, nor on

what footing these stand; but had the Garos a reasonable reward for their trouble, I have no doubt that those who frequent the markets of Haworaghat, Mechpara, and Kalumalupara, whom I propose to be placed under the protection of the Company's agent at Goyalpara, would annually bring 60,000 *mans* in place of 50,000; which I suppose they now do. By a reasonable reward, I mean that they should receive 1 *man* of good salt for 2 *mans* of cotton, and were the Company's agent to sell the salt at 8 rupees, and in other respects allow a free trade, there can be no doubt that the petty traders could afford to deal at this rate with nearly the same profit which they at present receive.

The Garos from whom I received the following account of their customs, were the chief of Raumari, the chief of Ramjongga, or Amjongga, and his predecessor, the chief of Damra, the chief Digman, and a priest from the hills near Jira, all of the tribe which borders on Haworaghat; and what they describe can be only considered as strictly applicable to that division of the nation. The chief of Raumari was a boy, but had with him some men of sense when he favoured me with a visit. The chief of Ramjongga was born in the mountains, but has accepted of the management of a territory, which seems originally to have belonged to his family, but which is now rendered subject to the Raja of Vijni, who appoints to its nominal management, some Garo of the original family of proprietors, but changes the person whenever he pleases, in imitation of the Kings of Asam. This chief was a well behaved intelligent young man, who adhered to the customs of his fathers, although he spoke the Bengalese language with fluency. His predecessor, had been persuaded by the Raja to adopt the worship of Vishnu, and had made considerable progress in the art of writing Bengalese. He was a very shrewd intelligent man, nor did I learn the reason of his being dismissed. It is probable, however, that along with the science of the Bengalese, he had acquired some degree of crooked policy. The chief of Damra was another well-behaved young man, who is exactly on the same footing with the chief of Ramjongga, was born in the mountains, and retains the customs of his ancestors. The chief called Digman alleged that he had been deprived not only of his estates in the low lands, which amounted to

almost a half of Haworaghat; but had been robbed of a great part of his private property, consisting of cattle and slaves. He had, therefore, retired entirely to the mountains, where, however, he was still one of the most powerful chiefs. He seemed to be a simple inoffensive man; but I believe has been accused of robbery by the Vijni Raja.

The Garos are short, stout-limbed active people, with strongly marked Chinese countenances, as is the case with all the aboriginal tribes of the mountains, from the Brohmoputro to Cape Negrais, that I have seen. In general the features of the Garos are harsh; but their chiefs are rather handsome, and their manners in both urbanity and veracity are superior to those of the Zemindars. The Garo chiefs in their address are equally exempt from insolence and adulation, two extremes into which the Zemindars are apt to indulge, according as they are confident, or afraid, while the veracity of the whole Garo nation is undoubted, and it is avowed by the Bengalese, that a Garo was never known to forfeit his word. It is admitted by both people that a Garo woman can carry on the hills as great a load as a man of Bengal can carry on the plain; and that a Garo man can carry $\frac{1}{3}$ more; and this is attributed to their using more animal food and spirituous liquors.

My informants say, that Garo is a Bengalese word, nor do they seem to have any general word to express their nation, each of the tribes, into which it is divided, has a name peculiar to itself. An individual of the tribe adjoining to Hawaraghat is called Achhik; but the collective name or plural number is Achhikrong. The high hills of Mechpara are occupied by the Abeng, with whom I could procure no interview, the Zemindar having probably alarmed them. The Abeng may perhaps be considered as subjects of the Company, as their hills are entirely surrounded by the lands of the Mechpara Chaundhuri, and are not included in the territory, which I have specified as belonging to the Garo nation; but I believe they have always declined subjecting themselves to the decisions of the courts in Bengal. The tribe bordering on Mechpara and Kalumalupara, that occupies the high mountains, and retains an entire independence, is the Kochunasindiya. This people also declined an interview, probably from similar reasons. The tribe bordering on Susangga is

called Kochu or Counch, as Mr. Eliot writes. From the account of that gentleman, these seem to occupy only the low lands, and to be tributary, and their territory is not included in what I have considered as belonging to the nation as independent. The tribe of the Garo nation, that borders on Asam is called Nuniya. Part of the Nuniyas have been converted to the worship of Vishnu, and occupy a large portion of the lower part of Asam; a part however inhabits the mountains, is independent, and this only is included in the space, which I have considered as belonging to the national property. The Nuniyas are also called Dugol.

The language of the Nuniyas is said to be different from that of the other Garos; and although all Garos can intermarry, it is generally admitted, that the Nuniyas are of highest rank. Their priests can officiate for all Garos; but the priest of any of the other tribes cannot officiate for a Nuniya. The Nuniyas and Kochu-nasindiyas have made some farther progress in society than the others. Some among them are merchants, and trade in slaves, salt and silver; while others are artists, and work in iron, brass, and the precious metals. The Achhiks and Abeng are all cultivators, who practise some rude arts, and who have no other commerce than the exchanging the produce of their farms, for the articles which they want for consumption. So far as I could learn, the languages of the four western tribes are nearly the same. The Achhiks seem to occupy by far the greatest part of the territory, in which the nation is entirely independent.

In Hawaraghat all the Garos, except the dependent chiefs, have entirely retired to the mountains, and the lands of these chiefs are cultivated by Rabhas or Bengalese; but in Mechpara I saw some houses belonging to Garos, who paid a regular rent, and who used the plough, and cultivated with fully as much care as any of the neighbouring Bengalese.

The Achhiks, or Garos of the mountains of Hawaraghat, are subdivided into clans called Chatsibak. In each of these Chatsibaks there would appear to be three chiefs, whose rank is hereditary; but all are not equal in dignity, and their various degrees of precedency has been established by long custom. Among the Bengalese of Hawaraghat these chiefs are called Luskur, but the national appellation for a chief is

Nokma, or collectively Nokmarong. Each clan consists of one or more villages called Sung, which are usually at a distance of two or three coss from each other, and contain from 40 to 300 families (Gonsung). These villages seem to be fixed, and the houses are surrounded by gardens, while the territory belonging to them is cleared and cultivated by the hoe, after long fallows, in which the trees are allowed to spring to the size of copice wood.

The chiefs, and the head man of every family assemble in a council called Jingma-chongga, and endeavour to reconcile all those of the clan who have disputes; for it would not appear, that they have a right to inflict any punishment, unless a man should be detected in uttering a falsehood before them, in which case he would be put to instant death, more from popular indignation, than from a regular progress of justice. Dishonesty or stealing, seem rarely to be practised, and almost the only source of dispute seems to be murder, which would appear to be an ordinary crime. But the relations of the man killed are by custom, held bound to demand blood for blood, and ought to put to death either the murderer, or one of his kindred, or at least one of his slaves. The other family then is bound to pursue a similar mode of retaliation, and the feud would thus continue endless, unless the council interfered, and brought about a mutual reconciliation, which it is usually able to effectuate, by inducing the parties to accept a price for the blood that has been spilt. Although every head of a family has an equal right to sit in their assemblies, the influence of the chiefs, or of one or two wise men usually decides everything.

When a man of one clan murders a person belonging to a different community, the matter is arranged with more difficulty, and often produces a war, unless the chiefs mutually endeavour to reconcile matters, in which case their influence generally prevails; but they have no authority to declare peace or war, nor even in the field do they pretend to command any free man. If any man complains of an injury, such as one of his family having been murdered by a foreigner, the whole clan are ready to avenge his cause, or to fight until their companion is satisfied. No compulsion can be used; but the man who refused to take the field, would be entirely disgraced. In the field every free man (Nokoba) fights as he pleases;

but as the slaves (Nokol) form about two-fifths of the whole population, as they almost entirely belong to the chiefs, and as they are all led to war, and implicitly obey the orders of their masters, the influence of these last predominates in every resolution; as their men, acting in subordination, form the chief strength of the clan. The slaves not only are distinguished for their obedience, but for their courage; as freedom is a reward often bestowed on such as exhibit valour. Unless, therefore, the injury has been committed by a chief, on some person of a chief's family, the dispute is usually terminated after a little skirmishing, and the chiefs induce the injured person to accept a price for the blood of his kinsman. The important matters of succession and union of the sexes have been arranged in a manner that does not seem convenient.

A Garo man or woman, that has connection with a person of a different nation, is not liable to excommunication; and any person, who chooses to live among them, and follow their manners, may obtain the rights of a free man. A young unmarried woman, who proved with child, would suffer no disgrace; but instances are very rare, as the women are usually married while children. A man cannot turn away his wife on account of adultery, unless he chooses to give up his whole property and children, and to this he seldom consents, except when he knows that some other woman, who is richer, will take him for her husband. A woman, whenever she pleases, may turn away her husband, and may in general marry any other person, conveying to him the whole property that her former husband possessed, and taking with her all her children; but the rank of the children arises from that of their father. A man is thus placed in a very difficult situation. If his wife chooses a paramour, the husband is terrified, least this invader should be able to persuade the woman to transfer the property of the family. It is true, that as a remedy, he may kill the lover, which he may do without blame; but he is afraid not only of the revenge of the man's kindred, but of that of his wife, who, if permitted to enjoy her lover, might be unwilling to disturb the family in which she had lived; but who would be very apt to avenge her lover's death by choosing a new husband. In fact, however, I understand, that divorces are very rare,

and many wives, when they are infirm, or have no children, allow their husbands to marry a second wife, or to keep a concubine. When a chief dies, his heir is any one of his sister's sons, that his widow, or if he has left no widow, that his surviving concubine chooses. The fortunate youth, if married, immediately separates from his wife, who takes all his private fortune and children, while he marries the old woman, and receives the dignity, fortune, and insignia of honour becoming his high rank. These insignia consist of a red turban, two bracelets of bell metal for each arm, and a string of beads for his neck, and are bestowed in a great ceremony, that cannot cost less than 100 rs. These acquisitions, however, do not always compensate for the disparity of age in his bride, and a boy, who had been lately elevated to the dignity, after taking a draught of wine that opened his heart, complained with great simplicity, that he had married an old toothless creature, while his cousin, although poor, had a pretty young wife, with whom he could play the whole day long. When the old lady dies he will of course take a young wife, who will probably survive him, and select a new chief from among his sister's sons. The wife of a chief may divorce him, but she must choose her next husband from the same noble family, as its members are alone capable of being raised to the dignity.

A man cannot marry his father's brother's daughter, but he may marry the daughter of his mother's brother. A chief may marry the daughter of any free man (Nokoba); but intermarriages between free men and slaves are not tolerated; Nor can a man even keep a slave girl as a concubine.

A great part of the slaves are procured from the Nuniyas, who bring them from Asam. They are chiefly Garos, who had been converted, and who have lost caste by impure feeding and have been sold as a punishment for their transgression. They of course return to the customs of their ancestors, and often obtain freedom by thêir valorous conduct in war. Many poor parents, however, are reduced by want to sell their children, a conduct that is considered as reprehensible, but for which there is no punishment. Several chiefs can bring 60 able bodied slaves into the field, which in such small clans gives them a vast authority.

The Garos rear, for eating, kine, goats, swine, dogs, cats,

fowls, and ducks, and they purchase from the inhabitants of the low country all these animals, together with tortoises, and fish both fresh and dried. In the hills they also procure many deer, wild hogs, frogs, and snakes, all of which they eat. In fact they have no aversion to any food, except milk and its preparations, all of which they abominate; and they have no objection to eat in any company, nor to eat what has been dressed by people of another nation. Their vegetable diet consists chiefly of rice and millet (*Panicum italicum*), with many *Arums*, *Caladiums* and *Dioscoreas*. For seasoning they have capsicum, onions, and garlic, but they do not use turmeric. In their dishes they employ both salt and ashes, and sometimes oil; but they cultivate no plant that produces this. From both the rice and millet they prepare a fermented liquor, which is not distilled, and is used both by men and women to great excess. Poor people usually get drunk once a month, the chiefs once every two or three days. On such occasions they usually squabble and fight. They liked the taste of brandy, but preferred wine, as not being so strong.

Although the Garos have long raised great quantities of cotton, they formerly neither spun nor wove. They now have begun to practise these arts, and weave the small slips of cloth, which both men and women wrap round their waists, and their turbans, this constitutes their ordinary dress. For cold weather they make a kind of rug from the bark of the *Celtis orientalis*. This serves as a blanket by night, and by day is thrown round the shoulders; the chiefs, or others in easy circumstances, when in full dress, throw round their shoulders a piece of cloth, silk, cotton, or gold. Their favourite ornament consists of rings of bell metal, which are passed through the lobes of the ears, and are so heavy, as to distend these, until they reach the shoulders. In science they have not even proceeded so far as to write their own language, a few have learned to write the Bengalese.

They believe in the transmigration of the soul, as a state of reward and punishment. Those, who are morally wicked, are punished by being born as low animals. Those who have not been wicked, and who have made many offerings to the gods, are born in high and wealthy families. Saljung is the supreme god, who lives in heaven (Rang), and has a

wife named Manim. No offerings are made to this goddess, but to her husband, are offered male goats, swine, and fowls. This seems to be the deity, whom Mr. Eliot called Mahadeva, which merely signifies the Great God; but there is no affinity between Saljung and Sib, who by the Brahmans is usually called Mahadeva. Saljung in fact is the firmament or visible heavens; the heavenly bodies, sun, moon, and stars, and spirits, who preside over hills, woods and rivers, are considered as the agents employed by Saljung to manage the affairs of this world. White cocks are offered to the heavenly bodies, and fermented liquor, rice and flowers are offered to the spirits of the hills, rivers, and forests. The blood of the animal is first offered, and then, after the flesh has been dressed, a portion is added to the offering, the votary eats the remainder. There are no temples, nor images; before each house, a dry bamboo, with its branches adhering, is fixed in the ground, to this the Garos tie tufts of cotton, threads, and flowers, and before it they make their offerings.

They have an order of priests, who by the Bengalese are called Rojas, from the resemblance between them, and the Rojas of Bengal. In their own language, these priest are called Kamal. They marry, cultivate the ground, and go to war like their neighbours, and the office is not hereditary, any man, who has committed to memory the requisite forms of prayer, may assume the office. These forms of prayer are publicly repeated at marriages, funerals, and in cases of sickness, or when the clan is about to engage in war. The Kamals also pretend to explain the fates by an examination of the entrails of sacrifices. The liver, in particular, is an object of their attention. The presence of the priest is not necessary on the occasion of common offerings, that are made to the gods.

The funerals of the Achhiks are inconvenient, and expensive. When a person dies, the relations are summoned to attend, and ten or twelve days are allowed for their convenience. As they assemble, they are feasted, until the number is complete. In the meantime the body falls into a dreadful state of corruption; but no attention is paid to that. The head of a stake is then formed into an image supposed to resemble the deceased, and the point of the stake is driven into the ground. The body is then burnt, the bones are collected

into an earthen pot, and the relations retire. After some months, when the family has recovered from the former expense, and has laid in a stock of food and liquor for a new entertainment, the relations are again assembled, and feasted for three days. The bones are then thrown into a river.

The territory of Vihar, of which the descendants of Sib still retain the sovereignty, under the protection of the Company, forms the boundary of a large portion of the district of Ronggopoor. I might have readily procured sufficient information, concerning its state, to have enabled me to enter into minute details, but not, in all probability, without its coming to the ears of the Raja, who would certainly have been justly alarmed, especially as an unfortunate passage in the Yogini Tontro is explained, as if it prophesied, that the present Raja is the last person of the family, who will retain the sovereignty. I therefore contented myself with procuring such an account of its history, as can be found among Hindus, and this has been already given in the historical view of Kamrup.

The nature of the country being entirely the same with that of the adjacent parts of the Company's dominions, and its management being similar to that of the estates, which belong to the Raja as a Zemindar of Bengal, any further details would indeed be superfluous.

Dr. M'Cosh made a report on the topography of Assam to government during the past year; he speaks of the advantages of the province in glowing terms, not only for its political position with reference to the Chinese and Burmese empires (an armed force sailing up the Brahmaputra might in less than a fortnight reach the largest rivers in China), but also as regards its commercial and natural resources. He says "Its climate is cold, healthy, and congenial to European constitutions; its numerous crystal streams abound in gold dust and masses of the solid metal; its mountains are pregnant with precious stones and silver; its atmosphere is perfumed with tea, growing wild and luxuriantly; and its soil is so well adapted to all kinds of agricultural purposes, that it might be converted into one continued garden of silk and cotton, of tea, coffee, and sugar, over an extent of many hundred miles."—[Ed.]

APPENDIX

OF

STATISTICAL TABLES,

CONNECTED WITH THE SURVEY.

BOOK I.—PURANIYA.

A.—Estimate of the population of the district of Puraniya.

Division or Thanah.	Sects.			Employment.			Proportion of marriageable girls remaining single at 15 years of age.
	Moslems.	Hindus.	Total.	Idlers.	Labourers.		
					Artificers.	Cultivators.	
Haveli	67000	67000	134000	24000	15000	115000	60
Dangrkhora	69000	115000	184000	34000	12000	138000	1-100
Gondwara	39000	118000	157000	19000	18000	120000	34
Dhamdaha	65000	195000	260000	48000	17000	195000	25
Dimiya	36000	106000	142000	15000	7000	120000	5
Matiyari	41000	123000	165000	30000	11000	125000	3-100
Arariya	71000	71000	142000	13000	9000	120000	3-100
Bahadurgunj	98000	164000	262000	16000	16000	230000	3-100
Udhrail	99000	77500	176500	5500	11000	160000	5-100
Krishnagunj	154000	92000	246000	23000	23000	200000	5-100
Dulalgunj	91000	55000	146000	27000	9000	110000	12-100
Nehnagar	115000	69000	185000	13000	13000	160000	10-100
Kharwa	35000	60000	95000	12000	24000	59000	1-8
Bholahat	46000	76830	122880	13880	46000	61000	4-100
Sibgunj	78000	47000	125000	16000	47000	62000	3-100
Kaliyachak	43000	55000	98000	16000	9000	73000	10
Gorgurihah	42000	70000	112000	25000	10000	77000	4-10
Manihari	32000	98000	130000	28000	12000	90000	2-100
Total.	1243000	1661380	2904380	388380	308000	2210000	

B.—GENERAL STATISTICAL TABLE OF THE DISTRICT OR ZILA OF PURANIYA.—*In Square Miles.*

Number	Division.	Extent in square miles.	Soil and Situation.							Manner of occupation.														Number of people.	Proportion between Number of		State of Education.			Market places.	Exports. Rupees.	Imports. Rupees.
			Rivers, tanks, marshes and water courses.	Liable to be under water.		Exempt from floods.			Altogether unfit for cultivation or waste.						Fit for the plough but allowed a fallow.		Actually occupied by farmers who hold the plough.															
				Clay.	Good free soil.	Light sandy soil.	Clay land.	Ash coloured free soil.	Light sandy soil.	Rivers, &c. •	Inundated of a good soil.		Exempt from floods, and a good soil.		Broken corners, burial grounds, roads, markets, and barren lands.	Inundated.	High.	Clay.		Free.						Moslems.	Hindus.	Adhyapaks.	Akhuns.	Gurus.			
											Clear or deserted.	Reeds, bushes, and trees.	Woods, bushes, and deserted villages.	Reeds, pasture, or deserted fields.				Inundated.	High.	Inundated.	High.											
1	Haveli . . .	430	12	65	25	..	..	218	110	12	..	..	..	140	18	..	45	60	..	20	135	154000	9	7	2	10	100	39	450750	328100
2	Dangrkhora .	400	25	100	175	..	..	37	63	25	..	1	24	50	16	30	..	72	..	157	25	184000	6	10	2	2	25	23	246350	27850
3	Gondwara .	453	42	190	98	10	22	68	23	42	42	70	4	23	14	16	16	142	14	14	57	157000	4	12	2	3	50	15	377100	39000
4	Dhamdaha .	614	40	82	320	28	..	93	51	40	..	41	..	25	23	21	41	78	..	283	62	260000	4	12	17	5	10	19	210000	86450
5	Dimiya . .	382	24	10	32	6	122	124	54	24	..	7	12	66	15	3	34	9	96	30	96	142000	4	12	16	10	100	21	512300	359800
6	Matiyari . .	363	17	75	11	5	..	100	155	17	..	6	..	96	11	3	34	75	..	3	119	166000	4	12	..	3	3	30	229950	116535
7	Arariya . .	305	5	2	1	..	..	253	44	5	..	..	..	16	28	..	9	2	..	1	244	142000	8	8	2	..	..	38	187550	90750
8	Bahadurgunj	584	23	..	16	2	..	506	43	23	..	9	27	..	30	..	36	..	..	7	452	262000	6	10	..	5	100	57	220450	131450
9	Udhrail . .	376	5	..	..	..	3	304	64	5	..	..	5	34	17	..	43	..	3	..	269	176500	9	7	44	..	30	39	116650	30820
10	Krishnagunj	395	13	49	195	3	36	79	21	13	..	..	..	27	23	2	10	47	34	101	55	246000	10	6	..	4	30	39	95100	4850
11	Dulalgunj .	271	30	42	130	..	..	69	..	30	4	2	2	..	14	..	4	38	..	113	59	146000	10	6	..	5	50	31	122650	296730
12	Nehnagar .	350	22	11	140	..	..	177	..	22	..	11	..	..	22	6	2	..	..	125	152	185000	10	6	..	2	6	27	248700	23550
13	Kharwa . .	169	16	22	130	..	..	..	..	16	10	27	..	..	7	..	..	10	..	98	..	96000	6	10	1	2	12	12	293200	76300
14	Bholahat . .	192	42	51	15	12	58	14	..	42	12	24	12	..	6	..	..	29	48	7	12	122880	6	10	9	3	60	24	1130300	159200
15	Sibgunj . .	166	10	55	54	3	6	36	..	10	5	20	5	..	8	..	..	41	6	41	30	125000	10	6	20	4	10	14	364300	146825
16	Kaliyachak .	179	22	95	23	5	11	23	..	22	5	5	2	1	9	2	..	84	9	30	20	98000	7	9	3	4	50	28	298350	75495
17	Gorguribah .	382	90	140	140	15	7	..	..	60	..	116	..	3	11	28	..	70	4	70	..	112000	6	10	2	4	10	32	218600	23550
18	Manihari . .	336	73	101	100	20	21	16	5	73	..	50	..	2	14	23	6	48	20	90	10	130000	4	12	..	..	5	14	158700	24250
	Total .	6340	495	1090	1605	111	296	2110	633	495	93	389	78	482	286	134	270	895	234	1265	1809	2964380	43	57	119	66	643	482	5543000	2038565

C.—*Quantity of land in each division of the district of Puraniya that is regularly inundated throughout the rainy season, that is liable only to occasional floods, or that is entirely exempt from inundation*

Constantly under water or mere barren channels 495 square miles; Regularly inundated throughout the rainy season 3042; Liable only to occasional floods 1191; Entirely exempt from inundation 1612.

D.—*Manner in which the people of the District of Puraniya are lodged.*

Families that are partly or in whole accommodated in houses built of brick 743; In houses that are not built of brick but are roofed with tiles 200; In houses that have mud walls 8017; In houses which consist of wooden frames 64440; In houses having frames of bamboos and timbers intermixed 79084; In houses having frames of bamboos entirely and which are thatched with grass 260475; In houses having frames entirely of bamboos, and which are thatched with straw 58799; In round hovels (Maruka) supported by reeds and bushes without a frame 13801.

E.—*Manner in which the people of Puraniya are fed.*

Families that eat meat daily 1-96; Families that sacrifice 4 or 5 times a month 12-96; Families that sacrifice on great occasions only 53-96; Families that cannot afford meat on any occasion 30-96; Families that have as much fish as they please 40-96; Families that only have fish on market days 28-96; Families that have only what fish they catch themselves 27-96; Families that reject fish 1-96; Families that can use Ghe whenever they please 4-96; Families that use milk daily 21-96; Families that use milk in the cheap season only 33-96; Families that use milk on holidays 38-96; Families that seldom procure milk 3-96; Families that use sugar or sweetmeats when they please 7-96; Families that use the above on market days 18-96; Families that only procure them on holidays 71-96; Families that use daily pulse for curry 35-96; Families that use pulse for curry frequently 28-96; Families that use pulse for curry seldom 26-96; Families that use cultivated vegetables daily 43-96; Families that use cultivated vegetables often 31-96; Families that use cultivated vegetables seldom 22-96; Families that can afford to purchase foreign spice rice sometimes or always 23-96; Families that procure oil in abundance 12-96; Families that have a moderate allowance of oil -96; Those that procure oil scantily -96; Families that procure oil only occasionally 4-96; Families that have salt in abundance 19-96; Families that procure a stinted allowance of salt 42-96; Families that procure a very scanty allowance of salt 30-96; Families that procure salt in very small quantities 5-96.

F.—*State of Education in the District of Puraniya.*

Men capable of keeping common accounts 18650; Men who can sign their names 16550; Men who can understand the common poetry 1830; Women who understand the common poetry 483.

G.—*Manner in which the Cultivated Lands of the District of Puraniya are occupied.*

Number of houses 129300; Trees 79700; Bamboos 37350; Kitchen gardens 85000; Vegetables in the fields 7680; Broadcast summer rice by

itself 863900; do. do. by Masur 38300; do. do. by field pease 8750; do. do. by Khesari 950; do. do. by Maskalai 85000; do. do. by Kuthi 15200; do. do. by Barley 45500; do. do. by Wheat 165800; do. do. by But 29750; do. do. by Sarisha 311600; do. do. by Linseed 5600; do. do. by Masur mixed with linseed 3100; do. do by Masur mixed with Sarisha 9000; do. do. by But mixed with linseed 3750; do. do. by But mixed with Barley 4750; do. do. by Linseed mixed with Sarisha 100; do. do. by Barley mixed with linseed 1400; do. do. by Barley mixed with Sarisha 700; do. do. by Wheat mixed with Sarisha 1400; do. do. by But mixed with Sarisha 3300; do. do. by Kablibut 50; do. do. mixed with Maghi arahar 1900; do. do. mixed with Tulbuli kalai 100; do. do. sown along with winter rice 129600; do. do. by transplanted winter rice 189500; do. do. by transplanted Khesari among the stubble 37600; transplanted winter rice by itself 1301300; do. followed by Khesari among the stubble 99500; Broadcast winter rice by itself 1551260; do. do. by Khesari among the stubble 163500; do. do. by Khesari mixed with mustard 62100; do. do. by pease among the stubble 45400: do. do. by barley among the stubble 1200; do. do. by mustard among the stubble 100; do. do mixed with Kangni 6450; do. do. mixed with Harimug 36150; do. do. by China 225; Broadcast Aswini or Sati rice by itself 23300; do. do. followed by Masur 600; do. do. by field pease 500; Spring rice 108250; Kangni by itself 5200; do by transplanted winter rice 10500; do. by Kulthi 200; do mixed with Harimug 250; China Bhadai by itself 25200; do. Jethuya or Parva by itself 12500; do Vaisakhi by itself 36800; do. Bhadai followed by Vaisakhi 200; do. by Masur 150; do. by Maghi pease 400; do. by Khesari 500; do. by Masur mixed with Sarisha 50; do. by But 200; do. by barley 400; do. by wheat 400; do. by Sarisha 400; do. by Sarisha mixed with wheat 100; do. by But mixed with linseed 100; do. by Masur mixed with linseed 100; do. by linseed mixed with Sarisha 100; do. Sarisha, Linseed, cotton and Ricinus 100; do. by safflower mixed with linseed 25; Maruya by itself 96050; do. followed by Masur 100; do. by field Pease 50; do. mixed with Tilbuli kalai 1100; do. with Bora 550; do. followed by Sarisha 150; do. by Khesari 50; do. by Maskalai 50; do. with Arahar 4000; do. with Janera 100; do. with Til 75; do. with Kangni 200; Bajra by itself 50; Maize by itself 25900; do followed by Masur 2300; do. by field pease 1850; do. by Khesari 450; do. by barley 1300; do. by wheat 2300; do. by Sarisha 200; do by But 50. Janera by itself 1630; Kodo by itself 12300; do. followed by Masur 250; do by Sarisha 350; Kheri or Sama by itself 70350; do. followed by Masur 5400; do. do. by field Pease 5700; do. do. by barley 5250; do. do. by wheat 8800; do. do. by But 50; do. do. by But mixed with linseed 125; do. do. by Sarisha 6400; do. do. by Wheat mixed with Sarisha 50; do. do. by Masur mixed with Sarisha 100; do. do. by Khesari; do. do. by Masur mixed with Linseed 3225; do. do. by Linseed mixed with Sarisha 100; do. do. by Sarisha, Linseed, Bhujaru cotton, Ricinus 25; do. do. by Carrots 25; Masur by itself 22900; do. mixed with Linseed 1650; do. with Sarisha 250; do. with Barley 200; Field Pease Maghi by itself 26500; do. Vaisakhi by itself 17750; do. mixed with Rayi sown on the banks of rivers without ploughing 500; Khesari sown by itself after uncultivated land 44750; do. on the banks of rivers without ploughing 4900; Thakuri by itself 7650; Maskalai by itself after culture 145500; do. sown in the mud without culture 107800; Tulbuli kalai by itself 100; Harimug by itself 1355; do. followed by transplanted winter rice 500; Mahanandi or Sehamug after culture 550; do. do. sown without culture 50; Kulthi by itself 26700; Meth kalai by itself 280; Maghi arahar by itself 14725; do. with Bhetmas 25; Vaisakhi arahar by itself 3000; do. mixed with Meth kalai 50; But Badam Dhangga or Chana by itself 32600; But mixed with Linseed 3725; do. with Turi 200;

do. with Sarisha and Linseed; do. with Barley 8900; Kabli but by itself 1550; Bora or Barbati by itself 60; Barley by itself after regular culture 81200; do. sown among the mud without previous culture 50; do. mixed with Linseed 25; do. mixed with Sarisha 25; Wheat by itself 214400; do. mixed with Sarisha 2600; Bhetmas by itself 1705; Turi by itself 394000; Purabi or Tora by itself 101800; Turi mixed with safflower 100; Rayi or mustard sown without any previous culture 3940; Linseed by itself 40000; Til by itself 1535; Pata or san, Patova, Meghlal by itself 30365; do. followed by Turi 13850; Amliya pata or Chandana pata by itself 7750; San, Gorsan, or Kasmira by itself 4335; Bhadsi cotton by itself 700; Cotton Phalguniyabao by itself 125; Barabangga cotton by itself 3400; Bhujaru cotton by itself 2075; Tibki cotton by itself 760; Kukti cotton mixed with Harimug 100; do. do. with Harimug, Ricinus and Patasak 100; do. do. with Harimug, Turmeric and Ricinus 100; Barabangga cotton mixed with Masur and Linseed 25; Tibki cotton mixed with broadcast summer rice 200; Bhujaru cotton mixed with Linseed 150; Bhujaru cotton mixed with Ricinus and Safflower 50; Turmeric mixed with Tibki cotton Ricinus and Arahar 50; do. mixed with Tibki cotton and Patasak 25; do. by itself 1135; do. mixed with Ricinus 10; Ginger by itself 1800; do. mixed with Tibki cotton, Ricinus and Arahar 50; Suthni by itself 75; do. mixed with Arahar 105; do. mixed with Tibki cotton Arahar and Ricinus; Carrots by themselves 95; Tobacco by itself 60190; do. followed by Pata 300; Hemp (Gangji) by itself 25; Betle-leaf 610; Betle-nut 30; Sugarcane Bangsa by itself 6500; do, Kagri by itself 41950; do. Nargari by itself 4025; Dhaniya by itself 230; Ajoyan by itself after uncultivated land 135; do, sown on the banks of rivers without ploughing 75; Mauri or Sangop by itself 210; Methi by itself 95; Kalajira by itself 90; Chandani or Randhuni by itself 85; Dhaniya mixed with Safflower 30; Methi mixed with Safflower 10; Kasni by itself 10; Punpeyaj Onion by itself 510; Beharipeyaj Onion by itself 310; Garlic by itself 395; Indigo by itself on low land Phalguniya crop 37500; do. by itself 15300; do. do. on high land for seed 15000; do. followed by transplanted winter rice 8700; do. by Maskalai 14200; do by Wheat 2800; do. by Barley 1700; do. by Sarisha 29900; do. mixed with broadcast winter rice 11100; do. with Sarisha 6300; do. with Patasak 500; Safflower mixed with Linseed 200; do. with Mustard 100; Mulberry by itself 23500; Ricinus by itself 550; do. mixed with Sarisha 200; Motha by itself 345: Seedling land by itself 171275;—Total 7896960.

H.—*General Abstract of the value and produce of lands occupied by farmers who cultivate with the plough in the District of Puraniya.*

Fruit trees, value of fruit in rupees 248400; Bamboos, value cut annually in Rupees 81325; Vegetables, &c. in gardens and fields, value in Rupees 342971; GRAIN—*Rice*—Quantity of mans and sers 31752825; Value in Rupees 12785081; Quantity remaining for consumption after deducting seed 1538207. *China, Kangni, Kheri, Maruya Maize, Kudo, Bhetmas, Janera and Bajri*—Quantity of mans and sers 1664502; Value in Rupees 594731; Quantity remaining for consumption after deducting seed 33433. *Wheat and Barley*—Quantity of mans and sers 2062502; Value in rupees 1146924; Quantity remaining for consumption after deducting seed 178262. *Pulse*—Quantity of mans and sers 3087103; Value in rupees 1657185; Quantity remaining for consumption after deducting seed 183556. *Sarisha, Linseed, and Til*—Quantity of mans and sers 2135835; Value in Rupees 2288514; Quantity remaining for consumption after deducting seed 56361. *Sugarcane*—Quantity of mans and sers 324125; Value in Rupees 549860. PLANTS FOR MAKING THREAD AND ROPE—*Pata*

and San—Quantity of mans and sers 157820; Value in Rupees 171996; *Cotton* — Quantity of mans and sers 22316; Value in Rupees 88950. PLANTS FOR SMOKING AND CHEWING—*Betle-leaf*—Value in Rupees 183000. *Betle-nut*—Value in Rupees 675. *Tobacco*—Quantity of mans and sers 208220; Value in Rupees 303093. *Gangja*—Quantity of mans 150; Value in Rupees 2000. PLANTS USED FOR DYING—*Indigo, Plants*—Value in Rupees 229850. *Seed*—Quantity of mans and sers 17675; Value in Rupees 61940. *Safflower, Flower*—Quantity of mans and sers 61; Value in Rupees 622. *Seed*—Value in Rupees 408. PLANTS FOR REARING SILK-WORMS. *Tut or Mulberry*—Value in Rupees 352500. *Ricinus*—Value in Rupees 5360. MEDICINE—Quantity of mans and sers 197; Value in Rupees 352; Quantity remaining for consumption after deducting seed 4. *Motha*—Value in Rupees 1450. Total value of each Thanah—Haveli 1295865; Dangrkhora 1363246; Gondwara 1450195; Dhamdaha 1876350; Dimiya 1137620; Mativari 976471; Arariya 1193318; Bahadurgunj 2224701; Udhrail 1141218; Krishnagunj 1467001; Dulalgunj 1159220; Nehnagar 1519617; Kharwa 470159; Bholahat 645371; Sibgunj 699641; Kaliyachak 923738; Gorguribah 817647; Manihari 735806; Grand Total Rupees 21097192.

I.—*Estimate of the Live Stock in the District of Puraniya.*

Number of Bulls reserved for breeding 6660; Value 46200 rupees. Bulls wrought in the plough 22400; Value 85825. Oxen used in wheel carriages 1034; Value 15538. Do. used in carts 4500; Value 51656 Do. used for carrying back loads belonging to traders 27150; Value 206575. Do. used for carrying back loads belonging to farmers 9290; Value 79497. Do. used for carrying back loads belonging to the high casts 2760; Value 18277. Do. used both in the plough and for carrying loads 3290; Value 19675. Do. used in machinery 5950; Value 21450. Do. used in the plough alone belonging to the high casts 205900; Value 986200. Do. used in the plough alone belonging to tradesmen 101500; Value 477850. Do. used in the plough alone belonging to mere farmers 639000; Value 2972150. Cows belonging to the high casts 179600; Value 900000. Do. belonging to tradesmen 196200; Value 987500. Do. belonging to farmers 457500; Value 1813250. Do. wrought in the plough 57750; Value 126500. Buffaloes young and old 70475; Value 646700. Goats grown females 88700; Value 50787. Sheep grown 21350; Value 12087. Sheep or Garor 13000; Value 7200. Swine total 34100; Value 31425. Horses preserved for carrying loads 3475; Value 19695. Total value 9576037.

K.—*Estimate of the quantity and value of milk procured annually in Puraniya.*

Total number of Cows 835300; do. giving milk; 417650; Total milk in *mans* 1332587; Total value of milk in rupees 1440315; Total number of Buffaloes 71425; do. number giving milk 23825; Total milk in *mans* 174387; Total value of milk in rupees 179951; Total milk in *mans* 1514060; Total value of milk in rupees 1627378.

L.—*Estimate of the number of Artists in the district of Puraniya.*

1. Painter 10; 2. Bai or dancing girls 57; 3. Bhaktiya 6; 4. Nrityakali 27; 5. Natuya 110; 6. Kalidamaniya 1; 7. Balwai 50; 8. Sung of Manggalchandi 1; 9. Sung of Bishahari 88; 10. Sangkirtaniya 138; 11. Bha-

janiya Kirtaniya 360; 12. Pirer gayan 7; 13. Badyakar or Bajaniya and Tasawaleh 3839; 14. Nahabat-khanah 25; 15. Bajikar 2; 16. Washermen 1871; 17. Shal-washermen 5; 18. Taylor 243; 19. Khemahdoz or Tent maker 6; 20. Barber 3100; 21. Missiwaleh 17; 22. Red-lead maker 35; 23. Lahari or workers in lac 221; 24. Churigar or preparer of glass bracelets or rings 3; 25. Shishahgur 2; 26. Sangkhari 74; 27. Wooden bed-maker 25; 28. Malakar or Mali 562; 29. Sap or mat maker 109; 30. Nal mat maker 812; 31. Gharami 1125; 32. Dom and Dharkar, bamboo furniturer 1289; 33. Paper maker 65; 34. Bookbinder 1; 35. Shoe-maker 1338; 36. Dabgar or leathern bag maker 4; 37. Music instrument maker Daphali 7; 38. Atushbag 29; 39. Guddi Waleh or paper kite maker 2; 40. Mushalchi 20; 41. Charcoal ball maker 71; 42. Preparer of tobacco 498; 43. Distiller 98; 44. Pasi or Tari waleh 9; 45. Teli or Oil maker 2900; 46. Goyala or Dahiyar 3140; 47. Mayra 6; 48. Halwai or sweet meat maker 566; 49. Bhujaru or Bharbhuna, Chura bitter and Puyaphutan 893; 50. Modi Maydapesa and Dalhari 65; 51. Bread maker or Nanwai 7; 52. Butcher 14; 53. Butcher who sell sheep and goats meat 16; 54. Bawarchi 10; 55. Carpenter 761; 56. Arahkush or sawyer 570; 57. Kungdkar 6; 58. Pot makers or Kumar 1690; 59. Image maker 104; 60. Brick maker 80; 61. Raj Mistri 187; 62. Chunam maker 299; 63. Stone cutter 16; 64. Sonar or Goldsmiths 925; 65. Kasera and Thatera 574; 66. Bidri 71; 67. Bako or Kangtihara, Badiya 7; 68. Naychahbund 31; 69. Narayali hokka 33; 70. Lohar or Kamar 1250; 71. Sikulgar 20; 72. Dhunaru 539; 73. Cotton spinner 287000; 74. Rungrez 37; 75. Silk weaver 150; 76. Silk and cotton weaver 6950; 77. Patwar 71; 78. Tangti and Jola or cotton weaver 13555; 79. Buta Banwaiya 10; 80. Sutrunji weaver 40; 81. Newargar 5; 82. Gunny weaver 17125; 83. Chintz maker 3; 84. Blanket weaver 234; 85. Sugar boiler 9; 86. Indigo factories 67; 87. Salt petre maker 550.

M.—*Estimate of the value in Rupees of the Exports and Imports in the District of Puraniya.*

Paddy Exports Rupees 150800; Imports 20800. Usna Rice, Export 742550 Import 111800. Atap Rice, Export 57900 Imports 4900. Wheat, Export 117050 Import 1200. Barley, Export 950. Janera, Export 150. Mashkalai, Export 60800. Badam, Export 38050. Matar, Export 31000. Masur, Export 18050. Khesari, Export 16750. Arahar, Export 10400 Import 850. Mung, Export 2400 Import 700. Sarisha, of different kind Export 584900 Import 3800. Linseed, or Tisi Export 57950 Import 12200. Til, Export 11400 Import 11400. Mustard seed oil, Export 104600 Import 38100. Ghi, Export 72900 Import 8250. Supari, Export 3650 Import 55750. Nariyali hokka, Import 1000. Nariyal fruit, Import 150. Tobacco, Export 17900 Import 1700. Gangja, Import 2000. Opium, Import 5000. Dry Ginger, Export 20600 Import 15400. Raw Ginger, Export 1000. Turmeric, Export 3150 Import 700. Juit or Pata, Export 14500 Import 685. Cocoons, Export 550000. Orange and Mangoes, Export 24550 Import 300. Pasari goods, Export 76700 Import 113085. Sugar and Sakkar, Export 650 Import 23050. Jagry, Import 32720. Mollasses and treacle, Import 11950. Indigo, Export 866000. Indigo seed, Export 8000. Cotton wool, Export 39650 Import 244500. Kapas or Bangga, Export 3000 Import 28200. Kukti-kapas, Import 200. Cotton thread, Import 12200. Maldehi silk and cotton mixed cloth and Banarasi Masru and Kinkhap, Export 941000 Import 3000. Silk cloth, Export 42000 Import 4000. Chikta silk cloth Export 3000. Tasar cloth, Import 1500. Shal, Import 2400. Tush, Import 500. Broad cloth, Import 500. Blankets, Imports 1700. Carpets, Import 600. Bhot, Import

300. Cotton cloth, Export 286000 Import 19000. Chints, Import 12800. Kharova, Import 1400. Sutrunji, Export 500 Import 500. Dalka, Import 500. Karti bags, Import 50. Gunny mats and bags, Export 100600; Import 11050. Rope, Import 100. Honey, Import 50. Red lead, Export 2400 Import 300. Bidri vessel, Export 2000. Brass vessels, Export 6750 Import 102250. Iron mongers, Export 2000 Import 1800. Iron, Export 2150 Import 84500. Lead, Import 4900. Zinc or Justah, Export 500 Import 7700. Tin, Export 2650 Import 6900. Copper, Export 4000 Imports 7850 Salt, Export 172000 Import 722250. Sea salt, Export 3000 Import 49700. Salt-petre, Export 10000. Manihari goods Export 500 Import 9300. Glass ware, Import 1000. Chank, Export 300 Import 6036. Grinding stone, Import 500. Dera or tent, Export 400. Gandhi goods or perfume, Import 950. Shoes, Import 600. Ivory, Export 1500 Import 1500. Cow tail or Chamar, Export 50 Import 700. Chunam, Import 3000. Sal timber, Export 167000 Import 179100. Sisau timber, Export 5200 Import 6000. Satsal timber Export, 400 Import 400. Canoes, Export 5000 Import 9600. Tungd or Porra, Export 500 Import 500. Wooden furniture, Import 2000. Elephants, Import 600. Horses, Import 1000. Ploughs, Import 1000. Cattle, Export 55000 Import 1400. Buffaloes, Export 6000. Sheep, Export 1700. Goats, Export 75. Swine, Export 2700. Fowls, Export 25. Birds, Export 650 Import 1250. Fishes, Export 5650. Nalmats, Export 1650. Sapmats, Export 200 Import 600. *Total Exports* Rupees 5543000; *Total Imports* Rupees 2038566.

N.—MARKET TOWNS IN PURANIYA.

Division I. Haveli.

II.—Market places.—Chandnichaok. Nuzurgunj. Alumgunj. Smithgunj. Nuginabag. Form the compact part of the town of Puraniya. Maharajgunj. Bihigunj. Miyabazar. Khulifahchaok. Mohini. Sibgunj. Tamachgunj. Kusbahbasti. Phulwari. Ekamba. Bangjavari. Sangjheli. Sabdalpoor. Mathar. Belgachhi. Mahalvari. Patilwa. Rajgunj. Kaligunj. Gopalgunj or Belwari. Abdulnagar. Baidyanathgunj. Naya-Baidyanathgung. Kajha or Ganespoor. Bhograha. Ekhtiyarpoor. Burhidhanghatta. Chanka singga. Baseti. Baneli. Satbahentya. Kawaiya. Bijliya. Julalgar.

II. *Dangrkhora.*—Sayefgunj. Bhongra. Bhagawanpoor. Kotubpoor. Lokhnavari. Maharumpoor. Azimnagar. Kanal. Cotakpoor. Bhatan. Chhimna. Rousungunj. Rasulpoor. Jhamalpararriya. Kamtiya. Soneli. Pharai. Mamdiya. Dhatta. Saoriya. Nathullagunj. Sibpoor. Kumalpoor.

III. *Gondwara.*—Gaurigunj. Kazibazar. Nawabgunj. Barari. Kangrhagola. Kantanagar. Bhawanipoor. Syamapoor. Musapoor. Alinagar. Sahara. Khaga. Hangsini. Masunda. Putiya.

IV. *Dhamdaha.*—Dhamdaha. Garel. Krishnapoor. Aligunj. Dharraha. Azmngunj. Maharajgunj. Sibgunj. Rupni. Belagunj. Bararaha. Maldiha. Mahadipoor at Bhawanipoor Rampoor pariyat. Pharsun. Vernagar. Parsagari. Rekabgunj. Malijagat.

V. *Diniya.*—Rampoor. Rajgunj. Nathpoor. Sahebgunj. Motipoor. Doulutpoor. Dharam kamra. Bhawanipoor. Mahadipoor. Bhagawatpoor. Kathiya. Kusahar. Bandeli. Raghunathpoor. Bahadurgunj. or Pangchpariya. Terhi. Adarha. Mahamudgunj. Ranigunj. Parsagari. Nawalgunj.

VI. *Matiyari.*—Matiyari. Dipal. Sonapoor. Mahaswari. Sahariya. Madhubani. Megha. Bauka. Kursakhata. Ghoraghat. Soraha. Par-

haha. Putiya. Gunamatiyari. Kazergunj. Mahulagunj. Hengna. Aurahi. Merzapoor. Paysara. Ranigunj. Kharsai. Simarbani. Devigunj. Dumuriya. Virsinggi. Sayefgunj. Merzapoor. Nawabgunj. Garhiya.

VII. *Arariya.*—Arariya. Pharasut. Rampoor. Madanpoor. Bochi. Garaha. Batarvani. Mahishakul. Madhura. Patengna. Sahasmal. Phulwari. Jamuya. Dabraha. Kalnawa. Bardaha. Kankahar. Aulavari. Kadamkola. Kanphuliya. Orlaha. Palasi. Maynakarraha. Pechli. Musuriya. Vaghmara. Darsana. Baluya. Borel. Katuya. Jegendra. Mirgunj. Chilniya. Kusiyargunj. Beloya. Barasdengga. Chakui. Duriya.

VIII. *Bahadurgunj.*— Bahadurgunj. Jhinakata. Kujar. Rupni. Kairi. Satal. Sontha. Sohandar. Bara. Pachhara. Sohangang. Hasan. Rasulgunj. Baryan. Gopalpoor. Natuyapara. Kanaiyavari. Hematnagar. Shahpoor. Kuthi. Chinggar. Chayengunj. Kharudaha. Hazari. Bhatka. Elahigunj. Semeswar. Tulsiya. Gargang. Ranggapani. Singgimari. Haroyadangga. Padampoor. Karwamani Kata. Gandharpa dangga. Dhantola. Sabudangga. Bhawanigunj. Jhapartal. Kalikadangga. Dhubniya. Govindhagunj. Phulwari. Bairiya. Aligunj. Patharghati. Mativari. Kangchanvari. Bariya. Dhumgar. Sisugachhi. Saiud Pokhar. Muraripoor. Muzkuri. Mirgunj. Chengga. or Koborbagi.

IX. *Udhrail.*—Rasulgunj. Udhrail. Saiudpoor. Futehpoor. Aligunj. Fakirgunj. Matikhougra. Chauriya. Ramgunj. Dhulavari. Hoseyngunj. Chilamari. Sargora. Bornai. Kaliyagunj. Baluvari. Mundamala. Dhumgar. Soonapoor. Futehabad. Ghoramara. Radhagunj. Chopra. Prangunj. Bhersa. Bamankumar. Masiderbazar. Pirgunj. Nuzurpoor.

X. *Krishnagunj.*—Kotubgunj. Pangjipara. Khagar. Jhaljhali. Tenggarmani. Khojasur. Aligunj. Mokampokhar. Gorha. Khagra. Ranigunj. Goyalgang. Line Bazar. Parihalpoor. Maharajgunj. Dewangunj. Khodaigunj. Bhogdabar. Chhaygachhi. Kharkhari. Motihara. Damarvari. Baldiyaghata. Aligunj. Dhantola. Golabray. Rampoor. Balugora. Pirgunj.

XI. *Dulalgunj* —Dulalgunj. Harrigachhi. Mahinagar. Sukkurpoor. Kaligunj. Kanaiya Rasulgunj. Salupra. Karhi. Motalpoor. Belgachhi. Soulutgunj. Hariharpoor. Fakirtuli. Amoyar. Deuri. Baisi. Simalvari. Gostera. Aroriya. Baysa. Manggalpoor. Sisauna. Durmalpoor. Sirsi. Kilpara. Chaupoor. Bararo. Aulavari Sibgunj. Sakma. Geruya. Nawabgunj.

XII. *Nehnagar.*—Dohkol. Sundul Bibi. Rautara or Kshempoor Begma or Bazargang. Digalgang. Kadergunj. Rasa Khoya. Bhapla. Fakirgunj. Khatravari. Gandal. Mahamudpoor. Kansao. Balarampoor. Bongchagari. Bighor. Tarapoor. Berakhor. Banggorara. Kotahar. Khidorpoor. Bibi Sitli. Barsai. Imadpoor. Nehnagar. Kochavari. Bhawaninagar.

XIII. *Kharwa.*—Dumrail. Natnurapoor. Jaulpoor. Pariya. Kaligunj. Paharpoor. Nagoya. Abadpoor. Nonator. Mahanandapoor. Bheba. Kharwa.

XIV. *Bholahat.*—Chaudala. Daldali. Tangtipara. Bahadurpoor. Bholahat. Chauarirbazar. Kongarpoor. Govindhapoor. Maheshmardini. Nischintapoor. English bazar. Gayespoor. Nimesaray. Arefpoor. Tipajani. Kotwali. Kanaipoor. Nayghariya. Barakol. Pirgunj. Pokhariya. Kamalavari. Nawadhah. Amanigunj.

XV. *Sibgunj.*—Sibgunj. Baraghariya. Barabazar Pokhariya. Barbana. Poragunj. Kansatgunj. Motaaligunj. Mahadipoor. Guyamalti. Sukarvari. Chandidaspoor. Sahebgunj. Saiud kamalpoor. Jotkasi.

XVI. *Kaliyachak.*—Kaliyachak. Sultangunj. Shershahi. Golabnagar. Mazumpoor. Gadaisulimpoor. Bangsvariya. Trimohani. Balupoor. Hoseynpoor. Mahadevpoor. Melik. Mohanpoor. Masumgunj. Shahjadpoor or Enaetpoor. Manikchak or Narayanpoor Rushiya. Paikan. Julalpoor or Narayanpoor. Tangra. Madiya. Bangsgara. Rabibariya. Chandipoor. Burkuttabad. Ganggapanth or Chak Kumaluddinpoor. Savefgunj. Chandpoor. Chandpoorgunj.

XVII. *Gorguribah.*—Samda. Mathurapoor. Kumedpoor or Nurpoor. Araidangga. Ekidutnagar or Mirzadpor. Kuraliya. Barhal or Baikunthapoor. Kharampoor. Kalitala. Budhwari. Gorson, Malitipoor. Sangjib. Gohalpoor. Devigunj. Kola. Kapsiya. Tulasihatta. Ghoraghati. Gahela. Barahat. Khuriyal. Khopakati. Harachandpoor. Kurimgunj. Lahirajan. Gorguribah. Balurpar. Khidargunj. Pungthiya. Lakshmangang. Maniknagar.

XVIII. *Manihari.*—Manihari. Torushbana. Kangtakos. Guyagachhi. Bakurgunj. Manshahi. Baidyanathpoor. Baliya. Lalgola. Kasichak. or Bhairavgunj. Basantapoor. Nawabgunj. Dhurarhi. Chuniya. Rampoor.

BOOK II.—RONGGOPOOR.

A.—Estimate of the Population of the district of Ronggopoor.

Division or Thanah.	Sects.						Employments.			Proportion of marriageable girls remaining single at 15 years of age.
	Moslems.	Hindus.			Asurik.	Total.	Idlers or Sukhyas.	Labourers.		
		Strangers.	Kamrupis.	Total.				Artificers.	Cultivators.	
Kotwali . . .	31000	9000	10000	19000	..	50000	8000	11000	31000	None
Dhap . . .	187000	25000	60000	85000	..	272000	68000	34000	170000	None
Phoronvari . .	43000	8000	35000	43000	..	86000	5000	16000	65000	None
Varuni . . .	35000	4000	53000	57000	..	92000	3000	9000	80000	15-100
Patgang . . .	17000	2000	26000	28000	..	45000	4000	1500	39500	3-100
Fakirgunj . .	41000	1850	30000	31850	150	73000	2000	7000	64000	12-100
Soonyasikata .	42000	1000	40000	41000	..	83000	2500	2500	78000	12-100
Boda	100000	11000	120000	131000	..	231000	65000	14000	152000	10-100
Dimla	29000	5000	60000	65000	..	94000	9000	15000	70000	3-100
Durwani . . .	105000	7000	29000	36000	..	142000	9000	26500	106500	10-100
Kumarganj . .	52000	6000	26000	32000	..	84000	3000	8000	73000	20-100
Mollonggo . .	61000	6000	15000	21000	..	82000	5000	19000	67000	2-100
Vagdwar . . .	54000	3000	15000	18000	..	72000	5000	9000	58000	3-100
Pirgunj . . .	56000	8000	10000	18000	..	74000	2000	7000	65000	7-100
Sadullahpoor .	92000	20000	25000	53000	..	147000	18000	37000	92000	3-100
Govindogunj .	134000	50000	30000	80000	..	214000	27000	40000	147000	1-100
Dewangunj . .	27000	8000	8000	16000	..	43000	8000	3000	32000	1-16
Bhowaniganj .	98000	28000	31000	59000	..	157000	30000	10000	117000	15-100
Chilmari . . .	47000	7000	21000	28000	..	75000	7000	9000	59000	15-100
Olipur . . .	105000	23000	41000	64000	..	169000	21000	21000	127000	15-100
Borovari . . .	50000	23000	61000	84000	..	134000	29000	21000	84000	10-100
Nakeswori . .	88000	3000	49000	52000	..	140000	4000	9000	127000	4-100
Dhubri . . .	30000	3000	49000	52000	1000	83000	2500	2500	78000	6-16
Ranggamati .	11000	3000	75500	78500	3500	93000	6000	3000	84000	6-100
Total .	1536000	264850	929500	1194350	4650	2735000	343000	326000	2066000	

B.—GENERAL STATISTICAL TABLE OF THE DISTRICT OR ZILA OF RONGGOPOOR—*In Square Miles.*

Number	Division.	Extent in square miles.	Soil and Situation.									Manner of occupation.											People.							Commerce.		
			Inundated in the rainy season.		Exempt from inundation and fit for the plough.							Altogether unfit for the plough or waste.					Fit for the plough but allowed a fallow.		Actually occupied by farmers who hold the plough.				Lands actually occupied by those who use the hoe alone.		Number of people.	Proportion between the Number of		State of Education.				Market places.	Exports. Rupees.	Imports. Rupees.
			Rivers, tanks, marshes and water courses.	Clay.	Good free soil.	Light sandy soil.	Clay land.	Red free soil.	Ash coloured good soil.	Ash coloured light sandy soil.	Hills.	Rivers, &c.	Inundated of a good soil. Clear or deserted.	Inundated of a good soil. Reeds, bushes, and trees.	Fit for the plough not inundated. Woods, bushes, and deserted villages.	Fit for the plough not inundated. Reeds or deserted fields.	Broken corners, sterile land, burial grounds, &c.	Hills.	Inundated.	High.	Clay. Inundated.	Clay. High.	Free. Inundated.	Free. High.	Level.	Hills.		Moslems.	Hindus.	Oddyapacks.	Moolavis.	Akhons.	Gurus.			
1	Kotwali . .	64	6	..	14	2	..	..	32	10	..	6	..	1	1	..	6	..	..	2	..	..	16	32	..	..	50000	10	6	..	..	12	10	8	319950	307270
2	Dhap . . .	344	21	..	43	22	2	..	213	43	..	21	12	..	3½	..	32	..	5	5	..	1¼	48	216	..	..	272900	11	5	4	..	10	5	37	195750	8775
3	Phoronvari .	186	11	..	4	19	..	..	101	45	..	11	4	7	6	16	17	..	4	14	..	..	8	93	..	..	85000	8	8	3	..	2	25	27	144200	40650
4	Varuni . .	172	6	..	15	5	..	..	125	21	..	6	..	3	6	2	24	..	1	4	..	..	11	115	..	..	92000	6	10	..	..	20	7	27	122600	25300
5	Patgang . .	82	3	..	..	..	..	..	66	13	..	3	..	..	4	3	4	..	..	6	..	..	..	62	..	..	43000	6	10	..	..	..	..	6	14550	7000
6	Fakirgunj .	184	11	..	..	..	..	..	149	24	..	11	..	..	31½	5	8	..	..	8	..	..	..	100	¼	..	73000	9	7	..	..	1	..	13	55000	44450
7	Sonnyasi kata	197	9	..	..	..	..	..	110	78	..	9	..	..	12	12	18	..	..	24	..	..	..	122	..	..	83000	8	8	..	..	1	10	9	38875	17130
8	Boda . . .	362	34	..	..	..	..	..	214	114	..	34	..	..	11	..	46	..	..	34	..	..	..	237	..	..	231000	7	9	..	..	..	30	17	327900	66750
9	Dimla . . .	195	19	..	6	24	..	..	110	36	..	19	6	12	5	10	24	..	3	6	..	..	9	101	..	..	94000	5	11	..	..	1	25	25	95800	26500
10	Durwani . .	228	14	..	29	14	28	..	114	29	..	14	..	7	4	6	19	..	11	1	..	28	25	113	..	..	142000	12	4	..	..	7	50	38	159500	19400
11	Kumargunj .	148	10	4	12	2	44	..	74	2	..	10	2	2	4	..	10	..	2	3	3	40	9	63	..	..	84000	10	6	..	..	1	15	25	82740	9800
12	Molonggo .	152	10	19	13	9	10	..	82	10	..	10	..	5	13	..	12	..	4	..	18	10	14	62	..	..	82000	12	4	1	..	4	150	17	131300	31700
13	Vagdwar . .	126	6	11	10	1	20	..	72	4	..	8	..	4	12	..	6	..	..	3	8	14	10	59	..	..	72000	12	4	2	..	3	15	10	139660	18400
14	Pirgunj . .	152	10	2	29	26	19	..	66	..	..	10	16	5	2	4	9	..	4	..	2	12	30	57	..	..	74000	12	4	4	1	..	30	29	157050	38350
15	Sadullahpoor	163	10	..	38	5	5	..	105	..	..	10	2	..	..	..	7	..	..	..	..	5	41	98	..	..	147000	10	6	3	..	10	40	29	165050	50200
16	Govindogunj	327	40	..	164	41	..	..	82	..	..	40	..	35	4	6	12	..	..	..	..	..	170	60	..	..	214000	10	6	1	2	..	50	38	118350	44000
17	Dewangunj .	100	25	..	48	17	..	..	10	..	..	25	..	19	..	..	1	..	9	3	..	..	37	13	..	..	43000	10	6	..	..	..	6	6	37750	10550
18	Bhowaniguni	355	57	..	202	39	..	..	57	..	..	57	..	60	..	..	4	..	39	11	..	..	138	46	..	..	157000	10	6	..	..	..	50	23	156750	18600
19	Chilmari . .	198	57	..	86	45	..	..	10	..	..	57	..	18	1	..	8	..	22	..	..	..	83	9	..	..	75000	10	6	3	..	..	20	13	78900	43750
20	Olipoor . .	287	35	..	169	54	..	..	36	..	..	35	..	5	..	..	31	..	5	..	..	..	176	35	..	..	109000	10	6	8	1	100	20	33	306500	45700
21	Borovari . .	218	30	..	73	30	..	..	55	30	..	30	..	14	7	15	7	..	7	7	..	..	78	53	..	..	134000	6	10	3	..	5	25	29	178600	36100
22	Nakesvori .	256	46	..	154	32	..	..	14	4	..	46	..	13	..	..	12	..	15	..	..	..	150	14	..	..	140000	10	6	1	..	8	6	35	92550	34610
23	Dhubri . .	1135	177	..	400	114	..	200	119	50	75	177	..	318	239	90	6	74	96	20	..	..	96	17	1	1	83000	6	10	..	..	..	..	17	94650	75000
24	Ranggamati .	1789	252	..	140	219	..	200	566	60	343	252	..	221	204	410	7	338	22	98	..	..	16	105	2	5	93000	2	14	1	..	..	..	21	449610	441950
	Total .	7400	991	37	1633	720	126	400	2596	573	418	991	42	1642	596½	579	332	412	249	249	31	116½	1165	1882	3½	6	2725000			34	4	185	589	513	3648595	1450125

C.—*Manner in which the people of Ronggopoor are covered by day and by night.*

Total people in each district 2735000; People who use bleached linen 8650; Women who use silk on great occasions 10650; People who dress partly in muga silk 30600; Women who dress partly in Erendi silk 47350; Men who dress partly in Erendi silk 18250; Women who dress partly in Megili 79600; Men who dress partly in Megili 30500; People who dress entirely in cotton unbleached 2543000; Families who sleep on beds, and cover themselves with quilts or blankets 41800; Families who sleep on mats of Motha, and cover themselves with rugs 230400; Families who sleep on mats of Motha or sackcloth, and cover themselves with the latter 173300; Families who sleep on mats of Khosla, and cover themselves with the same 45100; Families who sleep on Khosla, and cover themselves with rugs or sackcloth 56400.

D.—*Diet of the people in Ronggopoor.*

Total families in each district 547000; Families who sacrifice 2 or 3 times a month 52460; Families who sacrifice on great occasions only 291000; Families who cannot afford meat on any occasion 203540; Families who have as much fish as they please 228200; Families who only have fish on market days 178500; Families who have only what fish they catch themselves 130300; Families who can use Ghi whenever they please 9400; Families who use milk daily 129100; Families who use milk in the cheap season only 168000; Families who use milk on holidays 165500; Families who seldom procure milk 84400; Families who use sugar or sweet-meats, when they please 64100; Families who use the above on market days 124500; Families who only procure them on holidays 358400; Families who use daily fine rice and pulse 56350; Families who use coarse rice and seldom procure pulse 449730; Families who live chiefly on millet and coarse pulse 40920; Families who procure oil in abundance 157600; Those who procure oil scantily 389400; Families which have salt in abundance 278700; Families who procure salt but also use some ashes 242900; Families who usually procure nothing but ashes 25400; Families who use cultivated vegetables 475600; Families who use mostly wild vegetables 71400; Families who can afford to purchase foreign spiceries 62700.

E.—*State of Education among the people of Ronggopoor.*

Men capable of keeping common accounts 24800; Men who can sign their names 141000; Men who can understand the common poetry of Bengal 39500; Women who understand the common poetry of Bengal 17450.

F.—*Showing the manner in which the occupied Lands of Ronggopoor are employed.*

Houses 120400; Trees 66100; Bamboos 156100; Kitchen gardens 100900; Vegetable in the fields 8605; Broadcast summer rice by itself 846800; Transplanted summer rice by itself 2000; Broadcast summer rice followed by transplanted winter rice 859000; do. do. followed by Khesari 65900; do. do. by Mosuri 94300; do. do. by Thakuri 500; do. do. sown along with winter rice 144700; do. do. by Wheat 65200; do. do. by Barley 25800; do. do. by Sarisha 441300; do. do. with Barley mixed

with Mosuri 4000; Transplanted winter rice followed by Khesari 90500; do. do. by itself 1291000; Broadcast winter rice by itself 622000; Spring rice 1150; China 65740; Kangni 85110; do. followed by transplanted winter rice 32700; Wheat by itself 22500; Barley by itself 750; Sarisha by itself 178000; do. sown along with Mosuri 4200; Thakuri by itself 18250; Mosuri by itself 5200; Motor by itself 4600; Oror by itself 5150; Bora by itself 1100; Kurti by itself 180; But by itself 1000; Sada but by itself 200; Seedling land by itself 187300; do. followed by Sarisha 78400; do. by Mosuri 14550; do. by Thakuri 8050; do. by transplanted winter rice 55800; do. by Wheat 22100; do. by barley 9350; Til 408; Pata by itself 13300; do. followed by Wheat 3950; do. by Barley 1750; do. by Sarisha 28950; do. by Tora 6450; do. by Mosuri 9800; do. by transplanted winter rice 3700; Son 2625; Kankhura 54; cotton 1040; Sugarcane 24845; Tobacco after Pata 12300; do. by itself 21750; do. after broadcast summer rice; 28050; Betle leaf 1055; Betle nut 18375; Indigo by itself 46140; do. before Tobacco 10780; do. before Sarisha 9850; do. before Wheat 3090; do. before Mosuri 4780; do. before transplanted winter rice 4600; Mulberry 14500; Erondo 3093; Motha and Ulu 40300; Poppy 13250; Total 6121920.

G.—*Containing a statement of the Live Stock in the District of Ronggopoor with its value in Sicca Rupees.*

Number of Bulls reserved for breeding 3210; Value 8720 Rupees. Bulls wrought in the plough 43100; Value 127825. Oxen reserved for carriages by traders 4020; Value 24840. Bogda oxen reserved by traders 500; Value 5130. Oxen reserved for carriage by farmers 12580; Value 62700. Oxen employed both in carriage and in plough 4250; Value 16800. Oxen used in the plough alone 512800; Value 1449950. Cows reserved for milk by those who do not farm 36900; Value 166600. Cows kept for milk by farmers 71600; Value 263725. Cows wrought in the plough 279700; Value 628025. Oxen reserved for machinery 6410; Value 38475. Old cattle in villages 68000; Value 7450. Young cattle in villages 505400; Value 609850. Bulls in Bathans 1099; Value 3291. Cows in Bathans 29110; Value 84410. Young cattle in Bathans, 58220; Value 61010. Buffaloes belonging to the division 10145; Value 97750. Goats 154600; Value 57860. Sheep 24100; Value 12100. Swine 24290; Value 19795. Total 3746306.

H.—*Estimate of the quantity of milk and its value which is procured annually in the Ronggopoor District exclusive of that given to the calves.*

Total number of Cows 111500; do. giving milk; 54900; Total milk in *mans* 147267½; Total value of milk in rupees 170309; Total number of Cows kept for the plough and giving milk 279700; do. number giving milk 61690; Total value of milk in *mans* 53572½; Total value of milk in rupees 66977; Total number of Cows kept in Bathans 29110; do. number giving milk 14555; Total milk in *mans* 36097½; Total value of milk in rupees 36793; Total number of Buffaloes 10145; do. number giving milk 3377; Total milk in *mans* 22845; Total value of milk in rupees 19757; Total milk in *mans* 259782½; Total value of milk in rupees 293836.

I.—*A list of the Artists and Tradesmen in the district of Ronggopoor.*

1. Notis or dancing and singing girls 79 sets. 2. Those who sing the

praises of various gods and saints 587 sets. 3. Bodyokor or common musicians 2660 persons. 4. Bajikor or tumblers and ballancers 7 sets. 5. Washermen 358 houses. 6. Taylors 299. 7. Barbers 1396. 8. Misi walehs 3. 9. Abirwalehs 36. 10. Sindurwalehs 3. 11. Looking glass maker 1. 12. Churiwalehs or Lac makers 27. 13. Sangkharis 30. 14. Mailakatas 115. 15. Malakors 536. 16. Mat makers 238. 17. Umbrella makers 17. 18. Patonis 1140. 19. Paper makers 127. 29. Muchis 308. 21. Bedes 253. 22. Gunpowder makers 42. 23. Waxcandle makers 3. 24. Diosalaiwalehs 2. 25. Tikawalehs 86. 26. Tamaku walehs 405. 27. Distillers 27 stills. 28. Kolu or oil makers 3254 mills. 29. Goyalas 921 houses. 30. Moyra and Halnikors 54. 31. Bhujaris 955. 32. Dailharis 40. 33. Carpenters 682. 34. Sawyers 91. 35. Turners 59. 36. Khondikors 4. 37. Potmakers 1094. 38. Image makers 81. 39. Brick makers 25. 40. Bricklayers 32. 41. Lime burners 477. 42. Goldsmiths 496. 43. Coppersmiths 129. 44. Thatarus 263. 45. Katiharas 160. 46. Bidri waleh 1. 47. Seal engraver 1. 48. Nolwalehs or Nayechabund 4. 49. Blacksmiths 892. 50. Cutlers 11. 51. Dhunarus 2. 52. Dyers 12. 53. Silk weavers 41 looms. 54. Patoyars 21 houses. 55. Cotton weavers 6755 looms. 56. Women cotton weavers 21600. 57. Sutrunji weavers 100. 58. Koyali or Gunj makers 244. 59. Farmer weavers of Megili 60000. 60. Cotton printers or Chint makers 8 houses. 61. Sugar boilers 52 boilers. 62. Indigo makers 78 factories.

K.—*Value in Rupees of the Goods Exported and Imported from and into the District of Ronggopoor.*

1. Clean rice Import 15000 Export 1177500. 2. Rough rice Import 2000 Export 106800. 3. Wheat, Import 700 Export, 300. 4. Pulse, Import 4500 Export 1800. 5. Mustard seed, Import 35500 Export 181300. 6. Mustard seed oil, Export 118500. 7. Ghi, Export 15650. 8. Betle nuts, Import 15675 Export 44100. 9. Cocoanuts, Import 1240. 10. Tobacco, Import 5450 Export 168400. 11. Hemp leaves and buds, Import 3000. 12. Opium, Export 32000. 13. Goods sold by Jhalwalehs chiefly dry ginger with a little Turmeric, Export 16550. 14. Tejpat or Malabathrum leaves, Export 250. 15. Goods sold by Posaris or Druggists, Import 36400 Export 660. 16. Paper, Import 50 Export 3000. 17. Red starch or root of Zedoary (Tikhur), Export 300. 18. Munjista or Bhotan madder Import 7000 Export 6000. 19. Lac, Import 55000 Export 55000. 20. Native Indigo Export 14000. 21. European Indigo, Export 630000. 22. Wax, Import 720. 23. Salt, Import 691700 Export 332125. 24. Copper, Import 9000 Export 4800. 25. Pewter (Justah) Import 6080 Export 500. 26. Lead, Import 200. 27. Tin, Import 1600. 28. Iron, Import 26950. 29. Iron-mongery, Import 1150 Export 2500. 30. Copper, brass and bell metal ware, Import 17330 Export 4000. 31. Goods sold by Moniharis, Import 20000 Export 16500. 32. Shells for bracelets, Import 3700 Export 300. 33. Lime, Import 1000. 34. Stone plates, Import 1000. 35. Timber, Export 27000. 36. Bamboos and bamboo mats Export 7950. 37. Sackcloth and bags, Import 35000 Export 112900. 38. Hemp of the Corchorus capsularis Export 12900. 39. Cotton wool, Import 52560. 40. Cotton with the seed, Import 178400. 41. Raw silk, Import 62000 Export 252000. 42. Muga silk and cloth Import 28500 Export 16000. 43. Erendi cloth, Export 1400. 44. Silk cloth Import 10400 Export 3700. 45. Cotton cloth, Import 64700 Export 63500. 46. Cotton carpets, Import 500 Export 2300. 47. Woolen carpets Import 1500 Export 200. 48 Beotan blankets, Import 2580. 49. English woolen cloths, Import 17000 Export 14000. 50. Shals, Import 11000 Export 2500. 51. Cloth of gold and silver, Import 2000 Export 1000. 52. Cha-

mor or tails of the Bhotan cow, Import 550 Export 400. 53. Goods sold by Gundhis or perfumers, Import 5000 Export 200. 54. Rhinoceros hides and horns and targets, Import 500 Export 1350. 55. Ivory, Import 6500 Export 7400. 56. Elephants, Export 1500. 57. Horses, Import 8000 Export 6000. 58. Kine, Export 6000. 59. Swine, Export 11350. 60. Goats, Export 1500. 61. Poultry, Export 750. 62. Cats and dogs, Export 20. 63. Dry fish, Export 6200. 64. Fruit, Import 1150 Export 750. 65. Sugar, Import 350 Export 67050. 66. Extract of sugarcane, Molasses and Treacle Import 200 Export 81600. 67. Spinning wheels, Export 200. Total Import 1450125. Total Export 3648595.

L.—*General Abstract of the value and produce of lands occupied by farmers who cultivate with the plough in the District of Rungpoor.*

Fruit trees, value of fruit in rupees 181450; Bamboos, value cut annually in Rupees 154125; Vegetables, &c. in gardens and fields, value in Rupees 515220; GRAIN—*Rice*—Quantity of mans and sers 28120555; Value in Rupees 9311457; Quantity remaining for consumption after deducting seed 26596565. *China, Kungni*,—Quantity of mans and sers 782140; Value in Rupees 213357; Quantity remaining for consumption after deducting seed 768168. *Wheat and Barley*—Quantity of mans and sers 268748; Value in rupees 108465; Quantity remaining for consumption after deducting seed 250526. *Pulse*—Quantity of mans and sers 516568; Value in rupees 217144; Quantity remaining for consumption after deducting seed 467277. *Sarisha, and Til*—Quantity of mans and sers 1212676; Value in Rupees 1069009; Quantity remaining for consumption after deducting seed 1151621. *Sugarcane*—Quantity of mans and sers 285250; Value in Rupees 444946. PLANTS FOR MAKING THREAD AND ROPE—*Pata and San*—Quantity of mans and sers 264552; Value in Rupees 187792; *Kunkhura*—Quantity of mans and sers 83; Value in Rupees 332; *Cotton*—Quantity of mans and sers 1018; Value in Rupees 3835. PLANTS FOR SMOKING AND CHEWING—*Betle-leaf*—Value in Rupees 179700. *Betle-nut*—Value in Rupees 469375. *Tobacco*—Quantity of mans and sers 235412; Value in Rupees 253280. POPPY—*Opium*—Value in Rupees 53000; *Seed*—Quantity of mans and sers 6625; Value in Rupees 13250. PLANTS USED FOR INDIGO—Value in Rupees 127260. PLANTS FOR REARING SILKWORMS.—*Tut or Mulberry*—Value in Rupees 105000; *Erondo*—Value in Rupees 30930. Motha and Ulu value in Rupees 37487; Total value of each Thanah—Kotwali 193298; Dhap 1119858; Phoroovari 411207; Varuni 490259; Patgang 237004; Fakirgunj 400875; Sonnyasikata 487204; Boda 909782; Dimla 460030; Durwani 717237; Kumargunj 508513; Molonggo 520807; Vagdwar 550731; Pirgunj 565732; Sadullahpoor 678810; Govindogunj 1008434; Dewangunj 218489; Bhowanigunj 720017; Chilmari 371337; Olipoor 900481; Borovari 580251; Nakeswori 664246; Dhubri 485379; Ranggamati 494424; Grand Total Rupees 21097192.

M.—MARKET TOWNS IN PURANIYA.

Division I. Kotwali.—Mahigunj. Nawabgunj. Mirgunj. Nurdigunj. Sahebgunj. Asulpoor. Lalbeg. Deuti.

II. *Dhap*—Dhap. Joluyarbazar. Nuniyapukhor. Rotherbazar. Neugirhat. Siberhat. Syampoor. Gopalpoor. Mominpoor. Kaligunj. Palichora. Dhaperhat. Gunjpoor. Betgari. Amirgunj. Okravari.

Jafergunj. Burirhat. Pirerhat. Abilarhat. Lokhymitangri. Gojoghonta. Imamgunj. Khansamarhat. Madhupoor. Lapbaichondo. Pirgachha. Achila. Kandi. Ramdhon. Birirhat. Hatodenggarhat. Deodaba or Burirhat. Boruyarhat. Siberbazar. Kaligunj. Gosainggunj. Fakirgunj.

III. *Phoronvari.* — Phoronvari. Changparhat. Jirerhat. Chamta. Hongsa. Modati. Bhullagunj. Bhotmari. Phangsi. Dulla. Gogarbazar. Sotivari. Kalikatola. Kangkinya. Govordhon. Alutangri. Adityomari. Saphtiwari. Burirhat. Komlavari. Lohakhungchi. Monkul. Jaorani. Daikhaoya. Batrigachka. Ichli. Bazar Dullel Khan.

IV. *Varuni.*—Varuni. Khorivari. Thengjhara. Sarodubi. Hatsibram. Bhothat. Khatarhat. Burirhat. Nowdabos. Hatibanda. Palotiya. Dinhatta. Toronggonggo. Daliya. Golmondol. Kangkra. Kholisachangpa. Layutara. Gomnoti. Madargunj. Bodolgunj. Marjagunj. Khoverullah or Thakurgunj. Kayemgunj. Singgamari. Ghoramara. Holdivari.

V. *Pargang.*—Kudom Rasul. Devigunj. Bangskata. Dhuvolsoti. Burimarirhat. Benivadanggi. Bherbheri.

VI. *Fakirgunj.*—Khoriya. Phulvari. Ranigunj. Kahargunj. Dhapgachh. Madargunj. Jorpakhira. Helapakhira. Byangkro. Nawabgunj. Churabhandar. Protabgunj.

VII. *Sonnyasikata.*—Kasemgunj. Phulvari. Chopotgor. Gangdra. Sukhani. Joyhori. Fakirshipi. Melameli. Bhottacharjyerhat.

VIII. *Boda*—Govindogunj. Pochagor. Jogodol. Bhojonpoor. Tetuliya. Beruvari. Hat boloram. Mareya. Bhaulegunj. Saldangga. Devigunj. Dulalgunj. Chengthi. Mirgor. Lalgunj. Hat Sadhu Khougra. Fakirgunj.

IX. *Dimla.*—Dimla. Chirabhija. Bangsdoho. Mirgunj. Salhati. Dugdugi. Balagang. Jolchaka. Kangkrarhat. Seksundor. Chhoto Khata. Khoga. Rupahora. Khyarpocha. Bamniya. Dhormopal. Mirghi. Burirhat. Kolondora. Jamirvari. Subdhon. Saiudgunj. Vakdokra. Rauta.

X. *Durwani.*—Durwani. Babrijhar. Boruya. Govindogunj. Jafergunj. Porosuramgunj. Paniyalpukhor. Kisorgunj. Teparhat. Saravari. Boruyivari. Gopinathgunj. Sakamachha. Chanderhat. Topamari. Khochimada. Sahebganj. Tenggonmari. Ramkola. Khostavari. Tilvari. Bhowanigunj. Kaligunj. Karjyirhat. Madargunj Porarhat. Aguyarhat. Chongra. Sepahigunj. Natarhat. Onupgunj. Hazarigunj. Mothuyachipi. Ramnogor. Dugdugirhat. Magura. Borobhita. Belorerbazar. Larudhora.

XI. *Kumargunj.*— Lokhymonpoor. Muchirhat. Gochamta. Baligunj. Radhanogor. Doulutgunj. Tetultolarhazar. Syamganj. Bhowanigunj. Taragunj. Gopalgunj. Borati. Chalunevari. Kasiyavari. Sekerhat. Sahebgunj. Chepchepi. Ashrufgunj. Teparhat. Neugirhat. Khelalgunj. Pangrerhat. Baochondi. Dhulagunj. Banggalipoor.

XII. *Molonggo.*—Molonggo. Nischintopoor. Mosamari. Vairagigunj. Hulosigunj. Sukurboriya. Gopalgunj. Lahuriibazar. Tatiribazar. Poydagunj. Kotobpoor. Sahebgunj. Chhoran. Dalimgunj. Gopalgunj. Kochuvari.

XIII. *Vagdwar.*—Bamonerhat. Khalaspoor. Sokorgujari. Bukhsigunj. Pirerhat. Baluyarbazar. Chintamon. Danesnogoa. Maiopoor. Gurjipara.

XIV. *Pirgunj.*—Pirgunj. Boradurgah. Sotivari. Mithapukhor. Hemayetgunj Taragunj. Mazipoor. Patikaparia. Alfu. Panuyabar. Madargunj Bondi. Mostofagunj. Jahanggirabad. Rahamutpoor. Boriyeti. Jalalgunj. Deyula. Hat Radha. Hat Pangchkorimolla. Fakirgunj. Bethur.

XV. *Sadullahpoor.*—Sadullahpoor. Rosikanondo. Idrakpoor. Tulosighat. Baluya. Bedekhali. Kukurmari. Serdarerhat. Gayibandha.

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