

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 Dinaj-poor, 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 be 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 Rongopoor 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, (1808) 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 Moni-poor, 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 (Osor), 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 Yudhishtir 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 Yudhishtir, 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 Yudhishtir 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 Yudhishtir, 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 Yudhishtir 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 Brohmo-putro, 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 (Osor), 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, Meeh, Garo, Kacchhari, 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 Komatapoor.



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 Haihoyo 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 Sisū, 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, Banggalbhumī 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 Zemin-dars 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. Rupō 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 expectation 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

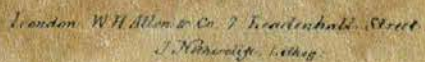
about 344 square miles, and is somewhat of a square form, but towards the south-east a corner runs out in a very irregular manner. This division contains no lake nor marsh of remarkable size. The houses of the Europeans extend along an excellent road leading from the police office of this division to Nawabgunj in the Kotwali, and bordered on each side by a row of very elegant trees (*Mesua ferraia*). 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, $\frac{3}{8}$ 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 Kali-gunj 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-



Nº 5 Section of Dhorla Nº 6 Kormoto Pal





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



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 Ghora-ghat, 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 Sandoldighi. 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 king's 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 $6\frac{1}{2}$ feet, and the cavity is $3\frac{1}{2}$ 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 Laskur (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 strewn 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



Vaishnav Vaishnav & Nakkata - Nakkati



Figures at Komolapur.



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 Saka-dityo 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 Singimari, 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 non-descripts, 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-



teenth 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 Pura-niya. 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 Tolpos



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 Tantra 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 Kasingunj 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