

natives considering that insignificant channel as the proper continuation of their great sacred river as they universally do, a manner of thinking that, unless some such extraordinary change had taken place, would have been highly absurd, but which, on admitting the above hypothesis, becomes perfectly natural. I have had no opportunity of finding any grounds for fixing the era of these great changes; nor have I access to any of the older geographical accounts of the vicinity which might enable me to judge how far such a situation of the rivers, as I have supposed, could be reconciled with them, or could illustrate points in these curious monuments of antiquity which are now doubtful. I have also much to regret that at present I have no access to the paper on the changes of the Kosi, which has been published by Major Rennell in the Philosophical Transactions, as it might probably have saved me from entering into a great part of the following detail.

From the above mentioned change no rivers fall into the Kosi from its left bank, at least below where it enters the Company's territory; but several branches separate from it, and the Mahanonda receives the various streams of the northern mountains, several of which in all probability joined the Kosi when its course was more towards the north and east than at present is the case. I shall now therefore proceed to give an account of the various branches sent off by the Kosi, many of which retain names denoting that formerly they were the channels which it occupied.

To commence with that branch which separates highest up from the Kosi, I begin at Chatra, and am told by a gentleman who has repeatedly visited the place that immediately below the third cataract a large channel filled with rocks and stones proceeds east by the foot of the hills. It is alleged by the people of the vicinity to be the original channel of the river. In the dry season it now contains no water, but during the floods has a small stream. I am apt to suspect, although I cannot speak decidedly on the point, that this has given origin to a river called Burhi or the old nymph, which enters the division of Matiyari from Morang seven or eight miles east from the Kosi. It is a very inconsiderable stream, and, after passing south-east for about three miles, divides into two branches.



That to the west called Sitadhar I consider as the chief, for at some distance below it recovers the name of Burhi, and the eastern branch called Pangroyan communicates with the Mahanonda, and shall be considered as a branch of that river. The Sitadhar, therefore, passing from the separation of the Panduyan about 10 miles in a southerly direction, and having about midway left Matiyari at some distance from its left bank, divides into two branches.

The branch to the west is inconsiderable, and soon after joins a small stream called the Dulardayi, which, arising from a marsh south-west from Matiyari, preserves its name after its junction with the branch of the Sitadhar, and at Maulagunj, a market-place about 12 miles road distance south from Matiyari, admits of canoes in the rainy season. From thence it passes to the boundary of the division of Haveli, and so far boats of 200 *mans* burthen can ascend during the rains.

Some miles below this the Dulardayi is lost in the Saongra, which arises from a marsh about 10 miles south from Matiyari, passes south and east for a little way, where it is joined by another draining of a marsh called Vagjan. The united stream, after passing through a corner of Arariya, enters Haveli about 14 miles direct from Puraniya, and some miles lower down receives the Dulardayi. The united stream is much of the same size with the Dulardayi, and even in floods admits only of small boats.

About six miles north-west from Puraniya the Saongra sends off a considerable part of its water by a channel called Khata, which in January, when I crossed it, contained a pretty rapid stream. Below that the Saongra was almost stagnant. About four miles above Puraniya the Saongra receives from the north-east the drainings of a marsh which form a river named Gargada, into which during the floods, although it is of a very short course, boats of 200 *mans* burthen can enter.

A little below this the Saongra is much more enlarged by receiving the Burhi Kosi, a continuation of the eastern and principal branch of the Sitadhar, to which I now return. From its separation from the western branch it runs east towards the boundary of Arariya, and about midway, without any visible reason, assumes the name of Burhi Kosi, and is considered as the old channel of the great river, which con-



firms me in the opinion that the name Burhi, which is given higher up to the same river, is a mere abbreviation for the Burhi (old) Kosi. This old channel passes then for a considerable way through the south-west corner of Arariya, and enters Haveli. About 12 miles road distance from Puraniya it becomes navigable, for small boats, in the rainy season. Some way down, gradually increasing, it separates for a little way into two branches including a considerable island, in which there is a market-place. Soon after it joins the Saongra, and loses its name.

The Saongra is the vulgar name of the river. In the more polite dialect it is called Samra. Soon after receiving the Burhi Kosi it passes through Puraniya, and its dependent markets, where there is much trade, and even in the dry season it admits boats of from 50 to 100 *mans*, and in the floods it will receive very large ones.

A little below the town of Puraniya the Saongra receives the old channel of the Kali-kosi or black Kosi, a river that will afterwards be described. This old channel retains its original name, although in the dry season many parts contain no water, and others become vile marshes, that infect the air of the part of Puraniya inhabited by Europeans, which is situated between it and the Saongra. In the floods, however, it becomes navigable, and a considerable trade, especially in cotton, is conducted through it.

Six or seven miles below Puraniya, at a mart called Raji-gunj, the Saongra unites with the principal channel of the Kali-kosi, before mentioned, and loses its name in that of the Kali-kosi, which I shall now proceed to describe.

About a mile or two south from the boundary of the Gorkhalese dominions the Kosi sends from its left bank a channel which is called the Burhi or old Kosi, and in the dry season contains no water. After running to no great distance east it receives from Morang a small river called Geruya, which loses its name, although in the rainy season it serves to float down timber. The Burhi Kosi, from where it receives the Geruya, flows south, parallel to the great Kosi, and very near it. In one part, by separating into two arms, it forms an island. About the boundary of Haveli it changes its name to that of Kali-kosi, usually pronounced Karikosi by the natives, whom the Pandit of the survey accuses of not being



able to distinguish between the sounds L and R, a defect that seems to me pretty universal in India, and no where more common than in Calcutta, his native country.

Some miles below, where it assumes this new name, the Kali-kosi is joined by another river, which comes from Morang a little east from the Geruya, and continues its course all the way parallel and near to the river which it is to join. Where it enters the Company's territory this river is called Kajla. Some miles south from the boundary the Kajla, which in the rainy season admits canoes, divides into two arms, that include an island where there is a market-place. The western arm retains the name, the eastern is called Nitiyadhar. On their reunion the stream assumes the name of Kamala, and joins the Kali-kosi far below.

The united stream, passing some miles south, receives from the Saongra the above mentioned branch called Khata, and soon after sends back the old channel lately mentioned, which still is called the Kali-kosi, but does not deprive the present channel of its name. This proceeds south and east, as I have before mentioned, to receive the Saongra, on the boundary between Haveli and Sayefgunj.

Immediately before the junction of the Saongra with the Kali-kosi the latter sends off an arm, which is called little (Chhoti) Kali-kosi, and which, having passed a considerable way through Gondwara, rejoins the greater arm, but the lower part of its course derives its name Syamapoor from a neighbouring market-place. In the rainy season it admits of boats carrying 200 *mans*.

The eastern branch, which retains the name of Kali-kosi, serves for a considerable way as a boundary between Sayefgunj and Gondwara, and from the former receives a small river called Bhesna, which arises from a marsh in Haveli, and after a short course there divides into two branches. The western retains the name and joins the Kali-kosi, after having separated into two arms, which reunite. In the rainy season small boats can ascend this branch, but it has no mart on its bank.

The eastern branch is smaller, and is called Kamaleswari, having probably, at one time or other, had a communication with the Kamal of the northern part of the district. After

winding south for about 20 miles it receives a branch of the Panar, which leaves that river by the name of Ratoya, but soon changes this appellation for that of Manayen. This small channel has a course of about 12 miles, and by the way has a communication with the Phular by a creek called Baliyadahar.

For the next 10 miles the Kamaleswari winds towards the east, but in the lower part of its course it is called the Kankhar. The Kankhar divides into two branches. One runs east, and retains the name for a little way, until it receives the Phular, when it resumes the name of Kamaleswari, but this is immediately lost in the title Kalapani, which it retains for a few miles, until it joins the Ghoga, and then takes the name of Kalindi, to which I shall again return.

The Phular has been already mentioned as communicating twice with the Kamaleswari. It arises from the lower part of the Panar by the name of Maniknath, but, on joining with the drainings of a marsh called Gyanda, takes that name. Soon after it sends to the left a branch called Kankhar, which has no sort of communication with the river of that name lately mentioned, but joins the Ghoga, and in the rainy season admits of small boats. Azimnagar is a small mart on its bank.

After sending off the Kankhar the Gyanda takes the name of Haranadi; but very soon receives the drainings of a marsh called Gidhari, and after sending the Baliyadahar to join the Manayen, as above mentioned, it takes the name of Phular, and runs south, 14 or 15 miles, to join the eastern branch of the Kamaleswari, as lately mentioned.

The right branch of the Kamaleswari turns almost straight west, and for some way is called Gangrel. It is then called Kodalkati, Hatgachhi, and Kharkhareya; but just before it enters the Kalikosi at Kasichak, it resumes the name of Kamaleswari, and contains, or is supposed to contain, nine deep pools, which are sacred.

Immediately west from the town of Sayefgunj on the left bank of the Kali-kosi, is Ranigunj, a Ghat or landing place, which is a kind of port for that town. In the rainy season large boats pass, but in the dry goods are usually sent down to the mouth of the river on floats, as is the case everywhere from Puraniya downwards. These floats are constructed of



bamboos on two canoes, are called Singri, and each carries about 100 *mans*. The passage is very tedious.

Soon after the reunion of the two arms of the Kali-kosi it enters the division of Manihari, and here the people sometimes call it Saongra, in order to occasion less confusion with another Kosi, which they have, and with which it unites near Nawabgunj, a place of some trade.

This other river is called the Burhi, or old Kosi, and passes Kangrhagola. It will be hereafter described.

From Nawabgunj the Kali-kosi runs southerly to Kasichak or Bhairavgunj, near which it has a communication with the Ganges, and receives the Kamaleswari, as I have before described. Although the communication with the Ganges is here so wide, as might justify us in stating, that it was here joined by the Kali-kosi, this is by no means admitted by the natives, who allege, that it passes behind a large island, as I have mentioned when describing the Ganges. It is now supposed to terminate at Gorguribah; but in the time of Major Rennell the name was continued to a passage, that intersected the large islands, by which this part of the Ganges is filled. In this part of its course is Bakurgunj, a considerable mart. At Gorguribah the Kali-kosi communicates with the Kalindi, and a branch of the Ganges, which would appear to have cut away part of the last mentioned river, of which I shall now proceed to give an account.

The name Kalindi first appears, as I have lately mentioned, at the union of the Kalapani with the Ghoga. The former has been already described. I shall now give an account of the latter.

The Ghoga arises from the right bank of the Mahanonda, a little above where it divides into two branches. It is navigable at all times for canoes, and in the rainy season large boats can ascend it. A few miles below it communicates with the Kankhar by a small channel, and then winds towards the south and east for about ten miles. On this part are Tulasi-hatta and Kolabarat, two small marts. Then it sends off a small channel called Baramasiya, which about its middle passes through a marsh called Dhanikuji, that communicates with the Mahanonda by a small channel named the Samsi. The Baramasiya joins the Kalindi a little below Gorguribah.

After sending off the Baramasiya, the Ghoga turns to the west, and soon is joined by the Kankhar, as before described. It then winds very much for six or seven miles, until it joins the Kalapani, and assumes the name of Kalindi.

The Kalindi is not wide, but is very deep, and a very considerable trade is carried on at Gorguribah and the adjacent markets, which I consider as forming one town. A little below this a branch of the Ganges called Gangga Pagla or Burhi-Gangga has swept away a part of the Kalindi. The remainder separates from this branch of the Ganges, about three miles from Gorguribah, and runs with a very winding course, for about 17 miles, to join the Mahanonda opposite to Maldah. In the way it has a communication, by two small creeks, with the west branch of the Mahanonda, and with the Chhota-Bhagirathi. On this part of its course is a considerable mart named Mirzadpoor, to which boats of any size can pass until November, but in that month the navigation usually ceases, although this part of the channel is very wide.

Near the northern boundary of Gondwara the great Kosi sends from its left bank a small branch called the Barhandi, which soon after divides into two branches, the Barhandi, and dead (Mara) Barhandi. This last seems to have gone past Gondwara to the north, and to have joined the Kalikosi by a channel called Ghagri, which at its east end has now been entirely obliterated, and the Mara Barhandi returns its water to the other arm by a channel, called Bhojeta, in the upper part of its course, and Nuniya in its lower, on which Gondwara is placed. In the rainy season boats of 400 *mans* can pass through the Mara-Barhandi, and those somewhat larger can pass through the other arm. The reunion takes place a little south-west from Gondwara, and from thence the Barhandi turns south and west, and rejoins the Kosi opposite to the mouth of the Ghagri.

About two miles lower down the Kosi sends off a branch called Kosiprasad, which runs easterly to Kangrhagola. In the time of Major Rennell this would appear to have been a wide arm of the Ganges, which surrounded a large island north from Khawaspoor; but now in the dry season it is wholly unnavigable, and in the flood boats of more than 500 *mans* cannot reach Kangrhagola. At this place the Kosiprasad divides into two branches. The one retains the name,



and passes to Lalgola, the port of Kangrhagola on the Ganges, or on the Kosi as the natives will have it. The other branch runs east. At its western end it is called Ganggapanth, and it has on its bank Kantanagar and Bhanipoor, two marts for the exportation of goods. Boats of 500 *mans* can pass through in the rainy season. At its eastern end this river assumes the name of Burhikosi, and as before mentioned joins the Karikosi or Saongra at Nawabgunj.

About two miles south from the upper end of the Kosi-prasad, the great river actually joins the Ganges; but, as I have said before, this is not admitted by the natives, who call the branch on the north of Khawaspoor the Kosi, and that on the south side of the same island is called the Bhagirathi. On this part of the Kosi stands Lalgola, a place of some trade, where a good many boats are built, and where the ferry on the great road from Puraniya towards Bhagalpoor, Bardhaman (Burdwan R) and Moorshedabad is situated. The passage, although protected by the two islands, which separate the two mighty streams, is very wide and dangerous, and a ferry some miles lower down would be much shorter and safer, but then the land there is so low as to be flooded, to a great distance from the banks, for several months in the year.

The Mahanonda.—In my account of Dinajpoor and Rongopoor, I have already described part of this river, both towards its upper and lower ends, where it forms the boundary between these districts and Puraniya; but a great part of its course is entirely within the country of which I am now treating.

From the north-east extremity of Puraniya, for between seven and eight miles, the Mahanonda forms the boundary between this and Puraniya, and has been already described. After this, the Mahanonda has this district on both its banks, and for about 20 miles runs between Bahadurgunj and Udhraïl, but does not form the exact boundary the whole way; some parts of Udhraïl being on its right bank. About five miles below, where both sides begin to belong to this district, the Mahanonda receives a river, at least as large as itself. This arises from among the mountains of Sikim, and having passed the Gorkhalese fortress of Hangkongyar, where it is called Balakongyar, it enters this district, assumes the name of Ba-

lasan, and separates Bahadurgunj from Udhraïl for the whole length of its course. The people, whom I consulted, differed widely in their accounts of this river. Some said, that like the upper part of the Mahanonda, it did not admit of navigation; but others alleged, that in the rainy season boats of 250 *mans* burthen could ascend it. Opposite to where it enters, the Mahanonda sends off a small arm, which surrounds a market place, and then rejoins the principal stream.

About eight miles below the mouth of the Balasan the Mahanonda receives, from the same quarter, a river called Chengga, which was said to be as large as the Balasan, and in the rainy season to admit of small boats. This, however, I think liable to the same doubt, as the account given of the Balasan.

Opposite almost to the mouth of the Chengga is a considerable mart named Kaliyagunj. The Mahanonda there has a channel of about 400 yards wide with high banks, which it does not overflow. In the dry season it contains a broad clear stream, which admits of large canoes, on which are constructed floats, that at all times can transport 80 *mans* of goods.

Some way below this the Mahanonda receives by 2 mouths, distant about two miles, a river called Buridanggi, which though small contains a stream at all seasons. This also is said to be navigable, during the rainy season, up to the very frontiers of Morang, from whence it comes. This, however, from its appearance in January, I should suppose a mistake.

From the boundary of Udhraïl, the Mahanonda passes for about 22 miles, chiefly through Krishnagunj, but in one small corner it reaches Bahadurgunj, and has on its banks Dewangunj, a mart from whence some trade is conducted. Large boats are said to be able to ascend in the rains, and small ones of 200 *mans* burthen at all seasons, and where I saw it, in this part of its course, it seemed to be considerably larger than at Kaliyagunj.

In this part of its course it receives two rivers, the uppermost, from the right, named the Deonayi; the other, from the left, named Dangk.

The Deonayi is said to come from the lower hills subject to Gorkha, and soon after entering the plain is said to separate into two arms, of which that to the west preserves the



name, and enters the Company's territory as a stream useful for floating down timber. At no great distance from the boundary it is rejoined by the eastern branch, called Meche. The united streams seem to be more navigable than the upper part of the Mahanonda, although its channel is neither so wide nor deep. I found many timbers scattered on its banks, and some large boats were lying in it ready to be loaded at the commencement of the floods. From the size of this river, I suspect, that in Morang it receives some addition of water from the Kankayi, which is a river far more considerable than the Mahanonda.

The Dangk, which enters the Mahanonda from the east, arises in the north-west corner of Ronggopoor, and after running about seven miles through Udhraïl, receives into its right side another small stream called the Berang. This comes from the same quarter, and has high steep banks. In the dry season both are rapid clear streams. In the rainy season they admit canoes. The united stream passes thirteen miles more through the division of Udhraïl. Where I crossed it, in this space, it might be 50 yards from bank to bank. The water was about two feet deep, and filled the channel from side to side. The current very slow.

At the boundary of Krishnagunj the Dangk receives from the left a very large channel, which is called Burhi, or Sukha Changolayi, which arises near the source of the Dangk, and appears from the sands, it has left, to have been once a large river. It probably may at one time have brought the waters of the Karatoya this way, as its source is very near the present channel of that river. Immediately on entering this district from Ronggopoor, the Changolayi sends a branch, which communicates with the upper part of the Dangk, and then continues its course parallel to that river. In the dry season it contains no stream, and in many parts is cultivated.

From the boundary of Udhraïl the Dangk winds through Krishnagunj for about 15 miles, without including turnings, and has on its banks Kharkhari, a mart to which boats of 400 *mans* can ascend in the rainy season.

Immediately after leaving Krishnagunj, and entering Dulalgunj, the Mahanonda divides into two branches, the western of which contains a stream in the rainy season only, and is called Sukha Mahanonda. In the rainy season, how-

ever, boats of 400 *mans* can pass. This dry arm runs parallel to the present channel for about seven miles, and, before it rejoins, sends a branch to communicate with the Kankayi.

Immediately below the rejunction of this dry channel another is formed from the same side of the river, and surrounds Thanah Dulalgunj, dividing into two branches. The chief branch of the Mahanonda at Dulalgunj, which is a very considerable mart, admits of small boats at all seasons, and of very large ones in the floods; but the navigation is very troublesome.

A little way below Dulalgunj, the right bank of the Mahanonda, receives a great additon from the Kankayi. This addition is by far the most considerable river between the Tista and Kost, as all accounts agree that it reaches the mountains covered with perpetual snow, and some even allege that its sources are in Thibet, beyond the highest peaks of Emodus. It enters the division of Bahadurgunj as a stream useful for floating down timber, and which in the rainy season admits small boats. As I have before mentioned, I suspect that a great part of the water of this river passes in Morang by some channel, and joins the Deonayi, which by its union first renders the Mahanonda considerable.

Soon after entering the Company's territory, it sends to the right a channel called Mara, or dead Kankayi, which, however, admits of small boats in the rainy season. The Marakankayi, which seems to have been the great Conki of Major Rennell, rejoins the principal channel, after a separation of about 25 miles, in a direct line; but in that space it also is divided into two arms, that rejoin. The eastern of these is very inconsiderable, and passes Bahadurgunj, a place of some trade. This channel is called Guna. The west and principal channel receives from Morang a small stream, called Kharra.

The principal Kankayi, after having sent off the dead channel, passes a little way south, and then receives from the left a small river, which does not admit vessels of any kind, and comes from Morang. A little south from the mouth of the Berang, the Kankayi receives a river of the same name and size, but which, to distinguish it from the other, is called Chhota, or little, and Burhi, or old. This, I have no doubt,



is formed in Morang by a separation from the other branch, and it is no doubt the little Conki of Major Rennell, which, by the junction of the eastern branch of the western arm, has become the principal channel of the Kankayi. These numerous subdivisions of its channel, while in the plains of Morang, will account for this great Alpine river making so small an appearance in our maps. This small or old Kankayi, as it comes from Morang, serves to bring timber from that country. In the dry season, I found in its mouth several boats waiting for a cargo, and several floats of timber.

From the mouth of the Burhi-Kankayi, downwards, the Kankayi at all seasons admits boats of 200 *mans* burthen, and in the floods it will receive those carrying 1000 *mans*. On this part of its course is a mart, called Kuti. A little below, where the two arms of the chief Kankayi re-unite, the stream is joined by the Ratoya, of which I now shall give an account. The river now in question is called Mara, or dead Ratoya, and must be carefully distinguished from the Bahi, or running Ratoya, which is placed farther west. It comes from Morang unfit for navigation of any kind, and some way below receives from the same quarter, and from its west side, another small stream, the Krishnayi. Farther down, and from the same side, it receives the Loneswari, which rises from a marsh in Bahadurgunj, and in the rainy season becomes navigable for canoes. A little way below this it receives a river from the east side. This is called Kamal, and comes from Morang, and in the rainy season is navigable with canoes, serving to float down timber. The Ratoya then runs straight south to join the Kankayi. In this distance, which is about 10 miles, are Majkuri, Sohandar, and Sisauna, marts for the exportation and importation of goods. In this part of its course canoes can ascend at all seasons, floats of timber descends even in the dry season, and in the floods boats of 500 *mans* burthen can navigate its channel, which is deep, though narrow.

A little below the mouth of the Mara-Ratoya the Kankayi receives from the west also a small river, named Das, or Baruya, which arises on the boundary between Bahadurgunj and Arariya, and continues to separate these divisions, until it comes to the boundary of Dulalgunj, through which it passes some way. It is nowhere navigable.



From the mouth of the Das to the junction of the Kankayi with the Mahanonda, is about 10 miles. In this space the Kankayi receives the channel from the Mara Mahanonda before mentioned, and immediately afterwards divides into two arms, which re-unite before it joins the great Mahanonda. The west branch is dead, and is called the Mara-Kankayi.

The next branch of the Mahanonda, which I shall mention, enters the Company's territory from Morang, in the division of Bahadurgunj, and is there called the Bahi, or running Ratoya. There seems to be little doubt but that it is a newly-formed channel, which now conveys most of the water of the Mara-Ratoya, and cuts off several other rivers. I am apt to suspect that this also is a branch of the Kankayi. In the rainy season it admits canoes, and brings down floats of timber.

Soon after entering the Company's territory, the Ratoya receives from the west a small river, named the Lona, which seems to have been cut off by the new Ratoya, and its lower portion now forms the Loneswari before mentioned as a branch of the Kankayi. Near the junction is Sisaugachhi, a small mart. The Ratoya, a little below that, enters the division of Arariya, and some way below receives from its right another small channel, named Jogjan, which comes from Morang, but, in the dry season, is rather a marsh than a river.

Immediately below the junction the Ratoya increases a little in size, and in the rainy season admits boats of 200 *mans* burthen. A little way lower down the Ratoya receives from its right another marshy channel named the Biri, which is a branch of the Barka.

A few miles below this, near a mart named Vaghmara, the Ratoya, without any evident reason, changes its name to Pangroyan a name which we shall afterwards find towards the north-west; but the channel in its progress towards this place has been obliterated, and intersected by several streams. At this mart during the floods, the Pangroyan admits boats of 300 *mans*.

Towards the boundary between Arariya and Dulalgunj, the Pangroyan receives a small river named Kathuya, which rises from a marsh near Arariya, and in the rainy season admits small boats for a little way. The Pangroyan runs for a very



considerable way through Dulalgunj, and joins the Mahanonda by two channels, the upper of which in the dry season has become dead. From the lower of these two mouths an old channel extends behind Nawabgunj, a mart, and is considered as a dead branch of the Pangroyan. It joins with a small but pretty deep channel called the Phyala, which arises from a marsh communicating with the Pangroyan, and which, after dividing into two arms that re-unite, falls into the Penar; but where the dead Pangroyan joins it, this river looses the name Phyala, and assumes that of Pangroyan. The western branch of the Phyala is called the Deonayi, a name with which we met far to the north and west.

A few miles below the mouth of the first mentioned Pangroyan the Mahanonda receives a pretty considerable river, which undergoes many changes of name. I shall begin with its most westerly branch.

In my account of the Kosi, I have mentioned that a river called the Burhi, which I suppose to have been a former channel of the Kosi, enters the division of Matiyari from Morang, and soon after divides into two branches. The one which runs to the east, is named Pangroyan, and I suppose once communicated with the river so now called, that I have just now described, but at present the channel of communication has been interrupted. This Pangroyan is an inconsiderable stream, and in its course eastward soon receives a small supply from the Songta, which arises from the lower part of Morang. Soon after proceeding farther east, it is very much enlarged by receiving the Rejayi, which comes from the hills of Morang, and admits canoes at all seasons, and boats of 500 *mans* burthen in the floods. The united streams under the name of Pangroyan, soon after enter Arariya, and receive another petty river named Bahaliya or Lohandara, which in the rainy season admits floats of timber, and communicates the name for five or six miles, when it is swallowed up by the Bakra.

The Bakra comes from Morang, and after crossing a corner of Matiyari, passes through Arariya to receive the Lohandara. In this space, even in the fair season, it admits boats of 50 *mans* burthen, and of 400 *mans* in the floods, and it sends off the Beri to join the lower Pangroyan, as before described. The united stream of the Lohandara and Bakra is by some

called Bakra, and by others Pangroyan, and in the rainy season admits boats of 1000 *mans*, while at all seasons it can be navigated by those of 100. On its bank is a mart called Bochi.

Some way below Bochi this river receives from the west a small stream, which arises from a marsh and is named Balakongyar, or Kagjiya, or Trisuliya. After the junction of this petty stream the river is most commonly called Balakongyar, but it is also known by the name Lohandara, and retains these names through the remainder of its course in the division of Arariya. After leaving this, and running for about 24 miles between Haveli and Dulalgunj, it joins the Mahanonda. In some places it forms the boundary between these divisions, in others, irregular angles of these jurisdictions cross the channel. Here is Ekamba, a considerable mart. The names given to this part of the river change in a manner that is very inexplicable. As it enters Dulalgunj, it is first called Lohandara. It then is called Panar. At Belgachhi it is again called Balakongyar. A little way below it is called Pichhli, and where it joins the Mahanonda it is called Rauta. Even the natives seem to be perplexed by such numerous changes, and apply these names with great confusion. In the dry season boats of 300 *mans* can ascend this part of its course. From this part of the river now described, as well as from the lower part of the Mahanonda, several small branches are sent towards the right, but these have been already described. I shall therefore proceed to give an account of the branches which the Mahanonda receives from its left.

From opposite to Dulalgunj the Mahanonda sends off a dry arm named the Burha Mahanonda, which some miles below rejoins the stream. About four miles below the mouth of the Panar, the Mahanonda receives the Sudhano, which arises from a marsh, about 10 miles in a direct line north-west from Krishnagunj, and is there an inconsiderable stream. About two miles from Krishnagunj it receives a rather larger stream called Rumjan, which arises from a marsh rather farther north than the source of the Sudhano, and in the rainy season admits boats carrying 100 *mans* to Kotobgunj, a mart on its bank opposite to Krishnagunj.

From its junction with the Rumjan the Sudhano passes with little change, to the boundary of the division Krishna-



gunj; and from thence to its junction with the Mahanonda forms in general, the boundary between Nehnagar and Dulalgunj. Into the latter it sends an arm named Gyangra, which rejoins it after a course of some miles. In this distance the Sudhano receives from the north-west a small stream called the Pitanaï, which rises from a marsh on the boundary of Krishnagunj. In the rainy season it is navigable for canoes. Below Nehnagar, the Sudhano in the rainy season, admits pretty large boats, and some goods are exported from Nehnagar and Kansao.

Just before the Sudhano joins the Mahanonda, a branch separates from it to join the Nagar, or the two rivers may rather be said to communicate by a chain of marshes, which in different places is called by various names. This channel again communicates with the Mahanonda by a deep dirty channel called Dhaungchi. Below the mouth of the Sudhano there are on the Mahanonda two marts, Barasayi and Khidarpoor, to which in the dry season boats of 500 *mans* burthen can ascend. About 13 miles from the mouth of the Sudhano, in a direct line, the Mahanonda divides into two branches, both of which retain the name. That which goes towards the east is the most considerable, and requires the constant use of a ferry; but on joining the Nagar it loses its name.

The western branch of the Mahanonda is not so large. I crossed it in December, and found it neither deep nor wide, but it contains a quantity of dirty water, sufficient at all seasons to enable small boats to ascend. This branch continues to form the western boundary of the division of Kharwa for about 27 miles in a direct line, when it receives the Nagar, a much more considerable river than itself. This branch of the Mahanonda communicates also with the Nagar, by another branch which is called the Mahanonda, and divides the jurisdiction of Kharwa into two unequal portions.

In my account of Dinajpoor, I have described the whole course of the Nagar, which arises from a marsh on the boundary between that district and Puraniya. I have here therefore only to mention the streams which it receives from the right. About four miles from its source, it is joined by a rather larger stream called the Nagari or female Nagar,

which rises from a marsh in the division of Udhraīl, and has a course rather longer than that of the male.

At the boundary between Krishnagunj and Nehnagar, the Nagar receives a small stream called the Pariyan, which rises in the former division, and has a course of about 15 miles. From thence downwards, until it loses its name in the Mahanonda, the Nagar receives no other stream, except the branches of the Mahanonda, that have been already mentioned, and a channel which drains from the marshes of Kharwa, and is called Saktihar. On this part of its course the Nagar has on its western bank, Bhapla, Muhammedpoor, Tarapoor and Dumraīl, marts for the exportation of goods.

From the junction of the Nagar to that of the Kalindi, about seven miles in a direct line, and 20 miles farther to the junction of the Punabhoba, the Mahanonda forms the boundary between this district and Dinajpoor, and has been already described. On the former Tipajani; on the latter English bazaar, Nischintapoor, Mahishmardini, Bholahat, and Bahadurgunj, are marts for the exportation and importation of goods.

From the mouth of the Punabhoba until it is lost in the Padma or principal stream of the Ganges, the Mahanonda in general forms the boundary between this district and Nator, but several detached corners of the latter extend to the right bank of the river. On this part are Chandola, Sukravari, and Baraghariya, marts belonging to this district, to which large boats can at all seasons ascend.

At Nawabgunj, about 16 miles below the Punabhoba, the Mahanonda divides into two branches, which surround an island, partly belonging to this district, and partly to Nator. The channel, which passes towards the right, is named Chunnakhali; and has of late been gradually filling up, so that after the month of October large boats can no longer pass. It enters the Ganges just opposite to Songti, and at the place where the sacred Bhagirathi turns to the south towards Moorshedabad and Calcutta, and where the great river takes the name of Padma. In this channel there enters a small stream. It arises from the lakes behind Gaur by the name of Argara, and soon after sends a channel to join the Ganges. This is called Jaharpoor-dangra, and where it se-



parates another branch is sent to join the Mahanonda, and is called Saluya. The direct channel passing south is called Bara-dangra, and separates into two branches. One called Bangsvariya joins the main channel of the Mahanonda, the other, called Dangra Bajna falls into Chunakhali. In the rainy season all these passages are navigable.

The principal branch of the Mahanonda falls into the Padma at Godagari, about eight miles from Nawabgunj, and forms part of the boundary between this district and Nator. This is at all seasons navigable for large boats. The Karatoya forms the boundary between this and Ronggopoor for about 10 miles.

LAKES AND MARSHES.—The Jhils, or marshes formed by old channels of rivers, which have lost all connection with their stream, are fully as numerous as in Ronggopoor, but are not so fine, as in general the climate being drier, they contain much less water throughout the year, and in the dry season become offensive. They however contain many springs, and give rise to several small rivers. The most remarkable Jhils of the district form a long chain, passing with some interruptions from Gondwara to Maldeh, and seem to be a congeries of broken narrow channels winding among low lands. This tract in the dry season contains water in many parts of its channels, and is overgrown with reeds, rose-trees, and the tree called Hijal; but might in a great measure be drained and cultivated, as several streams, lower than its channels, pass through it. At present it is a noisome abode of disease and destructive animals. This appears to me to have evidently been the channel of a very great river, either the Kosi or Ganges. The natives incline to suppose it the ancient channel of the latter, to which indeed it is nearly parallel.

In this district there are fewer Bils or lakes than in Ronggopoor, and owing to a greater dryness they do not contain so much water in spring. The most remarkable are in or near the ruins of Gaur. These are of very large size; but a great part, as it dries up, is cultivated with spring rice, and much of what is constantly covered with water, is covered by a thick mat of aquatic plants. I saw therefore nothing in this district, that resembles the beautiful lakes of Europe, except an artificial pond in Gaur. In this district are many

pools, called Daba, which resemble irregular tanks; but are not surrounded by the bank formed of the earth which is thrown out in digging. At all seasons these contain water, and the largest, which I saw, may have been five acres in extent. Some are said to have been formed by the brick-makers of powerful chiefs; others are said to have been formed by the earths suddenly sinking; but the usual manner of accounting for them is, that formerly they contained rocks, which were plucked up by Hanuman, and hurled against his enemies in the wars between Ravan and Ram.

METEOROLOGY.—No registers of the weather have been kept, or at least have come within my knowledge; the following account is therefore chiefly taken from the report of the natives. In every part of this district the cold of winter seems to be more considerable, than either in Ronggopoor or in Dinajpoor, and it was everywhere stated, that, when strong westerly winds blew at that season for two or three successive days, hoar frost was found in the morning, and that these frosts once in three or four years were so violent as to destroy some crops, especially the pulse, which by botanists is called *Cytisus Cajan*. I myself saw no frost; but some of the mornings in January, when a westerly wind blew, were very sharp, and the thermometer sunk below 40° of Fahrenheit's scale. In spring again the hot winds from the west are usually of longer duration than even in Dinajpoor; at least towards the Ganges. But towards the frontier of Morang, they are as little known as in the northern parts of Ronggopoor.

In the south-east corner of the district, the winds resemble those that usually prevail in the south of Bengal, intermixed, however, somewhat with those of the western provinces. The prevailing winds are north in winter and south in the rainy season; but for three months of spring, Chaitra to Jyaishta (13th March to 12th June), the winds incline to the west, and from Bhadra to Agrahayan (16th August to 13th December) easterly winds are the most prevalent. North again everywhere from the Rajmahal hills, by far the most prevalent winds are the east and west. In the southern parts of the district the westerly winds continue almost the whole of the dry season, and the east winds are common during the periodical rains; during these when southerly winds



happen, they are apt to do great injury to the crops of grain, which ripen in summer, and are imagined by the natives to occasion abortion in all kinds of cattle. In the northern parts again, as in the northern parts of Ronggopoor, east winds blow for 10 months in the year. There I have even observed, that the violent squalls of spring, which are attended by hail, rain, and thunder, come as often from the east or north-east as they do from the north-west; whereas in the southern parts of Bengal they so regularly come from the last mentioned quarter, that among the English they are usually known by the name of north-westers.

In this district these squalls seem to be very frequent, and are accompanied by uncommon quantities of hail. In one storm, which I saw, by far the greater part of the stones were as large as walnuts, and vast numbers were like small apples, while several were like ordinary sized oranges. In another there were many like walnuts, and some like small apples.

The rainy season is of shorter duration than in Ronggopoor. It usually lasts from Asharh to Aswen, or from the 13th of June until the 16th of October. Rains in Kartik are not usual, and are not here considered as beneficial; for they interfere with the winter crops, which are more valuable than in Dinajpoor, Ronggopoor, or the south of Bengal, where such rains are considered as essential to a good harvest. Fogs and dews are not so heavy as towards the east, and in spring every thing is exceedingly parched, until the squally weather commences. This year in March the bamboo had entirely lost its leaves; and at a little distance a plantation of bamboos strongly resembled a clump of larch trees, when out of leaf. Earthquakes are pretty common. There are usually several slight shocks every year; but I have not heard that they ever did any injury.



CHAPTER II.

HISTORY OF PURANIYA, ETC., AND TOPOGRAPHY OF EACH DIVISION.

The natives of this district have less curiosity concerning the transactions of men in former times, than any people with whom I have ever met; and are less informed on the subject than even those of Ronggopoor. In many places of the district the best informed people, whom the Pandit could find, did not know that the parts which they inhabited had ever been called by any other names than they now bear, a degree of stupidity which I have nowhere else observed; in general, however, it was said, by those whom we consulted, that this country formerly contained part of the two old divisions of India called Matsya and Mithila, and the whole of Gaur.

In my account of Dinajpore I have given an account of Matsya, of its sovereign Virat, and of his brother-in-law Kichak. Concerning this last personage some doubts have arisen in my mind, from what I have here seen. In Ronggopoor I have mentioned a tribe of the same name, and here I shall also have occasion to recur to the same race, who seem at one time to have been very powerful in Kamrup, Matsya, and Mithila, and who are still very numerous in Nepal. It may be supposed, that Virat married a sister of the Kichak Raja, and not of an individual of that name. As however the Kichak are an infidel (Asur) tribe, the Pandit of the mission will not allow, that Virat could so far degrade himself. The ruin of the house of Kichak, which has been a very large building, is now shown, and is called Asurgar, or the house of the infidel, to whom however many of the neighbouring Hindus still offer worship. In these remote times also the high castes seem to have made little difficulty of intercourse with low women, and the mother of even Vyas, the great Muni, was not of the sacred order.

The boundary between Matsya and Mithila would in general appear to have been the Mahanonda and Kankayi



rivers. Two learned persons of Udhraïl, whom my Pandit consulted, agreed with this opinion; and both the manners and the language of the common people, on the east side of these rivers, resemble those of Matsya, while on their west the Hindi language, and the manners of Mithila prevail. It must, however, be observed, that the Kosi is more usually alleged to have formerly been the boundary; but then it is supposed to have run in a very different direction, from what it does at present, and perhaps then occupied nearly the present course of the Kankayî and Mahanonda. It must however be observed, that Manihari is usually considered as in Matsya, although it is to the west both of the Mahanonda and of the old course of the Kosi; but this seems to have been a detached corner separated from the main body by Mithila and Gaur. On the west Mithila is bounded by the Ghosh river, which is said to pass through Serkar Saran; but in the Bengal Atlas this name seems to have been omitted. On the north it extends to the hills, as it includes Janakpoor, and there bounds with Nepal, an old division of India. On the south it has the Ganges or Bhagirathi; but, as I have said, it would not appear, that the south-east part of the country, beyond the chain of marshes which I have considered as an old course of the Ganges, was ever included in Mithila. By the Pandit I am assured, that Tirabhukti in the Sanskrita, and Tirahoot in the vulgar dialect, are perfectly synonymous with Mithila, and are in more common use; but as Tirahoot (Tyroot R.) is now applied by the English to denote the district adjacent to Puraniya on the west, I shall, in order to avoid confusion, always use the word Mithila to denote this old division of India, which comprehends a great part of three districts under the Company's government, and a portion of the dominions of Gorkha.

The oldest tradition concerning Mithila is, that it was subject to a Janak Raja, whose daughter Sita was married to Ram, king of Ayodhya, one of the incarnations of Vishnu. I have found no traces of this prince, and am told, that at Janakpoor there are no remains of buildings. Yet I am told on the high authority of the Sri Bhagwat, that this prince had rather a long reign, as he not only gave his daughter in marriage to Ram, but continued to govern until the same god Vishnu re-appeared on earth under the form of Krishna,

which was a good many hundred thousand years afterwards, and he retained to the end a good vigour, as he is said to have instructed in war Suyodhan a brother of the emperor of India, who was deprived of his kingdom by Yudhishtir; who succeeded him, I have not learned.

By those, who have studied the Purans, it is alleged, that, when Yudhishtir was sent to heaven, his four brothers were desired to accompany him; but as the way to that place is very difficult, and leads over the snowy mountains of the north, the brothers, who were loaded with sin, fell from the precipices, and were lost in the snow. I shall not take upon myself to determine, what foundation there may be for this legend; but it is not impossible, that a dotard prince may have taken an affection for a boy, and have preferred for his successor a grand nephew instead of a brother, and Yudhishtir is said to have been succeeded by his grand nephew Parikshit, the son of Abhimanyu, the son of his brother Arjun; and in order to avoid a disputed succession, he may have ordered all his other relations to have been sent into banishment, or perhaps to be privately murdered. The people of Nepal however give a different termination to the legend. They say, that Bhimsen, one of the brothers of Yudhishtir, when he was sent to the snowy mountains, and lay benumbed with cold, was taken by a very pious Yogi named Gorakshanath, restored to health, and made king of 110,000 hills, that extended from the sources of the Ganges to the boundary of the Plub, or people of Bhotan. There Bhimsen and his spiritual guide Gorakshanath performed many wonderful works, and among others introduced the custom of eating buffaloes in place of offering human sacrifices. In doing this the prince seems to have had some difficulty, and is said to have fairly crammed the buffalo meat down his priest's throat. Both however lost their caste by this action, which one would imagine to have been rather a pious deed and in fact, although by the Hindus they are admitted to have lost caste, they are both considered as gods. The priest is the tutelar deity of the family reigning in Nepal, and all over that mountainous principality; and throughout Mithila Bhimsen is a very common object of worship. When this story, contradicting the authority of the Purans, was related by a priest of Hanuman from Nepal, I had great



difficulty to restrain the wrath of the most learned Pandit of the district, who happened to be present. He declared, that this Bhimsen was a prince, who lived at Belkakothe near the Kosi not 500 years ago, and who although he was a powerful chief, was only a barbarian from the hills. The priest of Hanuman was no less enraged at such contemptuous terms applied to a god, and a severe squabble ensued. That Bhimsen has been a powerful chief, and governed both Nepal and Mithila is exceedingly probable, from the respect that is so generally paid to his memory; and it is very probable, that he may have lived at Belkakothe, which is in a central situation, convenient both for his dominions in the hills, and for those in the low country. That he was the same with Bhimsen the son of Pandu, is however exceedingly doubtful; for although this is universally maintained by his worshippers, they are miserably ignorant of history. That he lived within these last 500 years, on the other hand, is, I am persuaded, not true; as immediately after the destruction of the Hindu kings of Bengal, this part of the country, as will be afterwards mentioned, fell under the dominion of a colony of Rajputs from the west of India. That Bhimsen, who governed at Belkakothe, was not an orthodox Hindu, is probable from the tradition of his having a Yogi, named Gorakshanath for his spiritual guide. In my account of Ronggopoor, I have mentioned, that Haripa, the pupil of Gorakshanath, was a person distinguished in the time of Dharmapal, one of the kings of Kamrup; and that the dynasty of Prithu Raja, which preceded that of Dharmapal, was destroyed by a vile tribe called Kichak. These circumstances may enable us in some measure to connect the traditions of these times. The Kichak I have since learned, by conversation with some mountain chiefs, are the same with the Kirats, who occupy the mountainous country between Nepal proper and Bhotan, and therefore formed part of the subjects of Bhimsen, and were probably the governing nation, as that prince is said to have lived at Belkakothe, which is in their country. Bhimsen may therefore have been the conqueror of Prithu Raja, and Dharmapal may have been descended of a branch of his family that governed Kamrup. Both are alleged by the natives to have been Kshatriyas or Rajputs, and both were heterodox followers of the priesthood called Yogis. In my account of

Ronggopoor I indeed considered it probable that Dharmapal was a branch of the next dynasty that will be mentioned : but I was then unacquainted with the circumstances which in some measure tend to connect his history with that of the Kichaks. I have not been able to form any rational conjecture concerning the time when Bhimsen lived ; but as his spiritual guide Gorakshanath is a very celebrated personage in the ecclesiastical history of India, the era in which he flourished may be perhaps ascertained. Whether or not Bhimsen was a Rajput who governed the Kirats, as we know has since happened, or whether he was really a Kirat, would be difficult to ascertain, because the complaisance of the sacred order in all things relative to the low tribes, permits every person in great power to assume a claim of belonging to the military or noble caste ; all the chiefs of the Kirats call themselves Ray, and in Matiyare some refugees of this kind are now called Ray or hill Rajputs, but they are clearly marked by their features as being a tribe of Chinese or Tartars.

The people of this district also have confused traces of the invasions and conquests of the Kichak or Kirats, and mention several old princes of Morang, that is of the country of the Kirats, to whom they still offer worship, and whose usual priests are the Pariyal, who are said to have been their soldiers. These of whom I heard are Bhimsen, Dadar, Dhenu, Danak, Udhrail, Konar, Chobra, Nanhar, Sambares, Dhanapal, Kusumsingha, Dudhkumar, Someswar, Bhadreswar, Sobhansingha, Jagadal, Ranapal and Bilasi. Many of these, from the small traces left behind, were probably mere tributaries, and some of them may perhaps have belonged to the dynasty which will be next mentioned. It is also probable that the kingdom of Bhimsen may have split into several petty principalities, for he is said to have had no children ; but that assertion may be owing to the legend in the Purans, in which Bhimsen, the son of Pandu, and all his family, are supposed to have perished in the snow.

The province in ancient Hindu geography called Magadha, which includes the country south from the Ganges in the vicinity of Patana (Patna R.), seems formerly to have been in a great measure possessed by Brahmans who cultivate the soil, who carry arms, and who seem to be the remains of the



Brachmani of Pliny. They are called by a variety of names, and seem to have been leading persons in the government of the Pal-Rajas, one of the most powerful dynasties that has appeared in India, and which immediately preceded that of Adisur. There is indeed some reason to think that the sovereigns, although of the sect of Buddha, belonged to this sacred order, some of whom, as the Rajas of Varanasi (Benares) and Betiya, still retain high rank and influence.

There can I think be little doubt but that the Pal Rajas possessed the whole of Mithila, and confined the Kirats within the limits of their mountains. The Brahmins of Magadha still form a considerable part of the agricultural population; and although there are no traces of works attributed to the Pal Rajas themselves, there are many remains attributed to chiefs of these Brahmins, probably descendants of the nobles of the Pal Rajas, some of whom retained more or less independence until a much later date, and after the overthrow of the dynasty of Adisur seem to have recovered much authority.

I now come to the time when the Hindu and orthodox dynasty of Bengal overthrew the heretical sects, and freed at least a portion of Mithila from their hated influence. This happened in the time of Lakshman or Lokhyman, the third prince of that dynasty, and the event seems to have occasioned much joy, for in the almanacs of Mithila it forms an era, of which this year, 1810, is the 706th year. This places the conquest in the 1104th year of our era. Lakshman, on the conquest, added the new province of Mithila to his dominions, and in the territory of Gaur built a great city which he called after his own name, and made the principal seat of his government; whereas his predecessors, Adisur and Balalsen, seem to have had in that vicinity merely small fortresses, to which they occasionally came from Sonargang to watch over the frontier. In Mithila the names of these princes are totally unknown. During their government it probably continued subject to petty chiefs who had formerly been subject to the Pal kings.

It must be observed that this district contains the whole of Gaur and Mithila, two of the six provinces into which Lakshman seems to have divided his kingdom, and it even contains a part of a third named Barandra, which is separated from

Mithila by the Mahanonda. Having now deduced the history of Mithila to its union with Gaur, I shall notice what I have been able to learn concerning the history of that petty territory. It is said that an immense number of years ago it was the residence of a certain thirsty personage named Jahnu Muni, who one day swallowed the whole Ganges, as Bhagirathi was bringing it down from the mountains to water Bengal. After this there was in Gaur a passage to the infernal regions, by which the brother of Ravan attempted to ensnare Ram, and the mouth of this is still shown, as will be mentioned in the account of Sibgunj. A long time after these extraordinary events we find some more probable traditions. One is that Janmejey, son of Parikshit, son of Abhemanyu, son of Arjun, brother of Yudhishtir, and the third king of India of the family of Pandu, removed all the Brahmans from Gaur and settled them to the west of the Ganges beyond Hastinapoor, where their descendants still remain. Another tradition is, that in the time of Salivahan, king of India, who is supposed to have resided at Singhal about seventeen or eighteen centuries ago, this territory belonged to a Raja named Vikram Kesari. The authority of this rests on a most improbable legend sung in praise of the goddess Chandi, and composed in the poetical dialect of Bengal, but this is supposed by the Pandit to be merely extracted from the Purans of Vyas. This however appears to be problematic, for he does not profess to have ever read the passage in the Purans, and it is an usual custom to suppose every thing that is respectable as extracted from these works; and this I imagine is often done without the slightest foundation. The extent of the province of Gaur seems always to have been inconsiderable, and so far as I can learn is confined to the angle of this district, which projects towards the south-east.

Having now traced the component parts of the Hindu kingdom of Bengal, so far as relates to this district, I shall proceed to notice some circumstances relative to its history.

In the course of the rainy season 1809, having embarked to examine the low parts of Ronggopoor, while in an inundated state; I proceeded to visit Sonargang, the eastern capital of this kingdom, in order if possible, to procure some information concerning it before I went to Gaur, and in order to as-



certain, what credit was due to the reports, which I had heard at Maldeh, concerning a person who claimed a descent from Ballalsen. On my arrival at the Sunergong of Major Rennell, which I naturally supposed was the Sonargang of the natives, I was informed, that the place was indeed in the Pergunah of Sonargang; but that its proper name was Uddhabgunj; and I was also told, that Subarnagram or Sonargang, the former capital of Bengal had been swept entirely away by the Brahmaputra, and had been situated a little south from where the custom-house of Kalagachhi (Kallagatchy Rennell, B. A. No. 12), now stands; for it must be observed, that what Major Rennell calls the Burrumpooter creek is considered by the natives as the proper Brahmaputra, the present main channel losing that name at Egarasindhu (Agarasondu Rennell, B. A. No. 17). At this place I found some intelligent Pandits, who laughed at the pretensions of Rajballabh of Rajnagar to a royal extraction. They said, that he might possibly have as much pretensions to such a birth, as the Rajas of Tripura and Manipoor have to be descended from Babrubaha, the son of Arjun. About the end of the 18th century, they said, the former chief wishing to marry a daughter of the latter, there arose a difficulty on account of the difference of their tribes. The chiefs therefore came down to the bank of the Brahmaputra under the pretence of bathing, and they soon found genealogists (Ghataks), who gave each a pedigree in a direct uninterrupted male line from Babrubaha, so that all difficulties were removed, both chiefs being of equal rank, and both descended from the sun; although a few generations ago the ancestors of both were infidels, who eat beef and committed all other abominations. The Pandit said, that Rajballabh, having been a very rich and liberal Zemindar, had probably found genealogists equally skilful; but his father was a low man, who had raised a fortune by trade.

These Pandits entirely agreed with the accounts which I received from their brethren in Dinajpoor, and considered Adisur, Ballalsen, Lakshmansen and Susen, as the only princes of the Hindu dynasty. They farther alleged, that Susen died without issue, as by a fatal accident his women and children put themselves to death, and the Raja being too much afflicted to survive them, followed their example.

These Pandits farther directed me to a place called Ram-

pal, where I would find the ruins of the royal palace, which is properly called Vikrampoor, but its name also has been extended to a Pergunah. I found the place about three miles south from Ferenggibazar, and paddled into the ditch, through a canal which communicates with the Ichchhamati river, and is called Nayanerkhal. The ditch may be from 100 to 150 feet wide, and encloses a square of between 4 and 500 yards, which was occupied by the palace. The entrance was, from the east, by a causeway leading through the ditch, without any drawbridge; and it is said, that a road may be traced from thence to the bank of the river opposite to where Sonargang stood. Whatever grandeur may have formerly existed, no traces remain by which it could be traced. Bricks however, are scattered over the surface of the ground, and it is said, that many have been dug and exported to Dhaka. The principal work remaining is a small tank called the Mitha Pukhar, which it is said, was in the womens' apartment; and near is said to have been the Agnikundra, where the funeral fire of the family was kept, and into which the whole Raja's family are said to have thrown themselves, on receiving false intelligence of his having been defeated by the Moslems. Although both Hindus and Moslems agree in this circumstance, and detail nearly the same silly and extravagant circumstances concerning the event, and although the barbarous treatment of prisoners in the east has induced the natives to honour such ferocious pride in the families of their princes, a great difficulty exists among the Pandits concerning this story. They say, that this family being Sudras, had no right to throw themselves into an Agnikundra, an honour which is reserved for the three higher castes.

The people near the ruins of the palace are almost entirely Moslems, who showed me with great exultation the tomb of a saint named Adam, to whom the overthrow of the Hindu prince is attributed. Although they agree with the Hindus in the extravagant parts of the story, they differ essentially concerning the person, and allege, that the Raja's name was Ballalsen. In my account of Dinajpoor, I have already stated, that the prince who in the year 1207 was overthrown by Bukhtyar Khulji was named Lokhymon or Lakshman, and he escaped from Nadiya in a boat. Now, although the pretensions of Rajballabh to be descended from Ballalsen, on



which I then laid some stress are ridiculous, I have little doubt, that the descendants of that prince long continued to govern Swarnagang, and the vicinity of Dhaka; for in the manuscripts procured at Maldeh, we find the discontented Moslems retiring from Peruya to that place for refuge, at least 150 years after the Hindus had been expelled from Gaur, and as the conquest of Sonargang is said on that authority to have been made so late as the reign of Sheer Shah, who governed from A. D. 1541 to 1545. There can be no doubt, that this remnant of the Hindu kingdom is the Batty (low country) of the Ayeen Akbery, which indeed delays the conquest until the reign of Akbur; but Abual Fazel is such a flatterer, that such an alteration may be naturally expected. It must have been one of these princes who was destroyed by Pir Adam, or rather by the folly of his family. Whether his name was Ballalsen or Susen I cannot determine, but the tradition of the Hindus is probably the best founded, although they constantly mistake this Susen, the last of their native princes, for Susen the son of Lakshman, who governed Gaur in the 12th century of the Christian era. Lokhymon or Lakshman, the son of Ballalsen, as I have said, seems in the year 1104 to have extended his conquests over the whole of this district, and perhaps farther west; for by all the people of Mithila he is considered as one of their most distinguished princes.

There is a line of fortifications which extends due north from the source of the Daus river to the hills, and which is attributed by the best informed natives to a prince of this name. This line has evidently been intended to form a frontier towards the west, has undoubtedly been abandoned in the process of building, and has probably been intended to reach to the Ganges along the Daus, which is no where of a size sufficient to give any kind of security to a frontier. As the lines are said to extend to the hills, it is probable, that the Bengalese province of Mithila included the whole of the country called Morang. As the works were never completed, and have the appearance of having been suddenly deserted, it is probable, that they were erected by Lakshman the Second, who in the year 1207 was subdued, and expelled from Nadiya by the Moslems. Lakshman the First seems to have been a conqueror, and in order to check the progress of his arms,

the king of Delhi is said to have erected a fort at Serayigar in Tirahoot (Tyroot R.). These two Lakshmans are usually confounded by the Hindus; but, when giving an account of Dinajpoo, I have had occasion to show, that probably there were two kings of this name. It is curious to remark, that by the tradition on the spot, the works said to have been erected by Lakshman, are not alleged to have been as a defence against the Muhammedans, but against a people called Oriswa, the R being of that kind, which is difficult to distinguish from a D. Now in D'Anville's map of Asia, I find laid down exactly beyond these works a country called Odyssa, which no doubt must be the same. I am ignorant of the authority on which this learned geographer proceeded; nor can I pretend to ascertain whether the Oriswas were a people who had wrested part of Mithila from the weak successor of Lakshman the First, or were the remains of tribes who had governed the country under the kings of the Pal dynasty. Neither am I sure whether the Moslems suffered the Oriswas to remain undisturbed, or swallowed up, at the same time, both them and their opponents of Bengal. At any rate it would appear clear, that soon after that period a colony of Rajpoots from the west of India, proceeded towards this quarter and obtained a considerable portion of this district. Of this colony I shall now proceed to give some account.

According to the traditions universally prevalent among the northern hills, an invasion of the Rajpoot country in the west of India, by one of the kings of Delhi, produced an emigration from that country under a number of the officers of the dethroned prince; and the officers having seized on the mountainous country, together with some of the adjacent plains, formed a number of petty principalities, extending west from the Kankayi to the Ganges, and perhaps to Kashmir. A great part of these have lately been reduced under the authority of the chiefs of Gorkha, who have taken up their residence in Nepal; but this is a very modern event. A story, related in the translation of *Fereshtah* by Colonel Dow, so nearly resembles the account given of the attack made by the Moslem king on the Rajpoot prince, that we may consider the two histories as relating to the same event, and this fixes the era of the emigration to the year 1306 of our era.

In the confusion, which immediately followed the over-



throw of the Hindu kingdom of Bengal, and which in the northern parts of this district continued until the firm establishment of these Rajput chiefs, several of the Brahman nobles, and the heads of other native tribes seem to have recovered a temporary power. On the west side of the Kosi are several monuments of a chief named Karnadev, and of his three brothers, Ballabh, Dullabh, and Tribhuvan, who are said to have been powerful chiefs of the tribe of Doniwar Brahmans. Various opinions are entertained concerning the time in which they lived; some traditions place them before Lakshman Sen, some make them contemporary and his tributaries, and some allege, that they lived after his time. This is the opinion of Sonabhadra Misra, the chief Jyotish Pandit of the vicinity, and is confirmed by manuscript account of the Rajas of Morang, which I shall mention in my account of that country.

In the north-east parts of the district again a certain Brahman of the Domkata tribe, named Beru Raja, seems to have had great influence. He had three brothers or kinsmen, who ruled the country, and who were named Sahasmal, Bali and Barijan. The latter left a son named Kungja Vihari, who also seems to have been a chief of some note. The works left by these personages are numerous, but not great. All these Brahman chiefs are considered by the modern Hindus of the vicinity as objects of worship.

The progress of the Rajpoots in subduing the mountainous country seems to have been by no means rapid, and in my account of Morang I shall detail such notices concerning it, as I have been able to procure.

Concerning the history of the Muhammedan kings of Bengal, I have little to add to what I have stated in my account of Dinajpoor. It would seem, that the Moslems, on the capture of Gaur, were unable to extend their authority over the whole Hindu kingdom, not only towards the north and east, as I have mentioned in the account of Ronggopoor and Dinajpoor; but even towards the west. It was not until a late period of the Mogul government, that they took regular possession of the northern parts of this district; and Julalgar, about 10 miles north from the town of Puraniya, was their boundary towards that quarter.

I have not learned what form of government the Moslem

kings of Bengal adopted for their provinces, nor whether they continued the same divisions of the kingdom, which had been adopted by the dynasty of Adisur; but this is not probable, as at least early in their government their dominions would appear to have been far less extensive. The only separate government, of which I have heard, was that of the south, and the governors seem to have resided at various places, according as different native chiefs were compelled to retire, or were able to recover their influence. The capital of the province was however always called Haveli Dakshin-sahar, and at one time seems to have been on the banks of the river, a little above Calcutta. In the time of Hoseyn Shah it was situated near the Bhairav river, in the Yasor (Jessore R.) district, some way east and south from Kalna, where there are very considerable remains of a city, with buildings of a respectable size. There the tomb of Khan-jahanwoli, the governor, is an object of religious devotion both with Moslems and Hindus. After the Mogul government was established, an officer called a Fouzdar resided at Puraniya, with the title of Nawab, and, although under the orders of the Subahdar of Bengal, had a very high jurisdiction both civil and military.

The following is said to be the succession of these officers:—1. Ostwar Khan. 2. Abdullah Khan. 3. Asfundiyar Khan, 12 years. 4. Babhaniyar Khan, 30 years. 5. Sayef Khan. and 6. Muhammed Abed Khan, 18 years. 7. Bahadur Khan, 1 year. 8. Soulut Jung, 7 years. 9. Soukut Jung, 9 months. 10. Ray Nekraj Khan, 11 months. 11. Hazer Ali Khan, 3 months. 12. Kader Hoseyn Khan, 3 years. 13. Alakuli Khan, 4 months. 14. Serali Khan, 3 years. 15. Sepahdar Jung, 2 years, when the government (Dewany) was given to the Company. 16. Raja Suchet Ray. 17. Ruzziuddin Muhammed Khan. 18. Muhammed Ali Khan, succeeded by an English magistrate, Mr. Ducarrel. Sayef Khan seems to have been a man of considerable enterprise, and it was he who taking advantage of internal dissensions added to his province a very large proportion of Morang, which he took from the Rajpoots about the year of the Bengal era, 1145 (A. D. 1738). This now forms a Serkar, annexed to the Mogul empire since the time when the Ayeen Akbery was composed. Some portions, however, were added



before the time of Sayef Khan. A Hindu officer, named Nandalal, seems, under the government of Sayef Khan, to have had the settlement and care of this newly-annexed territory, and has left behind him many traces of his piety or vanity. By some he is said to have been the Dewan or land-steward of the Nawab, while others give him the more humble title of Jumadar, or captain of the guard.

In the government of Seraj Doulah, Soukut Jung, the son of Soulut Jung, rebelled against that weak prince, to whom he was very nearly related. In a battle, which ensued, the rebel was killed, although orders had been given by Seraj Doulah, that the utmost care should be taken for his kinsman's personal safety.

Since the English Government, a great deal has been annexed to the Moslem Serkar of Puraniya, even as enlarged by the addition of Morang; and this district now contains a portion of Serkars, Tajpur, Jennutabad, and Urambar, in the Subah of Bengal, and a part of Serkar Mungger in the Subah of Behar. In this district a more regular system of native officers has been introduced, than prevails in either Ronggo-poor or in Dinajpoor. Each division is provided with a Dagherah, Munsuf, and Kazi, whose jurisdictions are commensurate, and, except where otherwise specified, these officers always reside at the same place, which is attended with considerable advantage to the subject. Once for all I refer to the Appendix for the nature of the soil, and many other particulars concerning these divisions, which it will be unnecessary to repeat.

HAVELI PURANIYA.—This division is compact, and the town central. There are no considerable lakes (Bil); but there are many marshes, formed from the old channels of rivers. Some are of considerable length; but their width is comparatively small. Except near the town the country is very bare, and contains few trees or bamboos. The villages therefore are quite naked, and they are built compact. There is no forest nor any wastes that harbour destructive animals.

Rani Indrawati, the chief proprietor in the district, had a brick house; but since her death it has gone to ruin. Dulal Chauhuri, an active landlord, has a house becoming his station. Two new men, who have purchased land in other divisions, have decent houses in this, where they reside, and

still continue to trade. The town of Puraniya, like Ronggo-poor, is very much scattered, and consists of various detached parts, on both sides of the Saongra river, altogether occupying a space of about three miles square; but much is occupied by plantations, gardens, and open spaces; for the soil is so poor, that it admits of little cultivation. On the east side of the river is the most compact and considerable portion of the town, called by various names, about which no two persons agree. This compact part, which may be called the town, consists of one wide and tolerably straight street, decently built and tiled, and extending about half a mile from east to west. Many lanes pass from each side to two streets, which run parallel to the principal one, but which are very irregular and ill built, although some of the best houses are situated behind them, and have no entrance except through these miserable lanes. A short but good street runs north from the principal street, towards its east end, and the whole is surrounded by thickets of trees and bamboos, among which are many huts, and a few tolerable houses. At a little distance south, but on the same side of the river, is Abdullahnagar, which may be considered as a detached suburb. North from the town is another detached suburb called Miyabazar. On the opposite side of the Saongra is Maharajgunj, a large but poor suburb, which extends south to Rambag, a poor sandy plain, on which the houses of the Europeans have been built, where the courts of justice are situated, and where the office of the collector stands. The buildings there are very much inferior to those at Ronggo-poor, nor will the soil admit of their being ever neatly ornamented, while the marshy channels of the Saongra and Burhi-Kosi, between which Rambag is hemmed, render it a very unhealthy situation. The lines, where the provincial corps is stationed, are beyond the Burhi-kosi, west from the residence of the judge, and this is a higher and better situation than Rambag; but the soil there also is wretched, and attendance on the courts, were they removed to that place, would be extremely inconvenient to the natives. The courts of justice and jail are very mean buildings, and the latter would afford very little opposition to the escape of the convicts, were they much disposed to quit their present employment. A wooden bridge built across the Saongra, to



open a communication between Rambag and the eastern parts of the town, is the only public work of respectable magnitude.

The Darogah has established nine Chubuturahs or guards, in what he calls the town; but this extends much farther north, than the space which I have admitted, and I have comprehended much, that is little entitled to be considered in any other light, than that of miserable country villages. Under the whole of these guards the Darogah estimates, that there are 8234 houses and 32,100 people; but of these 2698 houses, and 9951 people belong to villages, that I consider as entirely in the country, leaving 5536 houses, and 22,149 people for the town, which at least contains nine square miles of extent. I am apt to think, that the Darogah has greatly underrated the population; but however that may be, we must form no idea of the population of Indian towns, by comparing them with the extent of cities in Europe. This town, which occupies a space equal to more than a half of London, most assuredly does not contain 50,000 people, although it is one of the best country towns in Bengal. It is supposed to contain about 100 dwelling houses and 70 shops, built entirely or in part of brick, and 200 that are roofed with tiles. Two of the houses are very respectable. One belongs to Baidyanath, formerly a merchant, but who now manages the principal estate in the district. The other belongs to Hasanreza, one of the sons of Muhummedreza a Persian officer, who quitted the army of Nader Shah in disgust, and settled in Bengal. Besides these about 30 of the houses belonging to natives are tolerable, and are occupied by merchants or possessors of free estates; for none of the Zemindars frequent the town, when a visit can possibly be avoided. There are 10 private places of worship among the Moslems, and five among the Hindus; for in the town the manners of the former sect prevail. The only public place of worship in the town, at all deserving notice, is a small mosque, built by an Atiyajamal Khan. It is in tolerable repair, and a crier calls the people to prayer at the hours appointed by the prophet.

A good many tolerable roads, made by the convicts, lead to different parts of the town; but there is a great deficiency

of bridges, although the one across the Saongra is by far the best that I have seen in the course of my journey.

Besides Puraniya, Bibigunj, Tamachgunj, Kusbah, Ekamba, Mathar, Ruzigunj, Bellouri or Gopalgunj, Burhidlanghatta, and Bashatthi, are small towns in this division, and each may contain from 100 to 200 houses, except Kusba, which contains 1500. No remains of Moslem splendor are to be found near Puraniya.

SAYEFGUNJ OF DANGRKHORA.—This is a large jurisdiction, and tolerably compact. The western edge of the division is a poor naked sandy country, but is not subject to inundation. In this part of the country the villages are bare, and the huts are huddled together; but there are many plantations of mango trees. By far the greater part, towards the east, is exceedingly low; but rich and well cultivated, although it suffers considerably from the depredations of wild animals, that are harboured in the wastes of the territory, by which its southern side is bounded.

Three Zemindars of an old family, that now claims the succession to the chief part of the district, and one Moslem lady reside. One of them has a brick house; the houses of the others are thatched, nor has any one a private chapel built of brick. Sayefgunj, including several adjacent hamlets, is a large miserable place, containing about 400 houses, which are quite bare and overwhelmed with dust from old channels, by which it is surrounded. Motipoor, Mahadi-poor, Bhagawatpoor, Kathari, Kusarhat, Arara. Muham-medgunj, Parsagarhi, and Nawabgunj, are also places, which may be called towns, each containing from 100 to 200 families. In the eastern part of this district is said to be a tower (Deul) of brick, 50 or 60 feet high, and 20 feet square, with a stair in the middle. It is said to have been built by a Barandra Brahman, named Mahindra, in order to have a pleasant view of the country from its top. No one can tell any thing of the history of this personage.

GONDWARA.—This is a very large territory. The villages are in general very bare, and the huts are huddled together without gardens or trees, but the country is overwhelmed with plantations of mango, in general totally neglected. Bamboos are scarce, but the country in some parts is adorned



with scattered palms (*Borassus* and *Elate*), which are very stately and beautiful. A great extent of this division is overgrown with reeds and stunted Hijal trees, that protect numerous herds of wild buffaloes, hogs, and deer, and to which a few wild elephants resort. These animals are gaining ground on the people, and the numerous plantations that have been deserted are daily giving additional shelter to these enemies of mankind.

Gondwara, the capital, is a large but scattered and wretched place, containing however three market-places, and perhaps 250 houses, but they are separated by waste spaces that are overgrown with trees and bushes, totally wild and uncultivated. Kangrhagola is also a small town, is close built, and may contain 200 houses. Kantanagar is the largest place, and contains about 700 houses. Bhawanipoor contains 200 houses.

DIVISION OF THANAH DHAMDAHA—is a large jurisdiction extending above 60 miles from north to south, and the whole very populous.

In this immense and populous territory there is no dwelling house of brick, but one shop is built in that manner, and one Moslem and three Hindus have private places of worship composed of the same material. Dhamdaha, the capital, is a large place, consisting of huts close huddled together on the two sides of a small channel which in the fair season is dry, and falls into the Kosi a little from the town. It consists of two market-places, which are surrounded by about 1300 houses. Bhawanipoor, including Mahadipoor, which is adjacent, contains 500 houses. Virnagar is a place of some trade, and contains about 250 houses, while it is surrounded at no great distance by Azimgunj, containing 50 houses; Maharajgung, containing 100 houses; and by Sibgunj and Nawalgunj, in the division of Dimiya, containing about 200 houses; all market-places, some of which have a good deal of trade. Besides these three places, Belagunj, Maldiha, Bhawanipoor, Aligunj, Dharraba, Rampoorpariyat, Pharsun and Barraha, are small towns containing each from 100 to 240 families.

The huts of the villages are very naked and are huddled close together, but there are vast plantations of mangoes, with some bamboos and a few palms. Several of the planta-

tions have in a great measure run into a wild state, and together with several natural woods, and the bushy banks of the Kosi, harbour many destructive animals. The only natural woods of any size are at Janakinagar, which is said to be four miles long and two wide; and at Aurahi, which is said to be eight miles long and from two to three wide. These are high and contain a variety of trees, as is the case with some which are smaller and inconsiderable.

At Virnagar a refractory zemindar built a mud fort containing about 70 bigahs, and it was his chief place of residence; but the only antiquity at all remarkable is at Sikligar, about four miles from Dhamdaha, on the east side of the Hiran river. There I found the traces of a square fort, each side of which, measuring on the outside of the ditch, is about 700 yards in length. In each side there may be observed traces of a gate defended as usual by large outworks. The ditches on the south and east sides have been obliterated. On the north and west there appear to have been two ditches, separated from each other by an outer rampart of earth. The inner rampart has been both high and thick, and from the number of bricks which it contains has probably been faced with that material, although I saw no wall remaining, but it is thickly overgrown with bushes. The space within the rampart is occupied by fields and mango groves, in one of which a Fakir has placed the monument of a saint. Bricks thickly scattered over the surface, and rising into several considerable heaps now half converted into soil, show that the buildings must have been of a respectable size. About 400 yards from the north-west corner of the fort is a heap of bricks, which is of a size sufficient to allow us to suppose that it may have been a considerable temple. In a grove at its east side is a stone pillar standing erect. About nine feet of the pillar are above the ground, and it is a rude cylinder of about 11 feet in circumference. In its upper end is a cylindrical hole descending perpendicularly, and about six inches in diameter. This was probably intended to contain the stem by which some ornament of iron was supported. The pillar is called Manik-Tham. The people of the neighbouring village had absolutely no tradition concerning the persons, who had either erected the fortress or temple, but paid a sort of worship to the stone. It would be difficult to say whether these works



are Moslem or Hindu, as Manik-Tham signifies the pillar of a legendary jewel now never seen, and which is equally celebrated among both people. Sikligar is however a Hindi word signifying the Chain fortress. An old road may be traced for some way leading south from the fort.

DIMIYA.—In the whole division are eight brick houses built after the fashion of this country, and 87 of a structure somewhat intermediate between that of Europe and Nepal.

The town of Nathpoor consists of the following market-places :—First, Nathpoor proper, in which the office for collecting the rents of the Zemindar is placed, contains about 80 houses. Second, Rampoor, in which the native officers hold their courts, contains about 425 houses. Third, Rajgunj contains about 300 houses. Fourth, Sahebgunj or Hanumangunj contains about 400 houses, among which are most of those built of brick and covered with tiles by workmen from Nepal. These villages, although they must be considered as forming one town, are as usual in Bengal a good deal scattered. By the care of the same gentleman, roads conducting through these villages and opening communications with the neighbouring country have been formed, and several of the streets are wide, straight, and regular. In fact, the exertions of this worthy individual have produced as good effects as those of most magistrates in the country, although these have been assisted by the labour of numerous convicts, and by the exertions of those wealthy and powerful individuals whom business necessarily compels to a frequent residence near the courts of justice. The principal disadvantage under which Nathpoor labours, is that in the dry season very extensive sands lie between it and the navigable stream of the Kosi, so that goods have to be carried on carts to and from the boats at Dimiyaghat, about five miles from Sahebgunj, where the principal merchants reside. The only other places that can be called towns, are Kusahar, Rani-gunj, Muhammedgunj, Nawalgunj and Motipoor, each of which contains from 100 to 200 houses. The appearance of the villages and plantations are similar to those in Dhamdaha, only there are fewer bamboos and palms. The same kinds of woods exist but not to such an extent, they having been a good deal reduced by the activity of some emigrants from Morang.

The most remarkable antiquity is the line of fortifications running through the north-west corner of this district for about 20 miles. It is called Majurnikhata, or dug by hired men, although by far the greater part of the natives attribute its formation to a different cause. They differ however considerably in their account, some alleging that it was made by a god (Devata), while others give the honour to a devil (Rakshas). It is only a few that support the opinion which I have adopted of its being the work of man. I traced it from the boundary of Gorkha to that of Tirahoot, at which it terminates; but all the natives agree that it reaches to the bank of the Tiljuga, a river which comes from the west to join the Kosi. They say that on a hill overhanging the river there was a fort of stone, from whence the works ran south. Mr. Smith has not seen the fort, although he has visited the place, but he had not previously heard of it. He also observed that the line extends north from the Tiljuga. Where the Majurnikhata enters the Company's territories, it is a very high and broad rampart of earth with a ditch on its west side. The counter-scarp is wide, but at the distance of every bow-shot has been strengthened by square projections reaching the edge of the ditch. The whole runs in an irregular zig-zag direction, for which it would be difficult to account. Farther south, the width and dimensions of both rampart and ditch diminish, nor can any of the flanking projections be traced. For the last mile it consists merely of a few irregular heaps clustered together, apparently just as if the workmen had suddenly deserted it when they had collected only a small part of the materials by digging them from the ditch and throwing them from their baskets.

On the east side of the Majurnikhata, about one mile and a half from the boundary of Nepal, is a ruin called Samdadhahar, attributed to the family of Karnadev, and said to have been a house of one of the four brothers. It consists of a large heap of earth and bricks, about 380 feet from east to west, which rises high at each end, so that the wings have been higher than the centre of the building. In the western wing has been made a deep excavation which has laid open a chamber. The wall of this, towards the centre, is entire, and contains a door of plain brick-work without any ornament or trace of plaster. At the end of the east wing is a



small shed containing some stones, which the natives call the seat of Karnadev. The stones have evidently been parts of doors or windows very rudely carved. South from each wing is a small tank, and these, together with the intermediate space, have evidently been surrounded with buildings of brick, although not so massy as in the large heap first mentioned. The most considerable is on the north side of the eastern tank, where there is a large heap of bricks called the Kotwali or Guard. South from the western tank is a long cavity, seemingly the remains of a canal, but it does not communicate with the tank.

About five miles south-west from Samdadahar is another ruin attributed to the same family, and called Karjain. It is about two miles west from Majurnikhata, and near it are several pools of considerable extent, said to have been formed by the brick-makers employed at the works. If this be the case, the buildings must have been very large, as the ponds seem to occupy six or seven acres, and even now are seven or eight feet deep. The space said to have been occupied by the buildings extends about 500 yards from east to west, and 700 from north to south. In some places, especially on the west side, there are evident remains of a ditch. No traces of a rampart can be discovered, nor does there remain any great heap of bricks. There are however many elevations, and the soil contains, or rather consists of small fragments of brick. It is therefore probable that most of the entire bricks have been removed, in doing which the ruins have been nearly levelled. From the recent appearance of several excavations, it would appear that the people have lately been digging for bricks. Within the fort has been one small tank, and on its west side there have been two.

From this ruin to another named Dharhara, and attributed to the same family, is about nine miles in a westerly direction. At Dharhara, north from the villages, is a small, square, mud fort, containing perhaps three acres. At each corner it has had a square bastion, and another in the middle of each face except towards the west. Near the centre of that face, at a little distance within the rampart, is a high mound of earth like a cavalier, which seems to have been intended for a gun to command the whole. On the east side of the village is a

very small fort containing scarcely a rood, but at each angle it has a kind of bastion. South from that is a small tank extending from east to west. At its west end is a heap of bricks covered with grass, which has evidently been a hollow building, as by the falling of the roof a cavity has been formed in the summit. In this cavity are five stones; four appear to have been parts of doors and windows; one resembles a large phallus, and by the natives is considered as such. South from thence is a high space of land, on which there are two very considerable heaps of bricks covered with soil. Near this there are several tanks extending from north to south, but some of them are evidently quite modern. The whole of these works are attributed to Karnadev, but he and his brothers are the usual village gods; and the two forts, from their similarity to those erected by the moslems on the frontier of Vihar a very short time ago, are evidently of modern date. The temple and heaps of bricks have the appearance of much greater antiquity, and may be what the natives allege.

DIVISION OF THANAH MATİYARI.—This large jurisdiction is of a very irregular form, a projection about twelve miles long and three wide extending at right angles from its north-east corner, and being hemmed in between Arariya and the dominions of Gorkha. Neither is the residence of the native officers near the centre of the mass of their jurisdiction. The late Rani Indrawati, the principal proprietor in the district, usually resided in this division and had a brick house, which with the adjacent buildings occupied a considerable space; but it never was a habitation becoming the immense fortune which the lady possessed. During the disputes which have taken place about the succession, the buildings have been allowed to fall into ruin. No other dwelling-house of brick has been erected.

Matiyari, the capital of the division, is a poor town containing about 125 houses. The best town is on the bank of the Kosi, and consists of two adjoining market-places, Devigunj and Garhiya, which may contain 200 houses, and carry on a brisk trade. Bauka, on the frontier of Morang, contains about 100 houses. Kursakata contains above 250 houses, but is not a place of so much stir as Devigunj. Near



Hengnahat is another large but dull place, which contains 400 houses, as is also the case with Ranigunj; Kharsayi contains 200 houses.

Except on the islands of the Kosi, which are covered with Tamarisks, this division is very well cleared; but its northern frontier suffers from the depredations of the animals fostered in the territory of Gorkha. The northern parts of the division are very bare of plantations, and both bamboos and mangoes are scarce. In the southern extremity a vast deal is wasted in plantations of the latter. In the villages the huts are huddled close together.

The only place of Moslem worship is the Durgah of a saint, which is the property of a Fakir who has a small endowment. This monument is placed on the side of a tank, which, from its greatest length being from north to south, is a Hindu work. The chief celebrity of the place arises from its being inhabited by a crocodile, who is considered as the same with the saint; and he is accompanied by a smaller, which is supposed to be the saint's wife. On the 1st of Vaisakh about 5000 people of all sects assemble to make offerings to these monsters, which are then so glutted with kids and fowls that the multitude surround them without danger. At other times the supplies are casual; and sometimes the animals become so voracious, that they occasionally carry away young buffaloes which come for drink. This year, as a man was attempting to drive out a young buffalo that had imprudently gone into the water, he was carried down and devoured. The natives, far from being irritated at this, believed that the unfortunate man had been a dreadful sinner, and that his death was performed by the saint merely as a punishment. Were twenty accidents of the kind to happen, they would consider it as highly improper to give the sacred animals any molestation. I went to view them in company with a Brahman of very considerable endowments, and by far the best informed person in the vicinity. I took with me a kid, the cries of which I was told would bring out the crocodiles. As I found the saint and his wife extended on the shore, where, notwithstanding the multitude, they lay very quietly, and as the kid made a most lamentable noise, I was moved to compassion and directed it to be removed. This not only disappointed the multitude, but the Brahman said

that such a proceeding was very unlucky, and that the neglect shown to the saint might afterwards produce very bad consequences. The claims of the kid however seemed most urgent, and the people appeared to be satisfied by my observing, that I alone could suffer from the neglect, as the piety of their intentions was indubitable.

The Hindus here seem to be more than usually indifferent concerning the objects which they worship; and several places, recently and avowedly built by mere men, attract as much notice as in other parts would be given to those of which the foundation had been accompanied by events that in some countries would be considered as extraordinary.

The Kausiki, as usual, is a place of great resort on the full moon of Paush, and about 15,000 people generally assemble then and bathe at Kausikipur.

ARARIYA.—This is a large compact jurisdiction very thoroughly cleared of all thickets that harbour wild animals; but the face of the country is bare, and the number of plantations is comparatively inconsiderable; bamboos are therefore scarce. The huts in the villages are huddled close together. No zemindar resides. One merchant had a house of brick, but it is in ruins. The agent of a zemindar has his house surrounded by a brick wall. A well lined with brick, and between seven and eight cubits in diameter, is by the natives considered as a respectable public work, and the founder's name is celebrated. Arariya for this country is rather a good town, its principal street being somewhat straight and close built, and in some places so wide that two carts can pass. It is also adorned with two or three flower gardens, a luxury that in this part is very rare. It contains about 250 houses. No other place in the division can be called a town. The Moslems have no place of worship at all remarkable. A small mosque, built by a servant (Mirdha) of Nandalal, has gone to ruin.

Nandalal built several temples. At Madanpoor he erected two (Maths) in honour of Sib. The one Priapus is called Madaneswar and the other Bhairav. Their sanctity was discovered in a dream, and at the festival (Sibaratri) from 10 to 12,000 people assemble, and remain 10 or 12 days. The temple of Madaneswar is 22 cubits long, and its priest (a Sannyasi Pujari) has an endowment of 50 bigahs.



BAHADURGUNJ.—This enormous jurisdiction has a frontier, towards the dangerous neighbourhood of Gorkha, of above 45 miles in a direct line. One half of this is in a narrow tongue, hemmed in between Morang and Udhrail, and it has been so contrived, that in its turn this tongue should hem in another, belonging to Udhrail, between it, Ronggopoor, and Morang; all of which circumstances facilitate the depredations of robbers. The north-east corner of this division is reckoned 19 coss, and the north-west corner 14 coss, road distance, from the residence of the native officer of police, while other jurisdictions are within four or five miles. It is not only a very extensive, but a very rich and populous district. Except on the immediate frontier of Morang it is highly cultivated, so as to harbour few or no destructive animals. The soil is so free, that few ploughs require iron. It is badly wooded, and like Ronggopoor its plantations consist chiefly of bamboos; but these not disposed so as to shelter the huts, as in that district; on the contrary the huts are quite naked, but they are surrounded by little kitchen gardens, which is seldom the case to the eastward. Along the frontier of Morang runs a chain of woods, about a mile wide, but in many parts now cleared. These woods contain a variety of stunted trees, with many reeds.

There are two respectable dwelling houses; one belonging to Subhkaran Singha, a Zemindar, and the other to Rameswardas, who has made a fortune by managing the estates of others. Both have large buildings of brick, with gardens, plantations, and several thatched but neat and comfortable houses, for the accommodation of their numerous attendants, and of the vagrants on whom they bestow entertainment; but Subhkaran Singha lives himself in a thatched house, and it is only his household deity that is accommodated in brick. Two free estates are of respectable size, one belonging to a Moslem saint, the other to a Brahman; but neither indulges himself in a house of a dimension suitable to his rank, although each has a small chapel of brick, as is also the case with a merchant.

Bahadurgunj, where the officers of government reside, is a very poor place, and does not contain above 70 houses, nor is there any place in the division that can be called a town.

In this division there are several antiquities of some curiosity, although splendor cannot be expected.

The fort of Benu Raja, the brother of Sahasmal, who is worshipped in Arariya, stands here, about seven or eight miles from Bahadurgunj, between the Kumal and Ratoya rivers. The ruin consists of a rampart, about 600 yards square, which contains so many broken bricks that it has probably been once a very high and thick brick wall. In some parts there are traces of a ditch; but in many places this has been entirely obliterated, which is a proof of very considerable antiquity. Within there are no remains of buildings, except many fragments of bricks scattered over the fields. It is probable, that there have been buildings which have been entirely obliterated by those who removed the entire bricks. It contains a small tank, to which a small assembly resort on the 1st of Vaisakh, in order to celebrate the memory of the prince. South from Bahadurgunj about five miles, I visited another ruin, said to have belonged to the same family, and called the house of Barijan, who was a brother of Benu and of Raja Sahasmal. The fourth brother is said to have been called Bal Raja, and his house was seven coss north and west from Bahadurgunj. It is said to be about the size of the fort of Sahasmal, and he also is an object of worship. It is universally admitted that these persons were Domkata Brahmans. Few pretend to know when they lived; but some place them immediately after Virat Raja, the contemporary of Yudhishtir.

UDHRAIL.—This is a large and populous jurisdiction. The appearance of this division and its villages much resemble those of Bahadurgunj, although it is not quite so fertile. Its soil is equally friable, and no iron is required in the plough. Its plantations consist mostly of bamboos, with a few betle-nut palms intermixed. Near the river Dauk there are a few small woods. In the whole division there is no house of brick, and only one man, a Moslem, has a private chapel of that material. Udhraail, where the native officers reside, is a scattered place, containing three markets, and perhaps 100 houses. Ranigunj, where the commercial Resident at Maldeh has an agent, is a small town with 150 houses. Kaligunj, where the commercial Resident at Patna



has an agent for the purchase of sackcloth bags, is a very thriving but small town, not containing above 70 houses.

KRISHNAGUNJ is a large, compact, and populous jurisdiction. The country much resembles the last division, the plantations consisting mostly of bamboos, with a few betle-nut palms intermixed; but there are no woods, and the villages are more sheltered, the gardens containing many plantain trees, and the bamboos being more intermixed, so that the country has more the appearance of Bengal, than is seen towards the west. There are two houses belonging to two brothers of the same family, which possess a very large estate; both contain some buildings of brick; but they are very sorry places, and not becoming persons of a respectable station.

DULALGUNJ is a very fertile jurisdiction, and is of a moderate size, nearly of a triangular shape. Asurgar is about four miles from Dulalgunj, at a little distance east from Mahanonda, but on the side of a large channel, through which, in all probability, that river once flowed. What is called the Gar is a space of irregular form, and about 1200 yards in circumference. It rises suddenly from the surrounding plain to a height of 10 or 12 feet, so that on approaching it I thought that it was the rampart of a fort; but, on ascending, I perceived, that within there was no hollow space, and that in some places the surface within rose into little eminences or heaps. Only at one side there was a small cavity, which was separated from the outer plain by a mound like a rampart. This has all the appearance of having been a tank, although it is now dry. I then conjectured, that this eminence was a natural elevation; but on going to the residence of a Fakir, which occupies the centre of the area, I was informed, that adjacent to his premises a small tank had been lately dug to the depth of 14 cubits. After passing a thin soil, the workmen found ruins of many small chambers, and halls filled with bricks, I was also informed, that openings have been made in several places, in order to procure materials for building, and everywhere similar appearances were found. I therefore conclude, that this has been a very large building, probably consisting of many courts, surrounded by apartments. The people on the spot said, that some hundred years ago the place was covered with trees, and that no Hindu would ven-