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INQUIRY

CONCERNING

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ANCIENT PALIBOTHRA,

CONJECTURED

TO LIE WITHIN THE LIMITS

OF THE

MODERN DISTRICT OF BHAUGULPOOR,

ACCORDING TO

RESEARCHES MADE ON THE SPOT

r Nr

1811 AND 1812.

By WILLIAM FRANCKLIN,

Major in the Service of the Honourable East-India Company; Author of a Tour to Persia, the History of Shah Aulum, &c. &c. &c.

If the several facts which I have drawn together, blend themselves without constraint into a consistent and natural system, it is surely no weak argument in favour of the truth, or at least of the probability of my opinion.—Gibbon's Dissertation on the Man with the Iron Mask. Lord Sheffield's Life of Gibbon, Vol. II. 4to.

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MAJOR GENERAL WILLIAM PALMER,

OF THE

HONOURABLE EAST-INDIA COMPANY'S BENGAL MILITARY ESTABLISHMENT.

AND FORMERLY

AMBASSADOUR FROM THE BENGAL GOVERNMENT TO THE MAHRATTA STATES IN THE NORTH AND WEST OF INDIA;

THE FOLLOWING

E S S A Y

15 INSCRIBED,

AS A TRIBUTE OF GRATITUDE, INSPIRED BY THE RECOLLECTION OF A LONG AND UNINTERRUPTED FRIENDSHIP OF THIRTY YEARS,

AND

AS A MARK OF RESPECT FOR HIS CLASSICAL TASTE, AND UNABATED ZEAL FOR THE ADVANCEMENT OF

ORIENTAL LITERATURE,

ВY

HIS MOST OBEDIENT AND

AFFECTIONATE HUMBLE SERVANT,

BHAUGULPOOR, 22D FEBRUARY, 1814.

THE AUTHOR.

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PREFACE.

Various opinions have been given, and much discussion has taken place, in endeavouring to ascertain the site of the celebrated city of *Palibothra*, according to the best historians of Greece and Rome, the metropolis of the *Prasii* or *Prachi*; and the most learned men of modern times have, in a singular manner, assigned different places, in different parts of India, as the original site of this famous city.

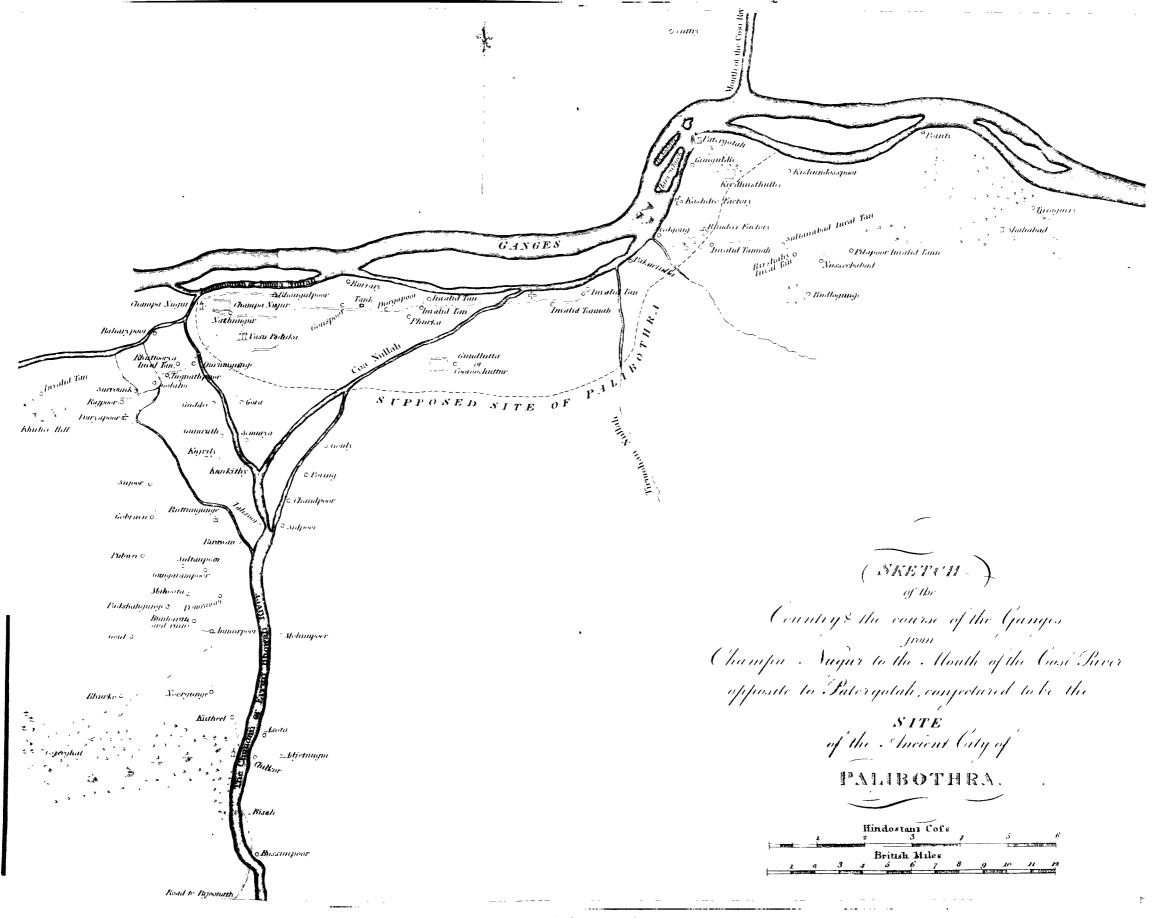
In my exertions, therefore, to fix it at or near the modern town of *Bhaugulpoor*, within the district

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now called the Jungleterry, I am sensible of the manifest disadvantages under which I labour, in offering an opinion, so contrary to that of some of the most eminent scholars of my own time, of men whose acquisitions in the mines of Eastern literature have justly entitled them to the esteem and applause of their countrymen at home; yet being perfectly satisfied in my own mind, a satisfaction derived from what I conceive to be abundant proofs in favour of my own hypothesis, collected from original sources in the Sanskrit language, and confirmed by the actual position of several places in and about the neighbourhood of modern Bhaugulpoor, I do not hesitate to give my ideas upon a subject, which I doubt not will be interesting to the learned world in general, and to those who have studied the history, or applied themselves to the antiquities of India in particular;

particular; leaving my allegations to be assented to or disproved, as the judgment of the majority, after a fair and candid investigation of the whole, shall determine.

In this discussion I am aware that some respectable names are against me; still I hope, in the course of it, to acquire the sanction of others, who may differ in opinion from the former. At all events, I commence with declaring, that the sole object which has elicited my present pursuit of a literary question of some importance to ancient history, is, by comparing evidence, to arrive at truth.



INQUIRY,

Sc. &c.

ABOUT two thousand years before the birth of Christ, the Empire of Hindostaun comprised four rich and powerful kingdoms, together with many subordinate principalities. We are told in the Puranas, that these kingdoms, though virtually independent of each other, yet for several centuries acknowledged one supreme head, in the sovereign of the most potent of the four nations, with whom they all confederated for their mutual defence against foreign aggression, and under whose authority, in time of war, they consented to act. It appears that Prachie, or the eastern, which name was given to the modern provinces of Bengal, Behar, and part of Oude, was the most distinguished nation of Hindostaun; but whether

whether its king was considered as the supreme power of the empire, the evidence is not so satisfactory.

Baliaputra, which is named in Grecian story, was the metropolis of that kingdom. Such, at least, was the reasoning of Mr. Maurice, grounded upon testimonials obtained from the publications of the learned Major Wilford; but since then, the Major himself has had occasion to alter his opinion, and, instead of Rajmehal, has assigned the modern town of Bhaugulpoor, and its neighbourhood, for the site of this renowned city, the royal seat of the Baliaputra Rajahs, a dynasty named from their great founder and ancestor Bali. It was chiefly owing to the enquiries of this learned friend, that I first presumed to suppose, that the place I now reside at was the same with Palibothra; I hope to prove the fact in the course of the ensuing treatise, to the satisfaction of the curious.

According to Major Wilford (with whom to be associated is to be associated with learning itself), the original site of royal Palibothra was at or near the modern village of Champanugur, a place about four miles to the westward of the modern

modern town of Bhaugulpoor, at the confluence of the Errun Bhowah river, the Erranahoas of the Greeks, which issuing from the neighbouring hills to the south-west, flows into the Ganges in the above vicinity. In the various discussions upon this important subject, great stress has been laid upon the situation of the place, and regard paid to the names of the rivers on which it stood; the perplexity of succeeding investigation has been equally great in consequence.

The Erranaboas, the Jomanes, and the Cosi, have respectively been assumed, both by ancient and modern writers, as the rivers near which the city of Palibothra stood. For this remarkable discrepancy of opinion how are we to account? And in what manner can we reconcile such apparent contradictions, at a period so very remote, and where the means of research bearing decisive authority, are so far out of our reach? I trust, however, that these, though apparently contradictory positions, may be reconciled, when we take a survey of the actual situation of Bhaugulpoor proper, of Champa-nugur and its neighbourhood, the course of the Gogah Nullah, and the position of modern Colgong and Paturgota;

Paturgota; all of them points materially and essentially connected with the discovery of the site of ancient Palibothra.

Baliaputra, or Palibothra, then, was on the spot now called Champa-nugur, or Chumpaca Malini, a large village about four miles to the westward of modern Bhaugulpoor. It was built by the patriarch Bali, a few generations after the flood. Bali, according to tradition, came from the west, attended by his sons Ang, Bang, and Kali; they settled in Bengal under the name of Baliputras, or descendants of Bali.

Many instances occur in ancient history, of towns and cities bearing the name of the respective sovereigns, their founders; Alexandria, Seleucia, Antioch, and a variety of other places, both in the east and west, sufficiently establish the assertion.

Bali at first called the town Balini or Balina, after his favourite grand-daughter; it was subsequently denominated Champaca, which name it still retains, and was the metropolis of the Baliaputras.*

The

The metropolis of the Baliaputra Rajahs (thus designated by a derivative term) according to the Hindu authority of the Brighu Sanghita, a Sanskrit manuscript in the possession of Major Wilford, was built about one yojun; or four miles, west of the confluence of the rivers Ganges and Erran Bhowah, or Erranoboas, at or near the modern village of Champa-nugur.

Megasthenes, who travelled thither as the ambassador of Seleucus Nicator, says it extended eighty stadia in length, or ten miles English, and fifteen stadia in breadth, that is nearly two English miles.*

In a commentary on the *Dhuruni Kosa*, a *Sanskrit* lexicon, it is stated, that the celebrated *Jaya Singga*, sovereign of *Jayapur*, being desirous of making some inquiry about the famed metropolis of the *Baliaputras*, dispatched a messenger for the purpose of investigation to the town of *Champaca*, or *Champa-nugur*, the place of *Bhagdant*, or seat of worship of the sect called *Jains*. On the arrival of the messenger, he found that the city had been swallowed up by

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^{*} Appendix, No. I.

the inundations of the Ganges, together with several other places in the vicinity; and that the western extremity of the city was four or five miles from Bhagdant, near Champaca.

Now if Bhagdant be what is at present called Vasu Paduka, or the place of worship called Basoo Pujah, to which devotees of the Jain sect annually perform pilgrimage, it appears to me an incontrovertible proof, that on this spot, and no other, stood the famous city of Palibothra.

The distance from Champa-nugur, at the conflux of the Errun Bhowah and Ganges, to the modern town of Bhaugulpoor, is exactly four miles; and in that position is placed its western extremity. Eastward, it extended to Cooroo Chutter, near the Gogah Nullah, a place ten miles distant from Bhaugulpoor: this position gives us, in point of distance, the eighty stadia of the Greek authors, in a manner remarkably exact. The same author of the Dhuruni Cosa further adds, that on the retreat of the river Ganges from the spot on which Palibothra formerly stood, the place was again filled with earth, and upon its site new villages arose, among which the modern Champa-nugur, still retaining in

the name its relation to antiquity, and in the modern appellation we may fairly recognise and sustain the identity of Bhaugulpoor with the Palibothra of Greek history, the capital of the Baliaputra dynasty, the descendants of Bali.

Megasthenes, as cited by Elian, says, that near the metropolis Palibothra there was a place called Latagé, or Lata Gaunh, where the emperor, who was fond of animals, was accustomed to distribute a daily allowance of provisions to droves of monkies, which abounded in that neighbourhood. These animals are to be found equally all over Hindostan, and are alike in all places objects of veneration to the natives. In many places they are almost worshipped: so sacred are they held, that the individual whose hand would violate their sanctity, would in all probability pay the forfeit of the insult with his life.

At the present moment, this village, called Lata Gaunh, stated to have been a country seat of the emperors, near the city of Balini, or Baliaputra, which was also named Crishna Lata, or Crishna's Creeper, from a beautiful yellow flower, is still to be found in the neighbourhood of Bhaugulpoor,

about seven miles to the south-east of the town, at a small distance from the road-side, and is called *Lata Gong*. The vicinity abounds with many odoriferous plants and flowers, among which flourishes the yellow creeper: together, they render it one of the pleasantest situations of residence in Hindostan. Indeed, those only who have visited the neighbourhood of *Bhaugulpoor*, can duly appreciate the beauties of this charming spot.

The coincidence of *Megasthenes*, as preserved by the testimony of *Elian*, with the statement of the author of the *Dhuruni Cosa*, is no less surprising, than it is interesting and convincing, in proof of the identity of the site of this famous and long-sought city.

I now proceed to a still stronger, and, in my opinion, more convincing testimony, by means of collateral evidence:—the still existing towers at *Vasu Paduka*, and the remarkable plate or tablet deposited at that place, and which, if the reading of the date be correct, was constructed upwards of two thousand three hundred years ago.

PADUKA.

Three miles west of Bhaugulpoor, and one from Champanugur, or Champaca Malini, are to be seen two round towers of brick, situated within a brick enclosure. This place is denominated Vasu Paduka, or the Footsteps of Vasu, the twelfth of the four and twenty Jains,* worshipped by the sect of Jain. Ceremonies are annually performed at this place in the month of February, in honour of Vasu, and are termed Vasu Poojah.† This personage must not be confounded with Vishnu, or the Preserving Power, worshipped by the other sect of Hindoos, but is peculiar to the Jains, whose worship and opinions differ greatly from those of the other tribes and sects throughout the Peninsula of India.‡

Formerly

- * See Appendix, No III.
- + See Asiatic Researches, Vol. IX.
- It has occurred to me, during the course of the present discussion, that the worship of the Jains, their manners, customs, and tenets, strongly resemble

Formerly there was deposited, and constantly kept in one of the towers, a tablet of black stone or coarse marble, on which is an inscription in the *Deva Nagari* character, of some length. On the upper part of the stone, as may be seen in Plate I, is the representation of two feet (*Paduka*) carved in bas relief, which are intended to designate the divinity who is worshipped at that place under the appellation of *Vasu*.

This stone tablet has for several years been kept at the neighbouring village of Champa-nugur, under the charge of a Pundit, who has a stipend assigned him by the Court of Jayapoor for that purpose. It is always brought to the Round Towers, at the annual Poojah, and after the ceremonies are finished, is carried back to the Pundit's house.

In the beginning of 1812 I visited the spot, accompanied by a gentleman. On our arrival at the towers, we found the stone

the doctrine and worship of the ancient Bruchmans of India, as described by Arrian and other Greek authors; I have, therefore, taken some pains in the discussion of that subject, which I hope to offer to the public at no distant period.

stone tablet, which had been brought thither for our inspection from *Champa-nugur*, the ancient *Balini*. It was covered with oil, and fresh flowers had recently been strewed upon the impression of the feet, to which all the spectators made profound reverence.

The *Pundit* said, that according to tradition, the *Paduka* had been worshipped for more than two thousand years past, at which period the worship of the *Jain Dhurmeans* was universal over *India*, and was especially cultivated at *Baliaputra*, or *Palibothra*, whilst that city flourished.

The Jayapoor sovereigns, who are of the Jain sect, have the charge of this temple of Vasu Paduka: they furnish the means of keeping the place in repair, and defray the expenses of the Pundits at the annual Poojah in February, on which occasion pilgrims assemble in great numbers from many parts of India.

The stone containing the inscription is of the species called hornblende, soft, and capable of a very high polish.

The height of the Round Towers is thirty feet; their breadth seventeen feet.

The following is a literal translation of the inscription on the tablet deposited at Vasu Paduka, near Bhaugulpoor.*

INVOCATION.

- " Sri Lakshmi! Venerated by all mankind! The most perfect Devatah; Basoo Poojah, venerated by deities. In honour of Vasu Paduka this building is erected.
- "Prosperity! Salutation to Lakshmi! the Auspicious! "the Protectress of the rising Moon of Happiness! Maha "Deva is Lord of all creation. Year of the Saka 2559 "(Judishthir†), year of Samvatsara called Dhatree, in the "month of Aghun, 2nd of Shookul Putah of the moon, on "Saturday, at the close of night.

" Lakshmi

- * A plate, containing a view of these towers, is to be seen in Lord Valentia's Travels; but his Lordship does not attach any antiquity either to the place or the towers, nor does it appear that he had heard any thing of the inscription deposited within. See Lord Valentia's Travels, Vol. I.——See Appendix, No. IV. and V. for View of the Towers and Inscription on the Paduka.
 - † Appendix, No. VI.

- "Lakshmi is Mistress of all Knowledge! the most excel"lent of all Divinities! their Patroness! and to Koondah,
 "Koondah Bhuttarick, or Chief,—and from his descendants
 "to Sree Coomad Chandoo Bhuttarick, and his descendants
 and representative, Sree Dhurum Chund, by whose advice,
 inhabitant of the fair city of Jayapoor, descendant of
 Bhajeir War, Goter, Be it known! that Sungwhee Siree

 Kosal, Sungvin Siree Sonaree, their son Sungree Siree

 Kosal, and his wife Sungvin Siree Surjaiee, conjointly at
 Champa-nugur founded this Vasu Poojah, with the Cullus
 of the building (place of worship), built agreeably to established custom and worthy of the dignity due!!!
- " Let learning and increase of dignity be upon all the "Jain Dhurmean!
 - " Æra Judishter 2559."

(True Translation from the Persian.)

(Signed) W. Francklin.

On the 21st December 1812, I visited the village of Champa-nugur, for the purpose of inspecting the position of the two rivers, the Errun Bhowah and the Ganges, and varieties of the pitched

pitched my tents near a neighbouring village, called Dhurmgunj, on the banks of the Erran Bhowah. This river is here called by the natives Chundun, or Chundra-wattee; but as you advance towards its source, in a direction due south, extending to the vicinity of Deo-ghur, it bears the appellation of Erran Bhowah, that is, springing from the forest or jungle; a circumstance characteristic of it, as may be seen in the map prefixed. It forks out into two branches; the intermediate space forming a Do-āba, or Mesopotamia, is about five miles in circumference, and one to one and a half in breadth, until the united streams are joined to the Ganges at Champanugur, two miles to the north of Dhurm-gunj. The appearance of this river, during the dry season, certainly bears no evidence of superior breadth, when compared with the larger rivers of India, but when swelled by the periodical rains of July and August, is sufficiently large to correspond with the alleged magnitude of the Erranaboas of the Greeks, described as 'a river of the third magnitude in the Indies.'*

At

^{*} See Appendix, No. VI.

Patna

At Champa-nugur is the Mohana, or mouth, of the Jamoona or Jumna river, which flowing by Bhaugulpoor Proper, is terminated by its junction with the Ganges, in the neighbourhood of Koorput, a village formerly denominated in the Puranas, Cooroo Chuttur. The distance from Champanugur to this point being ten English miles, corresponds very exactly with the eighty stadia assigned by the Greek authors for the compass of Palibothra Proper.

From Dhurm-gunj, the name of which emphatically marks its affinity to the Paduka, as being the place of worship for the sect of Jain Dhurmeans, you have a full view of the Round Towers at the distance of a mile and a half to the north-east. And across the Errun Bhowah, to the south-west, a range of hills, adjoining to the Invalid Tannah Kehrai, are likewise to be seen; a circumstance not wholly to be overlooked in the present investigation of the site of Palibothra, as that city is expressly mentioned by several ancient authors, to have been situated in the neighbourhood of hills. A range of hills stretching southward are also in full view. It is, moreover, very remarkable, that neither

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Patna nor Allahabad, both of which cities have been assigned for the site of Palibothra, have any hills whatever within many miles of them; whilst they form a discriminating and permanent feature in all parts of this neighbourhood. Though cities may perish and be swept away from the face of the earth, still the natural characteristics of a country always remain the same; and if we admit, that the peculiar characteristics and localities of the Troad still remain to attest the accuracy of Homer's geography and the site of ancient Troy, which is now generally acknowledged by the learned in Europe, why may we not, without the charge of presumption, reckoning upon the existing localities of this neighbourhood, venture to fix it as the true site of this renowned city?

The following account of the origin of the Errun Bhowah, or Chundra Vattee, called in modern times Chundun, which runs south of Bhaugulpore, and is joined to the Ganges with the Champa-nugur Nullah to the west of that place, is extracted from the Ootur Purana,* where it is related in form of a

DIALOGUE

^{*} See Appendix, No. V.

DIALOGUE

Between a Spiritual Preceptor and his Disciple.

Disciple.—" You have informed me, O Brahman! that

- " Balipootra, Chief of Mortals, reigned at Champa-nugur,
- " and that the river Errun Bhovah, which flows from the
- " southern point, is well known and of high reputation: But
- " how came it to be called Chundra Vattee?"

The Gooroo, or Spiritual Preceptor, replied.—" Listen,

- " O fortunate youth! Abstinent, and of pure discourse, out
- " of friendship towards the world you have asked these ques-
- "tions. O well disposed! by hearkening to this detail you
- " will be purified from all sin; listen then, and I will relate
- "the whole.—To the north of the Ganges there is a place,
- " called Buttee Pooree, where appeared the Avatar Dharma
- " Natha, Maha Purboo, greatest of Divinities. He is
- " Iswara. One day, going towards Pumpa Pooree,* he beheld

" on

^{*} By Pumpa Poorce, or Paloo Gong, is meant the place of worship called Bhyjoo Nath, near Deo-ghur, about seventy miles south of Bhaugulpoor, from whence the Chundun, or Errun Bhowah, takes its rise.

- " on the road the river Errun Bhowah, which takes its rise " near Paloo Gong or Pumpa Pooree; there he bathed him-" self, and immediately after fell asleep.
- "The Errun Bhowah, by order of Maha Deva, assuming the form of a woman, approached Dhurma Natha; bowing respectfully her head, and having her hands joined together, she thus spoke. 'Adoration to Bhagavan! who is the Divinity Sasook and Poorook, the Beginning and the End, the Triple-formed, Unchangeable, Immortal, Divisible, and yet Indivisible; Three in One, and One in Three! who is the Tumagoon (Maha Deva), the Satgon (Vishnu), and the Rajgoon (Brahma).'
- "Thus did this ancient river praise the Divinity. The Divinity, well pleased, spoke thus to the river. 'Hence- forth, O river, thy name shall be called Chundra Buttee (bright as the moon), thy stream henceforth shall never be dried up, and its source shall be under ground.' Maha Purpoo Dhurma Natha then returned thanks to God."

The important connection which the elucidation of the date of the inscription at the Vasu Paduka bears, with regard

to the religion which obtained at *Palibothra*, is deserving, in my opinion, not only of the utmost circumspection in reasoning, but demands investigation the most minute and cautious; for if it can be proved, that the worship of the *Jains* obtained at *Palibothra*, previous to, or at the time of the expedition of Alexander the Great, I shall require no better support than the aid to be derived from comparative chronology, in demonstrating the precise era in which the tablet was deposited.

It will be found, that notwithstanding the high pretensions of the tablet or of the pillars to antiquity, the solution of these will not tend in any shape to weaken our faith in ancient history, either sacred or profane; but, on the contrary, serve to strengthen both. It does not ascend to the regions of fable, allegory, or romance; nor does it set all rational calculation at defiance, by enumerating the millions of ages ascribed to the *Hindoo* family, in their variously multiplied systems of chronology and antiquity.

The era of Judishter, which is conjectured to be that used in the tablet, though deemed by some to be fanciful, is,

in my opinion, a real one, and when compared with the Grecian, Roman, Assyrian, Persian, and Christian eras of similar standing, will be found to correspond in the following manner.

From the best chronological and geo-chronological works extant, we shall find that, by taking as a basis, that the year 4696 of the era of Rajah Judishter (being the same with that of the world), corresponds with the year 1596 of our Lord, according to the Ayeen Akberry; it follows, that Rajah Judishter reigned B. C. 3100; that the date of the tablet is 2559 of Judishter, which was B. C. 541, whilst of the Christian era have elapsed 1812 years. The age of the tablet deposited, agreeably to this comparison of eras, will be 2353 years.* Now if we admit the date to be 2559 of Rajah Judishter, or 541 years before Christ, we shall find it to correspond,

^{*} The calculation above exhibited was constructed from the Aycen Akberry, by my ingenious friend, Colonel Stuart, of the Bengal Establishment, a gentleman whose talents and acquirements in Oriental literature have been deservedly appreciated and applauded by the learned world.

correspond, in like manner, with the relative positions of the kingdoms of the world at that period.

AT ROME.

B. C. 541. Tarquinius Superbus.

AT ATHENS.

B. C. 547. Pisistratus.

IN PERSIA.

B. C. 547. Darius the Mede, or Cyrus.

N.B. In 538 B.C. Babylon was taken by Cyrus the Great, which event ended the Assyrian Empire, in the person of Belshazzar, the last of its kings.*

HOLY SCRIPTURE.

B. C. 537. Prophecy of Daniel concerning the Messiah,

See the Geo-chronology of Aspern. illustrated by M. Wathier.

of which the date was about two hundred years before the birth of Alexander the Great.*

The following translation of an account of the antiquity of Baliapootra, extracted from the thirty-ninth section of the Vayu Purana, twenty-ninth section of Huri Vunsa Purana, first chapter, thirteenth section, of Markunday Purana, and from the Ootur Purana, will contribute to the illustration of this subject.†—" The nativity of Brumah was by celestial "revelation: he is of divine essence. Brumah begat Marich, "Marich

* Several gentlemen, eminently well acquainted with the Sanscrit language, and skilled in Hindoo antiquities, having entertained very strong doubts of the age which I have assigned to the *Paduka* at *Bhaugulpoor*, and the inscription found there, I think it my indispensible duty to remark, that I do not intend to *rouch* for its antiquity, although I attach much credit to it myself, and that I shall readily concede this point, should it hereafter prove to be modern. I do not, however, see (even if proved to be modern) how it can affect my general reasonings in favour of the site of *Palibothra*, which, I presume, I have elicited, exclusive of any proof derivable from the antiquity of the *Paduka*.

⁺ See Appendix, No. II.

" Marich begat Cashiap, Cashiap begat Sooruj, Sooruj begat " Chyttrah, Chyttrah begat Soorut, Soorut begat Soorsein. " Soorsein begat Beecooch, Beecooch begat Oorcooch, Oor-" cooch begat Debraje, Debraje begat Sooroorut, Sooroorut " begat Bhooput, Bhooput begat Ballee, Ballee begat Baliu-" pootra, who was Rajah of Aung-des, for which reason he "was called Angeswar. His name was famous in the world; " all other Rajahs were his tributaries; the name of his " capital was Balini, but was commonly called Champah-" pooree,* the description of which is very particular. From " east to west it was twelve Yojun, or forty-eight small Coss " in length, and from north to south four and a half Yojun, " or eighteen Coss in breadth. The city was situated on the " south of the Ganges. Another river, which is named " Erran Bhowah, because it proceeds from the forests, after " flowing in a serpentine course, from a southern direction, " falls

^{*} The Classificating x of the present day, a village four miles west of Bhanzulpoor.

"falls into the Ganges, on which account it is considered as possessing very great sanctity, virtue, and auspicious efficacy: this river is known by the name of Chandun. In the midst of the city was a fort of beautiful construction, sur-rounded by a ditch, deep and wide; it was a place very awful. Its length, from east to west, was five Coss; its breadth, from north to south, was two Coss. It had five hundred and fifty-two turrets, all neatly laid with planks. It had sixty-four gates. The door-cases were made of strong metals, inlaid with pearls, precious stones, and coral; the workmanship was of infinite neatness. On the north and east, the Ganges and Jumoonah rivers have their confluence. The name of this place is Cooroochuttur.

"There was a magnificent palace, the name of it was "Gundluttah; * it was of beautiful architecture. Thither "the Rajah often resorted to perform his devotions to the deity Hanoomán.

" There

^{*} Seven miles cast from Bhaugulpoor.

"There was another palace, of which the name was " Kerdesthally,* where the Rajah had his hall of audience: " at that place the rivers Ganges and Cosi (Kousiki) had " their confluence. Kerdesthally was in the midst of a beau-" tiful garden, elegantly laid out in meadows, parterres, and " fountains, and planted with odoriferous flowers, aromatic " and balsamic plants and shrubs; beneath whose enchanting " shades a great assemblage of birds, of various colours and " plumage, continually sing their melodious notes, whilst " herds of antelopes, deer, &c. came to refresh at the cool " and crystal stream which runs under the ever-verdant " shade. The nymphs of Indra's paradise danced to the " sound of musical instruments performed by musicians, " chanting the praises of the divinity Bassoopoojah. " and night the Rajah performed his religious duty to that " deity, and by his favour obtained three sons, whose names " were Aung, Bung, and Caling. Aung became Rajah of " Aung-des,

^{*} Between Colgong and Patergotah, opposite the mouth of the modern Cosi, twenty miles from Bhaugulpeor.

" Aung-des, Bung became Rajah of Bung-des, and Caling became Rajah of Caling-des." *

This history was related by Beas Muni, in the Dwapur Jogue, or third age of the world, to his Siksh, or disciple, named Sootpooraneck.

The Puranas before mentioned, as we have seen, describe the foundation of the city of Baliaputra, or Palibothra, as having been laid near the modern village of Champa-nugur, at that time called Champaca, or Champaca Malini, at the conflux of the Ganges and Erran Bhowah, or Erranaboas of the Greeks.

The modern village of *Champa-nugur* is four miles to the west

- * Note 1st. The river here called Erran Bhowah appears to me to be the Erranaboas of the Greeks.
- Note 2d. The Jonanes, or Jumoonah, as it is here called, runs in first of modern Bhaugulpoor. It is called by Europeans the Bhaugulpoor Natlah.
- Note 3d. The fort of Calinghur is at present occupied by the corps of Hill Rangers. Champapoor, or Champanugur, is on the high western too! to Patna.

west of Bhaugulpoor. From Champa-nugur, Baliaputra. proper extended, in an unvaried direction, along the bank of the Ganges, to Cooroo-chuttur, a village now called Kurput, near the bank of the Gogha Nullah. This gives a distance of eighty stadia, or ten miles, for the length of the city proper, the dimensions assigned by Strabo, Pliny, Arrian, and others: its breadth was three miles. According to the authority of the Puranas, the environs of this mighty city extended to a distance scarcely credible, if compared with the general magnitude of European cities, although by no means without example in modern Asia. Eastward it is affirmed to have extended to Colgong and Patergotah, which is opposite to the mouth of the Cosi; a circumstance which accounts, in some measure, for the difference of the names assigned to the rivers of the vicinity: if, therefore, we have any reason to admit. that the conflux of the Ganges and Erranaboas formed its western boundary, we shall have little difficulty in assigning the neighbourhood of Colgong and Patergotah, as the eastern extremity. Westward it is asserted to have reached to the vicinity

vicinity of Surruj Ghurrah, a place seventy-six miles distant from Colgong.

This vast extension must necessarily be regarded as including the suburbs, and those the appendices of a mighty city, the capital of *Hindostaun*, in its most flourishing state of grandeur and population, and competent to provide the immense forces said, by *Quintus Curtius*, to have assembled in *Bengal*, in order to oppose the intended invasion of *Alexander* the Great.

If objection be made to the immense distance assigned by the Puranas for the extent of this city, let us take a view of the actual dimensions of some cities still existing in modern Asia, and we shall be perhaps more disposed to admit than contradict their assertions. We will instance ancient Delhi, which under the Hindoo princes surrounded the spot where the Cootab Minar now stands, a place nine miles south of the modern capital, Shah Jehan Abad. The Patan princes who succeeded formed a new city adjoining to the old one, which extended eastward to Firoz Shah's pillar, and westward to the

fort of Tughlushabad, a distance upwards of ten miles English: whilst the environs of Delhi, or Shah Jehan Abad (the city of Shah Jehan the Emperor), at the present day, extend nine miles further to the gardens of Shalimar. Measuring, therefore, from the Shalimar on the west, to the extreme point of Tughlushabad and the Cootub Minar on the south and east, there will be found a space between twenty-five and thirty miles long occupied by one city, within a period of seven hundred years.—Why might not the environs of the mighty Palibothra, the greatest city in India, have extended along the above given space, from Colgong to Surruj Ghurrah?

To the above argument may be added another—That the Hindoo sovereigns were never accustomed to repair the houses or cities erected by their forefathers, under the impression that they would still bear the names of those who built them, not of the sovereigns who put them into repair: in consequence, every prince raised a structure for himself. The royal palace, thus erected, became surrounded by the buildings of those connected with or dependent on the prince; by which means, an individual residence swelled imperceptibly into a

large town, which was still increased at each extremity by the people, stretching around, like their native Banian tree, extending itself from the trunk into numerous branches and ramifications.

Another instance which we may adduce, is the ancient city of Gour, whose majestic ruins, still magnificent, continue to attract the notice of the curious. Striking and indelible landmarks of its ancient grandeur are still to be discerned. From the south-eastern environs, in the neighbourhood of the Cutwali Gate, which is still standing on the bank of the Bhaugrutti, to its extreme point of termination on the northwest, a few miles distant from the Malda factory, we traversed an extent of nearly twenty English miles; keeping at times distinctly in our view, though frequently broken into detached and isolated parts, the enormous mound of earth and the ditch which encompassed this famous city on the land side; having been constructed for the express purpose of preserving the internal area from the annual inundation during the rains, which, however, ultimately bursting its bounds, broke through the high enclosure, and sweeping away

all the lower parts of the city, left the ruins on the higher ground, and the bunds or embankments, which were erected with square brick and stone, still remaining to prove the former existence of the city. What it was before the Patan dynasty of Mussulman princes reigned, I cannot now presume to describe: its antiquity is believed by many learned persons in India, to have been coeval with that of Palibothra itself.

We have a third example of immense civic dimensions, in Jedo, the seat of government in the empire of Japan, which, according to the accurate and intelligent Kæmpfer, was of such magnitude, that it might be truly called the largest city in the world. "It took us," says he, "one entire day "to ride at a moderate pace through the main street, which "divides the city in a winding direction, reckoning from the "suburb of Sinagawah to its opposite extremity."* This will make

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^{*} Imperatoriæ verò sedis Jedo tanta est amplitudo, ut jure maxima totius orbis vocanda sit: certè uni plateæ, quæ mediam, curvato ductu dividit, integrum impendimus diem, cum a capite ejus, suburbio Sinagáwa, ad calcem usque

make the length of the street, calculating upon a pace moderate for a horse, even if walking, about four or five and thirty miles English.

What then must have been the entire compass of this vast city, exceeding that of *Pekin*, and equal to *Babylon* of old? I do not, however, mean to insist upon the correctness of the *Puranas*, with respect to the actual extent of seventy-six miles, assigned in them to the city of *Palibothra*: it will be sufficient for my purpose to prove its general position, agreeably to Grecian authority, combined with its existing characteristic localities; and this I think I have effected.

As ample details of the successive dynasties which reigned at *Palibothra* have been given by many learned and ingenious persons, and the chronological series of the successors of *Chandra Gupta*, or *Sandracottus*, is preserved in the Asiatic researches, I shall not obstruct, in this place, the progress of my reasoning by that subject, except to state, that it was during

usque modico gressu equitavimus.—Kæmpferi Amænitates Exoticæ. Page 482. 4to edit. Lemgow, 1712.

during the reign of Chandra Gupta, the Sandracottus of the Greeks, that Megasthenes was sent ambassador to the court of Palibothra from that of Seleucus Nicator, one of the successors of Alexander the Great, and founder of the Seleucidæ Megasthenes is repeatedly quoted as having deof Syria. scribed the city, which he calls the Royal Palibothra, as μεγίστην πόλιν Ἰλδοῖσιν, "the largest city in the Indies." In his time, its paramount domination was extended over most of the sovereigns of India. The kingdom of Oude was a tributary, and the authority of Sandracottus was acknowledged as far as the confines of the Indus. Its eastern limits included all the countries on the other side of the Ganges to the sea. Among other tributaries was reckoned Lucknouti, or more properly Lukshmana-vati, the city more generally known to modern times by the name of Gour.

Most of these accounts are received upon the testimony of Greek authorities. The original journal of *Megasthenes* is lost, but it had certainly been perused by many of his cotemporaries, who at different times published accounts of *India* merely

merely on his authority; consequently, his narrative must, at that time, have commanded universal belief: and is it not a little surprising, that a considerable portion of his information should still so well correspond with the actual situation of the country he describes?

Arrian, above all the other authors, seems to have given the most clear and concise account of the state of India at that time. Describing Palibothra, he says, "The number of their cities it is impossible to ascertain. Those which are contiguous to rivers, or to the sea, are built of wood, as the rains and inundations would render (unbaked) bricks useless; but those which are in loftier situations are of brick and clay. The largest city in India is Palibothra, the capital of the Prasii, at the confluence of the Erranaboas and the Ganges. The Erranaboas is the third in rank of the Indian rivers, and larger than those of other countries; but upon joining the Ganges its name is lost. The length of Palimbothra, according to Megasthenes, on both sides is eighty stadia, and its breadth fifteen: the

"ditch, which encloses it, is six hundred feet wide, and its depth forty-five. On the walls are five hundred and seventy towers, and the gates are sixty-four." *

Diodorus, the Sicilian, adds, that the walls, that is to say, the upper part or parapet, were of wood, with loop-holes. Ptolemy calls it the Royal Palibothra, and says it was situated in latitude twenty-seven degrees north. Strabo adds, that from this royal city, the king was frequently named Palibothrus, agreeably to a custom which had obtained in India from time immemorial. Is not this similarity of the name of the king with that of the city remarkable? and if we compare this circumstance with the historical detail exhibited in the Puranas, as cited in a former part of this essay, in the account of the Baliaputra dynasty (which reigned at Baliaputra since the time of Bali their founder), may we not, on the strictest principles of sound reasoning, reconcile the above observation

of

^{*} See Dr. Vincent's Translation of Arrian's Indian History. Page 19. Quarto. Oxford, 1809; also Appendix. Nos. I. and VIII.

of Strabo with those details of the Markandah and other Puranas?

In my own humble opinion, it amounts to a proof, almost irrefragably identifying the place. With regard to the latitude assigned by Ptolemy, I confess that I am a good deal perplexed; for modern Bhaugulpoor, certainly, does not lay higher than twenty-five degrees north, and is nearly in the same latitude as Allahabad, which D'Anville and Dr. Robertson have supposed to have been Palibothra. Kanouj has neither the Cosi, nor Erranaboas near it, though its latitude would certainly approach nearer to that of Ptolemy. After all, however, it is possible, that celebrated geographer may not have given the latitude with that precision which it universally obtains in modern times. Still, I trust, that the other collateral proofs, which I have produced in favour of my own hypothesis, will, of themselves, prove sufficient to establish it, without adverting to the solitary, isolated fact, of a difference of latitude, especially when deduced at a period so remote. Even at the present day, we find the ingenious and learned Humboldt lamenting the inaccuracy of astronomical labours.

He has justly observed, that with the exception of the province of Quito and the United States, which are already surveyed with sufficient accuracy, it would be improper to construct maps of the interior of continental America, for want of data procured from actual observation. He concludes with much modesty by observing, that "when the advantages which his "individual situation afforded him in South America be considered, he indulges the flattering hope, that his work, "notwithstanding the important faults which might disfigure it, would still be preferable to what had been afforded on "the geography of the New World."

In regard to Europe, for the same reason, Mr. Humboldt observes, that "we should not yet construct maps of many "parts of Spain, for example, or of Poland, countries where, in surfaces of more than sixteen hundred square leagues, there is not to be found a single place, whose position has been fixed by astronomical survey. It is not yet fifteen years since, in the centre of Germany, there were hardly twenty places, the longitude of which was determined

" with certainty, to within a sixth or an eighth part of a degree."*

This admirable Political Essay on the Kingdom of New Spain, affords ample reason why we should not invalidate the words of the before-mentioned illustrious philosopher, astronomer, and traveller.

May we not, therefore, from hence infer, that it is more likely an astronomical error should have occurred in the calculations of Ptolemy, than that the evidence derivable from the local characteristics of the city, its hills, and its rivers, be invalidated? I leave this point, however, with submission, to the decision of the learned world.

I now proceed to compare the distance assigned by Pliny, from the conflux of the Jumna with the Ganges to the site of Palibothra and thence to the sea, with the relative position, in those respects, of modern Bhaugulpoor; hoping, if my comparison be correct, to add another link to the chain of

* See Humboldt's Political Essay on the Kingdom of New Spain. English Translation London, 1811. 8vo. Pages 4-5.

my

my reasoning in favour of this site. In Pliny's Natural History, (book vi. chapter 17), we find mention of the following places, said to have been visited by Seleucus Nicator during his inroad into *India*.

"The remainder of the places," says Pliny, "visited by King Seleucus Nicator were as follows. To the river Hesidrus 168 miles; as much more to the Jomanes river; from thence to the Ganges, 112 miles. To Rodopham, 119 miles (others assign to this spot the distance of 325). To the city of Calinapaxa, 167 (others 265 miles); thence to the confluence of the Jumna and Ganges, 725 miles; thence to Palibothra, 425 miles; and again, from the conflux to the sea or mouth of the Ganges, 738 miles."

Now I should conceive that the latter part of this statement, concerning the distance from the conflux of the Ganges and Jumna, being, first, to Palibothra four hundred and twenty-five miles, and secondly, from the conflux to the sea, seven hundred and fifty-eight miles, will nearly correspond with the

G 2 actual

^{*} See Appendix, No. IX.

actual situation of Bhaugulpoor and Colgong, and with Injelly and the Island of Saugor, at the present day. The distance from Allahabad to Bhaugulpoor is about three hundred and fifty-two British miles, according to the following computation in miles and Hindostany coss, reckoning at two miles the coss.

From Allahabad to Gopy-Gunj 18	$rac{M.e.}{36}$
From Gopy-Gunj to Benares 18	36
From Benares to Gazipoor	40
From Gazipoor to Buxar	24
From Buxar to Arrah	44
From Arrah to Dinapoor	24
From Dinapoor to Patna 6	12
From Patna to Monghir50	100
From Monghir to Bhaugulpoor 18	36

If then we take three hundred and fifty-two miles to Bhaugulpoor, and add twenty to Colgong, which I suppose to be the eastern boundary of Palibothra General, and from thence six miles to Patergotah, opposite the confluence of the Cosi and the Ganges, we shall have from Allahabad to Palibothra

Palibothra a distance of three hundred and seventy-eight British miles, to correspond with the four hundred and twenty-five Roman miles of Pliny. Pliny has been accused by some of forming erroneous ideas of geographical distances; but I am of opinion, that in the present instance, he has borne himself through.

Pliny reckons six thousand stadia from the conflux of the Jumna and Ganges to the sea, which being divided by eight, will give seven hundred and fifty miles, agreeing nearly with the present distance from Allahabad to Sagor.

If these distances be found correct, a very fair argument is deducible from them:—we approach nearer to the geographic site of *Palibothra* than any others have done before us.

That Allahabad could not have been this famous city, is evident, I think, from the distance assigned by Pliny from the conflux of the Jumna and Ganges, first to Palibothra, and then to the sea. It has been argued, from the resemblance of the word Puraug, the Sanscrit name for Allahabad.

habad, that that place was the capital of the Prasii; but the word Puraug I understand to imply remission of sins, and here it alludes to the efficacy of the holy waters at that place, derived from the triple union of the Ganges, of the Jumna, and of the Sersooty or Serswatty, the latter of which is not now visible; the place is thence denominated Trebanse, or the Triple Alliance, in evident allusion, as I think, to the Indian Triad, which is the basis of their mythology. Neither could Kanouj have been the place, for the reasons assigned above, with the exception of the latitude. Neither, in my opinion, could it have been Patna, or any place in its vicinity, at the junction of the Ganges and the Soan; for where is the Erranaboas of the Greeks? Or the Cosi, the Cosike of the Hindoos? Or where are the hills, in the neighbourhood of which it is described as situated? There are none within many miles of Patna, whilst at Bhaugulpoor and its neighbourhood, both to the south and west, and to Colgong eastward, they are to be seen in abundance.

The late Sir W. Jones, a name ever dear to literature

and science, was strongly in favour of Patna, owing to the resemblance of Pataliputra, the name which that city formerly bore, with that of Palibothra; but had Providence spared the life of that valuable man, I am inclined to think he would have conceded his opinion in favour of the double testimony of historical record, and characteristical localities, exhibited in the Erranaboas of Champa-nugur, and the Cosi of Colgong. Rajemahal has been voluntarily relinquished by Major Wilford in favour of Champaca Malini, or Champanugur, and it will remain with the learned world to decide upon the arguments and reasonings of the present Essay. learned friend and venerable preceptor, the present Dean of Westminster, in a note annexed to his valuable Translation of the Voyage of Nearchus, and the Periplus of the Erythrean Sea, observes, that after all the disputes about the site of Palibothra, he subscribes to the opinion of Sir W. Jones, that it was at the confluence of the Soan and the Ganges, in the neighbourhood of Patna. The learned Dean also inclines to the reasoning of several English gentlemen in India, regarding the resemblance of names, between Palibothra and Pataliputra;

Pataliputra; but this, for reasons before assigned, I think untenable.*

The following are the latitudes given by Major Rennell † of the several places which have been assigned for the site of Palibothra.

Allahabad	25°	22'	North
Patna	25	37	
Bhaugulpoor	25	15	
Rajemahal	25	5	

Ptolemy says that Palibothra was situated in twenty-seven degrees

* I cannot, however, in this place, avoid embracing with avidity the opportunity thus afforded, of publicly expressing and recording my gratitude towards this venerable character, by whose fostering care, while superintending my education in early youth, I have been enabled to pursue with honour those studies, which have continued to occupy a considerable portion of my maturer years, and the recollection of whose friendship, exhibited towards me, during an uninterrupted series of years, I shall never cease to contemplate with pride and satisfaction, to the close of life.

+ See Rennell's Book of Roads and Rivers. Route from Hurdwar to the sea, &c.

degrees north, which carries it to Kanouj or Kanya-cubja; but near that place are neither the Jumna, Erranaboas, the Cosi, nor any hills within many miles. We have seen that, with regard to distances, the position of Bhaugulpoor will afford a remarkable coincidence of ancient and modern measurement; the additional circumstance of the hills in this vicinity will, I hope, be received, as forming no mean corroborative in favour of my position, without my incurring the charge of having formed vague conjectures, or indulging a wish to shackle the minds of my readers in the discussion of a subject confessedly abstruse and intricate. Strabo,* speaking of this place, says, that Palibothra was the largest city in the Indies, situated on the confines of the kingdom of Prasii (the eastern), at the confluence of the Ganges and Erranaboas. He says, on the testimony of Megasthenes, that the length of the city was eighty stadia (ten miles), its breadth fifteen; that the ditch which encompassed it was six hundred feet broad, and thirty cubits deep; that the walls had five hundred H

* Strabonis Geographia.

Siculus adds, that the walls, meaning the upper part or parapet, was of wood, with loop-holes. If these accounts be correct, we discover sufficient cause why ruins are not, and cannot be found, it being utterly impossible that any traces should remain of a city so constructed; while, at the same time, it affords a striking instance of the simplicity with which cities were built in the earlier ages of the world; and the scanty progress that had been made in architecture and the sciences, though the population was then upon an infinitely larger scale than we find it in modern times. Pliny* also says, "Within the whole extent of India, there is no king-"dom which takes place of that of the Prasii in power and "splendour, or in the magnitude and flourishing state of its "capital, Palibothra."

Another circumstance meriting attention is the evidence deducible from the age of the tablet at *Vasu Paduka*, bearing a date which carries us 2533 years back, to an epoch anterior

to the birth of Alexander the Great, and of course sufficiently accounts for the extent and population of Palibothra, at the period when that conqueror was in the north of India. This, combined with the circumstance that the worship of the Jains obtained at Baliaputra in that remote age, strongly corroborates the assumption, that Champa-nugur and modern Bhaugulpoor formed part of the site of the ancient city.

Little notice has been taken by Europeans of the building at the Paduka. The circumstance of my visiting the place, in consequence of intimation accidentally received from my learned friend, Major Wilford, that the vicinity of Bhaugulpoor was celebrated in the ancient history of the Hindoos, induced me first to commence the discussion now offered. And without the assistance of this learned friend, I should have been blind indeed, while tracing the perplexing and thorny paths of Sanscrit lore. Though I have, in some things, ventured to differ in opinion, even from him, I have done it with deference to his superior judgment and acquirements; but in a question like the present, so various in its nature, so complex and intricate in its windings, a difference of opinion

H 2 is

is not only allowable, but rendered justifiable by every principle of fair and candid investigation. Major Wilford had assigned the modern town of Rajemahal for the site of Palibothra, and in an able and erudite disquisition on the subject, had observed, that all the confusion had arisen from the similarity of sound between the names of two distinct places, Baliaputra and Pataliputra, of which the last is modern Patna. This opinion, however, the Major himself has relinquished, and is now fully satisfied, from the accounts which I procured on the spot and transmitted to him at Benaras, that at or near the modern town of Bhaugulpoor we must look for the site of Palibothra, the royal residence of the Rajahs of the dynasty of Bali, the magnificent city described by Arrian and Curtius as the head of Eastern Hindostaun. In like manner may we suppose, without difficulty, that the Gangarides were the people who inhabited the country on both sides the Ganges to the eastward of Allahabad, from the confluence of the Jomanes and Ganges rivers; whilst in the name of Prasii we may recognize the inhabitants of the eastern parts of Bahar, or Magadha, and Bengal, of which Palibothra was the mighty

mighty capital; Gangaridesa implying the country lying on both sides of the Ganges, and Prasii, or Prachi, the empire of Eastern Hindostaun, in contradistinction to the countries lying south and west. This supposition will at once reconcile the Greek authors with the statements exhibited from the Hindu Puranas.*

In January, 1813, I set out to inspect the position of the conflux of the Cosi and Ganges. The road from Bhaugulpoor to the Gogah Nullah was through a level country, a distance of eight miles due east. The Gogah runs north and south. Near its mouth is situated the village of Cooroochuttur, which anciently formed the eastern limit of Palibothra proper, being eighty stadia, or about ten miles English, the distance assigned by the Greeks.

I have before remarked, that the Jumoona, or Jumna Nullah, commences at Champa-nugur, the Champa Malini of the ancients, and flowing in front of Bhaugulpoor proper, unites itself to the Ganges near the mouth of the Gogah, and

is again joined to the *Tirmohon* and *Cowah Nullahs* in the neighbourhood of *Colgong*. After crossing the *Gogah* you have a fine view of the hills in the neighbourhood of *Colgong*. On our return we reached our tents about nine o'clock, distance ten miles.

From Colgong to Patergotah the road lies for about a mile through a thick grove of mango trees; after which you come in sight of the Kashdi or Kashdie hills, having the Ganges on the left. We passed by the factory at Gungle Dehi, and skirting the foot of the hills, traversed a country abounding in rich and truly romantic scenery, in a high state of cultivation, the summits of the hills presenting plantations of Bootah and Janara, species of grain which, though coarse, being wholesome and nutritious, are cultivated by the hill people. We passed through Kasri or Kash Dis, a village at the foot of the mountain Bateshur Nath, where is a temple dedicated to Mahadeva, immediately opposite to the mouth of the Cosi, in a direction due north.

The direction of the Ganges, from Colgong to Patergotah, is due north; for which reason, the course of the river bend; whereas the general direction of the stream from Bhaugulpoor to Sagur is nearly due east. The distance between the two places is five miles. Patergota in Sanscrit is called Sila Sungum, which signifies the union or junction near the rocks, a characteristic which this spot, strewed over with huge and shapeless masses of rock, sufficiently exhibits. Its modern appellation signifies the Stone Ghaut, or landing place. A small distance up the hill Bateshur, is a temple dedicated to Mahadeva, the avenging power: still higher up, near the summit, is another, called Puttul Poori, or the Idol House.

From the summit of *Bateshur* is a commanding view of the confluence of the *Cosi* and *Ganges*, lying due north about five miles distant, from whence the united stream turning suddenly eastward, proceeds in its course to the sea.

In the Brigha Sanhita, a Sanscrit geographical work, the eastern boundary of Baliaputra General, is stated to have been situated four small coss, or five British miles from the conflux of the Cosi and Ganges. Now this is the exact distance from Colgong to Patergota: and as I have all along considered

considered Colgong and its vicinity as the eastern extremity of Palibothra General, so have I assigned the positions of Cooroo Chuttur for that of Palibothra Proper, and Champanugur and the Chandun, or Erranaboas and Ganges, for its western boundary. Arrian, in his fourth chapter De Indicis, says, "Beyond the Hyphasis, which is the limit of the " conquests of Alexander, little can be described with cer-" tainty; but Megasthenes asserts, that the Ganges is much " larger than the Indus, for it is a vast stream even from its " very source; and it receives the Kainas, the Erranabous, " and the Cos-Soanas, as well as the Sonas, the Sittokestis,* " and the Solomatis, all navigable streams." † The Kdinas, here mentioned, I take to be the Cane river of Bhoondeelcund, a province recently ceded to the British arms, which according to the excellent map of Major Rennell, after flowing into the

^{*} The compound word Cossoanus may appear to contain the rudiments both of Cosi and Soan; if so, we have the Soan river opposite to Palibothra, without going in search of it, either to Patna, Allahabad, or Kanouj.

[†] Vincent's Translation, page 17. See also Appendix.

the Jumna near Sydeabad, is finally united to the Ganges, in conjunction with the Jumna, at Allahabad. The Erranaboas we have already ascertained and described. The Cos-Soanas is most likely a corruption (to which the Greek authors were much accustomed) of the name of Cowa,* the mouth of which river I have assigned for the eastern boundary of Palibothra General. It is not my intention, in the present discussion, to rest any point of the question on mere etymo-

1

logy,

* Who, for instance, in perusing the pages of Herodotus, Zenophon, Plutarch, or Curtius, would conjecture Darius to be داراب (Darab) "holding or possessing water"? اردشير درازدستي (Arud Sheer Diraaz Dustee) to be Artaxerxes Longimanus? Roxana, روشي راي (Roshun Raiee) "of enlightened mind"? Statira, ستاره (Sitara) "a star"? Cambyses, کام نجش (Cambuksh) "giving or yielding desire"? all words pure Persian, besides a thousand other instances. M. de Voltaire, and other French historians and poets, have mutilated the Oriental names, both of persons and things, in a manner equally singular; and, till of late years, our own countrymen have contributed their share in disseminating orthographical errors, whilst explaining words of Persian, Sanscrit, or Arabian origin.

+ Voltaire calls Togrul Beg, Trangolipia.

logy, but I conceive that the actual geographical and topographical positions of the Chandun or Erranaboas, and the Cosi (the Cosika of the Sanscrit authors), will fairly justify the suggestions here offered, respecting this striking coincidence in ancient and modern geography.

The author of the *Dhuruni Cosa* has likewise stated, that there was a place called *Cuttree* on the *Ganges*, immediately opposite to *Patergota*, where chambers excavated from the rock were to be seen. From this circumstance the place was named. As, however, the name only exists at the village of *Cuttree*, which is directly opposite to this place, I am induced to think, that the author mistook the situation, and that the excavated chambers to be seen at *Patergota* were those which he intended to describe. They still exist, and bear evident marks of the highest antiquity.

The Bateshur Nath is considered by the Hindoos a place of the greatest sanctity, from its having been visited by a personal appearance of the deity, which is termed Dursun.

The following Ashlogue, or stanza, from the Ootur Poorana, describes the northern course of the Ganges at this place

place until its junction with the Cosi; it likewise notices the excavated chambers of Bateshur.

"The Ganges* here runs northward, at the foot of a "Bir tree (Banian), around which are rocks. The river has "likewise a short turn westward. Excavated chambers are to be seen here; these are acceptable to the deity. Under the root of that sacred Bir tree, Sheva (or Mahadevah) was born; he is therefore called Bateshur Juggut, i. e. the "Omnipotent Lord, and Creator, whose power who can describe? at whose sight all mankind rejoice!"

In a former part of this essay I have noticed, upon the authority of the *Dhuruni Cosa*, an ancient place of worship and dalliance, called *Kerdhusthullee*, or *Crirasthullee*, where the royal gardens of the sovereigns of *Palibothra* were to be seen. They have also been described by *Elian*, as well as by the author of the *Dhuruni Cosa*.

1 2 RUINS

* Appendix, No. XII.

RUINS OF KASHDI.

About two miles and a half south-east of Patergota, are to be seen some remains of a fort and city erected by Rajah Gundh Merdun, who reigned at this place four hundred years ago, as appears from the following account extracted from a Hindoo legend. These ruins, however, bear no relation whatever to Palibothra, but are of a modern date. this situation strongly corresponds with the descriptions which Elian and the Dhuruni Cosa give of the royal gardens of Palibothra. They are asserted to have been situated near the confluence of the Cosi. The scenery of the surrounding neighbourhood is uncommonly grand and attractive; the ground rises and falls alternately in pleasing variety; the whole is encompassed by a magnificent assemblage of hills in the form of an amphitheatre. From this spot the Cosi is seen flowing from the northward; the appearance of the place may therefore easily reconcile us to the supposition, that it was the personal residence of a powerful prince: and, in my opinion, at this place alone, are we to look for the site of the Kirdhusthullee

sthullee* and the Royal Gardens of Elian, which, according to that author, formed the eastern boundary of Palibothra General.

The ruins at present visible consist of detached masses of stone, capitals and shafts of columns in a mutilated state. Several broken idols are interspersed over the surface of the ground. The site of a square fort built of brick and stone, on a commanding eminence, is still discernible.

In support of my supposition, I subjoin the evidence of an Ashlogue, extracted from the Chore Punchasica, written by Chore Kubi Pundit, regarding the reign of Rajah Gundh Merdun, in the neighbourhood of Patergota.†

"The fort and city of Rajah Gundh Merdun are situated one coss from the mountain Buteshur, at the northern bend of the Ganges, and near the confluence of the Cosi and Ganges. South-west from this place is mount Buderkote,

" or

^{*} Kirdhusthullee implies in Sanscrit, "the abode of pleasure, place of delight," &c.

⁺ Appendix, No. XIII.

" or Budeir, which is the residence of Mahaderah. The city of the Rajah extended to the distance of two coss, and was called by him Raj Dhanee Indrasun, or the city resembling Indra (God of the firmament). Here assembled the Dewtahs, and likewise at Sillah Sungum, or junction of the river near rocks (the modern Patergota); and here they performed their Pujah in honour of Mahadeva. At this place statues of Mahadeva and other Dewtahs are still to be seen. Rajah Gundh Merdun, in the era of Bicker-majit 1445, (corresponding with the year of the Hejira 807, of Christ 1404), founded this city, and named it after himself."

SITE OF THE PALACE OF GUNDH LETTAH, OR THE YELLOW CREEPER.

Near the village of Coorput,* called in Sanscrit Cooroo Cheettur, is a commanding eminence, on which a hunting seat

^{*} See the Map.

seat of the kings of Palibothra is related to have stood. It is a square, enclosing a space of about five English acres, thickly strewed with stones, which, on account of the cultivation at the season we visited it, could not easily be discerned. The road, from the crossing place at the Gogha to this village, lies along the ancient bed of the Ganges, which has receded a considerable distance from its former position; nor is this extraordinary, since the alterations of course observable in the rivers of *India* have been a theme for geographers, both of ancient and modern times. Of many the very beds are now entirely changed; few preserve the same features, even for half a century. It is within the recollection of many persons now living in Bengal, how much the course of the Ganges has been altered within the space of thirty years, and in a manner truly singular; for places in which the stream formerly flowed in a direction nearly centrical, are now become the dry bed of the river, and the stream passes by the side of the main channel.

The view from the eminence at Cooroo Cheetur is striking.

The Colgong hills bear due east, betwixt seven or eight miles distant,

distant, which adds much to the beauty of the scenery. In no part of our circuit, which embraced upwards of thirty miles, have we seen a spot better calculated for the site of a royal palace; though the *Kerdhusthullee*, recently described, also proves the good taste of the Princes of *Palibothra* in the selection of their palaces.

Innumerable talows, or tanks, are to be seen in the neighbourhood of this place, scattered over a large extent of ground, which, when Palibothra was inundated by the incursions of the Ganges, must have contributed to accelerate its destruction. This place in the Puranas is called Gundh Letta: it is that mentioned by the author of the Dhuruni Cosa, where the large species of monkey was found in immense numbers. They abound in the vicinity to the present day, as has been previously noticed.

Many Hindoo figures have been dug out of the earth at this place, likewise stones of various species, but of little value; amongst others, I purchased of the people who digged them up a Suleimana, a light coloured amethyst, several carnelians, black, white, red and green, and pieces of coarse crystal.

crystal. Many more might no doubt be found, if the place were properly searched.

The road from Cooroo Chutur to Thana Aughurpoor is through the ancient bed of the Ganges, and the lands, though long in a savage state, as well as the surrounding country, have within these thirty years become very productive, through the labours of the veteran invalid soldiers of the Honourable East-India Company, who have had lands assigned to them in this district, as a reward for their long and faithful services.*

The district of Bhaugulpoor, which according to the Imperial Register at Delhi was originally attached to the Soobahdari of Behar or Magadha, has of late years belonged to Bengal Proper. It is bounded on the north by Seeronjah, east by Sooty and the head of the Cossimbazar island, south by Mungulpoor,

* To a reflecting mind it will not appear incurious to observe, that as the soldiers of the *Macedonian* monarch, after having been marched from the banks of the *Hyphasis* to *Grecce*, received honours and distinctions of all kinds in their native land, in like manner, the veteran native soldiery of *British India*, after a lapse of more than twenty centuries, are now found occupying lands on the site of *Palibothra!* The parallel is, I trust, auspicious.

gulpoor, and west by Rampoorah; comprehending a tract of upwards of one hundred and seventy miles in length, by thirty in breadth. It includes the whole of the lands denominated Jungle Terry, the greater part of which have, within these thirty years, been cultivated by the veteran native soldiery of the Bengal establishment, who have lands not only assigned to their personal use, but also secured to their posterity in Jaghire, as a reward for their faithful and meritorious services to the state. This noble institution, the Native Jaghiredar establishment, founded by Hastings and cherished by Corn-WALLIS, has not only been the peculiar pride and boast of the Bengal Government, but has extended the renown of the justice and benevolence of the British name and character to the remotest extremities of Asia. A provision is thus wisely made for a generous band of warriors, whose posterity may, in times of insecurity and alarm, ultimately prove the means of upholding the stability of the British empire in the East.

Thus, as I think, after an accurate and diligent survey of the country, more than thirty miles in extent, from *Champa-nugur* to the mouth of the *Cosi*, I have elicited the true site

of this ancient city. The topographical observations, with the latitude and other characteristics, after being collated with the Greek authorities and Sanscrit documents, have been assigned their proper positions in this survey. The result will form the following summary or elenchus:—that placing the Chandun, or Errun Bhowah, and the Ganges, to the west; the modern Jumoonah, or Jumna Nullah, in front of Bhaugulpoor proper; the villages of Colgong and Patergotah, with the confluence of the Cosi and the Ganges, to the east; the intermediate space exhibiting the site of the ancient city and its environs; and noticing the topography of the Kerdhusthulli, as described both by Elian, and by the author of the Dhuruni Cosa;—From all these connecting circumstances we may fairly conclude, that the true site of the ancient and royal city of Palibothra is only to be found at, or in the vicinity of, modern Bhaugulpoor.

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APPENDIX.

No. I.

Μ-γίστην δὶ πόλιν Ἰνδοῖσιν εἶναι Παλίμδοθρα καλεομένην, ἐν τἤ Πρασίων γις ἱνα αὶ συμβαλαί τίσι τη τε Ἐρεαινοβόα ποταμοῦ καὶ τῆ Γάγγεω· τη μεν Γάγγεω, τη μεγίστη ποταμών· ὁ δι Ἐρραινοβόας, τρίτος μεν αν ἔιη τῶν Ἰνδῶν ποταμῶν, μεζων δε τῶν ἀλλη καὶ οῦτος ἀλλὰ ἔνγχωρέει ἀυτὸς τῷ Γάγγη, ἐπειδὰν ἐμβάλη ἐς ἀυτὸν τὸ ὕδωρ. Καὶ λέγει Μεγασθένης, μῆχος μεν ἐπέχειν τὴν πόλιν καθ ἐκατέρην τὴν πλευρή», ἵια περ μακροτάτη ἀυτὴ ἑωῦτῆς ῷκισται, ἐς ἐγδοἡκοντα σταδίης· τὸ δὲ πλάτος, ἐς πεντεκαίδεκα. Τάφρον δὲ περιβεβλησθαι τῆ πόλει, τὸ εὐρος ἐξάπλεθρον, τὸ δὲ βάθος, τριήκοντα πηχέων. Πύργες δὲ εδομήκοντα καὶ πεντακοσίης ἐπέχειν τὸ τεῖχος, καὶ πύλας τέσσαρας καὶ ἔχηκοντα.

Arriani Indica. Vincent's Ancient Commerce, Vol. III. Page 8. Oxford, 1809. Μεγατθένης δε όταν η μέτοιος και εις εκατόν ευσύνεσθαι, βάθος δε είκοτι όργυνην τουλάχιστον. Έπὶ δε τη συμβολή τούτου τε και του άλλου ποταμού τα Παλίβοθρα ίδρύσθαι, σταδίων δγδοήκοντα το μήκος, πλάτος δε πεντε και δεκα, ει παραλληλόγραμμη σχήματι, ξύλινον περίβολον έχουσαν κατατετρημένον, ώς το δια ότων τοξεύειν προκείσθαι δε και τάφρον ψυλακής τε χάριν και ύποδοχής του κ της πόλεως αποβροιών. το δε έθνος εν ώ η πόλις άυτη καλείσθαι Πρασίους, διαφορώτατον των πάντων τον δε βατιλέυοντα επώνυμον δει της πόλεως διασ. Παλίβοθρον καλόυμενον, προς τῷ ίδίω τῷ ἐκ γενετης δνόματι.

STRABO, Page 1027-8.

No. II.

Description of Balipothra, extracted from the Markandiya, Vayu, Hari Vansa, and other Puranas.

nश्री गणेशाय नमःn

ओंकाराज्ञायते ब्रह्मा सास्वतः पुरुषो न्ययः १ तस्मान्मरोचिरभवत् मरोचेः कस्यपः सुतः ॥ विवस्वान् कस्यपाज्ञातभेत्रो वेवस्वतः सुतः ॥ चेत्रादभवत्पुत्र सुर्थो नाम विश्वतः ॥ सुर्थस्याभवत्पुत्र सुर्रे सुर्भेन

सुरसेन प्रतापवान् । सुरसेनादभूतपुत्रो विकुक्षिरितिविश्रुतः ॥ विकुक्षे उरुकुक्षोन्भूत् उरुकुक्षस्य मेनजित्। मेनजीतोन्भवत्पत्रो देवराट इतिश्रुतः॥ देवराटेः मुरराटो अून् मुरराटाच भूपितः। भूपतेरभवत्पुत्री वलि नाम नराधिपः ॥ वलेरपत्यमभवत् वलिपु त्रो दिरासद १ सोपि राजाभवत्पूर्वमंगदेशाधिपो अवन्॥ अंगे वर इति ख्यातः सर्वदेशविसाम्पतिः। वलिनो नाम नगरी ख्याता वंपावती पूरी ॥ विस्तीण तस्या कथितं पूरी रम्या मनोरमा। निशामय महाभाग विस्तराद्भदतो मम॥ द्वादश योजनावर्तं पूर्व पश्चिम दीर्घकं। दक्षिणे चीतरे चैव क्रोशं वाषादशं क्रमान्॥ गंगायाः दक्षिणे कूले पूरी पुण्या महोदया १ दक्षिणादागता यत्र नदी पुण्या मुलक्षणा॥ अर्ण्यान्नित्रिता या च नाम्ना चंद्रावती शुभा१ गंगायाः संगमी यत्र तस्मात्पुण्या शुभोदया॥ तत्रास्ते च गठं दियं महद्विस्तरतः क्रमात्। चतुर्दिशं गर्तं महदुया तुरं नदृष्टि शक्नोति महदृलियाः धैर्यं च भग्नोपि भवन्ति सर्वे नि रिक्षितस्यापि तरंगचेषिृतं॥ पूर्वीपिश्रमप्रस्तारं पंचक्रोश तदन्तरं। दक्षिणे चोनरेचैव अर्दयोजनतः क्रमान्॥ शतपंचचद्वासप्नको टस्तस्योपि शोभितं । काषृन निर्मितः सोपि शोभमानं मुहुर्मुहुः॥ चतुःषषृी चतुःषषृी युनं द्वारं रत्नवैदुर्यशोभितं। कपाटं कुलिसाकारं शीभमानं परस्परं ॥ तस्य पूर्वीत्तरे भागे नदी गंगाचसंगमे। कुर क्षेत्रं तन्नाम तत्राट्टालीपशोभिनं १ नाम्ना गंधलता तस्या आट्टालं परमाद्भृतं॥ तत्र गक्ष महाराज पूजयेद्भुक्कीटं विभूं। हदस्थली कृतो यत्र गंगाकौ सिकसंगमे ॥ पुष्पवाटी वह विधमारामावास संयुतं। नाना विधं पुष्पसुगंधियुतं विहंगभृगोवहु सेवितंच। कूजंति कोकिलालापं गूंजन्ति मधपादपाः॥ नृत्यन्ति च मृगा सर्वे क्रि उंत्यपारसांगणाः १ वाद्यमाना अगंधवी गायन्ति यशमुनमं ॥ वासुपूड्यं महात्मानं पूजयन्त्यहर्निसं। तेन पुण्यप्रभावेन त्रयः पुत्रा भवन्ति ते॥ वलिपुत्रभवत्पुत्रा अंगवंगकलिंगकाः। अंग देशाधिपो अंगः वंगे वंगो निवासनः॥ कलिंगदेशे राजाभृत्ख्या तो राजा कलिंगकः। एतत्सर्वं मया ख्यातं कथितोयंतवायतः॥ पूर्वृत्यासेन कथितं सूतं पौराणिकं प्रति १ सेयं कथा मया प्रोक्तं कथया मि नशंसयः॥ इति श्रीहर्रिवंशेष्विषलोपाख्याने यय। तिवंशवर्णनं उंतिंशोध्याय: मार्कण्डेयपूराणान्तरगतवायुपूराणे इतिहास समुचये ॥ अरण्यभवा का अरण्ये भवति या सा अरण्यभवा॥ वामुपूज्यं कं चतुर्विंशति अवतारेषु दादशावतारो वामुपूज्यः॥ वसुपूज्यश्रतश्वासी ज्ञयागर्भसमुद्भवा वासुपूज्यमहाभागात् अवती णी चंपायां पुरे सवासुपूज्यमहीषवाहन इति तस्मिन् पूरे तत्सेत्री प्यस्ति इति जैनधर्मिनां शास्त्रे॥

No. III.

Account of the Twenty-four Jain Avatars, from the Nirvan Kanda, a Treatise on the Religion of the Jains.

श्री

अट्टावयंग्मि उसहोचंपाट वासुपूज्यजिणणाहो २ उड्डिंतेणेमिजिणो ३ पावाटणिर्बुदोमहावीरो ४ वीसंतुजिणवरिंदा अमरासुरवंदिदाधुदकलेसा संमेदेमिरि सिहरेणि द्वाण गयाणमेति सिंयुग्मं

अष्ठापद कैलाशरिषदेव

कैलाश रिषदेव

चंपापूर निवीणमुक्ति

L

गिरिनार्पर्वत

गिरिनारपर्वत नेमिनाथ

पावापूर

महावीर

सम्मेदशिखर्पर्वत् २० मुक्ति

इतिनिर्वाणकांउनोक्नं जिनधर्मिनः

Explanation of the words Jin and Jan.

जिनश्वर्यार्ख्या

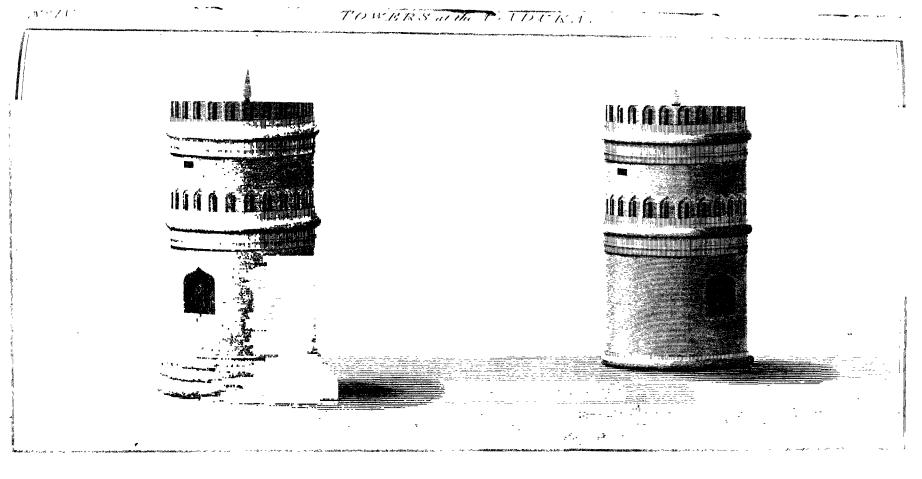
जयतिजिनजिनानां सामान्यकेव लिनामद्रश्वरः

जिनेश्वर इतियाख्या

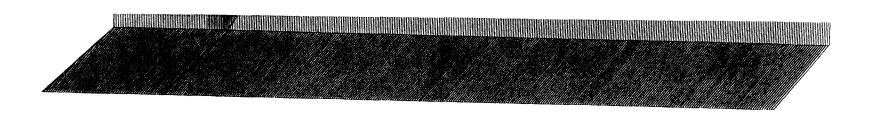
जनेश्वर्याख्या

जनानां मनुषानां दृष्वरः जनेष्वरः कोर्धः युधिष्ठिरः तस्य शावो २५५६

जिनस्य इदं धर्म्भं जैनं यथाविष्णो इदं वैष्णवं अहिंसाभगवान्



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Nos. 1V and V.

See the Plates annexed.

No. VI.

Recital of the Hindoo Eras.

युधिष्ठिरो विक्रम शालिवाहनो ततो भविषो विजयाभिनन्दनः कल्को च नागार्थ्युनभूपतिश्व कलो युगे षटशककारका स्यः

इतिभाष्वती

No. VII.

Legend of the Chandun, or Aranya Bhowah River, extracted from the Ootur Purana.

श्री

भवता कथिता ब्रह्मण वलिपुत्रनराधिपराजधानी ततस्तस्य चं पायां यन्निरुपितं दक्षिणादागता यत्र नद्यरण्यभवा स्मृता सापि पुण्या महाभाग कथं चन्द्रवती भवेत् तत्सर्वंहि महाभाग विस्तरा द्रदतः प्रभो ॥ गुरुर्वाच ॥ शृण् वत्स महाभाग साधु त्वं साध्वा दिनां। लोकानां च हिताथीय त्वया पृष्टो महामने॥ या कथा श्रवणात्पण्यात्पापं यान्ति सहश्रधा भृन् वत्स महाभाग विस्त रादुद्तो मम॥ गंगायाः उत्तरे कूले पूरी रतावती शुभा। तत्रा वतारो भगवान् धर्मनाथो महाप्रभुः॥ सोपि तीर्थकरं देवं सोपि गत्वा पवापूरी । पथे दृष्टा महा देवी नद्यरण्यभवा तथा॥ सोपि म्नात्वा महादेव पीत्वा च शिललं शुधा । मुखमुप्वामहादेव सा नदी रूपधारिणी॥ सा नम्रशिर्सा भूत्वा कृतांजलीरभाषत।

नमो व्रसणदेवाय सास्वतः पुरुषाय च ॥ अग्रताग्रत रूपाय निर्मु णाय नमो नमः । त्रिगुणामत्वरूपाय नमः प्रकृतिरूपिणे ॥ कालत्र यविधात्रे च नमः पुरुषरूपिणे । इत्येतद्विविधं स्तोत्रं सा कृत्वापि नदी शुभा ॥ तुष्टोभवति सो देवरभाषत नदिंप्रति । अग्रप्रभृति हे देवि ख्याता चंद्रावती भवेत् ॥ तव तीरेण दुर्भिक्षं न प्राप्नोति कदाचन । अन्तरधारा चा भवत् कथितोसौ महत्प्रभुः ॥ इतिउत्त रपुराणे

My ingenious friend, Colonel Stuart, thinks that Errun Bhowah is derivable from the following words, which are pure Sanserit, Aranya a forest, and Bhowah flowing;—flowing through or from a forest, woody country, or jungle. The compound epithet, forest-born, appears both classical and impressive. Aranya Bhowah, then, is the Erranaboas of the Greeks; and supposing Megasthenes the ambassador, or any of his attendants, had inquired the name of this river from a native, through an interpreter, the answer would have been Eeu Dereauka Nam Aranya Bhowah hein, which would have been written down by the Greeks Eparation. Colonel Stuart marched from Deo-ghur, the southern bound of the Jungleterry district, to Bhaugulpoor,

Bhaugulpoor, in 1814. He has computed the bearing and distances from Deo-ghur to Bhaugulpoor with great precision; the following is the information he collected.

Coss	REMARKS.
From Deo-ghur to Jayapoor, esti-	Crossed seven * nullahs or rivulets.
mated 7	A jungle almost the whole way from
	Jayapoor. Crossed the Chandun at
	Radhaar (807 yards wide) 2 coss.
Jum Dauha on the Chandun	The Dumjoor (807 yards) joins the
(500 yards wide) 7	Chandun near Jumdauka.
	First crossed the wide Coorara,

First crossed the wide Coorara, which falls into the Chandun, and subsequently crossed the Cha five times before we reached Noorgunj.

In the rains the *Chandun* must be in some places five hundred yards wide.

A guide told me that the *Chandun* comes from *Chackye*; but as there is

a Chandun

^{*} Would it not seem probable, from the great number of nullahs and inferior streams noticed by Colonel Stuart, that we here satisfactorily discover the "many-armed river" of Sir William Jones?

a Chandun hill and village about eight miles nearly north-west from Jayapoor, I suspect that it comes direct from thence and has its name accordingly. It has no stream, but water is procured by removing a foot or two of the red sand.

From Noor Gunj (at least 9).... 8
—— Chumpa Nugur (I think 10) 8

From Noorgunj lost the Chandun; the guide asserted that it joins the Champa. I may, indeed, have been in my palankeen, and thus missed it; though I generally walked eight miles daily to look about me. When I missed it, I suspected that it had taken a right-hand or eastern direction to the Gogah Nullah.

From the above document we find that the road lay parallel with the banks of this river, through woods and jungle, a state strongly illustrative of its ancient appellation *forest-born*; in all probability it has remained in the same condition for ages.* A corresponding account

^{*} Its ancient characteristic, the wild and savage appearance of the whole of this part of the country, has procured it the modern emphatic designation of Jungleterry.

account has been received through the kindness of Mr. A. Smelt. assistant to the collector of this district, who in April 1811 was deputed to meet the Mahratta Prince, Imrut Row, in the vicinity of Deoghur, and to conduct him from thence to the frontiers of the At Jamdaha, a place marked by Colonel Bhaugulpoor district. Stuart, Mr. Smelt writes word, "That the road from Bhaugulpoor " to Deoghur is a thick jungle almost the whole way; that he en-" camped on the banks of the Chandun (or Erranaboas), which he " describes as at that time dry; but adds, that the natives procure " water by digging small pits in the sand about a foot deep, and that " though now dry, it must be a large river in the rainy season, and " he thinks as broad as the J_{UMNA} in most places." Is not this the river of the third magnitude among the rivers of *India*, described by Arrian as joining the Ganges at Palibothra, and there losing its name, which is precisely the case at the present day with the modern Chandun, on its junction with the Ganges at Champa-nugur? What other river can be assigned for the Erranaboas of the Greeks? Certainly none which will bear so strong a testimony on the point at issue, or exhibiting the leading characteristics required to constitute a river of the third magnitude, a circumstance which appears necessary to be ascertained for the establishment of my hypothesis.

I shall

1

I shall take the liberty of offering a few remarks on the interesting subject, and consider the magnitude and situation of the principal rivers of India, at least of the larger portion of these vast regions. It is certainly not an easy task to assign with precision the dimensions which would class a river as of the third magnitude in India; however, by a comparative description of several rivers, we may be able to obtain a favourable result. For instance, to the Ganges, Burhampooter, Goghra, and Soan, we may fairly assign places in the first class; the Jumna, Betwa, Birma, Mahanudy in Cuttac, Coleroon and Caveri in Trichinopoly, may be included in the second; and the Ramgonga, Nurbuddah, Chumbal, and Chandun (or Erranaboas), in the third class. If it be argued in objection, that the mouth of the Chandun being so narrow it cannot have a wide channel, and that consequently it does not justify its assumed classification as a river of the third magnitude, we may observe, that many rivers of considerable breadth of channel in other parts, are frequently narrow towards their mouths; as for instance, the Jumna, where it disembogues into the Ganges at Allahabad, is not more than six hundred yards broad; the Birmah, which though in many places upwards of a mile in breadth, is not three hundred yards at its junction with the Jumna at Chetta Tarah Ghat. The Soan, also, at Deera, is two miles wide,

but at Coila Ghat, near Arrah, of insignificant breadth, as it is likewise at its debouchure, near the town of Moneah, in the vicinity of Danapoor. The Dummooda flows in a similar manner; and the Betwah and Dussaun, though esteemed rivers of the second class, have narrow outlets, which is likewise the case with the Coscei at Mednapoor. In fact, all rivers of this class, particularly those which rise in mountainous regions, must possess this characteristic, in order to preserve any thing like a stream. The Birma, in many places, is quite dry during the hot season, and the same expedient is made use of to procure water as in the *Chandun*,—by digging pits in the sand. In the rains both become large overflowing rivers. To appreciate the breadth of river channels in *India* by a *European* standard, would not be fair, because no where can we find the gigantic dimensions of the floods of South America, or the East-Indies; witness those mighty streams the Mississippi and St. Lawrence in North, the river of Amazons and La Plata in South America. The rivers of the Continent of Europe, the Rhine, the Danube, the Rhone, the Po. and others, though certainly of noble dimensions, cannot vie either with the rivers of America or of the East-Indies; still less can we adduce, in comparison, the diminutive streams of our beloved native Without reference to a consideration of this nature, we might,

in our discussion respecting foreign rivers, be misled by prejudice, or biassed by affectionate motives, which would tend to defeat inquiry, and destroy the principles of fair and equal discussion, so imperiously necessary in the investigation of literary or scientific subjects. Other examples might be adduced, but I trust the above references will prove sufficient for my purpose. In an attempt at the classification of Indian rivers, I would not be considered as encroaching on the province of my superiors in geographical knowledge, being convinced of my limited powers on this subject; yet, I trust that a steady adherence to facts, and an unwearied zeal and diligence in the cause of literature, will in the end procure me the desired success of the establishment of my hypothesis. Till within these few years, the Chandun has scarcely been known even by name, and has never been supposed to be a river of any magnitude. Should I have elicited this fact to the satisfaction of the learned world, I shall not deem myself unfortunate, or conclude that my labour has been bestowed in vain.

^{* *} Agreeably to the Author's request, the Publishers take this opportunity of notifying to the Public, that he was preparing (May 1814), by permission of EARL MOIRA, to make a survey of the *Chandun* or *Erranaboas*, which will, he hopes, establish his positions on this interesting subject, and set the long agitated question at rest for ever.

No. VIII.

ΙV. Καὶ τυχὸν, καὶ ἄλλοι πολλοὶ μέζονες ποταμεὶ ἐν τῆ Ἰνδῶν γκὸ ὑεκειν· ἀλλὰ ὅυ μοι ἀτρεκὲς, ὑπὲς τῶν ἐπέκεινα Ὑτάσιος ποταμε ἰσχυμίσασθαι· ὅτι ὁυ πρίσω τε Ὑτάσιος ἤλθεν ᾿Αλέξανδρος. ἀυτοιν δὲ τοιν μεγίστοιν ποταμοϊν, τε τε Γάγγεω καὶ του Ἰιδε, τὸν Γάγγεα μεγέθει πολύ τι ὑπερτέρειν Μεγασθενης ἀνέγραψεν, καὶ ὁσοι ἄλλοι μιήμην τε Γάγγεω ἔχουσιν. Αὐτόν τε γὰρ μέγαν ἀνίσχειν ἐκ τῶν πηγεων, δέχεσθάι τε ἐς ἀυτὸν, τόν τε Καϊνὰν ποταμὸν, καὶ τὸν Ἑρραινοβόων, καὶ τὸν Κοσσόαιον, πὰντας πλωτές· ἔτι δὲ Σῶνόν τε ποταμὸν, καὶ Σιπόνεστιι, καὶ Σολόματιν· καὶ τόυτους πλωτόυς.

Arriani Indica. Vincent's Ancient Commerce, Vol. III. Page 3. Oxford, 1809.

No. IX.

Reliqua inde Seleuco Nicatori peragrata sunt; ad Hesidrum 168 millia; Jomanem amnem tantumdem; exemplaria aliqua adjiciunt quinque millia passuum; inde ad Gangem 112 millia; ad Rodopham 119 millia, alii 325 millia in hoc spatio produnt; ad Calinapaxa Calinapaxa oppidum 167 millia, alii 265 millia; inde ad confluentem Jomanis amnis et Gangis 725 millia; plerique adjiciunt 13 millia; ad oppidumque Palibothra 425; ad ostium Gangis 738 millia passuum.

Plinii Natur. Hist. lib. 6, c. 17.

No. X.

Omnium in Indiâ prope, non modo in hoc tractu, potentiam, claritatemque antecedunt Prasii, amplissimâ urbe ditissimâque Palibothrâ.

Plinius, lib. 6, c. 19.

No. XI.

From Salmasius we learn the statement of Pliny, that the Gangarides were a people who dwelt in the remotest part of India, that is, I conjecture, farthest from the mountains and nearest to the sea; also, that these people inhabited both banks of the Ganges (in Sanskrit Gangaradesa, the country lying on the Ganges), and that the farthest

farthest banks of the Ganges were towards the East. The Greek authors who wrote concerning Alexander, with the exception of Diodorus, Curtius, and Ptolemy, do not mention the Gangarides; the former, however, speaks of the Gandarides, a difference which is of little or no consequence, as numerous instances occur in transferring Oriental names into Greek characters, in which the original orthography is absolutely lost.

Solinus, from whom Salmasius derives his information, has observed, that the *Gangarides* inhabit the remotest parts of *India*, the *India* beyond the *Ganges*, the countries lying North and South of that river being placed by ancient authors in the first (or nearest) position, and those of the people dwelling on the Eastern banks in the last (or farthest) position.

Ptolemy places them Circa Ostia Gangis, about the mouths of the Ganges, which would seem to designate the head of the Delta, near the modern Sooty, which is the head of the Cossimbuzar Island, for there in some measure this great river may be said to commence, especially if approached from the Eastward; for at Sooty it branches off into two parts: the one constituting what is called the Bhaugrutty river runs South, and after bearing the different names of Hooghly and Roop Narain, is finally lost in the sea at Sagur Island; the other.

other, which is the main branch of the Ganges, after skirting the towns of Bhauleah, Comercolly, Pubnah, and some others, unites with the Burhampooter, and with it flows into the sea, in the neighbourhood of the Island Decan Shah Bazpoor. From the same author* we also learn, that the warlike Prasii, or inhabitants of the Eastern parts of India (in Sanskrit Puraji), occupied Palibothra, called by some authors Palimbothra. Curtius terms them Parhasii, evidently a mistake for Prasii; and in his ninth book remarks, that the Gangarides and Prasii dwelt on the farthest banks of the Ganges, to the Eastward in the city of Palibothra. They are, therefore, evidently one and the same people, and the whole tract of country, from Patna to the sea, is at this day termed Puraji or the Eastern.

No. XII.

Ashlogue from the Ootur Purana, describing the Northern Bend of the Ganges, near Patergotah.

गंगाचोत्तरवाहिनी वटतटे याषानमध्यस्थिने १ किंचित्पश्चिमवाहिनी गिरिगुहास्थानानि सिद्धेष्वरः ॥ तत्रास्ने

^{*} Salmasius, page 994, folio, Paris.

तत्रास्ते वटमूलसंभवशिवः संज्ञावटेशोयगत् । महात्म्यं किं वहुविधिकथनं दर्शनादेव मुक्षिः ॥

इतिउत्तरपुराणे

No. XIII.

Legend of Rajah Gundh Merdun, extracted from the Choora

Punchasica.

श्री

क्षत्रियस्य कुले जन्म महावलसमन्वितः। सम्पन्नभोगविभवधर्म शीलगुणान्वितः॥ महाराजाधिराजोवा राजराजसमोपिवा। धर्मितः कुशलद्गर्य सत्यवाक्योदृढवतः॥ वीरो महावलेत्साही शुचिद्दीता जितेन्द्रियः। सर्वशौख्यानुभोगी चयशस्वी वेदपारगः॥ अस्वविद्यासमधी धनूर्विद्येवपण्डितः। सर्वराजमहाराज दिवि शक्र यथा पुरा॥ तथा मर्त्ते च शोभते राजा च गंधमद्दनः। आस्ते च नगरो काशो कन्यानेका च शुन्दरी॥ सर्वशास्त्रानुपठिता पण्डि ता सा विचक्षणा। विद्याधरी च नाम्ना सा रतीव सुमनोहरा॥ मा युवा मुकुमारी च रूपोदार्थ्यगुणान्विता। गंगाया दक्षिणे कूले पितुस्तस्या च वेस्मनी॥ प्रासादं वह विधं रम्यं शोभमानं परस्परं॥

श्रीमत्विक्रमधीरराजकुमुदः चंद्रप्रकासः कृतः भूतं वेदयुगं च चं द्रसिहनं अब्दे गते संखया एते अब्दगतेपि चौरकविना कायं कृतं संयहः श्रीमत्पण्डितधीरसत्सुधिकविः श्रीभट्टपंचाननः

॥ इति चौरपंचासिका॥

THE END.



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INQUIRY

CONCERNING

THE SITE

OF

ANCIENT PALIBOTHRA.

PART II.

INQUIRY

CONCERNING

THE SITE

OF

ANCIENT PALIBOTHRA,

PART II.

CONTAINING

A JOURNAL

KEPT DURING

A SURVEY OF THE RIVER CHUNDUN,

CONJECTURED TO BE

THE ERANNOBOAS OF THE GREEKS,

FROM

THE TOWN OF CHAMPANUGUR, NEAR BHAGULPOOR, TO ITS SOURCES IN THE VICINITY OF DEOGHUR,

INCLUDING

AN ACCOUNT OF THE PRESENT STATE OF THE JUNGLETERRY.

WITH

A MAP, VIEWS, AND SECTIONS.

1814-15.

By WILLIAM FRANCKLIN,

Licutenant-Colonel in the Service of the Honourable East-India Company, Regulating Officer of Zillahs Bhagulpoor and Tirhoot, and Author of a Tour to Persia and the History of Shah Aulum, &c. &c.

Research affords a pleasure peculiar to itself. it presents an idea of discovery to the imagination of the inquirer; an intellectual pleasure, in which an author flatters himself others will be desirous to participate, and which, if he can communicate with satisfaction equal to his own, is not merely the indulgence of a propensity, but the exercise of a social duty,—Vincent's Ancient Commerce.

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PREFACE.

AFTER finishing the first part of this Essay, several Gentlemen, to whose learning and abilities I willingly pay a just tribute of respect, and who have expressed very great doubts, that the river Chundun, which I had assumed as the Erannoboas of the Greeks, could possibly answer the description of that river as given by Arrian, who speaking of its dimensions, classes it as a river of the third magnitude amongst the rivers of India; objecting that its narrowness at the mouth, near the village of Champanugur, rendered this assumption B

sumption very questionable; and that it would be necessary for me to prove the actual dimensions of this river to be agreeable to the standard of Arrian, otherwise that one of the main points of reliance, in confirmation of my hypothesis, would be overthrown; and that this could only be effected by an actual survey of the river in question. Animated by this opposition to a system in which I had long indulged, and always hoped, by perseverance, to establish, I determined to visit the river in person, and to trace its course, from the place where it falls into the Ganges at Champanugur, to its sources in the vicinity of *Deoghur*, where I have at last found it. The result of this investigation will appear in this following Journal, accompanied by a map constructed for the purpose of elucidating the whole. If then my assumption of Mandara hill, as the place recorded

in the *Puranas* where one of the sovereigns of Palibothra was assassinated, be correct; if the evidence afforded by the hills which appear in the neighbourhood of the town and through a very great extent of what formerly constituted the Prasian kingdom, prior to the expedition of Alexander the Great; if these and other connecting circumstances, as well local and historical as traditional, be conceded, it will, I think, also be conceded to me, that they apply, in every instance throughout the discussion, as more naturally indicative of the town of Bhagulpoor possessing the site of Palibothra and the metropolis of the Parsii, than either Rajmahal, Patna, Kenouj, or Allahabad.

In conclusion, I take leave to notice, that it is to the illustrious character who now presides over the interests of Great Britain, in the East, to whom

B 2 I stand

I stand indebted, not only for permission to undertake the journey, but also for aiding me with means to effect its execution, granted with an urbanity of manner and pleasing condescension, which on my part equally demand as grateful an acknowledgement as they conferred obligation. It is, therefore, to his Excellency the Right Honourable the Earl of Moira, under whose auspices the journey originated, that I wish to inscribe it, and whose acceptance of the result I respectfully solicit.

WILLIAM FRANCKLIN.

Camp,

Sources of the Chundun,

25th Dec. 1814.



BHUDURY RAIAPOORNON SA KUNJURPOOR) r_{ARDIH} AND HRA NULL. BIR AWAY R = 1 MPOORRoopsil $HERIR\ 1MPOOR$ 1 11,20 ``` CHUNDUN OF ERANNOBOAS, at the Mouth of the Indhra . Jullah from Hari Rampoor.

Continuing the continuing

Sala aldehelle hall Parine Vallent V . . .

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TARDIH

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(map

JOURNAL.

(November 13.) DHURUM-GUNJE, five miles northwest of Bhagulpoor, western bank of the Chundun. Near this place the Chundun falls into the Jumoona or Bhagulpoor nullah.

(November 14.) The road to Kunkithee from Dhurum-gunje is circuitous, owing to the numerous paddy (or rice) fields. Passed the village of Simerya, N. 30 E., and at twenty minutes past nine reached the village of Kunkithee, on the west bank of the river. Crossed and encamped on the eastern side. At Kunkithee the Chundun separates into two divisions or branches, the one flowing towards the Gogha, of which to the eastward it assumes the name; and the other north-west towards Champanugur, where it joins the Ganges. The bed of the Chundun, though now dry, where it forks off

is four hundred yards in breadth, and sufficiently attests what it would be in the rainy season; perfectly according with the description given of it by Arrian, as a river of the third magnitude amongst the rivers of India.*

The country is well cultivated, and abounds in paddy (rice in the husk), sugar-cane, pawn jungles, with jenarah, bajirah, and other grain. The Chundun river, though now dry, affords an abundant supply of clear and wholesome water, which is procured by digging pits in the sand, from one foot and a half to two feet in depth. Distance eight miles.

(November 15.) In the morning we rode along the bank of that branch of the *Chundun*, which is here named the *Gogha*, and terminates in what is called the *Gogha-nullah*, east of *Bhagulpoor*, bearing from hence N. 30 E. The course

^{*} ὁ δὲ Ἐραννοβόας, τρίτος μὲν ἀν ἔιη τῶν Ινδῶν ποταμῶν, μέζων δὲ τῶν ἀλλη καὶ οὖτος ἀλλὰ ξυγχωρέει ἀυτὸς τῷ Γάγγη ἐπειδὰν ἐμβάλη ἐς ἀυτὸν τὸ ὑδωρ.—The Erranaboas is the third in rank of the Indian rivers, and larger than those of other countries, but upon joining the Ganges its name is lost.—See Vincent's Peripeus, Oxford Edit. 1809.

course of the river towards the Gogha appears irregular; but it is evident, from an inspection of its bed, that the actual breadth of the river in the rainy season affords an expanse of water, in many parts nearly equal to the Ganges.

The north-western branch, which terminates at Champanugur, is not so broad as the other.

(November 16.) At seven A. M. set off. Passed the village of Chandpoor N. 40 W. the Jethour hill bearing south by west. Continued our journey. The Chundun, on the right, of the same dimensions as before. Near Chandpoor is another nullah, called Hahah. At forty minutes past seven passed the village of Sidpoor, east: the road very bad, owing to the bunds made by the peasants, for the purpose of irrigating their lands from the water of the Chundun. At twenty-five minutes past eight passed the mouth of the Andhra nullah, near the village of Roopsa. The mouth of the nullah bore northwest. At this place the Chundun is six hundred and sixty yards in breadth. The Jethour hill bore south-west, and the Burhum hill south-west by west. At half past nine reached Lowsah, and encamped on the eastern bank of the Chundun.

Course

Course of the river these last two days due south. At Lowsah the Jethour hill bears south: Burhum hill south-west by west.

The whole range of hills now distinctly in view run in a direction from south to south-west to a considerable extent. The continued breadth of the river, and the aspect of the hills, every hour afford an acquisition of strength to the establishment of my position, and mark in indelible characters the existence of the *Erranoboas* of the Greeks in the modern *Chundun*.

The country abounds in cultivation of all kinds; sugarcane, rice, *jenarah*, and other kinds of pulse. Distance seven miles.

(November 17.) Mandara hill from Lowsah south-east twenty miles; the hill Bheem Sena from Lowsah bears southwest; Ruthdem hill south-west, distance twelve miles; Jethom hill south-west five miles; the village of Gopalpoor or Nohabad S. 20 W.

The Chundun, according to the information which I received from the natives, exhibits a peculiar habit in its rise and fall, and is different from other rivers in India. When it rains

rains in the hills to the south, near its source, the river suddenly begins to rise, and, soon filling, rushes onward with inconceivable violence and rapidity, carrying every thing before it in its course, and frequently overflowing its banks on either side to a considerable extent, when after discharging its waters into the *Ganges* at its different mouths of *Gogha*, *Munarpoor*, and *Champanugur*, it as suddenly subsides, and again becomes nearly dry, in which state it remains until the return of the rainy season.

I have already given an account of its change of name from Errunbhoweh, or Errannoboas, to Chundun. The following translation from the Ootur Pooranu in the Sanscrit language,* will sufficiently explain the meaning attached to the expression of the river "flowing under ground," as well as the future perpetual fertility of its banks, and its never failing springs; while it is certain, from the oldest records of the natives, that famine has never been experienced in this

* "Henceforth your stream shall run under ground." Thus spoke Dhurma Nath Maha Prubhoo. See translation in the first part of this Essay. happy land. The present appearance, both of the banks and interior of the country, sufficiently account for this curious fact, noticed in the traditionary legends of Hindoo Mythology.

Mandara hill from Lowsah bears south-east, distance twenty miles: it appears of considerable height, with a bluff jagged peak terminating in a knowl. Bheemsena hill bears south-west; Pulhooter hill bears south-west twelve miles; Jethour bears south-west four miles; Gopalpoor or Nohabad, S. 20 W. Mahadeva hill bore at Mandara north-west twenty miles.

(November 18.) Moved at a quarter before seven A. M; Adjeetghur hill south, Mandara south-east. Road along the banks of the river, which is narrower at this part of its course than for the two last days. The approach to the hills is beautiful. Pass Gopalpoor. Near Chilkor the river takes a bend to the south-west, and skirts the foot of Jethour hill, which is clothed to the summit with thick wood. The sands of the river, at this place, are of a reddish colour approaching to golden. It is three hundred yards in breadth, and flows south through a thick woody country; the emphatic characteristic by which it obtained its ancient epithet, Aranya Bhuweh, forest

forest born or flowing through a forest. The cultivation on either side of the river is now in a most flourishing state, and it appears that the attention paid by the inhabitants to the labours of agriculture and their improvement, since this province was finally settled by the exertions of the late Mr. Cleveland and Colonel Brown, in 1778, has converted uncultivated and barren forests into a luxuriant garden, abounding in all sorts of grain of the best kind. Reached Chilkor at eight A. M. and encamped at the foot of Jethour hill, on the eastern bank of the Chundun. Distance five miles.

(November 19.) Moved at seven A. M. road through an enclosed country, Jethour hill and the other hills west extending to a considerable distance. Two small temples, dedicated to Mahadeva, stand at the foot of the Jethour hill. In the middle of the Chundun is a small island, thick set with trees and underwood.

The breadth here is various: Pokhee hill south-west; the interior well cultivated. Passed a string of villages on each side of the road, lately rescued from the forest. The country on both sides of the river covered with very thick woods, and Kakhaurah hill bore south-west, distance about seven miles. Passed the village of Murjeeva, large and populous, the country highly cultivated. At eight A. M. came into the high road on the eastern bank of the river. Passed the village of Nongary south-west, at which place the Oornee Nullah joins the Chundun, as one of its numerous branches. At four minutes past eight reached Bussunpoor, situated on the banks of the river; Kukhwara hill south-west, Narha hill south-south-west. At the ghaut (or passage) of the Chundun, near this village, the river is five hundred yards in breadth and its sands of a golden colour. From Bussunpoor the mouth of the Oornee Nullah bears N. 30 W. distant about a mile: the hill Rutholya bears west by south, Narha hill south-west. Kukhwara hill south-west five miles, Barha hill west five miles. Distance six miles by perambulator.

(November 21.) At half past seven moved off. Near Bussunpoor the river winds considerably to the south-west, Mandara hill east. Road along the banks of the river, which are here very low, and must consequently in the rainy season oppose but a trifling defence against the inundation of the surrounding



surrounding lands. On our left appears a great deal of thick forest, but the banks of the rivers on both sides are well cultivated. Kukhwara hill south. At forty minutes past seven the mouth of the Jumorah joor Nullah (which joins the Chundun at the village of Bogurya on the high southern road) bore west by north. At eight A. M. reached Luknowandy Hat on the eastern bank; distance four miles.

Sights from Luknowandy Hat. Burhum hill, northwest; Jethour hill, N. 20 W; Burhum hill, north-west by west; Rutholia hill, west; Narhoda hill, west; Kukhwara, south-west by west; Teeoor, south; Mandara hill, east by north. Course of the Chundun at Luknowandy Hat due south.

(November 22.) Moved at twenty minutes past seven, quitted the Chundun, and proceeded on into the interior, to visit Mandara hill east by north, Chundun river west. At half past seven the hill Punj Pahary east. Near the village of Ganownya, at twenty minutes past eight, Mandara hill bore north. Proceeded on in an easterly direction through a thick woody country, Mandara hill bearing north, Sunghu Barbamee

Barbamee hill south half east, Malido hill south-east. Passed the village of Belleeah, which stands on elevated ground, the surrounding scenery beautiful and fertile, the cottages of the inhabitants very neatly and compactly built, in patches detached from each other: Mandara hill north. Passed several talows (or large tanks of water): Musoodun Mut, a Hindoo place of worship, north. At five minutes past nine reached the village of Bansy, near Mandara, at a spacious talow with high banks. Mandara hill north, Berburee hill south, Malido south-east. Distance eight miles five furlongs.

MANDARA HILL.

(November 23.) Halted and visited *Mandara* hill.* The south side of this hill presents on the approach to it a singular appearance, it consisting of a range of five distinct hills rising one above the other, till they are terminated by the summit of *Mandara*, which is of an oval form, and very much resembles

the

the Gola at Patna; the summit is surmounted by a stone mut. or pagoda called Musooden Mut, whither the idols that are seen in the plain below, at a mut of the same name, are carried at the annual poojas, two in each year, to be worshipped in the temple. At the south foot of the hill is a spacious talow, called by the natives Pouphur, the descent to which is by a stone staircase of seven steps, each step being fourteen feet in length by one and a half in breadth. Near this flight of steps are great quantities of broken stones of different dimensions, mutilated idols, fragments of pillars, and other irregular masses. The circumference of the talow, as measured by a perambulator, is four furlongs forty yards. Three sides of it are covered with trees and jungle; the fourth embraces the south-eastern base of the mountain, which is cut away in a sloping direction.

A stone channel or watercourse, formed from a natural fissure in the rock, runs in a direction from north-west to south-east, along the centre of the hill, which it divides into two parts. The sides of this channel are very steep, and formed of hard black rock, having a coal-like appearance resembling

resembling the crater of a volcano: the channel itself is deep and hollow. From this channel, in the rainy season, a torrent of water pours down, and is discharged into the tank in the plain below. It is called by the natives *Putulkunduru*, and perfectly answers to the description of that place, as detailed in the account given by the learned WILFORD in the Asiatic Researches; though he has applied the circumstances to the neighbourhood of *Rajmahal*, and the *Mootee-jhorna*, or pearl eascade at that place.*

The mountain *Mandara*, though in its general features barren and rugged, is yet occasionally interspersed with trees and jungle, growing out of the fissures on its rocky base and sides.

(November 24.) The ascent to *Mandara* is by a winding road or staircase cut in the rock, with landing-places of rock at intervals. Near the first staircase is a small stone image of the bull *Nanda*, not badly executed: the head is broken. About three hundred yards from the foot of the hill is a heap

of

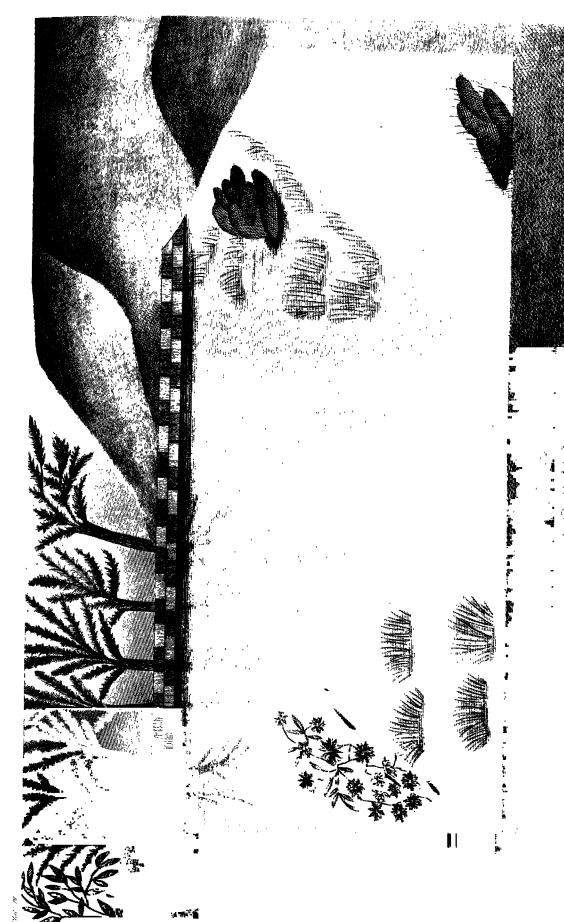
^{*} See Appendix.

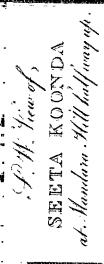
of ruins, apparently the remains of a small temple. Adjoining to this the second staircase, consisting of sixty-seven steps, continues the ascent. All these stairs are excavated from the rock, three feet seven inches in length and one foot eight inches in breadth. On the right hand of the second flight is a colossal figure of Maha Kali cut in the rock. The goddess is bestriding a demon, whom she has subdued in combat: she is armed with a battle-axe in one hand and a sword in the other, and has three faces and ten arms, with a mala or necklace of human skulls.

A short distance from this place, continuing the ascent, you meet with a sight extremely beautiful: a natural cascade, which issuing from the spring called Seeta Koond, flows over the black and rugged surface of the rock, and discharges itself into the Puttul Kanduru, or channel below, from whence it is conveyed to the talow of Pouphur at the foot of From this place you ascend the third range of the mountain. stairs, being a flight of thirty-nine steps, and presently after the fourth, which has one hundred and one steps, and then a fifth of thirtythirty-five steps; the whole forming, as it were, a magnificent natural ladder.

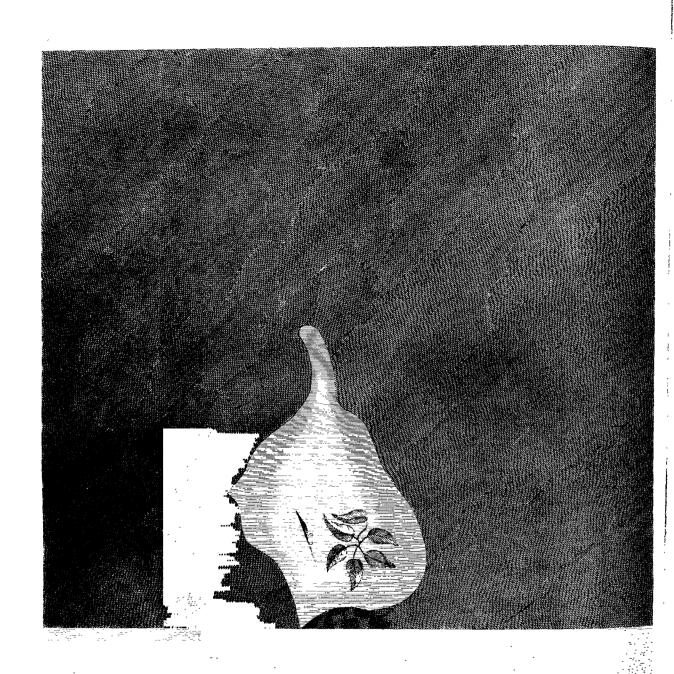
In our road up we observed many images and fragments of stone laying scattered on each side of the way, the latter appearing to be the remains of small temples, to be visited by the pilgrims in progressive ascent to that on the summit. From the last landing-place the Cheer Nullah on the left bore east, the river Chundun on the right west, the mountain Mandara being in the centre between the two. From hence you proceed up the sixth range of stairs, eleven in number, when turning round a corner to the north-west you come to a beautiful enclosure of mango trees, and behold the cistern called Seeta Koond, or well of Seeta,* being a square enclosure faced on three sides with large stones, the scarp of the rock forming the fourth, and containing sweet and transparent water. water, issuing from apertures in the rock, flows down the side of the mountain, and is finally discharged into the talow at the bottom, and from the brightness of its appearance it may

* See Plate 3.





Len Wellschool to Which Palury & allen Febring



Two thirds up the Mountain.

may truly be called a *motee jhorna*, or pearl-dropping spring. Here the scenery is romantic and picturesque, the green and flourishing trees forming a most remarkable contrast to the black and barren rock near which they grow.

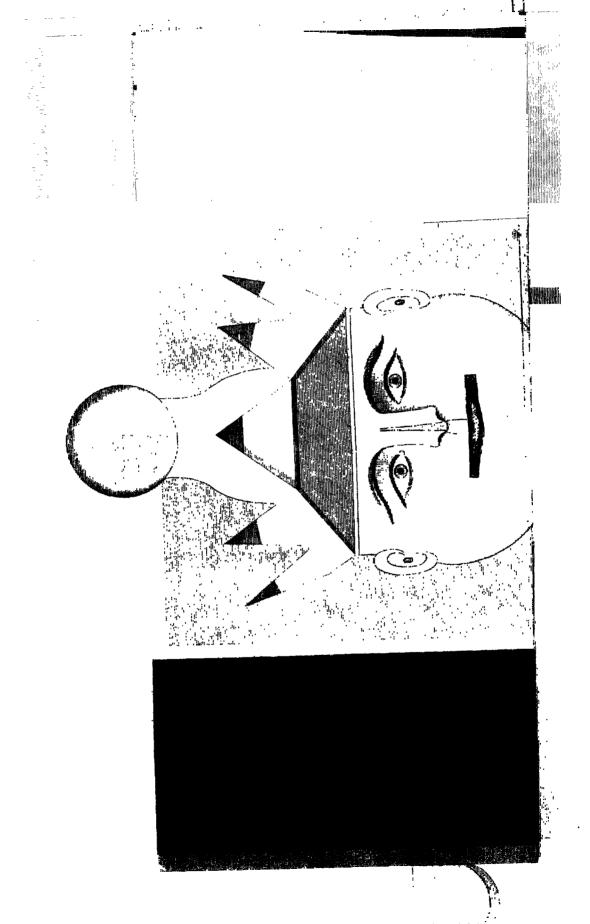
A short distance from Seeta Koondu is another well or cistern, called Sunkur Koondu,* of a triangular shape, cut between two parts of the rock, which divides at this place. On the side of this cistern future travellers may recognize a figure of Sunkur cut in the rock. Close to Sunkur Koondu commences the seventh series of stairs, consisting of twenty-three steps, after passing which you come to the well or cistern called Lukshmun Koondu, or well of Lukshmun.† This is situated in a nook of the rock to the eastward; beyond which, by an ascent of thirty-seven steps, you are conducted to the summit of the mountain and the Musoodun Mut (or temple) dedicated to Mahadeva. The Puttul Kunduru, or channel, so frequently mentioned, runs along the north-west side of this temple, and preserves the same features as at the

p 2 bottom

bottom of the mountain, viz. a deep rugged channel of coalblack rock, of volcanic appearance. Here a magnificent prospect bursts upon the view; the whole range of hills in the Jungleterry extending from south-east to north-west, the Chundun river and its numerous arms or Nullahs, and the dark and impervious forests stretching towards the south, as far as the eye can reach, altogether form a picture, that at once contributes to warm the imagination and to elevate the Though we viewed the prospect to disadvantage, the weather being hazy, yet the coup-d'œil made an impression on our minds that will not be easily eradicated. Descending from the summit we returned to Sunkur Koondu, and from thence proceeded to view some figures cut in the rock on the north-west side of the hill: their appearance was singular. After descending a range of sixteen steps, we entered the rocky bed of a watercourse, extending along the side of the mountain, and presently reached an assemblage of projecting rocks that overhung us. In the centre of this assemblage was a huge and hideous figure, or rather its head only, for the body does not appear below the neck: it is of larger dimensi-

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ons than life, cut out of the rock, which has been hollowed on both sides for the purpose, and a flight of stone steps lead up to it from the channel below. The native pundits who inhabit the mountain, as likewise some pundits whom we brought from the Musoodun Mut, in the plain below, informed me that the figure was a demon, and was called in their Puranas by the name of Mudhoo Ruksha.* It is stated in the Markandiya Purana, that this demon was produced on the mountain Mandara from the ears of the God Vishnu, at the creation of the world, and having shortly after his birth attempted the life of Brahma, or the creating power, was, together with another demon, punished for his presumption, and driven from the world above to the depths below.† The figure

1

^{*} See Plate 5.

⁺ Does not this passage bear a striking analogy to the circumstance of the punishment of Satan and his angels, as described in the words of our immortal Milton?

^{----- &}quot;Him the Almighty Power

[&]quot; Hurled headlong flaming from th'ethereal sky,

now seen was cut to represent this occurrence, but by whom I could not learn. Near the figure of the demon is another large figure cut in the rock, called by the natives Vamun; it is connected with one of the Hindoo avatars, or incarnations of the divinity, which is named from the dwarf, whose form Vishnu had assumed. Another figure, lower down the rock, is also to be seen, called Narasingha.

About twenty yards eastward of Mudhoo Ruksha is an excavation in the rocks, forming one of the Koondus, or cisterns, which abound in this singular mountain:* it is called Akas

- " With hideous ruin and combustion, down
- "To bottomless perdition, there to dwell
- " In adamantine chains and penal fire.
- " Who durst defy th'Omnipotent to arms."

Parad. Lost, B. 1, line 45.

* The following are the names of the Koondus (or cisterns) that adorn this singular mountain.

1. Gumbheerah Koondu.	5. Kali Koondu.	9. Sooraj Koondu.
2. Kichera Koondu.	6. Seeta Koondu.	10. Nath Koondu.
3. Hoom Koondu.	7. Akas Gunga.	11. Sunkur Koondu.
4. Lukshmun Koondu.	8. Kamala Koondu.	12. Pouphur Koondu.

Akas Gunga (or sky river). In it is a perpetual spring of clear and sweet water, but of shallow depth. The natives affirm that it is never dry, but that if it be completely emptied it will fill again of itself: a curious circumstance, if correct; for the bed of the nearest river must be at least a thousand feet from the place where this cistern is found. The name is emphatic, meaning in Sanscrit "sky river." Near this cistern is a cave on the side of a rock, in which a fakeer constantly resides.*

At eleven A. M. reached our breakfast tent at the foot of the mountain, highly pleased and gratified with this day s work.

It may be better imagined than described, what an appearance the collected waters of these respective reservoirs, when overflowed at the period of the solstitial rains, must present to the view, traversing the sides of the mountain in all directions, flashing with a violence totally irresistible, over the surface of the rocky declivities and other parts, until their final

^{*} See Appendix B.

figures of smaller dimensions on the sides remain entire: some of them are well executed.

A thick forest encompasses the hill *Mandara* on three sides: it is only accessible from the south-east. I conjecture its circumference to be about four miles, and its height from the base to the summit one mile two furlongs.

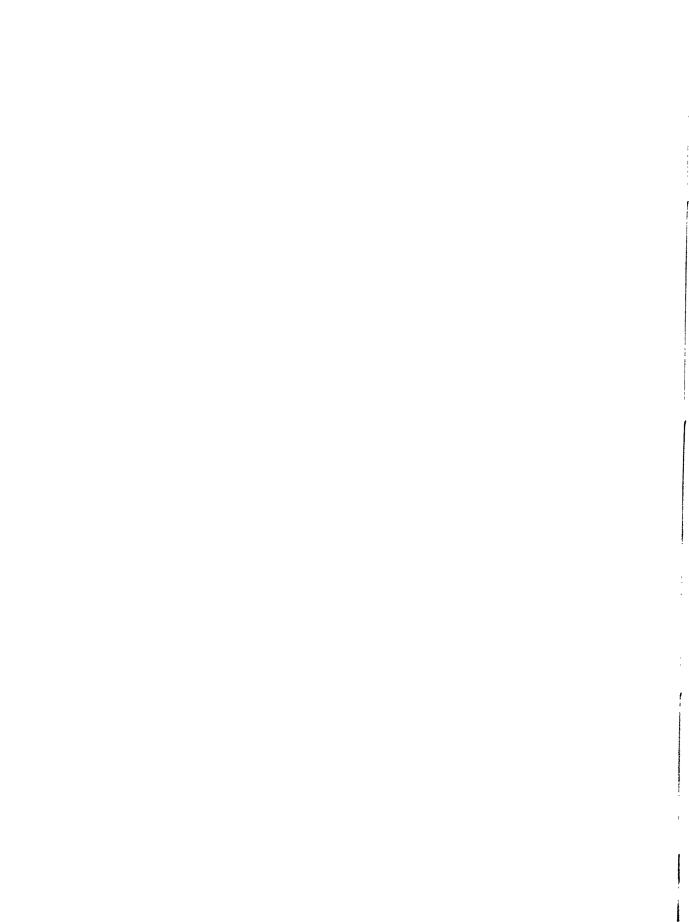
Near Pouphur talow, a short distance up the rock, to the north-west, are several very large inscriptions cut in the rock, but in a character of which I could procure no account: a fac simile,* on a smaller scale than the original, is presented for the investigation of the learned. There are other inscriptions to be seen, both above and below, in different parts of the mountain. I should suspect, if they are ever decyphered, that they will be found to relate to the worship of the temple called Musoodun Mut, at the summit. The natives call them Devatah Khut or the character of the gods.

(November 29.) Returned to the Chundun and resumed our survey: road through the forest west, Mandara hill north.

^{*} See Plate 6.

Reduced Inscription at Mandara Mill on the rocks above the Talow or reserveix called Pouphur.

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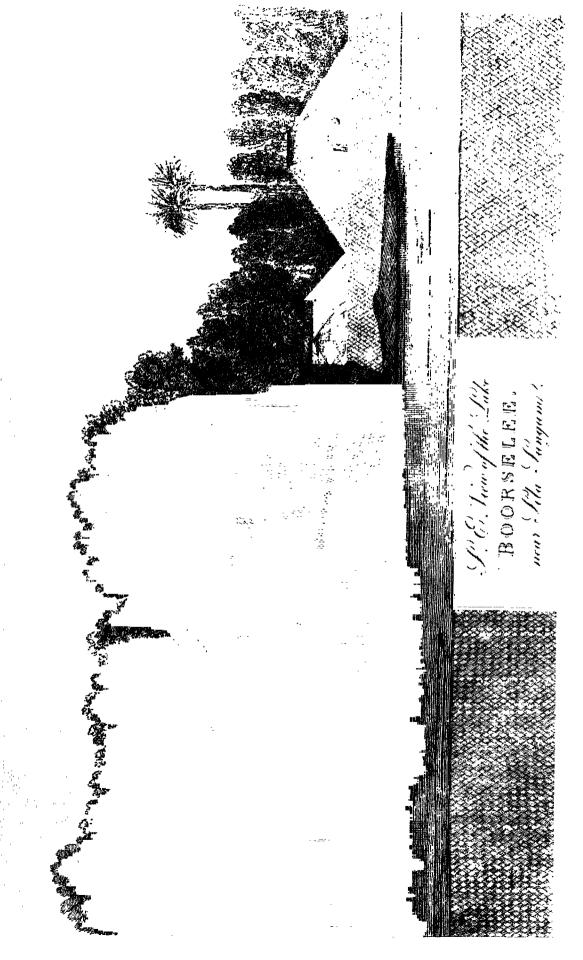
north. Passed the village of Bukhdumba, near which, though in the forest, was some cultivation, the openings in the forest occasionally presenting fields of paddy and other grain, while the woods on each side, though wild and solitary in their appearance, were not unpleasing. Passed the village of Babodeh, north by west: jheel, or stagnant water, on the right. Passed the village Booraha, hill west. Passed the village of Pursiya west. At ten A. M. reached Luknowandy Hat, distant from Mandara by this road five miles, while the circuitous turn we took on our route thither gave eight miles five furlongs by the perambulator.

(November 30.) Moved a little before sun-rise; Mandara east; our road along the banks of the river, through fields of sugar-cane; paddy and daul (coarse grain) in great abundance. The river here narrows, but there is a good deal of water in it: shortly after it widens to the breadth of six hundred yards and runs eastward. At Koononee it was nearly a mile broad.

Near the village of Koononee the lake of Simerya bore south-west by west, distant one mile; Narha hill west: some

large stones in the bed of the river. Passed the villages of Lahate, west; Coorara, east; Bildiya, east; Khawaspoor and Mudhya, west. Passed the foot of a small low hill near Boorselee, covered with trees and much jungle. The road along the foot of the hill leads to a forest of lofty trees interspersed with jungle; the road on each side strewed with large stones, which give it a romantic appearance. The river on the right with some water in it: Munsera village west.

At eight A. M. reached Boorselee, situated on the skirts of the forest between two hills, on the borders of a small lake, called by the natives Deh Boorselee.* It is detached from the Chundun, in the vicinity of the rocky ridge of the western hill, and named from that circumstance Sila Sungum, or "the flowing of the river near the rocks," similar to that already mentioned at Patergota. The lake is below the level of the river. On the western bank of the Chundun is another hill, called Lookla, west by north. Thick forest scenery



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scenery all around. The course of the river here is from north-west to south-east. Distance five miles four furlongs.

(December 2.) Moved a little after seven: road through the forest. Passed Gowreebala and Singhajoor villages east. Here the river has the form of an horse-shoe, and winds considerably. Passed some fields of barley and Bajarah. Passed the village of Domohan, situated on a rising ground at the junction of the Chundun and Coorara rivers: the mouth of the Coorara south-west; course of the Chundun east. The Coorara river takes its rise at Godoo hill, about twenty-four miles west of Jumdaha: at its junction with the Chundun it is one hundred and forty-five yards in breadth, and the Chundun only thirty-three. The country about Domohan is highly cultivated. Deopoor village north.

Passed the skirts of a thick bamboo jungle, the first we have seen; river west, *Deijoor Nullah* east: the country beautiful, abounding in cultivation of all kinds, sugarcane, *jenarah*, wheat, barley, rice, and mustard-seed, with the plant *til* or linseed oil, and the cotton shrub, and occasional fields of tobacco.

At nine reached the village of Narayan Chuk, on the eastern bank of the Chundun, immediately opposite the large and populous town of Jumdeha. Proceeded from Narayan Chuk to the mouth of the Dhumnajoor Nullah, which taking its rise from the hill called Bundee Seemul, about nine miles west by south from Jumdeha, joins the Chundun about four hundred yards from thence, south-west by south. In the neighbourhood of Jumdeha we found the date tree in great abundance. Distance by perambulator five miles four furlongs.

At Jumdeha the river is three hundred yards broad. In its bed are found great quantities of pulverized iron, which have been detached from the masses of iron found in the hills to the southward, and washed down from thence at the season of the periodical rains. This iron is manufactured at Jumdeha.

It is first concreted by the process of fire, and laid by for a time: it is then again hardened by the same process, and afterwards hammered into pigs and bars of various dimensions, and sold for use. Several articles of this iron-work are made at *Jumdeha*, and form a part of the internal commerce of the province.

province. The price of iron at Jumdeha is from three to five rupees per maun.

(December 4.) In the morning we crossed the Chundun, and proceeded a short distance on the high southern road to Deoghur. The country around Jumdeha is highly cultivated. The villages are disposed in a peculiar manner, the houses being in rows four or five together, and detached from others, eight or nine yards, so that each village occupies a large extent of line, and I suppose the village of Jumdeha to be nearly a mile in length. Bagha Paharee east by south. A thick forest of bamboos extends to the southward as far as the eye can reach, the country is beautifully diversified with hill and dale. Crossed and re-crossed the Dhumnajoor Nullah, which falls into the Chundun near Jumdeha; its direction to the hills due south, Girwah hill west. The bank of the Chundun here consists of white chalk and red earth. At nine returned to the tents.

On crossing the river this morning to its western bank, I at once perceived the very great advantage to be derived from surveying this river from its eastern bank; for no sooner do you

you cross than you miss the river, and can only obtain occasional sights of it, which are much obscured by the trees, whereas on the eastern bank you have a constant and commanding view of the river. This route, however, occasioned us some trouble, for the eastern road to Deoghur, along the banks of the Chundun, has long been shut up, and is much obstructed with watercourses and hunds made for the irrigation of the surrounding lands. This circumstance compelled me frequently to halt for a day or two, to have the road put in order. Through the whole of the eastern side of this river, from Bhagulpoor to this place, is a sheet of cultivation. The Zemindars, however, as well as people of all descriptions, have been most ready and zealous in affording us every assistance in their power; and I deem it a duty incumbent on me to represent, that either in their discourse or actions I never saw more loyal or attached subjects to the British Government, than are the inhabitants of the Jungleterry district. It does not appear to me that any gentleman has hitherto explored the road to *Deoghur* along the eastern bank of the Chundun, though many have been the high southern road

road inland; a circumstance which must necessarily (except at the occasional crossing places) have rendered the view of this river imperfect, and inconclusive as to its real state or dimensions.

(December 6.) Moved a little after seven: road through a variegated country of hill and dale; the Chundun on our right. Passed through a thick forest; a great deal of water in the river. Passed the village of Kilandah near a lake in the Chundun. Entered a thick forest at the foot of Kusma hill, which we began to wind round; the river on our right. This hill is clothed with trees to its summit. Amongst others we saw the tussur tree, on which the silkworm is produced. The worm or caterpillar is dark green, the head and body spotted with small gold specks. Dubna hill west. Papercuha Nullah, which comes from the eastward, skirts the sides of this hill, and after running north in a winding direction, falls into the Chundun, which at the rainy season must receive a considerable accession of water from it. Thick continued bamboo forest all around, the scenery wild and romantic. After compassing this hill, we skirted another bearing

bearing west, the road lying between the two. Continued to wind round the Maldeo hill, and after a pretty steep ascent we descended to the opening of the plain below, near the village of Nurchaturry: Teeoor hill south, Nuchaturry hill east. The road between these hills is strewed with immense loose stones and the stumps of trees, whilst its numerous acclivities and descents render it of very difficult access, and to any thing but foot passengers or elephants impassable: no loaded cart could possibly effect the passage. The distance after entering the forest to its termination at this place was about two miles: the Chundun constantly on our right. The scenery of this morning's march recalled to my mind the mountains in the south of Persia, over which I travelled in the year 1787-8.

Crossed another Nullah that falls into the Chundun, and had a fine view of the two hills which we had just passed. Course of the Chundun south-east: thick continued forest.

At nine A. M. we skirted the Karokha hill, covered with thick and impenetrable jungle: road narrow and very difficult. Proceeded by a winding ascent. Passed the hill Hurdeo, west; at the foot of which is a small lake below the level of the Chundun,

Chundun, and bordered by large rocks. At twenty-five minutes past nine reached Lukshmipoor, and encamped on the eastern bank of the Chundun, here about one hundred yards broad. The scenery around this place is wild and romantic: it presents an amphitheatre of hills and thick jungle. Course of the Chundun, east; Maldeo hill, north-west; Kusmali, north. Distance by perambulator five miles.

During this day's march we picked up a quantity of pulverized iron mixed with sand, from both sides of the river, similar to that found at Jumdeha.

(December 7.) Lukshmipoor, the residence of the zemindar of this division of the Bhagulpoor Jungleterry, is situated in a valley on the banks of the Chundun, surrounded by a beautiful assemblage of small hills, with thick forest extending to the north and west. The Dhumnajoor Nullah joins the Chundun a little below the village to the south-east. The remains of the fort of Lukshmipoor, which was taken by Colonel James Browne in 1778-9, is now converted to a comfortable habitation for the zemindar's family and his relations. Some merlons and a bastion appear to the westward of it.

The

The present possessor of this zemindaree is named Nam Narayan Deo, grandson of Jugunnath Deo, who in 1777-8 resisted the Company's authority, raising an insurrection in the province, which however, by the abilities and valour of the late Colonel Browne, assisted by Major Brooke, was completely subducd, and the final settlement took place, which has remained unaltered until the present time. Since the period abovementioned, the lands in the Jungleterry have improved to a considerable extent, and even the wildest parts are in some state of cultivation. If the population admitted of the clearing the jungles and forest land, the advantages to be derived would be incalculable, the soil being excellent, of rich black mould. Those parts lying immediately on either side of the Chundun, and in the vicinity, have already experienced these benefits, as we have witnessed during the whole of the way from Bhagulpoor to this place.

The village Lukshmipoor is but small, being only the residence of Nam Narayan Deo, and chiefly consisting of the habitations of his family and relations. When the settlement of the Jungleterry district was first made (1778) by the united

united labours of Colonel Browne and Mr. Cleveland, the aggregate amount at that period of the gross revenue of the district, containing the pergunnahs of Curukdeha, Guidore. Beerboom, Curukpoor, Bhagulpoor, and Colgong, amounted only to 74,801 sicca rupees; of this sum, 24,000 is placed to Bhagulpoor alone, whereas in the present year (1814), the Bhagulpoor collectorship yields upwards of four lacks per The late Colonel Browne was of opinion, that the revenue he has stated was more than the district could well afford to pay, leaving a decent provision for the zemindars and their families. It is evident, therefore, from the present inspection of this part of the district, that a very great improvement has been made, which is still increasing; and the causes for it may be assigned, first to the attention paid by the inhabitants to the labours of agriculture, occasioned by the moderate assessment which the landholders pay to Government, and secondly by the increased commercial intercourse now existing betwixt the interior of the country and the banks of the Ganges, as well as with the adjoining province of Rehar

^{*} See Colonel Browne's account of the Jungleterry.

Behar and other parts. Many articles of trade which did not obtain forty years since, are now both imported and exported from hence; and in the article of grain alone, a vast deal of various kinds is exported to the neighbouring districts.

Iron ores are found in the Chundun and in the hills, with other articles, the spontaneous productions of the forest, viz. the kath, an article eaten with betel; lawk or lak; the tussur silkworm, tikoor, turmeric, and abhra or isinglas, are all of them very profitable to the inhabitants. The difficulty of water carriage (none of the rivers being navigable) formerly complained of, and considered as a drawback to the industry of the inhabitants, has of late years also been much remedied by the improvements of the principal roads of the district, so that abundance of cattle, buffaloes, &c. constantly traverse it in every direction, whilst the general fertility of the soil is such, as to produce every thing in the greatest abundance with very little labour.

(December 9.) Moved at half past seven: the road along the side of a steep hill; the river on our right. Large loose stones and the inequalities of the surface rendered the passage





passage difficult: the surrounding scenery extremely wild. Descended the hill and entered the river which contains some water: heard the roaring of bears in the opposite jungle. Entered a thick bamboo forest interspersed with various kinds of trees. Proceeded up an ascent: continued jungle. Passed up several ascents, with alternate descents. Crossed the beds of several torrents now dry, which descending from the hills in the rainy season, discharge themselves into the *Chundun* at several points. Road on the skirts of thick jungle, impenetrable every where to any thing but the wild animals, its native inhabitants.

On clearing the forest, a sight truly novel and impressive met our view, the whole of the river being imbedded with huge masses of blue rocks, as far as the eye could reach; the water, though in small streamlets and transparent as diamond, flowing through the interstices. The place is called by the natives Soor Gouree,* (or print of the Genii's foot). Course of the river due east, and the whole is surrounded by an amphitheatre of thick over-hanging woods. This was the

^{*} See Plate 8.

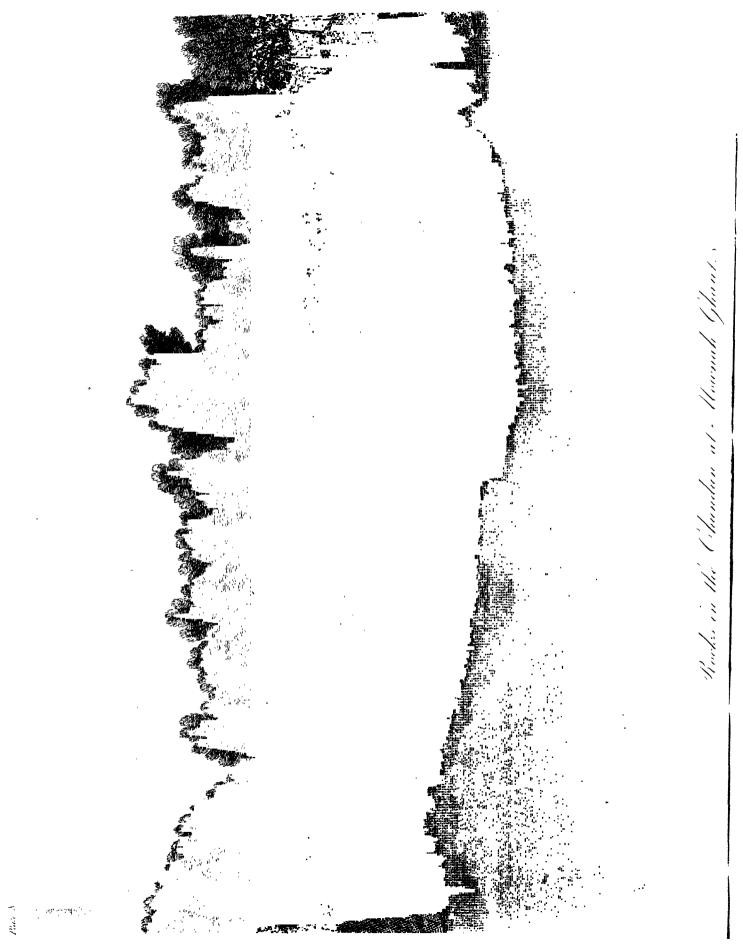
first part of the river where we had met with any considerable assemblage of rocks, from its embouchure into the Ganges at Champanugur to this place.

At ten A. M. quitted the bed of the Chundun, and proceeded along the ridge of a hill. At half past ten came to another assemblage of huge rocks in the centre of the river. The place is called by the natives Looli Gogur,* or the broken river, from its being blocked up. The Chundun is here joined by the Punjkutiah Nullah from the north-east. The water here, as in the former place, flows through the interstices of the rocks in pleasing murmurs, but when filled by the periodical rains, and joined by the waters of the Punjkutiah Nullah, running over the bluff and rugged points of the rocks, must become a boisterous and roaring torrent, since the narrowness of its bed, which is not more than one hundred and thirty yards at this place, must thereby increase the violence and velocity of its progress, and give it the appearance of a grand natural cataract, marked in indelible characters as coeval with creation. The surrounding scenery is equally wild

^{*} See Plate 9.



Rocks in the Chandan or



wild as in the former place. Not a single village or habitation did we perceive during the whole of this day's march.

Quitted the bed of the river, and ascended again the shoulder of a hill, through thick and continued bamboo jungle; the river on our right covered with rocks overspreading its whole breadth. After ascending and descending several times, at half past eleven entered the bed of the *Chundun*, and immediately commenced another ascent. Passed over several ascents and descents, having flat table-land at the intervals.

At twelve A. M. entered the river again at Mowra Ghaut,* which here presents a similar appearance of piled up rocks, with the water trickling through the interstices. The view here is truly singular, though difficult to describe. The rocks being disposed in irregular forms, present an incongruous jumble of rude and jagged projections, tumbling in a manner one over the other, which contrasted with the wildness of the surrounding woods have a peculiar effect on the beholder.

At

At one A. M. re-entered the Chundun at its junction with the Lukwama Nullah, and presently after ascending the ridge of the hill came again to a table-land about a mile in length, formed by a stratum of rock, asw as evident from the broad surfaces of the stones we saw fixed in the soil; occasional plantations of tall and strait trees. After several times ascending and again descending, at two P. M. reached the village of Cudar,* situated on the eastern bank of the Chundun. Distance by perambulator eleven miles three furlongs.

The accompanying sketches, taken on the spot, will convey but a faint idea of the rocks and river at Soor Gouree and Loolee Gogar. †

At Cudar the river is only eighty yards broad; but there is a small lake on the western bank, below the surface of the river. The river appears to have narrowed gradually since we left Jumdeha, and the rocks to have increased.

(December 12.) First part of the road through the jungle along the banks of the river. High road to Jayapoor south;

^{*} See Map. + See Plates 9 and 11.

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south; the Joor Nullah west; river winding; village of Boornhala, opposite side, west, some cultivation; Roony hill west; Teeoor hill south; Gootgootya hill west; the rocks in the Chundun but scanty. Passed Mangumreeya Nullah. Village of Churna south; road through an open and well cultivated country; Mowrya village west.

Near the village of *Churna* the road turns off to *Jayapoor*.

Quitted the *Chundun* and proceeded along the banks of the *Joor Nullah*, which comes from *Teeoor* hill: *Poostwaree* hill east by south. Crossed the *Joor Nullah*. Passed *Tingunya* village east; *Gootgootya* hill west by north; *Roony* west.

At nine A. M. reached Jayapoor, on the banks of the Joor Nullah: Musna hill south, about six hundred yards; Teeoor hill south. Distance by perambulator five miles. The situation of Jayapoor is peculiarly marked by a large assemblage of rocks in its neighbourhood, as well as in the bed of the Joor Nullah, whose course in the rainy season they must contribute to impede, and produce a formidable cataract. The whole of the surrounding soil is of the same aspect, intermixt with a rock, which one would imagine serves as the

basis. The appearance of these rocks is singular, at one time consisting of long flat surfaces, and at another of large projecting points and elevated masses of fantastic shapes, overhung in various directions, with trees and with verdure occasionally growing out of the interstices. They strongly reminded me of the antiquities to be seen at Stone Henge, in Wiltshire.

Jayapoor, one of the principal towns of the Jungleterry district, is situated on a rising ground, with the Joor Nullah in front, winding through the rocks with which its bed is thickly strewed. It is fifty-five miles south from Bhagulpoor, and fourteen north of Deo Ghur. The town consists of a number of distinct houses, detached from each other at a small distance, like those in other parts of this district, and is about a mile in circumference. It is populous, and lying on the high southern road to Deo Ghur, commands a considerable portion of the trade of the country. There is a general market here every Sunday, when the people assemble from various parts of the interior, and a brisk trade is carried on in the way of barter. Jayapoor and its neighbourhood produce

produce abundance of the best kinds of grain of various sorts: a great quantity of iron is also manufactured here, as well as other articles already noticed.

Numbers of the Jain sect reside in this place, and a still greater number in the neighbourhood of Deoghur: indeed they are to be found throughout the province, and tradition gives them the occupation of this part of India in a remote They were once powerful in temporal authority, as well as in the possession of the respect of the natives, on account of their religious pre-eminence. It is well known, that the sect of the Jain Dhurmiyan, or worshippers of Dhurma Nath, are entirely distinct from the other classes of the Hindoos, and are treated by the modern Brahmans as sectaries. This, however, does not prove the fact, as there are to be found evident traces of their worship obtaining precedence in many parts of the great peninsula of India; and it is probable that, in the time of Alexander's invasion of the western provinces of India, they possessed authority in the eastern parts of this great empire, and more especially in the kingdom of the Parsii, or eastern Hindostaun. The account extracted from the Vayu and

moonah Nullah joins the Chundun from the south. Passed the village of Bajor west. Crossed the Taryarara Nullah, which joins the Chundun near Cutarya, a small lake below the surface of the river bounded by rocks. Kutowrya village west; Bijoodee west; the road, winding with several ascents and descents.

At ten minutes before nine came to an immense assemblage of large rocks, called Gujhana Gogar,* or the Elephant destroying river, which completely blocked it up: the direction of the river south-west. In the rainy season the appearance must be tremendous, the rocks being of a much larger size than either those at Soor Gowree or Loli Gogar; they are of the roughest and most irregular shapes, and their interstices are occupied by trees growing out of them.

In the bed of the river, about six hundred yards further on, you come to another assemblage of rocks occupying its whole bed, but not of so large a size as the preceding ones, the water of which, lucid and crystalline as a diamond, trickles-through the interstices of the rocks. The appearance

Mocks in the Chamban at Guflana Gregors



ble at Soor Gowree and Looli Gogar may be compared to the cataracts of the Nile, to which they bear a striking resemblance, as described by Pocock, Norden, and the interesting, intrepid Bruce. In particular, the cataract at Assouan, or Syene, in Upper Egypt, presents the same characteristic features as those in the Chundun above described; and we learn from Norden, that that part of the Nile was emphatically denominated by the Arabs Silsillut Az-zehub, or the golden chain.

Passed Jeetmoola village west, our track leading over an undulating country, through thick forest, with the river on the right. Crossed the beds of several torrents that flow into the Chundun.

At ten A. M. reached the village of Bhanga, on the south bank of the Chundun, Gootgootya hill north, six hundred yards. Distance by perambulator six miles three furlongs.

The kindness and hospitality with which we have been treated is inconceivable; every means have been taken to prevent our wishes. At our first march from Jayapoor to Bhanga, H 2 the

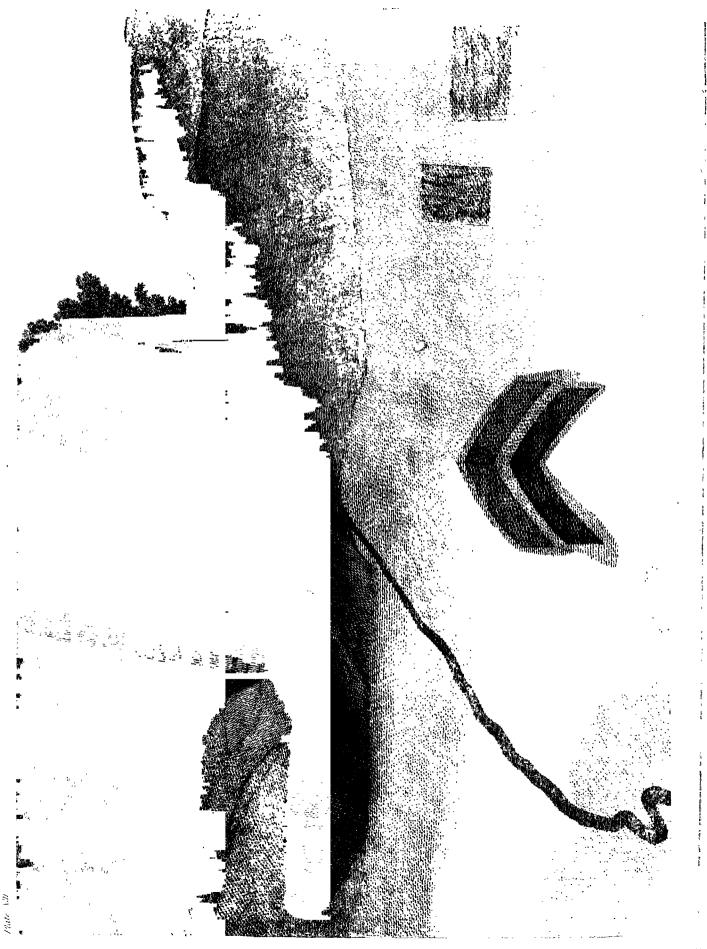
the Sebarakar* (or head manager) of this division, exclusive of an ample supply of wood and other articles for ourselves, insisted on entertaining the whole of the party in camp with the requisite refreshments. Such conduct deserves to be recorded; and I trust I shall stand excused by Government for bringing the circumstance into notice, as I conceive it presents a real picture of the attention and attachment of the inhabitants of the Jungleterry towards their British rulers.

(December 18th.) Halted.

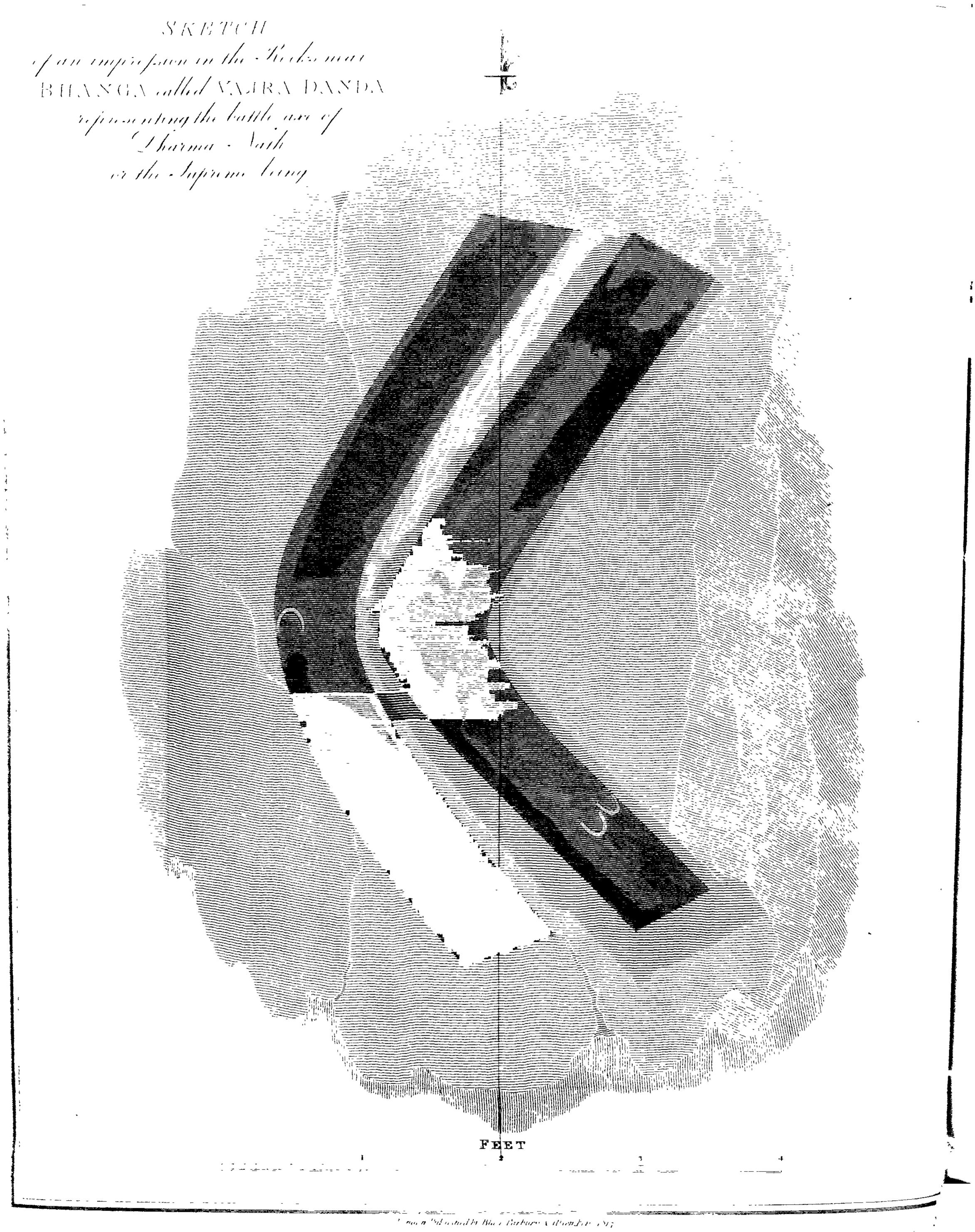
At Bhanga is another assemblage of large rocks on the north-western bank of the river: they lie very thick at the bottom of a hill called Fursee Dumkee, or the hill of the battle-axe. This is a place of great antiquity, and held by the natives in high veneration, on account of a singular appearance in the rocks, representing the progress of an enormous

^{*} I have since learnt that Bhanga, with other villages in the neighbourhood, are lands allotted by the Government for the maintenance of the High Priest of the Temple at Deo Ghur, from whose hospitable attention, whilst we remained at that place, we derived similar assistance.









enormous serpent sliding down the hill to the water's edge. The impression* is dented on the rock, which is of a dark blue colour approaching to black, and different from the other parts of the rock. The extent of this impression is about thirty yards in length, descending from block to block until it reaches the river. Its breadth varies from three to five fingers, and towards the termination near the river it is nine inches.

Near this is another impression of a singular appearance, representing a fursa (parasu) or Indian battle-axe, called Vajra Dund, which according to tradition was the weapon of Dhurma Nath, or the Supreme Being, as described in the Ootur Purana of the Jain sect.

Adjoining to this are to be seen an impression, in the same kind of blue stone, of a dotee, or outer garment of the Hindoos, as likewise a towel used in bathing. They appear as if spread out on the surface of the rock. These habiliments are also asserted by tradition to have belonged to *Dhurma Nath*, whilst bathing at this place. The following account of the

^{*} See Plate 13. † See Plate 14.

the circumstance was given to me by a Pundit, extracted from the twenty-third section of the Ootur Purana Jain Sastra, word for word from the original, which is given in the Appendix. "Dhurma Nath Maha Prabhoo then collecting in himself "the strength of twelve thousand elephants, struck the "mountain with his battle-axe, called Vujra Dund, and "split it into two parts; he then gave food to the snakes." The fissure in the mountain is evident, and produces the appearance of the snake before described. The tale, however extraordinary, is believed by the Jain sect; and though, from the remote situation of the place, and the ascendancy of the modern and prevailing system of the Brahmans, no public worship is here performed, it nevertheless contributes materially to the confirmation of my assumption, that the Jain worship formerly prevailed in this part of the country.

The characteristics of this singular river appear to me to bear a very striking resemblance to the Simois of Homer, where that river is represented by the immortal bard, and truly so, to be filled in many parts with rocks and stones, but not of those gigantic dimensions which we find in the

Chundun.

Chundum. The torrents that descend from Mount Ida in the winter season, are described as flowing with the greatest violence and impetuosity over the rocky bed of the Simois, until they are finally discharged into the Hellespont, near the ancient Sigæum.

A parallel might here appear justifiable, by referring to the twenty-first Iliad, where Achilles is represented as pursuing the Trojans over the Scamander, until that river is overpowered by Vulcan, or the agency of fire, and calling loudly for aid on his brother Simois, in the following elegant and impressive translation of our countryman Pope:

" Haste, my brother flood,

- " And check this mortal that controuls a God;
- " Call then thy subject streams, and bid them roar,
- " From all thy fountains swell thy wat'ry store,
- " With broken rocks, and with a load of dead,
- " Charge the black surge, and pour it on his head!"

Pope's Iliad, Book xxi, line 358.

(December 19.) Moved at half past seven: road along the ridge of a hill through the forest, ascending and descending. Crossed the *Dungree Joor Nullah*, *Fursa Dumkee* hill north-west.

north-west. Passed Ghunya hill south-east, Rairya hill south-east, Roony hill south. Road along the banks of the river, cultivation appearing at intervals. Crossed the Chalumjoor Nullah, which comes from the southward, and joins the Chundun near the village of Muraratery north. The country opens considerably. Goorya Dabur village west. Dewra Joor Nullah enters the Chundun from the south: Lohari village west, Patna north. Crossed a Nullah, name unknown: Gooryari village south, Herma village north. Crossed the Kerkuti Joor Nullah, which joins the Chundun from the south. Passed Doobha north, Humrudi north-west, fields of sugar-cane and paddy (rice in the husk), village of Pursia south, Serudee Door Nullah and Onjudi village south.

At ten minutes past ten reached the village of Chundun, situated on the south bank of the Chundun river, the Bhagwa or Chundun hill bearing north-west one mile. The river here begins to narrow, its course west: some water in the river, and the country around well cultivated. Tecoor hill southeast. Distance by perambulator nine miles.

(December

(December 22.) Moved at half past seven; road along the banks of the Chundun, which winds to the southward; the river widens a little and has some water in it: Rocny hill south. Passed the Pyaphar Nullah, which comes from the Culdudya hill; course north. Passed the villages of Nowadeh, Gopidea, Bheeguroo, and Pholwary. Crossed the Gurharee Nullah, which joins the Chundun near the village of Patergota. Crossed the Coosum Goothe Nullah: the river here twenty yards broad. Crossed the Chowri Nehan Nullah near the village of Jumnee. The country becomes more enclosed with thick jungle around; river contracted in its breadth, width not more than twelve yards. Road continues through a thick Ascended and descended several times; river on the Ascended the ridge of a small hill and descended immediately. Crossed the Putwa Koonda Nullah, the river here six yards broad, continued forest of small trees and the kuth tree. Bussunpoor village north: some stones in the bed of the river. Ascend and descend alternately, until you reach some table-land about a quarter of a mile in extent, with a Descended into the valley, and shortly wood of small trees. after after commenced another ascent and descent, the river winding and continuing to narrow. The trees in this forest are small and stunted in their growth: in the bed of the river some small rocks. The road continued ascending and descending, and impassable for wheel carriages of any kind: our carts were obliged to go the high road, as they did from Lukshmipoor to Cudar. In an opening of the forest we saw some cultivation and a few huts. Bhagwa hill north, Jousa hill south: continued ascent, but of less elevation.

At ten A. M. reached Behrokee, situated on the skirts of the forest, on the south bank of the Chundun, here about twenty yards broad. Distance by perambulator seven miles. At Behrokee the Chundun forks off into two divisions, each leading to its respective fountain, which constitute two of the sources of this river: their mouths bear from west to southwest. Breadth of the river at the western mouth twenty-four yards, the southern the same. From the Chundun, at this place, we collected some specimens of iron ore mixed with earth, and some small pieces of crystal. Its bed is pebbly, and several curious kinds of stones, quartz, gypsum, and

SKETCH

Shearing the Fourer of the

CHUNDUN OF ERANNOBOAS,

near the Idlage of Behrakee.]Behrokee British Miles

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abruk (or mica), and small islands with trees, in the bed of the river.

(December 24.) Moved at ten minutes before eight: road through the jungle. Crossed the Baramasee Nullah: the river very narrow and over-hung on both sides with woods. Crossed the beds of several torrents: the river five yards broad; thick and continued forest; ascents and descents alternately. Crossed the river Chundun, here very narrow, with high and steep banks, unlike any other part of it we have hitherto met with. Rocks in several places lay across the river. Ascended from the river to an elevated table-land of considerable extent, interspersed with small stunted trees.

Proceeded forwards over the table-land; and at nine A.M. reached the first, or south-western source of the river, situated on the table-land before-mentioned. Distance from Behrokee by perambulator three miles two furlongs.*

The approach to this source is by a long, deep, and narrow channel, with over-hanging woods, its bed being here only three feet six inches in breadth, with banks from eight to twelve

^{*} See Plate 15.

twelve feet in height. Its bed is thickly strewed with small stones; the sand is of a reddish colour, approaching to golden. At its termination the channel is about one foot and a half in breadth.

In our progress on foot up the channel, though the sandstones exhibited the indelible characteristics of the bed of a
river, we could not at this season of the year procure any water,
though we dug from a foot and a half to two feet deep. At
intervals on each side were water-courses descending from the
table-land, which in the rains must accelerate the progress of
the river. The channel at its source is filled by the waters descending from the hill Jumun Dumkee (one furlong from the
source), and from the water flowing off the table-land. From
hence the river proceeding gradually north, is joined by the
numerous arms or Nullahs so often described, until it reaches
its triple embouchure, at the Gogha, Champanugur, and
Munyapoor, where it is finally lost in the Ganges.

Returned to the tents by a circuitous route, over the elevated table-land: thick forest on each side, as far as the eye could reach. Our distance from *Champanugur* to the

the

first or south-western source, along the eastern bank of the river, is exactly eighty-six miles: course south-south-west.

(December 25.) Christmas-day. Halted.

(December 26.) Moved at eight A. M. Crossed the Chundun and entered the forest, the road ascending and descending alternately. Proceeded along the banks of the river, which winds considerably, with steep and very narrow banks. Ascended an elevated table-land, and at half past nine o'clock reached the second or north-west source of the Chundun, situated at the extremity of a long, deep, narrow channel, one furlong distant from the hill Jounsa. The bed of this channel is strewed over with stones of a much larger size, and its banks are over-hung with thin forest trees. This source is filled from the hill Jounsa in the neighbourhood, and by the flowing of the waters from the elevated table-land, which discharge themselves into the channel at its source, and from thence into the river below. This channel, at the source, is five feet three inches broad. The sand is of the same quality as that of the other source, the bed is at present entirely dry. At intervals are ravines hollowed out in the sides, down which

the torrents falling in the rainy season accelerate the progress of the waters with amazing violence.

On the ridge of the Jounsa hill is a considerable elevation. About a furlong distant from the second source is the head of the Jounsa Nullah, descending from the hill of the same name. This head, or chasm, is twelve feet in breadth and four feet ten inches in depth, and contributes to the accumulation of the waters of the Chundun in the channel below. Distant by perambulator from Behrokee two miles.

After viewing the second source, we proceeded on to the third, or western source, the road winding along the ridge of the Jounsa hill at a very high elevation. Passed a small plantation of the koosoom tree, a species of sycamore, resembling those which I have seen in the mountains of Persia: it is at this season of the year entirely leafless. Crossed the bed of a torrent, called Perhavpoor Nullah, which joins the Chundun. Crossed the Kusma Dumkee Nullah. Descended from the hill Jounsa, and fell in with the Chundun near its source at Kusma Dumkee hill. Commenced by a gentle ascent the Kusma Dumkee hill, and at eleven A. M. reached the

third or western source of the *Chundun*, near the village of *Kusma*. Distance by perambulator from the second source two miles.

The characteristics of this source correspond with the other two, viz. a long hollow channel, having its banks on both sides overspread with thin forest trees, and its bed like the others strewed with stones and sand, which are also of the same colour. At this source its bed is four feet broad and two feet deep. To this source, as to the others, the water in the rainy season is conveyed from the Kusma Dumkee hill, and proceeds in like manner to the Chundun in its course to the Ganges. The features of this singular river are so remarkable, and present such a striking similarity, as to render the investigation peculiarly interesting.

The three distinct channels forming its source,* with each its appropriate hill; the elevated table-land, about eight miles

First source south-west, three miles two furlongs.

Second source north-west, two miles three furlongs.

Third source west, two miles two furlongs.

^{*} The bearing and distance of the respective sources from the village of Behrokee are as follow:—

in circumference, from whence the whole emanate; the rude and wild scenery of its forests, and the prospect of the surrounding hills, appearing as if below us, altogether present a picture, as gratifying to the recollection as it was delightful when it met the eye in reality, and forming a scene that can seldom be equalled, and never surpassed in any other part of the world. Well therefore may we be excused, on this occasion, for uniting in admiration and gratitude towards the Supreme Director of the Universe, and in exclaiming in the words of the Prophet, "The hand of the Lord hath done "this; the Holy one of *Israel* hath created it."*

This famous river has three sources, it has also a corresponding number of mouths. Two of them, viz. the Goga and Champanugur branches, have already been described; the third we visited on our return to Bhagulpoor.

The third mouth of the Chundun is composed of two branches, one of which is situated about a mile to the southeast of the village of Munyapoor: it is here called the Andra Nullah, whose junction with the Chundun, near Roopsa, has already

^{*} Isaiah, Chap. xli, verse 20.

The Andra is joined to the Ganges at already been noticed. Champanugur, about three miles from hence. The river, at this place, though narrow is very deep, with high steep banks and a perennial stream: the surrounding country is a flat level, in the highest possible state of cultivation. The second branch of the Andra is near the village of Futtypoor, about a mile south-east by south from Munyapoor: it is here called Boorya Nullah, and extends in a direction south-west to Tarapoor in the Curukpoor district, north-east by north. joins the Ganges at Champanugur near Dhurum Gunge. Towards its mouth the banks are high and steep, and the earth of a deep red colour: it is navigable in the rainy season. It may easily be imagined, what an accumulation of waters these different branches of the Chundun must produce at the period of the solstitial floods, which descending into the Chundun near its sources in the hills, and continually increased by the additional torrents of numerous nullahs from all sides, must at that season of the year precipitate an immense mass of water into the Ganges, at its triple debouchure at the Gogha, Champanugur, and Munyapoor. Finally, in taking an everlasting leave K

leave of a subject, which has interested and delighted me for a period of four successive years, I may, I trust, be excused in maintaining the following conclusion, viz. That the modern Chundun is the Erannaboas of the Greeks, and that that river, according to the words of Arrian, is "a river of the "third magnitude amongst the rivers of India."

Bhagulpoor,
12th of March, 1815.

APPENDIX A.

ON THE SOVEREIGNS OF BALIAPUTRA.

Extracted from "Wilford's Chronology of the Hindus." Asiatic Researches, vol. v.

When Nanda recovered from his illness he became a tyrant; or rather, having entrusted Sacatara, his prime minister, with the reins of government, the latter ruled with absolute sway. As the old king was one day hunting with his minister, towards the hills to the south of the town, he complained of his being thirsty, and quitting his attendants repaired with his secretary to a beautiful reservoir, under a large spreading tree, near a cave, in the hills called Patalcandara, or the passage leading to the infernal regions: there Sacatara flung the old man into the reservoir, and threw a large stone upon him. In the evening he returned to the imperial city, bringing back the king's horse, and reported that his master had quitted his attendants, and rode into the forest: what was become of him he knew not, but he had found his horse grazing under a tree. Some days after, Sacatara with Vacranasa, one of the secre-

K 2 taries

taries of state, placed *Ugradhanwa*, one of the youngest sons of *Nanda*, on the throne.

The young king being dissatisfied with Sacatara's account of his father's disappearance, set about further inquiries from the ministers; but these proving as little satisfactory, he assembled the principal persons of his court and threatened them all with death, if in three days they failed to bring him certain intelligence what was become of his father. This menace succeeded. On the fourth day they reported that Sacatara had murdered the old king, and that his remains were concealed under a stone in the reservoir near Patalcandara. Ugradhanwa immediately sent people with camels, who returned in the evening with the body and the stone that had covered it.* Sacatara confessed the murder, and was thereupon condemned to be shut up with his family in a narrow room, the door of which was walled up, and a small opening only left for the conveyance of their scanty allowance. They all died in a short time, except the youngest son, Vicatara, whom the young king ordered to be released and took into his service.

But Vicatara meditated revenge, and the king having directed him to call some Brahman to assist at the Sraddha he was going to perform

^{*} Mandara hill is twenty miles eastward of south from Bhagulpoor.

perform in honour of his ancestors, Vicatara brought an ill-natured priest of a most savage appearance, in the expectation that the king might be tempted, from disgust at so offensive an object, to offer some affront to the Bráhman, who in revenge would denounce a curse against him. The plan succeeded to his wish: the king ordered the priest to be turned out, and the latter laid a dreadful imprecation upon him, swearing, at the time, that he would never tie up his shicá, or lock of hair, until he had effected his ruin. The enraged priest then ran out of the place, exclaiming, "whoever wishes to be king, let him follow me!" Chandra Guptu immediately arose with eight of his friends and went after him. They crossed the Ganges with all possible dispatch, and visited the king of Nepal, called Parvateswara, or the lord of the mountains, who received them They intreated him to assist them with troops and money; kindly. Chundra Gupta promising, at the same time, to give him the half of the empire of Práchi, in case they should be successful. Parvateswara answered, that he could not bring into the field sufficient force to effect the conquest of so powerful an empire; but as he was on good terms with the Yavans or Greeks, the Sacas or Indo-Scythians, the people of Camboja or Gazni, the Cirátas or inhabitants of the mountains to the eastward of Nepal, he could depend on their assistance.

Ugradhanwa,

Ugradhanwa, enraged at the behaviour of Chundra Gupta, ordered all his brothers to be put to death. Parvateswara took the field with a formidable army, accompanied by his brother, Virochana, and his own son Malaya Cetu. The confederates soon came in sight of the capital of the king of Práchi, who put himself at the head of his forces, and went out to meet them. A battle was fought, wherein Ugradhanwa was defeated, after a dreadful carnage, in which he himself lost his life. The city was immediately surrounded, and Sarvartha-siddhi, the governor, seeing it impossible to hold out against so powerful an enemy, fled to the Vindhyan mountains, and became an anchoret. Racshasa went over to Parvateswara.

Chandra Gupta being firmly established on the throne, destroyed the Sumalyádicas, and dismissed the allies, after having liberally rewarded them for their assistance: but he kept the Yavans or Greeks, and refused to give the half of the kingdom of Prachi to Parvateswara, who being unable to enforce his claim, returned to his own country, meditating vengeance. By the advice of Racshasa he sent a person to destroy Chandra Gupta; but Vishnu Gupta suspecting the design, not only rendered it abortive, but turned it back upon the author, by gaining over the assassin to his interest, whom he engaged to murder Pawateswara, which the villain accordingly effected. Rac-

shasa

shasa urged Malaya Cetu to revenge his father's death; but though pleased with the suggestion, he declined the enterprize, representing to his counsellor, that Chandra Gupta had a large body of Yavans, or Greeks, in his pay, had fortified his capital, and placed a numerous garrison in it, with guards of elephants at all the gates; and finally, by the defection of their allies, who were either overawed by his power or conciliated by his favour, had so firmly established his authority, that no attempt could be made against him with any prospect of success.

APPENDIX B.

INTRODUCTORY CHAPTER.

Account of the Mountain of Mandara, Twenty Miles South of BHAGULPOOR: extracted from the "Mandara Mahatta," or Excellencies of Mandara, from the "Varaha Purana," or Legend of the Fourth Incarnation of Vishnu.

AFTER salutation and obeisance to Krishna! it is asked by Askund, son of Mahadeva, "O Bhagawan, thou hast spoken already "of all things, of Teertha (place of pilgrimage) and Huri Teertha, "Banarasya Teertha (Casi) of Jugunnath, of Prayaga (Allahbad) "and of Chakra Teertha. I am now desirous to learn from thee the nature and situation of Mandara: relate this at full length, O chief "of the Devatas (gods), for thou art worthy to relate it!"

Sree Maheswara, the divinity, replied, "O son, who art accept"able, by this enquiry thou will gratify thy heart. Know then, that
"amongst the places of worship, Mandara is the greatest in the
"world. It is the place of residence of (various) holy persons, of
"pure dispositions; of Lukshmi (wife of Vishnu), with eyes like
"the lotos, and heart attracting. This place is the end or destruc"tion of the malignant demon, Mudhoo, whose fall was celebrated
"with

" with songs of joy from the holy Vedas by all the Devatahs, there-" fore no place of worship is superior in sanctity to Mandara: " Mandara covered with beautiful flowers,* the place where the " Devatas reverence the footstep of thee, O Vishnu! where Brahma " himself was produced from the lotos, and where he paid worship " and adoration at the feet of Mahadeva and Vishnu. There also " dwells the goddess Deri, beautiful as the flower of the lotos, and " delicate as the plant thereof. Kapila Moonee, after reciting the " praises of the mountain has here taken up his abode. Freely " inquire thou of every thing, O my son, and ask thy desire. " praises of Vishnu are a thousand-fold." Kapila Moonee, sitting in the esteemed place, performing his reverence to the Asylum of the World (Vishnu), the prince, then says, "O Bhagavan (Mahadeva), " by strenuous exertions, aided by those of my own family, I have " subdued the whole world and brought its seven divisions under " obedience. The works which I have performed would be difficult " to detail. Those deeds which I have made manifest are inscribed " at the palace gate. Often have the princes of my family, clad in " bright L

^{*} It is remarkable, that in the spring and summer seasons this mountain is covered with flowers of the most beautiful and varied hues; amongst others, the delicate petals of the blue and the red lotos are conspicuous.

"bright armour, destroyed their enemies; they have punished the presumption of the princes of the earth. Now I am growing old and infirm, and am therefore desirous of worshipping thy footsteps, OVishnu! From decay of my strength I have lost that activity which I was wont to possess: my accustomed sense of hearing, as likewise my eye-sight, have failed me, and neither wisdom or understanding remain; my body is wasted and my flesh and blood decay! Acquaint me, therefore, O Brahman, in what manner I shall obtain relief from these infirmities."

Bhagavan replied, "Know, O Raja, that there is a heart-attract"ing place of worship, where the wind blows with violence on all
"sides; a temple as yet hidden from the view of mankind. It is
"Mandara, the greatest in the world; there Vishsnu resides forever:
"he who destroyed the well-known malignant demon, Mudhoo. It
"was Bhagavan (the supreme being) who cast him under ground,
"and without difficulty placed the mountain Mandara on his head,
"an everlasting burden! † Therefore, O Rajah, is Vishnu the sove"reign

- * This passage would seem to approach almost to the sublimity of the book of Job in the Holy Scriptures.
 - † Does not this passage bear a striking analogy to the circumstance of the punishment

- " reign of all the Devatas. Mussoodun Mutt is also well known; it is
- " permanent on its own mountain of Mandara: the sinner and the
- " sin shall find equal absolution at Mandara.
 - "Whoever, O Raja, shall in future visit Mandara with reverence
- " that person shall be acceptable to God, and be absolved from his
- " sins by the grace of Vishnu. In Jamboo Dweep (i. e. the world)
- "there are many places of worship. Bhagavan penetrates every
- "where: he resides in no one particular place; neither here in
- " Mandara nor in Koeel, nor Perbhas, nor Gomutty, nor Dwaraka,*
- " nor in Prayag, but every where. † At this place the spirit of

L 2 "Bhagavan

punishment of Satan and his angels, as described in the words of our immortal Milton, for which I beg leave to refer to the passage I have already cited?

See the beautiful Hymn to Narayana or the spirit of God moving on the water, in the words of our departed Jones.

- " Great Pedmanabha o'er thy cherished world,
- " The pointed Checrah by thy fingers whirl'd.
- " Fierce Kytabh shall destroy and Medhu grim
- " To black despair and deep destructon hurl'd."

Sir William Jones's Hymn to Narayana.

- * At Manar, near the island of Ceylon, where a temple still exists dedicated to Ram Iswara: it is near the great pearl fishery.
 - † These are the most celebrated places of worship in Hindoostan.

" Bhagaran was produced, where he assumed the form of Rama, the omnipotent, in the house of Dusuruthu; here he released imprisoned souls from their sins and slew the demons. Repair thither,

" O Raja, for thine own benefit."

The Raja answered, "O Bhagavan, in what manner shall I "reside there? Relate this to me at length, thou who art the protector of those who reverence thee."

Bhagavan replied, "Mandara is conspicuous for a spacious "reservoir, situated at the foot of the mountain, wherein those who bathe shall become united to Vishnu. The water flows from the "rock * of holy quality, glittering like light derived from one source. O Raja, that reservoir is Munohur (heart attracting). At that place, sinners who bathe therein, shall, with their relatives and descendants, be absolved from sin and sickness; fast therefore, O Raja, for one day, and then bathe, and be united to Vishnu. "The act of ablution at this place is equivalent to the sacrifice of an "Aswamedha yug (i. e. by the sacrifice of an hundred horses, the "person who completes it ascends to Heaven) at the place where

^{*} The water in the rainy season rushing down the *Putul Candara*, as before-mentioned, is discharged from thence into the *Pouphur* (the name of the reservoir in the plain below.

" Rama mourned his deceased father. Here is half way up the "mountain another reservoir, whose waters glitter like gold; at " sight of that water grief is dispelled from the heart. It flows from " the mountain. Whenever thou visitest this mountain, be thou " abstemious in thy soul, O Raja, and bathe therein, before the " great guardian of mankind (Jugut Gooroo), whose residence is on " the summit on the south side of the mountain. He who shall " yield up his soul at this place shall be absolved from his sins; and " he who shall voluntarily relinquish the pleasures of this world, " shall acquire a true knowledge of the divine being. The Gandhar-"vas, or heavenly choristers, then approaching, bathed therein, " near its seven fountains, an act superior to the triple excellence "jutra bhin goonanuta.* At this place, turning your face to the " eastward, bathe and worship Vishnu; at which act the three worlds " (tri loka, i. e. heaven, earth, and the realms below) will rejoice, " and every desire will be fulfilled. He who shall worship in this " manner shall not return to earth again. Y So commanded Vishnu. " The Gandharvas then commenced a melodious concert, singing " and

^{*} Satagoon, Tamagoon, Rajagoon.

[†] See the doctrine of the metemsychosis, ably described and fully explained by the learned Maurice in his Indian Antiquities. Octavo Edit. London.

- "and praising the deity. Then go, O Raja, and casting away all cares and passions, repair to the quadrangular reservoir,* beautiful as Lukshmi of divine form: there fast thou for five days; since whoever bathes therein, after bathing shall become courageous, and worthy to assume sovereign authority. Whilst traversing the sides of this reservoir, should he (the penitent) perceive Vishmu sitting on his throne, grief shall then be dispelled from his heart. The Finally, O Raja, whoever shall perform the funeral trites of his deceased ancestors or relatives at this place, their souls shall thereby be gratified for an hundred years."
 - * Lukshmun Koond.
- † The Mussoodun Mut at the summit of Mandara, where the deity is supposed to reside, is visible from the reservoir called Lukshmun Koond.
- ‡ By offering fruits, flowers, and other things at the tomb of the deceased; a custom which has been observed in all countries and all ages from the remotest antiquity. It is equally observable in the Holy Scriptures as in all the wild systems of Greek, Roman and Hindoo mythology, or Muhammadan superstition.
 - " Manibus date lilia plenis:
 - " Purpureos spargam flores, animamque nepotis
 - " His saltem accumulem donis, et fungar inani
 - " Munere."

Virgi Æneid. Lib. vi, 883.

APPENDIX C.

At the rock called Jangira,* near the town of Sultangunje, are to be seen several sculptures in the rock of various Hindoo Devatas. Amongst others, on the western face, is a recumbent figure in alto relievo of Huri or Vishnu, the preserving power: he is sleeping on an immense serpent, the heads of which, seven in number, form a canopy over him, as if to guard the sleeping deity from all intrusion. Brahma, or the creating power, is represented proceeding from the navel of Vishnu, as if just come forth from the lotos, on which he is seated cross-legged: he has four faces, indicative, I presume, of the four vedas or Hindoo scriptures, which emanated from him at the creation of the world. Near the figure of Brahma is the conch, or many wreathed shell, which at the performance of the pooja, or worship, is sounded in praise of the divinity. Near to it are two guardian spirits, called Jaya, and Vijaya, armed with maces, who are watching over the sleeping god. At his feet is sitting a figure of Lukshmi, his wife, the goddess of abundance, who is splendidly attired with ear-rings, necklace, and bracelets, composed of pearls and

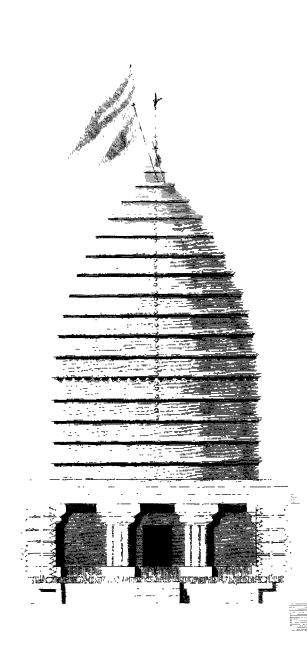
^{*} Fourteen miles west of Bhaugulpoor.

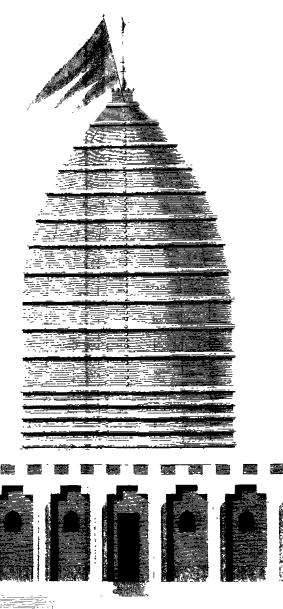
and gold: she is in the act of pressing the feet of Vishnu, as if thereby to indicate her desire of prolonging his repose. On the serpent's tail, which completes the figure, is the bird called Garuda, a sort of eagle, on which the god is accustomed to ride. A print of this bird appears in the volumes of the Asiatic Society, as given by the learned and ever to be lamented Sir William Jones.

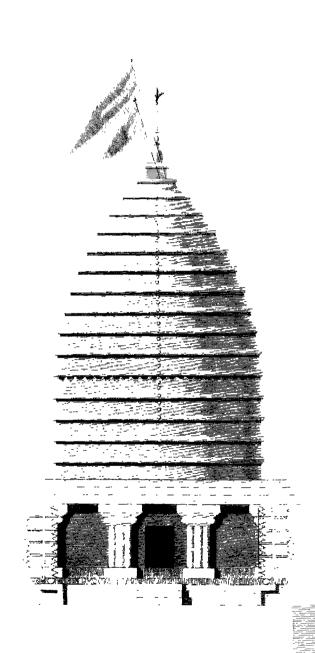
The face of the *Vishnu* has been mutilated by some mistaken bigot; the other parts are very well preserved. The rock on which it is sculptured is a granite, and is connected with other rocks of a very large size.

Exclusive of this assemblage of figures above-mentioned, are a variety of other figures in different parts of the rocks, allusive to different epochs of the Hindoo religion, its rites and ceremonies. They relate to the multifarious system of male and female deities, the whole forming what may be not inaptly termed a pantheon, or general assembly of the gods of the Hindoos.









Timples of STATIADEVA

APPENDIX D.

ACCOUNT OF DEO GHUR.

THE temple of Deo Ghur, or Bijoonath,* is situated on a rising ground in the midst of a thick forest, and is attached to the Beerbhoom district.

It is about a mile in circumference. In the neighbourhood are three spacious talows, or reservoir of water, dug by various rich and pious Hindoos for the benefit of the pilgrims who visit the temple. Two of the three have stone ghauts, or steps, leading down to them; the third is plain. The surfaces of a considerable part of these reservoirs are covered with the lotos flower, a plant called nilofur in Persia, and nilumbo erroneously by the botanists of Europe: it abounds in most parts of India, and is regarded by the Hindoos as of sacred origin.

The temple consists of sixteen distinct muts, or pagodas, resembling in shape and fashion those at Gayah in Behar, and the monument of the late Mr. Cleveland at Bhagulpoor, erected to the memory of that gentleman by the civil officers of the court at Bhagulpoor M

* See Plate 16.

Bhagulpoor and by the principal zemindars of the district. The height of those pagodas is about seventy-seven feet, and the breadth forty feet. The upper parts are cut in the form of steps of a ladder, and an iron chain is suspended to each, for the purpose of aiding the ascent to the summit, which is terminated by the triscol or trident, one of the emblems of Mahadeva.

Two of the pagodas are particularly distinguished as belonging to Mahadeva, or Bijoonath, and his consort Parvati, the daughter of Himalaya and Mena, an account of whose nuptials is to be seen in the Siva Puranu.

In honor of this alliance and in memory of the transaction, the followers of Siva, have connected the two temples with each other, by stretching two turbans of yellow cloth from one to the other, which are annually renewed, and the summit of the temple is adorned with five red flags, emblematical of the union by marriage of these two deities. The anniversary is held as a high solemnity among the Hindoos, on the fourth of the month of Phalgun (or March). It is termed Siva Chatoor Dusee, or the fourteen days of Siva, one of whose epithets is Mahadeva, and is celebrated in high splendor by the votaries of the god, who assemble in immense multitudes from all parts of India. It is

also

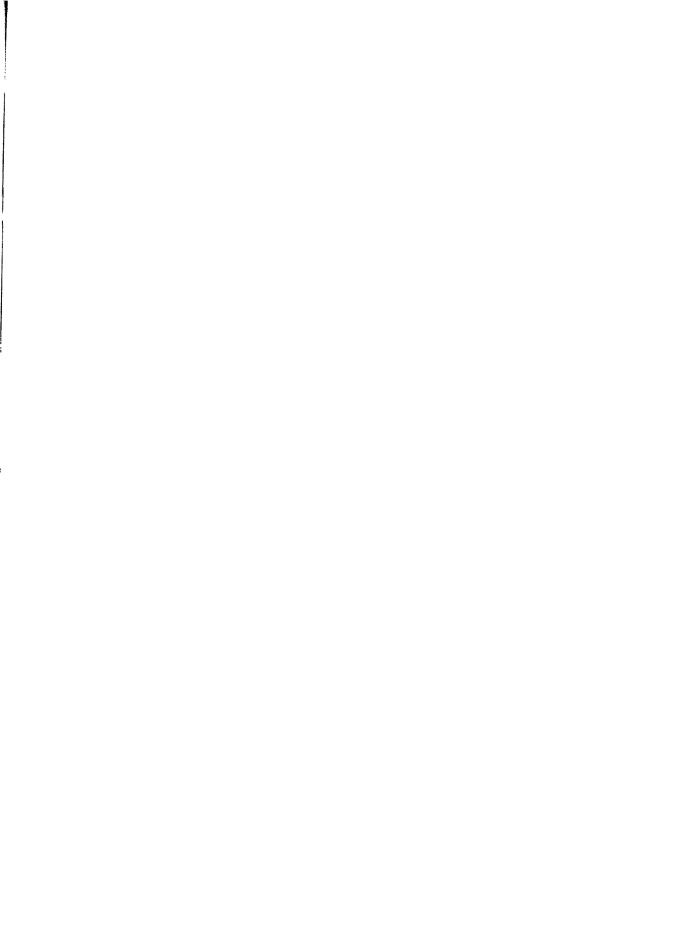
also termed Swaratri, or the night of Siva, (of his marriage with Parvati).

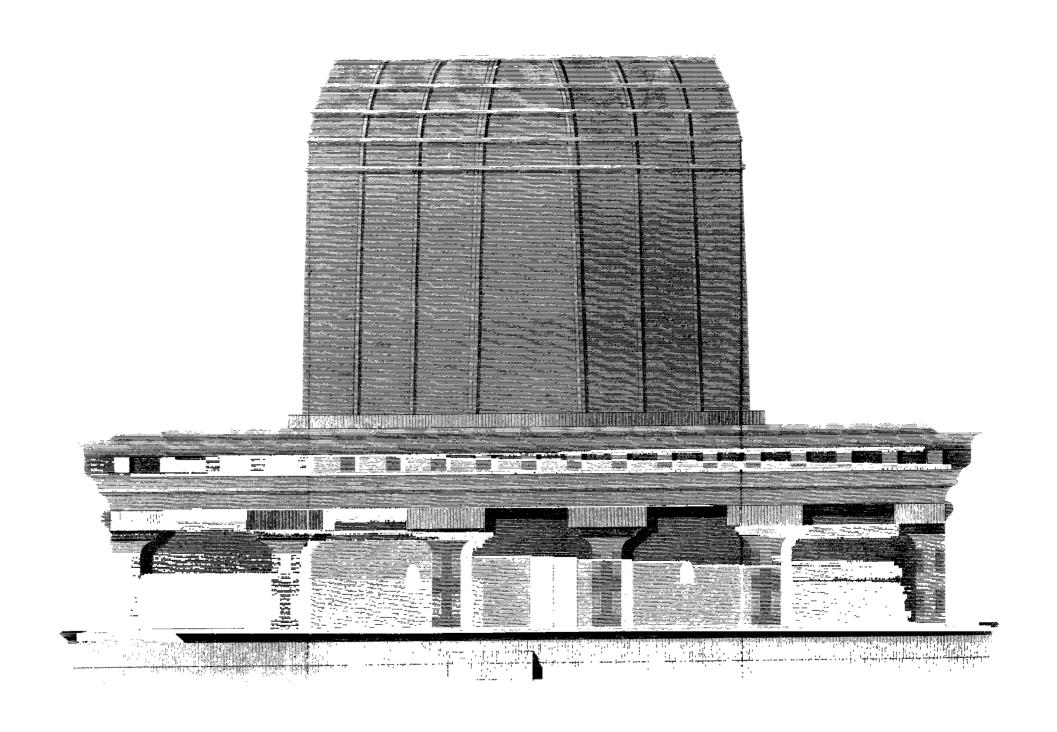
The pavement of the area of this temple is entirely of stone, surrounded by a brick wall. The approach is by a narrow delaun or entrance, and the vestibules leading to the interior of the respective pagodas are long narrow passages lined with stone. The doors are exceedingly low, and the principal altar, consisting of the emblem of Mahadeva, is seen from a distance lighted by a lamp, and the sides and floor of the chamber blackened by smoke and besmeared with oil. On the lingam are offered fruits, flowers, ghee or clarified butter, ice, and other articles, whilst every part of the chamber and adjoining passages is drenched with Ganges water from Hurdwar and other sacred places. The glowing flame from the lamp, the splashing of the water, and the loud recitations of the priests who were officiating in the temple, altogether presented an imposing spectacle, and strongly reminded me of the descriptions of the learned Maurice, in his accounts of the solar and fire-worship of the different nations of Asia.

The celebrity of the fair at Deo Ghur yields to that of none in India, and bears equal credit, in point of sanctity, with those of Kasi (Benares), Prayag (Allahbad), or Chilumbarum and Trinomaly

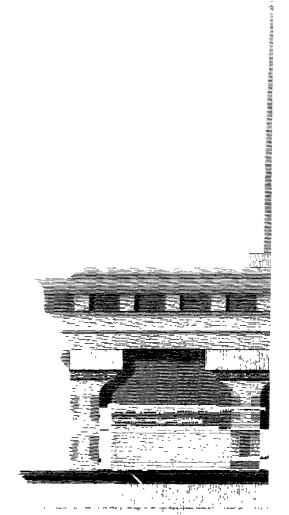
in the Carnatic. Jugunnath, in Orissa, is perhaps its only superior; but at Deo Ghur you are not presented with the nauseous and disgusting spectacles which are exhibited at Jugunnath and many other places in India. We could not perceive any traces of human bones whitening the surface of the earth to a considerable distance round the temple, nor did we learn that this had ever been the case, nor did the worship or emblems seen in the temple present the least indecency in their appearance.

The combinations, so contrary to nature and disgusting to the sight, which are represented to exist in the temples of Malabar, Coromandel, and many other parts of the peninsula of Hindostan, certainly are not exhibited at Deo Ghur, and it would seem that the worship at this place is of a purer and more primitive nature. Though the worship of Mahadeva or Bijoo Nath has long been practised in this province, the temples are not of very ancient date. By an inscription over the outer gateway of the Mut called Mahadeva Mundala, it appears that the building was erected in the year 1517 Salivahana, which compared with the present Bengal Fusily year, makes it two hundred and fifty-four years old. In the inner vestibule of the same pagoda is another inscription, in the Nagri character.





Ch. Milion of LUKSHMINARAYUN PAGODA at Dec. Ghur.



(111.

The names of the *Muts*, or places of worship, at *Deo Ghur*, are given in the following list.

- 1. Bijoonath or Mahadeva Mut.
- 2. Biroo Nath.
- 3. Sunja.
- 4. Ganesa.
- 5. Sheim Kartikeya.
- 6. Parvati.
- 7. Neel Kantha.
- 8. Lakshmi Narayana.*
- 9. Ana Poorana.
- 10. Maha Kali.
- 11. Gunga.
- 12. Rama Lakshman and Seeta.
- 13. Bugla Mookhee.
- 14. Soorij (the Sun).
- 15. Saraswati.
- 16. Hunooman.
- 17. Kuvera.
- 18. Brahma (Istaput).

19. Neel

- 19. Neel Chuckra.
- 20. Nundee.
- 21. Brindaradevi
- 22. Sona Baila, or golden tree.

Of these twenty-two places of worship, sixteen only are temples, down to that marked *Hunooman*: the other six are *Istaput*, or engraved records on the stones withinside of the inclosure, where worship is performed in a similar manner to that of the other temples.

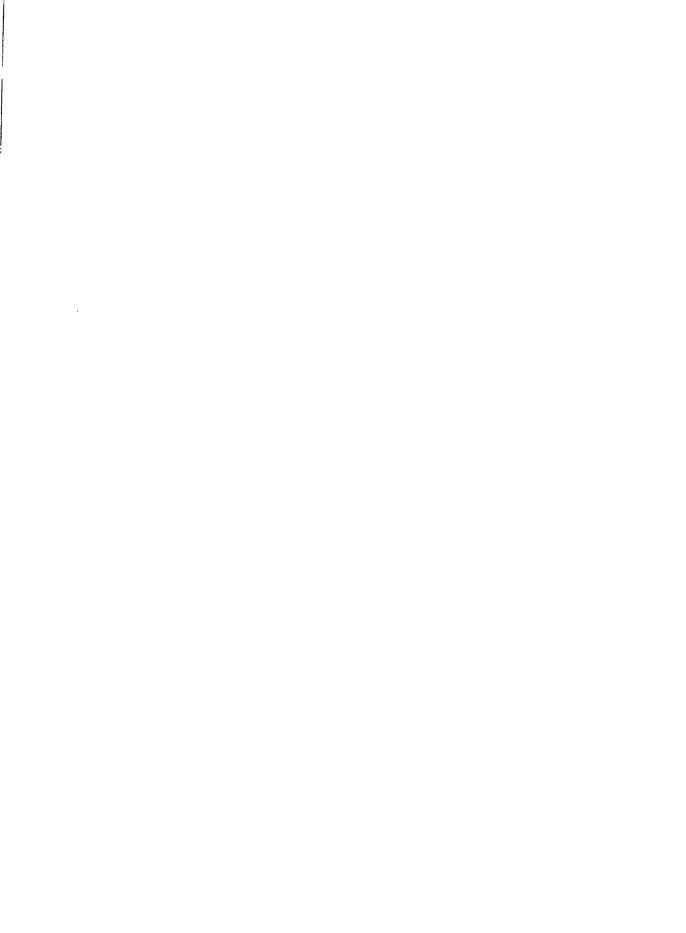
In the neighbourhood of *Deo Ghur*, within the extent of about eight miles around, are to be found the following temples, which are dependant and connected with the general worship at *Deo Ghur*. The names of these places are as follow:

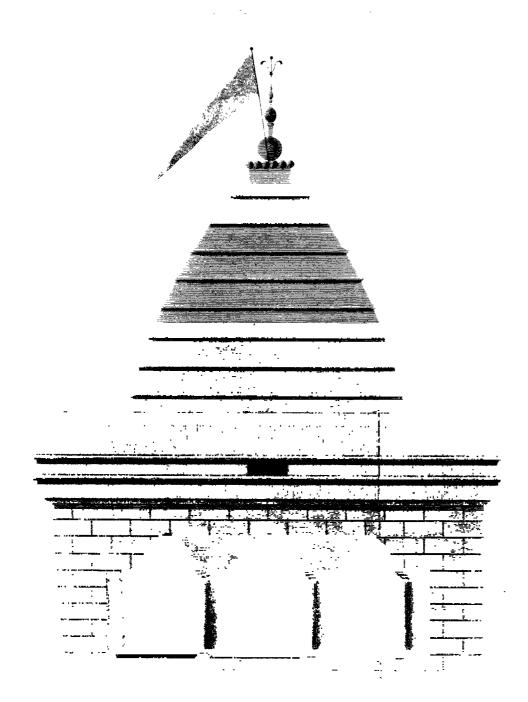
- 1. Herlijooree, north two miles.
- 2. Tupusyubunu, or forest of devotion, east by north.
- 3. Choul hill, south-west three miles.
- 4. Nundunu Bun, west two miles

Outside of the temple, and near our tents, are two temples, viz. Kodayah Nath, or the infant Mahadeva, like the infant Hercules of Grecian mythology, and the other Bijoo Bheel.

(January 3.) Moved at half past seven o'clock, road along the skirts of the forest. Passed the village of Burhabur and Teeoor hill

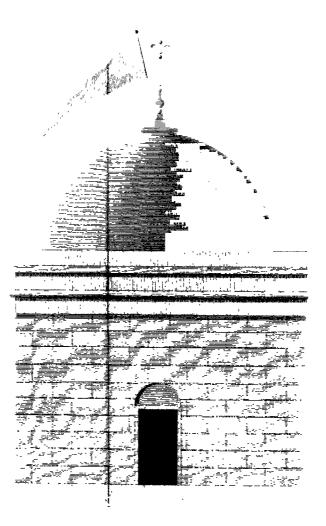
east.





N.View of

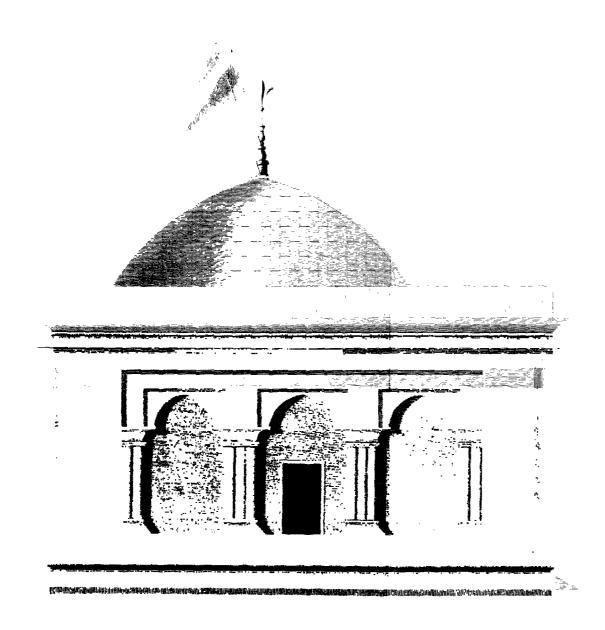
RAMCHANDRA PAGODA,
at HCRLA-JOORY near
DEO-GHUR.

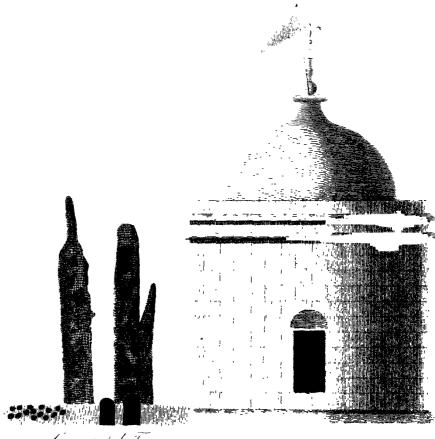


S. View of

NEEL KUNTHU PAGODA

at the same place.



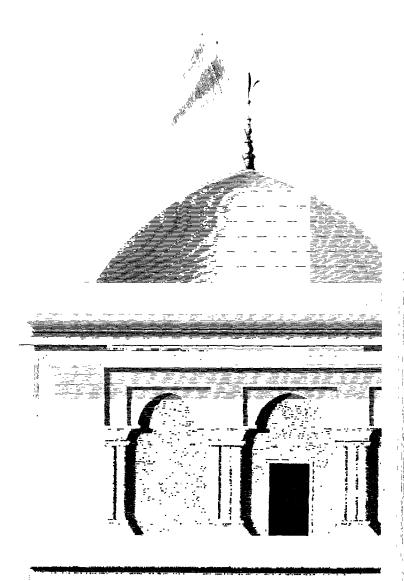


Consecrated Trees

Temple of MAHADEVA

. . Joseph Telego

Temple of PARVATI or DOORGA.



41 медалы ылары көзе токардарын как кырашынан кактырган жарын алып жарын алып жарын жарын жарын жарын алып каты

Lemple of MAHADEVA

At twenty minutes past eight reached the village of Herlejooree, near which stands the temple* of the same name. It is a pretty spacious inclosure, and contains the five following temples: 1, Ramchundra; 2, Hunooman; 3, Mikhmundunee or Doorga, which is another name for Parvati; 4, Herlejoor of Mahadeva; 5, Vishnu Padooka, or the feet of Vishnu: near the latter is a deep puka, This place is memorable amongst the followers of Siva for having been a place of meeting betwixt Vishnu and him, when the latter deity was brought from Lunka, or Ceylon, in order to be istaput, or permanent, at Deo Ghur: it is called Asthan, or place of abode, and is always understood to be a place that has been visited by the deity in person. These Asthans are to be met with in various parts of India: this Asthan is termed Herlejooree, or the junction of the two trees, being the place of conference between the deities before-mentioned. The stumps of two very aged trees are to be seen, surrounded with a small platform, and the flag of Mahadeva fixed on the top; underneath is a stone figure of Neel Kantha, or Mahadeva: as he is described in the churning of the ocean, when he saved the world from destruction by swallowing the poisonous matter

^{*} See Plates 18 and 19.

matter produced on that occasion, by the operation of which the colour of his throat changed from white to blue.*

Great antiquity is attached to these trees, but I do not conceive they can have seen an hundred years. They are most probably occasionally replaced by others, as circumstances require or superstition directs.

Near the village of *Herlejooree* is a remarkable well or reservoir, called *Trisool Koondu* (or the well of the trident): it is eighty yards in circumference, lined with stone, and the spring is said to be perennial. Tradition records, that *Mahadeva* arriving at this place of worship, struck the ground with his trident and the well was produced.

It is esteemed a place of great sanctity, and is immediately connected with the worship of the temple at *Bijoonath*, on account of the circumstance before mentioned.

Purgunah Deo Ghur contains fifteen gautwallies or managers, which are as follow, viz. Roony, Lattore, Simerya, Tilgunje, Poorasy, Suryah, Pelya, Teeoor, Bonety, Doomarah, Gummurdah, Surdaha, Tarabund and Jarulya. Of these there are thirty-two villages allotted for the maintenance of the chief Pundit, or high priest, of the temple

^{*} See Wilford's Essay on the Sacred Isles in the West.

temple at *Deo Ghur*, granted by government at the settlement of the *Jungleterry* district by the late Mr. Cleveland and Colonel Brown. They are in a very flourishing state of cultivation.

The present possessor of this office is an aged man, said to be near eighty, and has six sons, all grown up, who reside with him at Deo Ghur. They all live together and form a community of themselves; for excepting the police officers of Government, and those living in the Bazar, there are few people who reside here, and it is only at the great annual festivals, in honour of the god Mahadeva, that it is ever throughd. The people appear blame ess is their lives and manners, and live in peace with each other. Every possible attention has been shewn to us during our stay at Deo Ghur; and the priests, who officiate at the temple, acknowledge the sense they entertain of the protecting kindness of the British Government.

(January 3.) Anunda Oja, the high priest of the temple, paid us a visit: he was attended by his six sons, and from twenty to thirty grandchildren, besides other relations, so that the whole assembly had the appearance of one family. The high priest is a man of very expressive countenance and firm gait, though upwards of eighty years of age. His manner of bestowing his benediction on us, whilst he threw the malas, or garlands of flowers, over our shoulders,

had something noble on it, and made a strong impression on our minds. He was dressed in a plain white cloth thrown loosely over his shoulders, a cap on his head, and a kind of pattens on his feet. He sat down on his own chair, or rather Hindoostany tuckta (a low form), which he had brought with him for the purpose: he appeared extremely cheerful, and was profuse, and I believe sincere, in his expressions of attachment to our Government, He presented both Mrs. Francklin and myself with miklas,* or coverings, one of red silk, the other a silver and gold brocade, which he threw round our shoulders: they were stated to possess a holy quality, having been blessed by himself (the term in Persia is tuburok, or blessing), wishing us at the same time every happiness in life. The ceremony was gratifying, and we could not help observing and admiring the great respect and veneration that was evinced towards this venerable priest by the whole of the standers by: it seemed like that of children towards their parents. Anunda Oja succeeded his father in the high priesthood of Deo Ghur: the former was well known to the late Mr. Cleveland, about thirty-three years since.

(January 4.) I returned the visit of the high priest, who received me in an open area adjoining to the temple, within the inclosure

^{*} A species of handkerchief, with which they decorate the figure of Mahadeva.

inclosure of a small temple dedicated to Kanya, which was richly ornamented, and the floor of the temple as usual drenched with Ganges In this place the high priest resides during the day, and not at his family residence, which is at a short distance from thence. The usual ceremony of presenting a mala, or chaplet of flowers. was performed, which he put over my shoulders with his own hands. and again gave his benediction, with an energy of manner equal to that of yesterday; shortly after which I took my leave of this venerable and amiable character, impressed with sentiments of esteem and respect, to see him perform the high functions of his office with so much meekness and humility, though with so noble and dignified an aspect, but totally free from pride. He is, moreover, an extremely charitable character. A comfortable meal of rice, salt, &c. is given daily to every Fakeer, Biragee, &c. residing at Deo Ghur, which are upwards of a hundred, independent of those who are flocking daily from different parts of Hindoostan, for the purpose of worshipping at the temple.

VISIT TO THE TEMPLE BY NIGHT.

We set off a quarter before eight P. M. from our tents, and soon reached the grand temple dedicated to Mahadeva, which we found N 2 crowded

crowded with people, but on our approaching they made way for us. We met at the door of the outer vestibule the eldest son of the high priest, who conducted us to the inner door where we stood.

The ceremonies we observed where as follows. The lingam, or representation of Mahadeva, after being washed with Ganges water, was strewed over with sandal-wood, after which the leaves of the baila tree where deposited, then malas (or garlands of flowers), and a covering of white cloth; next the Miklas, or sacred coverings for the head, enveloped the whole; then the image of silver, called Punj Vudunu, or the "five faces," strewed over with flowers; after which was placed the imperial umbrella, and under it was the head of Sesha Naga, the king of all the serpents, forming a canopy.

The attendant priests, who were all standing, repeated the prayers aloud from the Markandaya Purana. The temple was illuminated by an immense cheraugdaun, or circular lamp of tutenague, blazing like gold, four feet in height by two in breadth, which was supplied by a profusion of ghee, or clarified butter, and burned with innumerable wicks. The spiral and never ceasing flame from this profusion of lamps, continually ascending to the summit, in devotion to the Supreme Creator of the Universe, the altar strewed with flowers, sandal-wood, and precious and costly gums, the surrounding priests

priests, and the various ornaments of the temple; altogether formed a picture difficult to describe, but impressively felt by the spectators with real interest; and to use the words of the energetic Maurice, whilst describing the *Mithratic* rites in the cavern worship of the antient Persians: "The radiated orb of gold, the bright spiral flame "ascending from the ever-glowing altar, impressed the inmost souls "of the aspirants with an awful sense of the present deity."*

Imagination cannot avoid kindling at a scene like this, and it is difficult to avoid rushing into enthusiasm, whilst viewing the splendour of this ancient species of devotion, as now exhibited before us in its here existing prototype. The high priest, who was sitting with his knees crossed, repeated the prayers to himself. This posture, I understand from my moonshee, who is a Brahmin, is peculiarly appropriated to himself, and no other person dares to assume it; a white sheet was thrown round his body, and a wreath of flowers encircled his head. The benevolence and solemnity of his aspect, and the fervency with which he prayed, made a strong impression on our minds.

Shortly after we had entered, the high priest having blessed a garland of flowers and some sweetmeats for each of us, sent them by his second son, who as on a former occasion, threw them around our shoulders,

^{*} See Maurice's Indian Antiquities, octavo edit. vol. iv.

shoulders, and while he was performing this ceremony, the high priest gave us his blessing; after which he scattered over the *lingam* some Ganges water, and shortly after enquired if we were pleased with what we had seen. We expressed our satisfaction, and then making our obeisance we returned from the temple, conducted by his eldest son to the gate.

After visiting the shrine of *Biroo Nath*, the *cutwal*, or chief magistrate of *Mahadeva*, whose image was richly dressed on this occasion, we returned to our tents, highly gratified with the interesting spectacle, the like of which I had never before seen during a residence of thirty-two years in India.

The respect which was shewn to us excited no inconsiderable degree of surprise, as coming from Hindoos, and paid to us at the focus and fountain head of *Hindoo superstition*.

THE END.

LIST OF THE PLATES

CONTAINED IN

PART II.

Survey of the River Chundun or Erannoboas..... to face Frontispiece.

- Plate I. Section of the Chundun at the Mouth of the Andhra Nullah.
 - II. N. W View of Mandara Hill, near the Village of Bhonsee.
 - III. S. W. View of Seeta Koonda at Mandara.
 - IV. Sunkurkoondu at Mandara.
 - V. Maddhoorukshu at Mandara Hill.
 - VI. Reduced Inscription at Mandara Hill.
 - VII. S. E. View of the Lake Boorselee, near Sila Sungum.
 - VIII. Rocks in the Chundun at Soor Goree Gogar.
 - IX. View at Looli Gogar with the Rocks in the Chundun or Erannoboas.
 - X. Rocks in the Chundun at Mownah Ghaut.
 - XI. Part of the River Chundun, shewing its Rocky Bed, from Lakshmipoor to Cudar and the route through the Forests.
 - XII. Rocks in the Chundun at Gujhana Gogar.
 - XIII. Impression of a Snake on the Rocks at Furseh Dumkee, with the Battle Axe of Dharma Nath.
 - XIV. Sketch of an Impression in the Rocks near Bhanga, called Vajra Danda, representing the Battle Axe of Dharma Nath or the Supreme Being.
 - XV. Sketch shewing the Sources of the Chundun or Erannoboas near the Village of Behrokee.
 - XVI. Temples of Mahadeva or Byjoonath, and his Wife Parvati, at Deoghar.
- XVII. E. b. N. View of Kukshminarayun Pagoda at Deoghur.
- XVIII. N. View of Ramchandra Pagoda.—S. View of Neel Kunthu Pagoda.
 - XIX. Temple of Mahadeva at Hurla Joree.—Temple of Parvata or Doorga.

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low and stunted. Crossed the Pukra nullah, and proceeded on through the forest: the Gugri river on the left, the bed dry, with red sand. Pass three small hills, on the summit of one of which is a temple, called Doo Gharra, dedicated to Mahadeo. At ten minutes past nine cleared the forest and passed the village of Burseepoor, situated at the foot of a hill, on the summit of which is another temple dedicated to Mahadeo. At half past nine reached the village of Milkee. Distance by perambulator, eleven miles seven furlongs. Here we found Rajah Cauder Ali and his suite, who had done me the favour to come four miles from his residence at Curruck-pore to meet us.

(February 25.) Moved at half past six A.M., and crossed the Gugri nullah, the road over the plain. Passed the village of Benaree on the right, and crossed the Sookmarnee nullah: Bypoor village on the right and left. Entered a thick jungle with small low trees. Crossed the Gumtiya nullah in the jungle; cleared the jungle, and passed the village of Preemmunka. At half past seven reached the town of the principal Zemindar of the Curruckpore district, on the banks

of the Mun river. Distance by perambulator, five miles four furlongs.

Rajah Cauder Ali, accompanied by his suite, came out to meet us about two miles from the town, and with much politeness conducted us to our tents, where after staying a short time he took his leave, and sent us an abundant and hospitable supply of provisions of all kinds.

The town of Curruckpore is pleasantly situated upon the banks of the Mun river, a beautiful running stream; but the houses in general are ill built, with the exception of the Rajah's palace, and a handsome mosque, on the banks of the river. Vast numbers of buildings in the environs are gone to ruin, and the once pleasant gardens of the Rajah's ancestors are now in decay. Such is frequently the case in Hindustan.

Moved at six A. M. and crossed the Mun river; the chain of hills in front, and the road through a thick jungle of low stunted trees. Passed some long and deep ravines on the right, the hills closing on all sides; the ground a gentle ascent. Entered the Sinawur Ghaut. The road winds along the ledge of a huge projecting mass of rock, the path very

narrow.

On the right the Mun river with water in it, and narrow. some rocks. Passed another large mass of rocks, in one of which is an excavated chamber, six feet in length and the entrance two feet in breadth; the rock high and rugged, and the scenery around highly romantic. After clearing the pass, proceeded on through the valley, the Mun river on the right. This river, I was informed, takes its rise in the hills to the north-west, and its source is at a hill called Bhim Bhan. Crossed the Mun river at the ghaut called Hah Hah, which here presented a singular appearance, the ground gradually sloping from the base and sides of the hill in front, amid a wild and romantic scenery. A large assemblage of blue rocks blocking up the centre of the stream, an adjoining lake of considerable depth, and the river passing over its pebbly bed, with the over hanging woods, complete the interesting scene.

Proceeded on among the hills, which here present the form of a superb amphitheatre, the ground of a very high elevation. Continued the ascent on the right and left of the road. Several large mounds of earth appear scattered with forest trees. Continued to ascend and proceed on over very elevated

ground,

ground, on a level with some of the summits of the surrounding hills. Commence a gentle descent through a very narrow road in a winding direction, and entered a pleasant dell, overspread with trees, and skirted by the *Puneh komar* nullah, which we crossed; some water and stones in the nullah. Entered a forest of thin tall trees, commenced another ascent, and continued to ascend over a rocky surface, which renders the passage extremely difficult for wheel carriages of any kind.

At eight A. M. passed the *Puneh komar* ghaut, where are the remains of a stone bastion, which would render the passage of this ghaut very difficult if defended even by a small party. At a quarter past nine reached *Dodanah*, situated between the hills, near the nullah of the same name, with plenty of water. Distance six miles; course north-west.

Rajah Cauder Ali insisted on accompanying us on the march, and most politely rendered us every assistance in his power, by sending people to assist our carts in the passage of the difficult parts of the hills In addition to this kindness, he treated us, during three days residence at *Curruckpore*, with the most cordial hospitality.

February

(February 29.) We took leave of the friendly Rajah, who had politely remained the preceding day in camp, and at half past six crossed the Dodamah nullah and commenced a gentle ascent; the road through the forest, and the hills inclosing us on all sides. Commenced the ascent of the first division of the mountain called Marug Ghaut; on our left the bed of a torrent, thickly overspread with large loose stones. Continued to ascend; on both sides the forest consists of bamboos and other trees, on the right a deep hollow channel. The road exceedingly stony and steep throughout, the jungle thinning very much. No wheel-carriage can possibly pass by By the kindness of the Rajah our tents and this road. baggage were brought over the mountain by several hundred The ascent continues to a very great elevation. On the left another deep hollow channel. By great labour and difficulty, and after an arduous struggle, we gained the summit, and proceeded on through a forest of low and thin trees. Commence a gentle descent for a short distance, and proceeded in a winding direction through the forest. Proceeded on over elevated ground and thick bamboo forest; obtained occasionally an obstructed broken view of the plains below and the Ganges in the distance. Commenced the ascent to the second division of the mountain; the road not so difficult as the preceding. On reaching the summit, proceeded on over a very elevated table-land, and on gaining a clear space, the prospect broke magnificently upon our view, the hill of Peer Pehari and the fort of Monghir, twelve miles distant, appearing as if below our feet: the wide and extensive plains skirted by the Ganges, and the view of the surrounding hills whilst standing on a level with the highest of them, the dark and rugged aspect of several of the hills beneath us, and the deep and tremendous precipice overhanging the valley below, altogether produced a prospect that almost bids defiance to description, and which nothing but the pencil of a first rate artist could possibly hope to pourtray.

The distance from our tents to the summit of the mountain was four miles and two furlongs. An inroad into Curruckpoor by this ghaut, if opposed, would be attended with extreme difficulty, if it were not altogether impracticable, as the narrowness of the road and the precipices on each side present almost

almost insurmountable obstacles to the approach of a regular line of march, of artillery or any kind of wheel-carriages, and I doubt not but a small body of resolute men would easily keep the pass against all assailants, however numerous. At the summit of the first ascent is a large heap of stones on each side of the road, where the passage is very narrow, which appear to be the remains of a bastion erected in former times for the defence of the pass: it might easily be rendered very strong, if circumstances should ever require this pass to be fortified.

Commenced the descent of *Marug Ghaut*, the road very steep and narrow, covered with large loose stones. On the left a tremendous precipice, and the sides of the hill exhibit a stratum of black rock. The view whilst descending the hill is equally magnificent, as whilst standing on the summit, the loomings of the trees on the opposite bank of the *Ganges*, in the province of *Tirhoot*, appear through the haze of the atmosphere. The road continues excessively steep and difficult. Passed the bed of a torrent, which in the rainy season must rush with great violence down the sides of the mountain. On

the right are several small hills, covered with black and rugged rock: the hills on each side nearly perpendicular. In our descent we saw great numbers of large wild monkies traversing the declivities of the mountain.

At half past nine reached our breakfast tent in the valley near the village of *Purbut*, at the foot of the hills: total distance by perambulator, four miles and seven furlongs, which took us three hours and a half to accomplish. At this place excellent water is procured from a perennial spring, which rises in the mountain about three hundred yards to the southwest of the village, issuing from the rock perforated in several parts, and trickling down into a natural bason about four feet square, formed of rock; it is from thence conveyed by a channel covered with loose stones into the valley. The passage up to the spring head is arched over on both sides with large tall trees, and the appearance altogether is imposing; it strongly reminded me of the sources of the *Scamander* in the neighbourhood of ancient *Troy*.

(March 3.) Moved at six A.M., the road between the hills. Passed Dukye nullah, which joins the Singha nullah

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ANCIENT PALIBOTHRA,

PART III.

CONTAINING A

CONTINUATION

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THE JOURNEY

FROM

DEO GHUR TO THE PASSES ON THE RAMGHUR FRONTIER, AND FROM THENCE TO SOORUJ GHURRA ON THE GANGES, THROUGH THE KURRUCKPORE HILLS.

By WILLIAM FRANCKLIN,

Lieutenant-Coionel in the Service of the Honourable East-India Company, Author of a Tour to Persia, the History of Shah Aulum, &c. &c.

" Per ardua!"

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1820.

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Taken January 1815 6v

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R

JOHN LUMSDEN, Esq.

A DIRECTOR FOR THE AFFAIRS OF THE HONOURABLE UNITED EAST-INDIA COMPANY,

AND LATE

A MEMBER OF THE SUPREME COUNCIL IN BENGAL:

THE FOLLOWING

THIRD PART

OF THE

E S S A Y

ON THE

SITE OF PALIBOTHRA,

IS INSCRIBED,

IN TESTIMONY OF CORDIAL REGARD AND ESTEEM, AND OF AN UNINTERRUPTED FRIENDSHIP OF THIRTY-SIX YEARS,

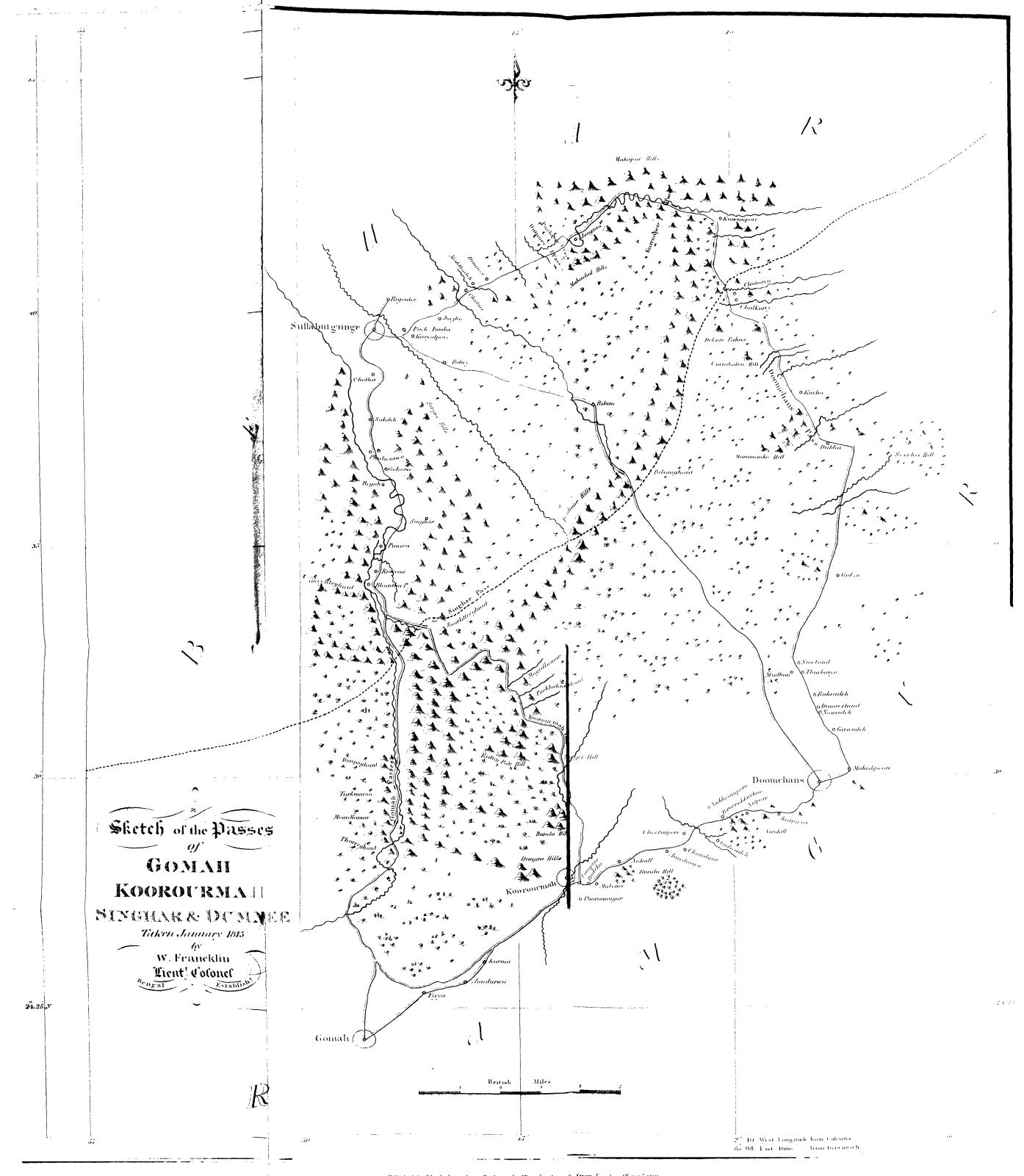
BY

HIS MOST OBEDIENT AND

AFFECTIONATE HUMBLE SERVANT,

THE AUTHOR.

BHAUGULPORE, OCTOBER 1ST, 1818.



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PREFACE.

In presenting to the Public the Third Part of the Essay on the Site of Palibothra, the author is actuated solely by motives of gratitude and respect to his indulgent Countrymen, who have from his earliest years cherished and patronized his labours in the fields of Oriental Literature, and have thereby given him a consequence in himself which he could not otherwise have dared to assume. But as this work

work on the site of this renowned City will, in all probability, be the last which he shall intrude on his liberal benefactors, he has endeavoured to render it as complete as possible, by giving a sketch of that part of the country through which he passed on his return home, after the survey of the *Erranaboas* had been accomplished.

This may, perhaps, be deemed more interesting at the present time, as that region has not been surveyed, as far as comes within the author's knowledge, since the time of the first settlement of the Jungleterry district, by the late Mr. Cleveland and Colonel Brown, during which period, the district has received such improvements from the labours of the different Gentlemen, their successors, that the

once

once forgotten and neglected Jungleterry now bids fair, not only to equal the neighbouring states, but hereafter to become one of the most flourishing provinces of British India.

WILLIAM FRANCKLIN.

BHAUGULPORE, November 1st, 1818.

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JOURNAL,

Sc. Sc.

(January 5, 1815.) QUITTED Deo Ghur at eight A. M., road through the forest; shortly after the country opens: Jalba Hill south; Roonee Hill south-west. Passed the Durwah Nullah, now dry: it comes from Nawadah, and water is procured in its channel in like manner as in the Chandun, by digging pits. At half past eight reached Roonee, a large and populous town; distance by perambulator four miles seven furlongs, Roonee hill west.

From Roonee, which is situated on elevated ground, you have a commanding view of the following hills, viz. Teeoor, east by north; Tapoo Bun, east; Rosbun, south-east by east; Fuljooree, south-east; Mukra, south-east; Nundun Bun or

 \mathbf{B}

 $oldsymbol{P}utta$

Putta Kutta, north-east; Bundha, east by south. Road good, plenty of water and provisions.

(January 6.) Moved at six A. M. crossed the Cuttoreah nullah. Crossed the Ajye river, which comes from Chakye. Passed the village of Birneah on the south: the country well cultivated, especially with beautiful fields of wheat and Recrossed the Ajye river. Passed the village of Nowardeah; Roonee hill on our right, Jalha hill west. Recrossed the Ajye river. Crossed the Ajye river the fourth time; Sumra and Jelhara hill south, the village of Nohul east. Enter a forest of low stunted trees, situated on elevated tableland. Passed the village of Sirja Joonee and Munjornah: the Ajye river on our left; thick forest on either side. Crossed the Poonassy nullah and village of the same name. Recrossed the Ajye river the fifth time and proceeded on our Ascended an elevated table-land: the Sujurah hill east. Proceeded through the forest. At half past nine cleared the forest, Bettiah village north-west. Reentered the forest and proceeded on over an elevated table-land. Hill to the south-east, name unknown. Passed Berniah village, north. Crossed the

the *Pootur Joor* nullah. At twelve minutes past eleven reached the village of *Dulhimpore*, situated on elevated ground. Distance by perambulator nineteen miles one furlong. In Major Rennel's map the distance given is thirteen miles.

(January 7.) Moved at seven A. M. Palgunge hill south. Road along the skirts of the forest, over elevated table-land; Kurhee village on our left. Road continued through the forest, Maharieah hill, very small, south. Pass Bunshutty, a large village with good cultivation, Kutooah village left, Rajah Dumna hill north. At twelve minutes past nine, reached the village of Naringhee. Distance by perambulator, ten miles two furlongs

The cros or coss in this part of the country is much larger than that to the westward or northward; and is even longer than the coss Jehangir, used in the road from Lahore to Delhi. This coss, which was established by order of the Emperor Jehangir, we measured whilst accompanying a survey made by General Reynolds, of the Bombay establishment, in 1793-4; and we found it to be three English miles between the mile

coss of the late Tippoo Sultaun is said to be four miles English, which is nearly the distance of the Persian fursung. Since our leaving Deo Ghur, we have found the computed coss of the country, as measured by the perambulator, to be three miles and five furlongs each. The natives have a mode of reckoning the distance by taking the bough of a tree in their hands: as long as it continues fresh they go on, and when it begins to wither they stop. It is termed a coss, and called the measurement by Dhalie.

(January 8.) Moved at seven A. M., road along the skirts of the forest. Passed Seroun village on the left, Churghana village on the right. Road continued through the forest. Commenced a descent from the table-land, by a gentle declivity, and crossed the bed of a nullah. At a quarter past eight emerged from the forest and entered a plain open country, well covered with numerous villages and plantations of the Mowah trees. Passed the villages of Berhudhee and Dighee on the south, Rajah Dumna hill north-east, Gerhingee hill north-west. Road through an open country.

Pass the village of Keernody. At ten A. M. reached the village of Mukdeeuh. Distance by perambulator, nine miles three furlongs.

From Mukdeeah to Curruckdeah the road lies over an extensive plain, interspersed with thick groves of mowah and mangoe trees.

Cross the Oosree and Godivery rivers, which intersecting the country in various directions, contribute highly to its flourishing cultivation. Reached Curruckdeah and encamped on the west side of the town. Distance from Mukdeeah four miles west-south-west.

Curruckdeah is a large town and head of the talooka or division of the same name: it is attached to the Ramghur province, and is situated on elevated ground on the banks of the Oosree river, which nearly encircles it. The stream at present is narrow, but its banks are very steep and shelving. It must be a formidable river in the rainy season. In the neighbourhood of the town are ravines, which render it difficult of access. We saw the remains of the Fort which was taken by Colonel Browne in the Jungleterry war of 1777, 1778, and

1779; and a bungalow, formerly built by the Colonel, has but recently fallen. The town is very large and populous, and has a very handsome bazar, where provisions are in abundance. The present zemindar of this district is Girweh Narain Deo, a man advanced in years, who caused us to be treated with respect.

The division of Curruckdeah, according to the account given by the late Colonel Browne, whose details we have always found correct and perspicuous, contains thirty Gautwallies or sections, under the authority of their respective Gautwals or managers; and since the final settlement of 1779-80, the lands of this division, like others which we have passed through during our present survey, have much improved in cultivation. The names of the Gautwallies are as follow, viz.

Serampore, Neckpoorah,

Currur barry, Usko,

Paulgunge, Ganday,

Laidah, Govungee,

Luttakie, Baireah,

Chuckmungoo, Kiso,

Durhettah, Jercedee,

Chorchutta,

Chorchutta, Paunch Gomah.

Nodeah, Masnoodee,

Burkuttah, Dergong,

Birnee, Rurgaully,

Jevrea, Pobee,

Kisma, Gommah Pass,

Kurkaw, Durndah,
Domchauns, Suttgomah.

Colonel Browne likewise states, that out of the remaining lands in this division, there are twelve *khalsah* villages cultivated, sixty-three uncultivated, thirteen charity villages, and five jaghirs; that the proportion of cultivation at the present day is greatly superior, and indeed the case is the same throughout the Jungleterry.*

The division of Curruckdeah is bounded by Ram Ghur on the west, by Guidore on the north, by Beerbhoom on the east, and by Pacheute and Ramghur on the south. Road good, plenty of water and provisions.

(January

* See the excellent account of Colonel Browne, published by order of the Honourable the Court of Directors, 1788. (January 11.) Moved at seven A. M., road over the plains of Curruckdeah. Passed the villages of Gheindoo and Raje Ghur on the right. Entered a low, thick jungle, which continues about a mile, and re-enter the country near the village Doodheena. Crossed the Oosee river, very narrow, but with steep banks. Passed the village of Palamo on the right, inhabited by Gosseins, near which is a place of worship. Heredi village on the left; Surjye village on the right; Chumtarieh village on the left; Kujmoondah and Bunghar villages on the right. Cultivation good.

At a quarter past nine reached the village of Kurrari; distance by perambulator ten miles one furlong, though it had been computed at eight miles west by north.

The following are the bearings of the hills from Kurrari. Goringee, north-east; Chokyde Druma, north-east; Puttul Ghurrawah, north; Barailitte, north-west; Kunkarie, north-west by west; Barnassan, north by west. Good roads, plenty of water and provisions.

(January 12.) Moved at seven A. M., road through the jungles. Rangha Dharee hill and Chaturdeah on the south.

with groves of mowah and mango trees; passed the same on the right, Bugmari Talow or pond on the left, another pond on the right. Passed Doondha, a very large and populous village, situated on a rising ground on the skirts of the jungle; it belongs to Nawaub Singh, one of the Zemindars of the district of Ramghur Chettra. Passed the village of Ghoseerdee on the left, Mauraphar hill west. Passed Ganreah on the left. Road continues over elevated ground. Pahuri hill south. Reached the village of Ankhangoo; distance by perambulator, eleven miles one furlong. Chelkoo hill, south-west. Good roads, plenty of water and provisions.

(January 13.) Moved at seven A.M., road excellent through an open country. Passed the villages of Shawpoor on the left, and Nemadeh on the right and left. Passed two jeels; Bereardi village, right; Soonderdeh village, right; Chelkoo hill, south; Kutteah hill, south; Buhmunee hill, west; Doongoodi village, left. Proceeded on over elevated ground, occasional jungle and cultivation alternately. Cleared the forest near the village of Kisma, large and populous:

the

the prospect here beautifully variegated. Buhmunee hill west, about two miles distant; Buckreah hill the same. The Deebeepoor nullah skirts the village of Kisma in a winding direction on both sides of it; it is at present dry, but water is procured by digging pits, like those in the Chandun, and from the steepness of its banks it must in the rainy season be a formidable stream. Proceeded along the banks of the Deebeepoor nullah. The hill Kurhee, appearing on the left, is a long, low, table-land, apparently formed of a black rock, with stunted trees at its base and sides. Crossed the Deebeepoor, nullah, having some rocks in its bed: about six miles from hence it joins the Berakir river and flows eastward.

The soil of the country, both yesterday and to-day, contains much talc or abruk, some specimens of which we picked up. It is one of the articles mentioned by Colonel Browne as forming part of the commerce of the *Jungleterry* district; and is made into lanthorns used at the celebration of weddings, and at the Moharum and other festivals.

Crossed the *Chooleesoor* nullah, ascended elevated ground, and passed a range of small, low hills, seven in number, extending

extending to some distance east and west, but quite detached from all other hills in the neighbourhood: they are black in colour, and thickly overspread with stones, appearing as it they contained iron or other ore beneath the surface: they are called Lakrihee. Passed the village Narul Sye, at the foot of Bahmanee hill, on the right; Neeroo hill west. Skirted the sides of Buhmanee hill, and at half past nine reached the village of Khur Khar, large and populous. Distance by perambulator nine miles one furlong.

(January 14th.) Moved at 7 A.M. Crossed the Betteoo nullah; Poorna village on the left, Fulwarieh village on the Crossed the Keasoo nullah, with little water in it. Ascended an elevated table-land; Neeroo hill west by north, Pertemgha hill west, Cheynpoor village right and left. Passed Jerwadir and Nerydea villages on the right. Passed Doomchans, a very large and populous village, with abundance of cultivation in the neighbourhood. Passed the village of Kutturya; Marohmak hill on the right. Skirted the foot of Niro hill on the south; a chain of hills in the neighbourhood presenting a singular appearance, as of one rising above another;

other; their general direction is from north to north-east. The land over which we passed being of a very high elevation, we had a distinct and commanding view of the surrounding hills. The appearance of *Niro* is bleak and rugged, and the rocks which appeared to compose it are in colour black, wearing a volcanic appearance; its summit and sides are thinly spread with stunted trees and brushwood. *Bundha* hill west; *Dundrah* hill west by south.

Passed the villages of Seelapore and Sam-Souk; continued our route over the elevated land; cleared the hill of Nin; passed the villages of Newrah on the left, and Nopahar right.

At ten A. M. reached the village of Kowrowmah, situated near the foot of the Gomak pass, amidst a luxuriant and abundant cultivation of wheat and sugar-cane. Dubore hill north; Maroohmah hill north by west. Distance by perambulator, eleven miles four furlongs.

PASSES OF GOMAH, SINGHAR, AND DUMNEE.

The passes which lead into the Jungleterry district, from the neighbouring provinces of Birbhoom, Ramghur, and Behar, have, according to the statements of the late Colonel Browne, been laid down in the following manner, viz. on the side of Pachete and Birbhoom, the Toondy pass leading from Pachete to Currucdeoh. From Behar and Ramghur, those of Chackye and Gomah, besides those on the north-west boundary of Behar, called Singhar and Dumnee, the latter of which, by some oversight or other, has not been noticed by Colonel Browne, though, in every other respect, his narrative and geographical details of the Jungleterry district, for accuracy and precision, stand unrivalled.

The frontier passes of Birbhoom and Pachete we had no opportunity of visiting during the present survey: but the result of the following details of the nature and position of the passes of Goman, Singhar, Koorourman, and Dumnee, which constitute the south-western boundary of the Jungleterry district, may be relied on as accurate; and, as it does not appear

appear that they have been explored since the time of Colonel Browne, a period of near thirty-four years, an account of their present state may possibly be acceptable.

The pass laid down by Major Rennel, in his excellent Map of the Jungleterry district, as being the Gomah pass, is now called Teharee, and might possibly have been named Gomah, as being nearest to the village of that name, the hills in the neighbourhood being in the Cutwallie, or division of Gomah.

The Koorourmah pass, which is much nearer and in the road to Singhar, leads into the province of Ramghur.

The village of Gomah is six miles south-west of Koorourmah, and five miles north by east from the pass of Teharee.

At Koorourmah I was informed by one of the police peons,
an aged man, that he recollected Colonel Browne having been
at this place about thirty-six years since, and that the Colonel
marched his battalion into Behar through the Singhar pass,
after going in person to inspect the Gomah or Teharee pass,
which is not practicable for wheel-carriages, or any thing but
cattle

cattle and foot passengers, whereas most of the other passes are practicable for field artillery.*

(January 18.) Moved at half-past six A. M., road along the skirts of the jungle. Ascended an elevated table-land and traversed an open country; the Ramghur hills extending to a considerable distance on our left. Passed the village of Continued our route over the table-land. Passed the village of Tunerwah: the extensive range of hills that divide Ramghur from the Jungleterry on our right. Entered a thick forest. Descended and crossed the Tilnat Jour nullah, now dry; reascended the table-land and continued our route through the forest. Passed a large assemblage of rocks, the forest in several parts exhibiting a stratum of black rock. Crossed the head of the Godockhur nullah, strewed with rocks of a very large size, with water in one part of it in the interstices of the rocks, the jungle all round thick and impenetrable.

At eight A. M. passed the village Tilliah, and at half-past eight reached our breakfast tents, pitched in a bottom; but

we,

^{*} See Colonel Browne's account of the Jungleterry, passim.

we, without delay, proceeded on to survey the pass; commenced the first ascent of the hill and pass, which is very steep and difficult of access; it is impassable for artillery, but accessible to men and cattle. A narrow ledge of rock, capable of receiving only a single file at a time, and flanked by a deep hollow, now opposed our progress, and obliged us to descend from the elephant, and continue the remainder on foot.

At nine reached the second ascent of the hill and pass, which is here called *Tri Ghurry Ghaut*, or the Triple Pass, on gaining which there is an opening in the hills, which as it were embayed us on all sides, with a view of *Doorga Ghaut* about two miles distant. The assemblage of hills in the vicinity produces a romantic appearance. Descended through the pass by a steep and narrow passage of solid rock, with lofty sides, and only from three to four feet in breadth. The pass is thickly strewed with large stones, and utterly inaccessible to any kind of artillery, and even horsemen would proceed with difficulty. Reascended the pass, and immediately after commenced another descent, exceedingly steep and difficult.

Crossed

Crossed the Mogul Mari nullah, which is a branch of the Godakhara river. On the left hand side of the road, a barrow or heap of stones, deposited there by Mahommedans, to commemorate the murder of a Mogul, who, many years since, was slain by robbers whilst travelling through this pass. This custom prevails throughout India and in many other parts of the world; and according to the accounts of travellers, similar barrows are to be met with in Grand Tartary and Siberia, and are conjectured to be relics of the progress of the Mogul and Scythian hordes, who, under Zingis Khan and Timoor, overran the finest parts of Asia and Europe.*

Commenced a very steep ascent, the road covered with large loose stones. Ascended and descended alternately several times. The surfaces of these hills are covered with particles of talc or abruk, which reflecting the rays of the sun glitter like silver. This abruk forms a material part of the trade of Jungleterry, and is conveyed to several parts of India.

D Commenced

^{*} See the account of De Guignes, as detailed by Gibbon, in his " Decline and Fall of the Roman Empire," vol. vi.

Commenced the last ascent of the hill and pass, about a mile in extent. Having gained the summit, which is tableland, the view is strikingly grand. Fronting is *Doorga Ghaut*, half a mile distant, with a circle of hills of various shapes, of a black and desolate appearance. In the valley below is the *Toorkimah* nullah, another branch of the *Godakhara* river, its bed being now dry; but water is procurable in small quantities by digging pits, in the same manner as in the *Chandun*.

From the extremity of the Tehari or Gomah Ghaut, Singhar hill and pass bear north; Dubore hill north-east by east; Doorga hill and pass north-east. Distance from Koorourmah to the end of the Tehari pass is nine miles five furlongs; from thence to the end of Doorga Ghaut, whither I sent the perambulator, one mile six furlongs; on the whole, eleven miles three furlongs from Koorourmah. We returned to our breakfast tent in the bottom at twelve o'clock.

After surveying the *Tehari* pass, I am of opinion that no inroad into the *Jungleterry* district is to be apprehended from that quarter, since the scarcity of water and difficulty of the road would prevent the ingress of any troops with artillery;

and

even horsemen would, I apprehend, be unwilling to hazard the experiment of forcing them, if the hills were defended by even two companies of Sipahis, who, stationed here, might draw their supplies from the country in their rear, and bid defiance to ten times their number.

It is not impossible, however, but at some distant period, either the Mahrattas, Pindarees, or other hostile bands, might be tempted to invade the Jungleterry, and hazard a passage in this direction, as in all probability, if the passes of Singhar and Dumnee were occupied with troops, they would: and if they gained the open country by this pass, would do incredible damage in a short space of time, especially when it is considered with what rapidity these marauders are accustomed to advance, and the privations which they are capable of sustaining from their accustomed habits and mode of life.

On the summits of the hills leading to the passes are to be seen the remains of several ruined forts, which were probably erected in the times of the Mogul Government, for the protection of the passes: they are situated in various directions, and extend over the circumference of eight or ten miles. Two of them, in particular, form a very romantic view, and are worthy the attention of artists. The stability of the British Government has, in the present times, rendered these forts unnecessary; but they do credit to the Government which caused them to be erected, as in those days the sovereigns of the house of Timoor were liable to frequent embarrassment, either from the ambition and rebellion of the turbulent nobles of the empire, or the intrigues of the Princes of their own family.

In our return home we visited the banks of the Godakhara river, which presented an entire bed of massy rocks of immense size, equal to those at Soorgouri and Bangha, which in the rainy season must form a tremendous cataract. At sunset reached our encampment at Koorourmah, the whole march being this day twenty-two miles.

(January 21) Moved at a quarter past six A. M, road along the skirts of the Bundha hill, through the forest. Passed the Kurneoor nullah, Surunghee and Rutun Pokoo hills on the west; the road winding. Commence the Koorourmah pass by a gentle ascent, but very winding; ascend and descend alternately

alternately, encompassed by hills and thick forest. Commenced another steep and difficult ascent: on the right a large and deep ravine dividing the mountain, and the road overspread with large loose stones. On advancing the road becomes more difficult, large slabs of black rock being imbedded in the soil, over which you are obliged to pass, though the road is every where of sufficient width. The hill of Koorourmah, on the left, exceedingly steep and nearly perpendicular.

At nine A. M. cleared the Kooroarman pass, which is near four miles in extent, and distant from the village of Singlun six miles.

The surfaces of the surrounding hills are covered with tale, as we observed was the case with the Gomah pass in the opposite direction. After the last descents, Singhar hill and pass bore north, as did the forts, which were visible on the summits of the hills three days before, whilst exploring the Gomah pass, so that our course now lying nearly north-east, we have completed the circumference of these hills, which constitute the south-west boundary of the Jungleterry district leading into Behar and Ramghur. Distance from Koorourmah

to the extremity of the pass of that name, by perambulator, four miles.

(January 23.) Moved at half past six A. M. Proceeded along the foot of the Koorourmah pass, the valley covered with thick bamboo jungle. Passed through a forest of thin stunted trees, commenced a winding ascent up the Nirwah hill, and passed a fort in ruins, above our heads, on the right. Road continued between two hills, but of sufficient breadth and without impediment: in the bottom a thick bamboo jungle. Proceeded on over a flat elevated space, surrounded by hills; the thick bamboo jungle continues, part of which had been burnt to facilitate our passage through it. Ascend and descend alternately. Passed the dry beds of several torrents; road continues through bamboo jungle. Passed over a stratum of black rock of an irregular surface, which crossed the road: on the right an assemblage of black rocks of fantastic shapes; jungle a good deal thinner. Passed the ruins of a fort on the summit of the hill. Descended from the elevated table-land by a very steep road, but which is not impracticable, either for artillery or other wheel-carriages, as our own carts accompanied panied us. The country people lock the wheels and bring the carts down the hill without difficulty. This is called the Asoor Setty pass, and is in fact that denominated Singhar, as the Tehari pass is called Gomah, for the reason before stated. At the bottom is Asoor Setty nullah, now dry, and its bed thickly overspread with stones. This descent reminded me strongly of the pass called Teenghee Allaha Akbar in Persia, which leads from the high road from Isfahan to the beautiful valley of Shirauz.

The soil every where through these hills is impregnated with tale, several specimens of which we picked up and brought along with us: when exposed to the sun's rays it glitters like silver. Although the road be practicable, this pass is rendered extremely difficult, as well by over-hanging hills as by the thickness of the jungle on each side, and by the steepness of the descent, since a resolute enemy, taking post in the jungles, might annoy a line of march exceedingly. This, indeed, is applicable to every part of this day's march. The forts in the neighbourhood, on the summits of the hills, were evidently constructed to command this pass, and if they

were occupied by a regular force, though small, would effectually do so against very superior numbers. This pass is therefore the most difficult of the three on this side of the hills; but by no means difficult of access as that of *Tehari*.

Proceeded on through the valley. Passed Asoor Setty nullah on our left, thickly strewed with large rocks, which when it rains must produce formidable rapids. Crossed the nullah, and proceeded through a romantic scenery of lofty overspreading trees, in the mid valley between the hills, one of which was nearly perpendicular. The foliage of these trees was much richer than that of those we before passed.

At half past ten reached the road which joins from Tehari pass, from the south-west, near the Karee hill, which is skirted by the Toork Marah and Asoor Setty nullahs; shortly after came into the road which leads from the Gurhaty pass, about a mile distant from hence. Enter the Taulooka or division of Singhar, the road good and broad. Pass the village of Ramnasy; pass the Marnoo nullah, and shortly after the Septageer * river, which runs along side of the village.

Recrossed

^{*} Septageer implies in Sanscrit. Secre-belled.

Recrossed the Saptageer river, here about three hundred yards in breadth: water procured, as in the Chandun, by digging pits. At half past eleven reached the village of Singhar, situated in a small but pleasant plain surrounded on all sides by hills. Distance from Koorourmah thirteen miles two furlongs.*

(January 24.) The village of Singhar, which is the head of a district of the same name attached to the province of Behar, is situated on the declivity of a steep hill, commanding a view of a small but pleasant plain, and entirely surrounded with hills. The Singhar pass, which is named after the village, commands the entrance into Behar proper. The Saptageer, or seven hilled river, so called in allusion to its flowing by the seven hills which bound this valley, though

E now

* The following is a correct table of distances from Koorourmah village to Singhar village, viz.

Mile	Miles. Furlongs.		
From Koorourmah village to Koorourmah Ghaut	Ł	6	
To Singhar village	k	6	
From Singhar Ghaut to the village of Singhar	}	6	
Course from north-west by west to north-north-west.			

now dry, affords plenty of water by digging about two feet deep. The country people represent that little rain has fallen in this part of the country for the last two years, and, in consequence, their chief reliance for the purposes of cultivation is on the water from the *Saptageer* river. This appears extraordinary, as, in general, hilly countries are liable to frequent and heavy rains.

In descending the hill every possible attention was paid to us by Zalim Singh, the zemindar. The forests through which we have passed abound in wild elephants, which make frequent excursions, and commit ruinous devastation among the neighbouring villages. At Singhar, however, during the last year or two, they have not made their appearance. The manners of the people who inhabit the frontiers are open and respectful, and they appear free from the tricks and chicanery which mark those who inhabit large cities or their vicinity. We found the managers of the respective districts very hospitable, possessed of a frank, unreserved, and genuine politeness, which would in vain be looked for in a more artificial or advanced state of Indian refinement.

(January

(January 25.) Moved at a quarter before seven A.M. Crossed the Saptageer river at the foot of the hills; recrossed and proceeded on through the valley between two ranges of hills, their sides and summits but thinly covered with trees. The village of Singhar has of late years been in an advancing state of cultivation, and a considerable quantity of ground has been recovered from the jungles. Enter the plains of Behar, the hills on our right due east.

At eight A.M. reached the large and populous village of Sallaubut Gunje, near Rajonty: it is in a very thriving state, the houses neatly tiled, with a large and handsome bazar well supplied with every thing, and many good wells. The Durjanah river, which takes its rise in the hills, skirts the village of Sallaubut Gunje on the south-east: its bed is now dry. Its breadth one hundred and forty-six yards; its course from south-east to north-west. The chain of hills leading into the Jungleterry district, by the Dunnee and other passes, bear east by south. Distance by perambulator from Singhar, five miles two furlongs: course north by west.

(January

(January 26.) Moved at half past seven A. M. Crossed the dry channel of the Durjanah. Passed the foot of Lohariyah hill, thickly covered with stones. The road through the forest consists of brushwood and stunted trees. Crossed a stratum of black rock, which crops out * through the surface, at the bottom of which was the Sook Nahar nullah. Passed an assemblage of large black rocks, detached from each other in fantastic shapes, the village of Chutteree on the left. Crossed Khoori nullah, now dry, some cultivation in the neighbourhood. At nine reached the village of Dumnee, at the foot of the pass of the same name. Distance by perambulator three miles three furlongs.

(January 27.) Moved at half past seven A. M., road along the skirts of the jungle. Crossed the Jogur nullah, thin stunted trees. Passed the beds of two torrents, and commenced a gentle ascent, and afterwards descent. The approach to the pass is romantic, the hills rising in ridges above one another.

[•] The adoption of the term crops out, is generally sanctioned by the professors of geology, and others of the present day.

another, and are of a black and barren aspect; a deep hollow overspread with thin jungle on our right. Crossed the Machan nullah, which comes from the hill of the same name. Enter a thick jungle. Commence the first, or Puch Guhur. of Dumnee pass, between the shoulders of two small hills. encompassed on all sides by other hills: the breadth of the pass seven feet. Ascend and descend alternately, the road Continue to wind through the pass. accessible to any thing which widens here, the hills on each side forming a solid natural wall. Pass the small village of Jayanagar, pleasantly situated at the foot of the hills, and adding much to the beauty of the scenery. Cleared the Puch Guhur pass by two small projecting hills similar to those at the entrance; course east-The village is planted with mowah and other north-east. trees, and there is a little cultivation. Crossed the Sirkee nullah, which winds through the valley: its bed overspread with small stones, having water occasionally. The valley here begins to narrow, the hills on each side very steep: that on the right almost perpendicular, a perfectly black and barren rock from the summit to the bottom. Recrossed the nullah,

through a thick bamboo jungle in the bottom. Commenced the ascent of the second or Kurrunpore pass, by a winding ascent, the road covered with thick large stones. Continue to ascend in a winding direction, the woody jungle very thick, composed chiefly of bamboos. Descended into a bottom: road continues stony but broader than before. The road narrows and winds along the side of the hill. Commence another ascent; road very narrow: on the left a deep ravine. This part of the pass might be rendered difficult by the opposition of a small body of men posted in the jungles on each side, the defile being dangerous. The soil contains abruk in quantity, in a decayed state, which on touching crumbles to pieces.

Reached the head of the Kurrunpore pass, distance from Dumnee by perambulator six miles three furlongs. Proceeded on, over elevated ground: the nullah on our right exhibits much rock and fragments. Marched on, the Kurrunpore nullah on our left. At ten reached the village of Kurrunpore, situated hetween the hills on elevated ground. Distance from the

end of the pass one mile six furlongs. A part of this pass, as before remarked, might be rendered difficult of access, but a resolute enemy would not be stopped by the impediments here detailed. After all, I think the passage of an enemy into the Jungleterry district, by this road, would not be attended with much difficulty.

(January 28.) Moved at six A.M., road through the hills of Mahabur and Mahachul. Ascend and descend alternately. Pass over an elevated table-land; the trees small and stunted. Cleared the Kurrunpore hills, and proceeded on over a flat table-land. Mauroo-mah hill south: the chain of hills that we had passed over bore north-west. Passed the village of Chutnee on the left, some cultivation. Descended into a forest of low trees and bamboo jungle. Ascend again the flat table-land. Pass the small hill of Duknee on our right, which reminded me of the barrow of Hector on the plain of Troy, its summit being overspread with stones. Ascend the ridge of a small hill in a winding direction, the forest abounding in the dhow tree, of which the axle-trees of carts are made. The road continues alternately ascending and descending, and

and is covered with long grass, called sabah, of which ropes are made for the use of the country craft that ply on the Ganges. Passed over some rocks resembling a staircase: many groups of rocks of a black aspect appear in the vicinity. Passed the village of Kurmah; also the hill Mauroo-mah, and the At this place we were village of **Dobeh** in the bottom. overtaken by a thunder-storm. The loud peals of thunder rattling down the vallies, and reverberating in multiplied echoes from the surrounding hills, gave an awful solemnity to the scenery, while the rain descending in torrents from thick and heavy clouds, involved in blue mists and obscured the face of day, and completed the terrific grandeur of the Through this storm we proceeded on, and shortly after commenced the ascent of the pass of Doomchans, in a winding direction; it is tedious, but not difficult. At the top the trees appeared strongly agitated by the blast which burst in gusts over the ridges of the hills. Descended to the bottom; Neru hill north-west; Luglow hill south-east; Paloo Gunje hill south-east.

At

At ten minutes past twelve reached the village of *Doomchans*, and completed our survey of the passes that lead into the *Jungleterry* district from the neighbouring provinces of *Ramghur* and *Behar*. Distance by perambulator from *Kurrunpore* sixteen miles one furlong.*

During our continuance at *Doomchans* we experienced constant and heavy rains, accompanied occasionally by thunder and lightning. This weather lasted four days and nights. On the third we quitted *Doomchans*, and in three marches reached *Kurrukdeah*. We were again detained by bad weather until the 14th February.

(February 14.) Moved at ten A. M., Goorunjee hill north by west. Passed Mukdeah, Dighie, and Burroodi, on the left. Enter a good jungle road over elevated ground, the

* The whole of the passes, ten in number, are as follow:-

1. Goomah,

6. Singhar,

2. Teharce,

7. Dumnee,

3. Trigati,

- 8. Punch Guhri,
- 4. Koorourmah,
- 9. Kurrunpore,

- 5. Soor Letty,
- 10. Doomchans.

chain of hills on our left extending to a considerable distance. Crossed the Burroodi nullah, now dry, and cleared the jungle, which is about three miles in length. We met several companies of pilgrims going to and coming from Deo Ghur, or temple of Byjoonauth, from various parts of the peninsula. At forty minutes past twelve reached the village of Serawun, distance by perambulator twelve miles one furlong. The road good, and plenty of water and provisions.

(February 15) Moved at a quarter before seven and passed the village of Gumriah on the left. The first part of the way the road through a thick jungle. Crossed the Adjye river, here very narrow and entirely dry; cleared the jungle and entered a plain covered with mowah and mango trees; Butthar village on the left. Crossed the Joonkha nullah, a small running stream; the villages of Simriah, Mohunpore, and Bishunpore on the left, and on the right a thick jungle. Reenter the jungle and crossed the Jhirna nullah, a small running stream. Clear the jungle again: Kapredi village on the left. At half past nine reached Chakye, and encamped in a garden which formerly belonged to the late Colonel Browne

Distance

Distance by perambulator, seven miles four furlongs and one hundred and thirty yards.

Chakye is a considerable town, the head of the zillah of the same name, situated in Purgunnah Guidore; it contains twelve cutwallies, or divisions, and is attached to the province of Ramghur. Close to our encampment are the remains of a square fort, built by the late Colonel Browne. as a cantonment for his battalion during the rainy season, in the Jungleterry war, from 1774 to 1780. It is called Fort Hastings, and is noted down in Major Rennell's map of the Jungleterry. A powder magazine, built of brick, but now going fast to ruins, is the only building remaining in the place. The circumference of the fort is about four hundred yards: it was formerly flanked with bastions, which have tumbled down. The walls are of earth, dug out of the surrounding ditch. It was found sufficient to answer the purposes of the time when it was erected; and would still, if put into decent repair, be no bad refuge against incursions of horse. The zillah of Chakye has, since 1779, much improved in cultivation, and the population has also increased. During this day's march, we passed over

a great deal of rice ground, though in general the country is too elevated for the cultivation of that grain.

(February 16.) Moved at a quarter past six, the road through an extensive forest. Crossed the Sooka Joor nullah: here and there a few patches of cultivation, but the soil appears thinly to cover the sterile rock. Ascend and descend alternately. Crossed the Noorterah river in the low ground, with thick bamboo jungle and other trees overspreading its banks: a little water in it, and more procurable by digging The road continues through thick bamboo pits in the sand jungle in a winding direction. Crossed the Amjoor nullah; its bed dry and thinly strewed with rocks. Passed the village of Baundeh, lately erected. Commence an easy ascent, descend again, and commence the Chakye pass. Passed three barrows, or heaps of stones, erected on the road side. Proceeded along the pass in a winding direction: ascend and descend alternately; the trees very stunted. By a steep descent gained the valley below. Rock, as usual, forms the subsoil, which a little further renders the passage extremely difficult. We were obliged to take off the wheels from the carts, to unload them,

the

them, and get the vehicles carried on men's shoulders. Truly did the late Colonel Browne describe the nature of this pass in his admirable account of the Jungleterry district, stating it to be "immensely rocky and difficult to get artillery through, "even if not opposed." *

At the present day, the passage of troops through this pass might be considerably impeded by a resolute enemy, the surrounding jungle affording shelter to the assailants, which would create great embarrassment to a line of march.

On the right the Cheerun nullah, with water in it. Cross the nullah, thickly strewed with very large loose stones. Proceed on over a stratum of rock, where the pass narrows exceedingly and becomes difficult of access. The talk, or abruk, which abounds here, glittering like silver spangles on the black surface of the rocks, had a singular appearance. Here we noticed the sukovah tree, from which dhoon, or pitch, is taken, for paying boats; and the assin tree, or tessar, on which the silk-worm is produced. After about a mile, the road becomes better and the jungle thinner. Crossed

^{*} See Colonel Browne's Account of the Jungleterry.

the dry bed of a torrent in a bottom, overspread with thin bamboo jungle. Entered the bed of the Joor Punyah nullah and proceeded on through it; the road again covered with rocks, but not so difficult as the former. Passed on through the bottom, skirted by thick bamboo jungle.

At nine A.M. cleared the *Chakye* pass, and crossed the dry bed of another torrent. A quarter past nine reached the village of *Bettiah*, situated in a small plain with but little cultivation, and nearly surrounded by hills. Distance by perambulator, from the commencement of the pass to the end, three miles one furlong. Total distance, nine miles three furlongs and one hundred and fifty yards.

(February 17.) Moved at a quarter past three P.M. Passed the village of Etuweh on our left; the road through a bamboo jungle, along the ridge of a hill. Crossed the Jhangee nullah, dry. Cleared the jungle, and entered a small plain skirted by the Birnah river, with good cultivation near the villages of Gundhur and Berunpore. Crossed the Birnah, and afterwards the Jumegoor. The road continues through a tract overgrown with leafless bamboos and the cussum tree.

Pass between two ranges of hills; Moorba hill on the right, being the boundary of the Ramghur district. From hence the road continues in a south-westerly direction at the foot of the hills, with occasional patches of cultivation. Proceeded along the foot of the hills, the forest interspersed with various kinds of trees, the foliage of some of which was of a very vivid green, whilst the russet colour of the trees on the sides of the hills, growing amidst the rough crags, aided by the ruddy blaze of the evening sun, contributed to make up a scene more than usually picturesque. Passed the village of Amjerree, in good cultivation. Crossed the beds of several torrents. This part of the country appears to have been rescued from the jungle within these very few years, and is a certain proof of the protection and good government which have been afforded to the natives.

At a quarter past five reached our tents near the village of *Theal Pukhen*, situated at the foot of the *Maheishuree* pass, amidst a wild and interesting scenery of rocks interspersed with beautiful verdure. A perennial spring of very fine and clear

clear water issues from the hill. Distance by perambulator, eight miles one furlong and forty-seven yards.

(February 18.) At a quarter past seven visited the Burghat or Maheishuree pass; the road between two hills, narrow and strewed with stones. Commence a pretty steep ascent in a winding direction; thin bamboo jungle and other trees; the road covered with loose stones, which might be removed Continue the ascent, the road much without difficulty. better. On gaining the summit, at an elevated angle of the pass, you open a fine extensive view of the country below; Mulleepore and Ghidpore hill bearing north-east. Commence a gentle descent, and ascend again in a winding direction: road through a bamboo jungle, perfectly leafless. We reached the plain below by a descent scarcely perceptible, which evinces the plain to be of very high elevation. It reminded me of the pass and valley of Desterjan, in the south of Persia. The plain is surrounded with hills, and the village of Rajah Doomurah is at the foot of the pass. Distance from our tents to the extremity of the pass, by perambulator, one mile one furlong.

In

In regard to the facility of this ghaut, I am of opinion that it is perfectly accessible, and that a very little trouble in removing the stones would render the road passable, both by artillery and wheel-carriages. About the centre of the ghaut, where the rocks rise above the soil, some difficulty might, indeed, at first be experienced, but would certainly be surmounted by the combined exertions of strength and science; nor could an enemy here annoy the line of march in equal degree as in the other passes, the jungle being thin, and very deep ravines extending on each side of the mountain, where troops could not take post. The road through this pass leads from Curruckdeah to the Ghidore and Curruckpore districts, and is much frequented by travellers, who come by this direct route from the southern countries, instead of going round by The Birghatti or Maheishura pass is in the division of the same name, and is attached to Ramghur. to Nerban Singh, Zemindar, and has four divisions attached The country in the plain below is well cultivated.

South-east from the Maheishura pass, about six miles distant, is that of Rajah Doomurah, and also Louji, which

Curruckdeah to Ghidore and Curruckpore. There is another pass to the eastward, called the Jharoo pass, but not frequented. Exclusive of these three passes, there are five others which occupy a range of hills in this neighbourhood, extending in a direction from south-east by east to west-south-west, which are noted down in Dury's map as not surveyed, neither are they noticed by the excellent Major Rennell. They are represented as difficult of access. We had no opportunity of visiting them this year, being deficient in time, but they can easily be surveyed by a month's occupation whenever requisite.

Names of the passes in the chain of hills as marked down by Dury, "not surveyed."

- 1. Kul Moorgee hill.
- 2. Jharoo Ghaut.
- 3. Khuludon Ghaut.
- 4. Gungurpore Ghaut.
- 5. Cuttoo Ghaut.

They are noticed in my map as we received the information.

(February

(February 20.) Moved at ten minutes before seven, road through a forest of small trees intermixed with bamboos. Crossed the Cowah nullah, with some water in it and large loose stones; the road sloping in a gradual descent. Crossed the Dholah nullah. The road continues through the forest with hills on the right and left. Pass the ridges of two small hills on the right and left, and proceed up a gentle ascent. The forest becomes thinner.

At eight cleared the forest and entered on a well cultivated country, the commencement of Bhaugulpoor district:

Ghidore hill north-west by west, Mahapore north-east.

Passed Pirke village on the right; the plain over which we travelled encircled with hills, various in size and aspect.

Passed the village of Surhut on our right, and crossed the Birnah river, now dry, but water is procured by digging pits as in the Chandun. The breadth of the Birnah is here six hundred yards.

At half past nine reached Sonah. Distance by perambulator nine miles six furlongs.

Moved

Moved at half past six, and crossed the Birnah river, Manghur hill on the right. First part of the road through the jungle; the land on the banks of the river in good cultivation, abounding in rich fields of barley. Passed the village of Cubbal and entered a low jungle, in which we observed the kutt tree, of which the beetle is made. The road continues through jungle and cultivation alternately. This part of the country abounds in large trees, the ground sloping, and hills on each side. Passed Teheeah, situated on a rising ground amidst an abundant cultivation, the Birnah river on the right. Passed the village of Deenari on our right, and crossed the Sooknun nullah, with water in it: the country well cultivated, part recently rescued from the jungle. Passed a jheel* on the right, and entered a thick low jungle interspersed with trees. Passed the village of Moorah Murgo right: Ghidore hill on the left; jungle and cultivation alternately; a jheel and Bagha village on the right.

The whole of this part of the country appears to have been recently rescued from the jungle, and will probably receive

^{*} Lake, or morass.

receive still further improvement in succeeding years. Now entered the jungle and passed the village of Jingooee, large and populous, the Birnah river on the right. Crossed the Birnah the second time this march, with some water in it. Passed the village of Changoodee on our right.

At nine A.M. reached the village of *Dubil*, pleasantly situated on a rising ground near the bank of the *Birnah* river. Distance by perambulator, eleven miles one furlong and one hundred and ninety yards. Water and provisions plentiful.

(February 22.) Moved at twenty minutes before seven. Passed the village of Gursundah on the right: good cultivation. Crossed the Keeul river, which joins the Birnah a short distance from Gursundah. The latter, which we have recently crossed so many times, is a considerable river: it rises in the mountains to the south-east, and joins the Keeul river near Gursundah, from whence the united stream proceeds along the foot of the hills to Malypore, where it is again joined by the Anjur nullah; and from thence proceeding in a north-westerly direction towards the Ganges, it is again joined by the Roowah nullah, and finally discharges these collected

collected waters into the Ganges in the neighbourhood of Nawaub Gunj and Balgudah, on the western boundary of Bahar and Bhaugulpore. The country on its banks along its whole course is exceedingly fertile and luxuriant. The Keeul at Gursundah has a good deal of water in it, and more is procured by digging pits as in the Chandun.

Proceeded on through a highly cultivated country between two ranges of lofty hills. Passed the village of Butchachehar on the left; passed also through Jumooee, a large and populous town, with many pucka houses and a good bazar. Passed the village of Calianpore, large and populous, on the right and left of the road. Passed the village of Beharee on the right. Passed the village of Sutganah and Kheiramah, large and populous, the former situated on the banks of the Keeul river, which skirts the foot of the Kuttanah hill, and with the adjacent mouza, or division, is attached to Ramghur. The latter village is on the opposite side of the road. Crossed the Keeul river with a good deal of water in it.

At twenty minutes past eight reached Mulleepore, a large and populous village, situated on the northern bank of the Anjur.

Anjur, a nullah with high and steep banks and a considerable depth of water. The range of the Curruckpore hills in front bear north-east: the country well cultivated, abounding in wheat, rice, and other grain. Distance by perambulator, seven miles two furlongs and fifty yards.

(February 23.) Moved at half past six A.M., the road over paddy fields, and entered a low thick jungle, with hills on the right and left and in the distance; proceeded on through the jungle, which is interspersed with trees, and crossed the Anjur. The road continues through the jungle; the trees large and tall, and undergrowth very thick. The jungle somewhat more Passed the elevated ridges of two hills, slightly overrun with small, stunted trees; a range of lofty hills on our left, called by the natives Tekotra, which extend from Ghidore to the vicinity of Monghir, and belong to the Curruckpore Crossed the Lackra nullah and enter an open district. country near the village of Paroo, which is very large, but the houses are detached in parcels, a small distance from each other: the plain is well cultivated, and produces wheat, barley, and other grain. Crossed the Bhojeh nullah, and at twenty

twenty minutes past nine reached the village of Kindweh, which appears to have recently arisen amidst jungles. Distance by perambulator, nine miles one furlong and eighty yards.

(February 24.) Moved at six A.M., the road through jungle. Pass the village of Lakeel on the right, also the villages of Gooleed and Nuzzaree: the cultivation has a promising appearance. Crossed the Jumkhar nullah, and ascended an elevated and very barren ground; the forest covered with thin stunted trees, and the soil conker.* Proceeded on over elevated ground, the chain of the Tekotra hills on our left. Ascend and descend alternately; the forest continuing. Commence a gentle descent, the road strewed with small stones and conker. Commence another gentle descent and cross the Bhowrah nullah, the boundary of the respective divisions of Tarrapore and Curruckpore. The road continues through the forest. Passed a stratum of black rock rising to the surface, and a quantity of scattered fragments, the road very bad for wheel-carriages. The forest begins to thin, the tress

low

^{*} Gravel or a calcareous concretion which forms on the surface.

in the vicinity of the Ganges. Passed the Bulwyee nullah. An opening in the forest shews good cultivation, and the view is pleasing: the hills continue on both sides. Recrossed the Bulwyee nullah and passed the villages of Burryapoorah on the left, and Lahye on the right. Entered an extensive plain situated between the two ranges of hills and well cultivated: the village of Kajooryah on the right, under the hills. Crossed the Goonyah nullah, dry; the villages of Simerpoor and Hussein on the right. Entered a jungle interspersed with large trees, and crossed the Amra nullah, on the skirts of the On both sides a considerable quantity of land has been prepared for cultivation, as also along the foot of the hills, and much of the ground we passed over this morning appears to have been recently rescued from the jungle. improvement appears to have been effected in this tract of the The soil is excellent, and the numerous nullahs pergunnah. and torrents that descend from the hills must render it capable of the highest state of improvement. On the left, the range of Curruckpore hills extends in a direction from east to west, and presents a variety of irregular shapes and surfaces: those to the the north-west are not so high. Passed the Bakaneah nullah, which rises in the hills to the southward; passed also the village of Chulkora Rampore, which is large and populous. Passed the village of Ghoseut, near which place the north-west range of the Curruckpore hills terminates in a sharp narrow peak, overstrewed with loose stones; Begpore village on the right, and three small detached hills, called Amwaree, in our front. At forty minutes past eight reached the town of Rajpore, which is large and populous. Distance by perambulator, ten miles six furlongs and sixty yards.

(March 4.) Moved at six A.M., road over the plain. Passed the villages of Losing-hani on the right and Sivnagur on the left; a luxuriant and abundant cultivation of wheat, barley, &c. Passed the village of Manikpore, large and populous: it forms the north-west boundary of the Curruck-pore pergunnah, and is skirted by the Ghirka nullah, on the opposite bank of which is the village of Beharijaun. Passed the villages of Imaum Nugur and Ghureeb Nugur on the left; passed also the villages of Sidimpore and Mowlana Ghur on the left, and Ramchundur on the right, and entered the high western

western road. At eight A.M. reached Sooruj Gurra on the Ganges. Distance by perambulator, eight miles one furlong and one hundred and fifty-five yards.

(March 11.) We returned to Bhaugulpore by way of the thannahs of Hybutgunge, Dehraru, Arumnugur, Jaffrah Gunge, Himmutpore, Jangera, and Chichroon, all of which are in a continually improving state of cultivation.

BHAUGULPORE, OCTOBER 1st, 1818.

FINIS.

Printed by Cox and Baylis, Great Queen Street, Lincoln's Inn Fields.

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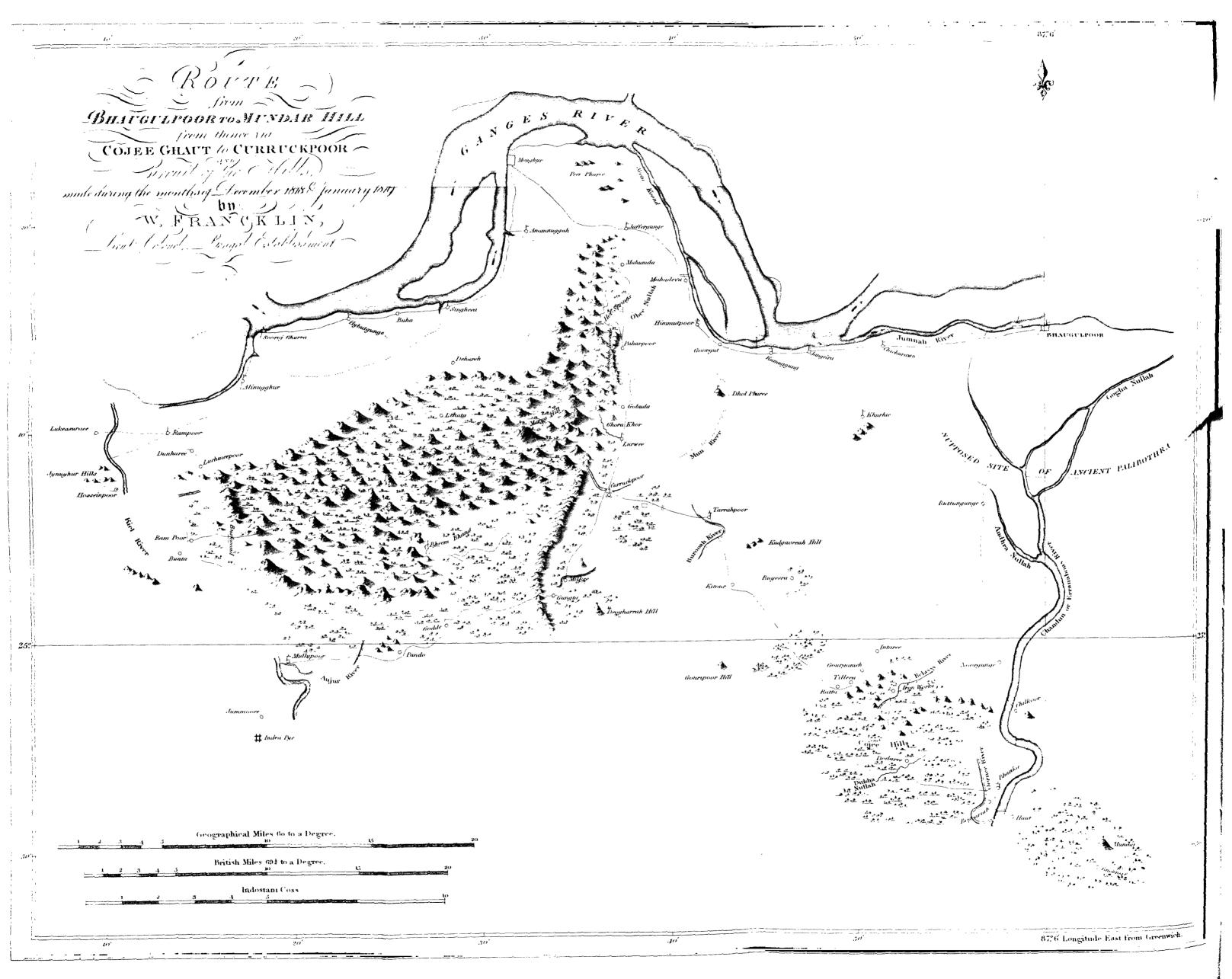
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ANCIENT PALIBOTHRA,

PART IV.



PREFACE.

The designation of the work now presented to the Public was merely accidental, inasmuch as it arose during a circuit of the *Curruckpoor* Hills, and entirely unintentional on the part of the Author, in respect to procuring any fresh evidence or documents regarding *Palibothra*.

The circumstances, however, of the discovery of the site of the ancient city of Jey Nugger, and the fort of Indra Pye, as well as that of the Jeyne figures dug up at the before-mentioned places, and the Jeyne coin found

found at Suffee Gurh, are accidents which have operated powerfully on the Author's mind, and induced him to conclude that he has brought his hypothesis to a termination the most favourable, and that that conclusion has tended considerably to the complete solution of a long agitated question in ancient geography; and he confidently trusts to the indulgent consideration of the Public, for the approbation to his labours on the interesting theme.

The observations on the *Curruckpoor* Hills and the adjacent country, with a second visit to the celebrated hill of *Mandar*, in order to collate the inscriptions* copied in 1815, with the originals on the rock, will, he trusts, prove not less acceptable.

The

^{*} Copies of these inscriptions the Author has tendered to the acceptance of the British Museum.

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ANCIENT PALIBOTHRA,

PART IV.

CONTAINING A

TOUR FROM BHAUGULPOOR TO MANDAR,

FROM THENCE

TO CURRUCKPOOR AND A CIRCUIT OF THE HILLS,

WITH

AN ACCOUNT OF THE SITE OF THE ANCIENT CITY OF JEY NUGGUR, AND SOME REMARKS ON THE JEYNE WORSHIP; MADE DURING THE MONTHS OF DECEMBER AND JANUARY, 1818-19;

WITH

A MAP OF THE ROUTE, VIEWS, &c. &c.

BY WILLIAM FRANCKLIN,

I.vutenant-Colonel in the Service of the Honourable East-India Company, Author of a Tour to Persia, the History of Shah Aulum, and an Essay on the Site of Palibothra, &c. &c.

" Per ardua!"

LONDON:

PRINTED FOR KINGSBURY, PARBURY, AND ALLEN, BOOKSELLERS TO THE HONOURABLE EAST-INDIA COMPANY, LEADENHALL STREET.

1822.

Printed by Cox and BAYLIS, Great Queen Street.

HENRY HOPE, Esq.

OF DEEPDEN, SURRY.

DEAR SIR:

Dedication has been called the language of flattery: but in the present instance, in soliciting your acceptance of the accompanying Volume, I only perform the grateful duty of friendship, by acknowledging the kindness and hospitality which I experienced from my old Friend and Fellow Traveller twenty years since, whilst traversing together the fertile Trojan plain.

In a very different, and far distant land, Ih ave the gratifying pleasure to repeat those assurances of cordial regard and esteem, with which I must ever be,

Dear Sir,

Your obliged and sincere humble Servant,

WILLIAM FRANCKLIN.

BHAUGULPOOR, 1st August, 1819.



The paper on the Brachmans of ancient India, as given in the Appendix, will perhaps throw some light on the religion and customs of the modern Jeynes, and in that respect may be deemed curious; and it is hoped, that the memorandum on a peculiar part of the inhabitants of the Jungle Terry, and the Puranic extracts respecting the dynasty of Soorujbuns (or Children of the Sun), who reigned at Jey Nuggur, will afford some gratification to the lovers of antiquity.

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JOURNAL,

&c. &c.

(December 6, 1818.) Left Bhaugulpoor at six A.M.; road good, and through a country well cultivated. Passed a large tank, or pond, on the left; crossed the Chandun river. At ten A.M. reached Ruttungunge, a large and populous village. Distance twelve miles, south-east by south.

(December 7.) Moved at daylight: proceeded on the great southern road, Bheem Bhand hill south-west. Passed the village of Doomrow with fine cultivation: at the end of the village a small indigo factory belonging to Simbonath of Bhaugulpoor, a large tank and embankment on the right. Passed the large and populous village of Omurpoor: a jheel

or lake on the right; Jetoor hill in front. From this part of the road the hills of Bheem Bhand present a singular appearance: eleven different hummocks, or bluff points, appear to rise from the base of the mountain to the summit, which is a saddle back. Passed Noorgunge, and the villages of Cuttaal, Madachuck on the right; at the foot of Jetoor hill crossed the Chandun river, and encamped at the village of Chilkoor on its bank. Distance ten miles.

(December 8.) Halted to get the road repaired to Haut Lucknowdie.

(December 9.) Moved at six A.M., road good. Passed Mujuriah: crossed the Chandun at Bishunpoor: passed the village of Bhanka, on the high southern road: proceeded on the west bank of the Chandun, and encamped at Haut Lucknowdie.

(December 10.) Reached Mandan.

At seven A.M. commenced the girth of the mountain. Skirted the north-east shoulder, a swell of the ground. At the bottom of the mountain is a large fissure, occasioned by lightning: a considerable fragment of the rock has been shivered,

shivered, and the materials precipitated into the valley The dimensions of this fragment we computed to be about fourteen yards in length, ten in breadth, and five feet The appearance of the mountain at this part is thick. awfully grand, a black rugged surface appearing to enclose it as if with a coating, the dark hue of which is strongly contrasted with the other parts of the rock, having patches of vellow grass growing out of the interstices. tain here lessens its steepness, and from this point a range of irregularly shaped rocks descend gently to its termination on the north-east face. The valley below is thickly strewed over with granite rock embedded in the soil, and rendered black by exposure to the weather, a thick forest of trees of different dimensions surrounding the mountain. Here the rocks present themselves, clothed to the summit with stunted Passed a large pile of granite rocks of fantastic shapes, interspersed with trees. Crossed two or three watercourses at the foot of the mountain, and proceeded on in a direction west by south: the forest continues thick. From an opening in the forest saw the western face of the Musoodun.

dun Mut (or temple) at the summit, the black surface of the rock interspersed with stunted trees. Passed a large rock on the right which is detached from the mountain. The whole of this face presents an aspect truly formidable; the rocks of granite, in overhanging precipices, appearing as if prepared to precipitate themselves into the valley below, fill the mind of the spectator with awe and wonder. In various parts of the rocks are excavated recesses, the haunts of wild beasts, bears, and tigers, which being situated far up are extremely difficult of access. The forest continues. In an opening we observed Malia hill bearing south a great distance: this part of the ground being at a considerable elevation, the dip inclining to the north-east. The Musoodun Mut again visible. Crossed a stratum of granite. At nine A.M. reached Paupher Talow (or pond), having completed the circumference of the mountain. Distance four miles.

The Musoodun Mut, at the summit of the mountain, consists of three large apartments, and as many smaller ones for the priests. In the largest room is a slab of coarse black

black stone, on which is the Bishun Paduka, or feet of Vishnoo. The building is in ruins.

I examined the principal inscriptions at the Paupher Talow, a copy of which I had brought away in 1815. After collating it with the original, I found a difference in only three letters, which was immediately corrected.*

At the western side of the mountain is the entrance to the Puttulcundra, presenting an awful assemblage of overhanging rocks, in shapes most rude and fantastic, several of them piled one above the other with a regularity resembling the works of art. The entrance to the pass is about three feet in breadth, and the rocks on each side rise to the height of sixty feet. In many parts of the rocks are trees growing out of the sides: to the west are large masses of rocks appearing as if ready to precipitate themselves into the deep channel below. Throughout this channel are large detached rocks, interspersed with trees; and at the season of periodical rains, when the torrents of water descend from the summit

^{*} A copy of these inscriptions have been sent to the British Museum.

summit of the mountain, the grandeur of the scene must be considerably augmented, as the water in its progress dashing against the opposing rocks, increases its course with accelerated velocity.

The eastern entrance, also, to the *Puttulcundra* from the *Paupher Talow* presents a very grand appearance, the road lying betwixt two ranges of hills. As you advance it becomes an amphitheatre, the sides of the mountain bearing visible marks on their black and rugged surface of the torrents that flow from the summit, at the period of the solstitial rains, which discharge themselves into the *Puttulcundra*, and from thence are conveyed to the *Paupher Talow*. Rude overhanging precipices contribute to enhance the grandeur of this natural scenery: the intermediate space between the two ranges of the mountain is filled with trees of different dimensions, and large slabs of granite rock embedded in the soil.

The component parts of this celebrated mountain are granite and gniess intermixed. The strata in the north-east side is vertical, rising in a conical form to one hundred and eighty

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eighty yards perpendicular height, and exhibits massy laminæ. The strata inclines to the north-west, with veins of lamellar quartz, about five to eight inches thick, running parallel with the strata at the interval of fifteen to twenty feet. At the base and in the ravines of the *Puttulcundra*, &c. are fragments of granite rock of various dimensions: some of them enormous masses, promiscuously piled upon each other. The alluvial part seems principally to consist of granite in a state of decomposition, and not to exceed twelve feet in depth.

Latitude by observation of *Mundar*, 24° 48′ north; longitude east of Greenwich, 87° 12′. The height of the mountain is one hundred and eighty yards, which is ninety feet higher than the elevation of the Great Pyramid of Egypt.*

Ed.E.

(December 20.) Quitted Mundar and proceeded to Bogariah. After crossing the Chandun at Haut Lucknowdie,

^{*} For the accompanying view of Mundar I am indebted to the kindness of Major Matthews, commanding the Hill Rangers of this province, who was one of the party in our late agreeable tour.

Rajah Cauder Ally, the Zemindar or principal landholder of the district of Curruckpoor, met us during the march, on the boundary of his district, and accompanied us to our tents. Distance ten miles. From Bogariah the Cojee hills bore, at the opening of Cojee Ghaut, north 55 west.

(December 21.) Moved at six A.M.: road round the village of Bogariah, large and populous. Crossed the Oornee river bearing north and south; the bed dry, a good deal of forest: the Cojee hills due west. The scenery along the foot of these hills is extremely romantic; clusters of high trees and thick underwood, the range of hills in the distance completing the amenity of the prospect. The road continues through thick forest, through which a path had been cut for us: it is interspersed with occasional cultivation, recently rescued from underwood. Crossed the Dukha Nulla (or rivulet) a branch of the Chandun; dry, deep sand. At twenty minutes past nine reached Dodaree, situated near the foot of the Cojee hills, with a pleasing prospect on all sides.

(December 22.) Moved at six A. M.: road through the forest, which is extensive. As you approach the Cojee pass a gentle

a gentle ascent commences: the hills in front present a romantic appearance. After entering the pass the road narrows, and is overspread with loose stones and rocks embedded in the soil; thick forests on all sides, a gentle ascent, which soon becomes steeper. Descending from this you find yourself enclosed, as it were, by a magnificent amphitheatre of hills, their summit covered with very rich verdure of the brightest hues, their sides interspersed occasionally with verdure and quartz rock. The road continues to wind through the vallies. At this point of view, by the fanciful appearance of one of the hills, the summit appears to rest as if on a wall resembling a mural precipice, thickly studded with overhanging trees.

Passed along the banks of the *Belassy* river, which winds through the hills. Crossed the dry bed of the river, and proceeded to some iron-works belonging to Rajah Cauder Ally, on its western bank. They consist of two forges, made after the fashion of the country, in the following manner. The furnace, of red refractory clay mixed with a little sand, is from three to four feet high. The in-

terior concavity is of a conical form, the outer part about nine inches wide, gradually decreasing about three inches towards the top. In front are the bellows, which consist of two round wooden dishes, resembling a tambarine, about thirteen inches wide and four deep. The upper part is covered with raw hide: a small hole or slit is in the middle of the skin, into which is introduced a bit of wood with a string attached to it. The string or cord is then tied to a bamboo, which projects from the sides of the furnace, and serves as a spring to the hide that is stretched over the wooden dishes; two of which being placed horizontally on the floor opposite the furnace, a man mounts i em with his feet over the holes, which act as valves, for when one foot is raised, the elasticity of the bamboo extends the hide which fills with air: on pressing down the foot the aperture closes, and the air is propelled through the tubes of the furnace. The crucible and lower part of the furnace is formed with sand and a small proportion of clay, which is entirely removed when the ore is smelted and withdrawn from the The furnace is first charged with charcoal made of saul saul wood (which abounds in these forests), and when heated, the coal and ore are heaped on the top of the cone, so as to supply the exhausture within. At intervals the scoria or ashes are withdrawn, by piercing the front part of the furnace with a sharp-pointed stick, and the dross flows out in a fusion of liquid fire: the glowing mass of smelted iron then follows, which is subsequently beaten by an iron spatula for the purpose of condensing it; then it is severed by an hatchet into two parts, and is sold to the merchants. The iron thus produced is imported chiefly into the Monghyr market, when it is made into various articles of household The general valuation of this iron from the forge utensils. in its crude state, is estimated at a seer of rice for a seer of iron, in the way of barter. The seer is equivalent to about two pounds of avoirdupois weight. The granular ore from which the mass is formed, is brought from the watercourses that issue from the hills in its original state, and after being washed and sifted several times, is put into the furnace to be smelted.

After

After inspecting the iron-works, we crossed a branch of the Belassy river, whose bed was dry, but water procurable by digging pits in the sand, as in the Chandun. The road narrows and winds through the valley; the opposite hills begin to recede. At half-past nine cleared the pass and entered some cultivated land near the village of Gourgameh, the road winding along the base of the hills. At eleven, A. M. reached our tents at the village of Ratta. Distance fifteen miles.

(December 23.) Moved at six A. M., road good, and cut for our accommodation by the hospitable Rajah: our course nearly west, Cojee hills east. Proceeded on through an open country thinly cultivated, principally with paddy (or rice in the husk): Belarie hill N. 25 W., Gouripoor hills S. 50 W. Passed the village of Buyeera right; the country enclosed, and abounding with large palmira trees. Entered upon a very extensive plain, Kudgaoreah hill leaving N. 30 E., large plantations of mangoe and other trees in the distance, Deoghara hill S. 60 W. Passed Ketour, a small

small village on an eminence on the right, and a taw, or pond, on the left. Crossed the Burooah river, the bed dry; passed Neamutpoor, and shortly after entered on the high southern road. At ten A. M. recrossed the Burooah river and entered the town of Tarrahpoor, one of the principal places in the fifty-two Purgunnahs that constitute the Jaghire of Rajah Cauder Ally. Distance thirteen miles.

(December 24.) Moved at six A. M. Crossed the Chowree nulla or rivulet, the Curruckpoor hills in front due west; road over an extensive plain thinly cultivated. Entered a narrow part of the road overhung with trees and thick underwood, and crossed the Sukree nulla in a bottom. Passed a large pond, called Rannyke Talow, with brick steps leading down to it, in ruins and overgrown with weeds. Passed a large village to the left. Crossed the Mahara and Oornee nulla, which unite at this place. Passed through a large plantation of palmira and date trees, with enclosures on each side. Entered the western end of the town of Curruckpoor, the capital of the Zemindaree, which is large and populous, a long continued narrow street extending from east

east to west about a quarter of a mile, with thatched houses on each side. Crossed the *Mun* river in a winding direction: on the opposite side is the Rajah's habitation and the *Jamma Musgid*, or principal mosque of the place. Passed the *Imaumbarah*, or brick building in which place prayers are read during the Mahorum. Near to this place we encamped. Distance six miles.

In the vicinity of *Curruckpoor* we found the myrrh tree growing wild: it appeared the same species as that described by the intrepid Bruce, in his Abysinnian travels.

The water of the *Mun* river is clear and bright, but has rather a hard taste, owing to its running over a stratum of iron ore, which renders it in a measure a chalybeate.

(December 26.) Moved at six A.M.: road good, direction west. Passed through a forest and enclosed country. On approaching Tannah Lurwee turned off to the left, and proceeded on toward Ghora Khor in the hills. Entered a thick forest which skirts the hills, the road winding: the ground begun to ascend. Passed over the bed of a watercourse which descends from the hills, it is now dry, strewed over with

with loose stones, and covered on each side with overhanging woods. At nine A.M. reached the stupendous rock of Ghora Khor, a most magnificent work of nature. It is a steep perpendicular mural precipice, formed of masses of plate quartz rising to the height of two hundred feet. The stones are of a brownish colour, with a few stunted trees growing out of the interstices of the rock; fragments of projecting rock on the summit appear as if ready to detach themselves from the mass. On the left is a natural reservoir of clear fresh water, hollowed out from the base of the rock. In the centre of the rock is a chasm which forms the channel through which, in the rainy season, the water rolls with incredible violence, and fills the reservoir and watercourse at the bottom; from thence it descends into the plain, the whole forming a magnificent natural cascade. present the water is seen trickling down through the crevices of the rock in pleasing murmurs. Near the bottom is a small Mut, or place of worship; and another to the east, containing the Lingum of Mahadeo in black stone, and a figure of Parbuttee, the wife of Mahadeo. About fifty yards

to the right is an ascent to the top of the precipice: to gain the summit you are obliged to proceed with great caution, the surface of the rock having a fine polish and being very slippery, so as to render the footing insecure. Two-thirds of the way up you pass across the face of the precipice, the only footing being a projecting ledge of the rock about a foot broad, which renders the passage critical, as you are obliged to place your hands in the interstices of the rock. On gaining the summit, to descend on the other side, instead of a gentle declivity, which might have been expected, you meet with a precipice nearly as perpendicular as that on the eastern face of the rock. From the summit is to be seen, as far as the eye can reach, an impervious forest flanked by the surrounding hills: this valley may be about a mile and a half in breadth and two miles long, which presents to the eye one leafy sheet of forest. You now advance along the top of the precipice and meet with the marks of the horses' feet, from which the place takes its name; but they seemed in shape more to resemble pattens than the hoofs of a horse. After passing the chasm through which the water flows, you commence

commence the descent on the western face, which, however, is not accomplished without great difficulty. Shortly after commencing the descent you meet with a natural cistern or basin of pellucid water, which appears to have been worn out of the solid rock, the result of ages: it completely fills the cistern to a few yards of its edge. It is fourteen feet by twelve broad, and from twelve to fifteen feet deep. At the bottom of the rock, at the western face, appeared large watercourses to a considerable extent up the valley, which at the season of the solstitial rains roll down the waters with violence into the basin before-mentioned, from whence they are conducted over the chasm to the eastern side of the rock.

(December 27.) Moved at six A.M.: road over extensive plains and forest alternately; the Curruckpoor hills west, course north. At eight A.M. entered a thick forest, an insulated hill on the left and a large pond of water on the right. The scenery is here romantic, the hills rising to our view in the form of an amphitheatre, some of them split into long ridges appearing detached from the rest, and forming, as it were, a solid wall: they are clothed to the summit with verdure.

verdure. The road continues between the hills in a winding direction: on both sides of the road the cultivation increases. Passed the shoulder of an insulated hill, near which place the Jaghirdaree lands belonging to the Tannah of Bindrabund commence, and extend the whole way to Monghyr: they are in a highly cultivated state, and the heirs of the Jaghirdars are paying every attention to the improvement of their lands. At nine A.M. reached our tents at Paharpoor, pleasantly situated near the Curruckpoor hills, which at this place bear south-west.

(December 28.) At three P.M. proceeded to visit Joalah Koond. The road to the hill is in a winding direction, and amidst the most romantic scenery, an amphitheatre of hills, clothed with trees and verdure to their summits, enclosing us on all sides. At twenty minutes past three crossed Joalah Koond nulla, or rivulet, which flows in a winding direction to the foot of the hills, its bed dry and spread with loose stones. The road continued to wind. Passed the bed of a torrent, and afterwards recrossed the rivulet, amidst a thick foliage of overspreading trees. Here the road narrows.

Crossed

Crossed the Joalah Koond nulla a third time, thickly spread with stones of different dimensions. Proceeded along the sides of the hills, and at four reached the entrance to Joalah Koond; the road over the rocky bed of the rivulet about thirty yards wide, and thickly strewed with large masses of quartz rock. You soon reach the first Koond, or spring, which is hollowed out of the natural rock: it has at present but little water in it. Proceed over the rocks and you arrive at the second spring, at the distance of about ten yards. On the approach to it, the water trickles out of the rock and falls into a natural cistern, which is six feet deep and two and a half broad. The overhanging bed of quartz rock in immense plates, and of the most fanciful shapes, adds greatly to the beauty of the scenery. Proceeding along with very great difficulty by a projecting ledge of the rock, which is extremely narrow and obliges you to move with expanded arms embracing the rock, you reach the third Koond, or spring, at the distance of two yards, which though equally impressive with the two former has less water in it; and it is easy to conceive, the appearance of the united waters of these

these three springs must afford, at the period of the solstitial rains, when the waters from the mountains above uniting in a furious torrent, and rolling over immense masses of quartz rock, descend into the valley and are finally conveyed to the plain below. The rocks composing this singular valley are of various species of quartz, and are overhung with trees of beautiful verdure. On the whole, Joalah Koond may be deemed by an inquisitive traveller worthy of a visit, though falling very short in grandeur to the stupendous mural precipice at Ghora Khor. On the sides of the rocks are several fanciful impressions, said to resemble the footsteps of Bheem Sing, a hero of fabulous origin in the traditions of the country. We here collected many specimens of quartz, which I carried to my museum at Bhaugulpoor; some of them would do credit to an European cabinet.

From *Paharpoor* we entered the hills in a winding direction to the north-west. Crossed the *Ohee* nulla or rivulet, which flows between two ranges of hills with a great deal of water in it; continued to wind through the hills amidst a romantic scenery, and though not containing much verdure,

the

the variety of their appearance and shapes gave an interest to the prospect: shortly after arrived at the *Boorkas*, or hot springs, the sources of the *Obee* nulla. These, three in number, flow from the base of the *Amjor Ghaut* hill. The water is not near so hot as that of *Seeta Koond*; its temperament may be termed lukewarm. The springs issue from fissures in the rocky hill of *Amjor Ghaut* in very small quantities, and the sides of the basins are overspread with stones of quartz, rosy red, plated, and of mixed colours.

On descending the Amjor Ghaut the prospect is pleasing. The water from the springs, after undulating along the valley between the hills over a verdant carpet of green sward and forest shrubs, so as to be scarcely discernible, forms the stream which we crossed in the morning; after which issuing from the hills, it traverses the country in a south-east direction, when turning to the north it is finally discharged into the Ganges, near Mahadipoor.

The hill of Amjor Ghaut appears to me to be one entire mass of quartz, consisting of immense rhomboidal stones and other figures. The dip of the stratum is to the north-

north-west. A few trees grow on the hill, but attain no height.

Three miles to the north-west of Paharpoor is the hot spring called Reesha Koond, situated amidst a romantic scenery of surrounding hills. The spring oozes from the eastern base of a hill into a reservoir of about twenty yards square, on the west and south sides of which are the remains of a building, formerly a place of worship for the Hindoo votaries, who resorted thither in the month of Assar (or June) to bathe in the spring and perform their religious ceremonies. The water of this spring has been pronounced a chalybeate, having a considerable portion of iron in its composition. After issuing from the reservoir, the water traverses the hills in an easterly direction for about a quarter of a mile, when it joins the rivulet from which is formed the Boorka spring, as already detailed.

(December 31.) At Monghyr.

(January 4, 1819). In three marches from Monghyr we reached Tannah Rampoor, after visiting successively the Tannahs of Bindrabund, Anamnuggah, Dehareh, Hybutgunge,

gunge, and Alinugghur; all of which we found in a state of high cultivation, and the Jaghirdars and their heirs contented and happy.

(January 7.) Proceeded to visit the Jynughur hills, road over a forest. Passed the Kiel river, the western boundary of Bhaugulpoor district: the river at this time had here but little water in it, and its character resembled the Chandun. The hills on approaching them present a rough, rugged surface, with vertical columns of rock reaching from the base to the summit, almost perpendicular, with overhanging crags and bluff points, of shapes the most fantastic, and one near the north base pyramidal. The vertical strata of rocks which compose these hills sufficiently indicate their being primitive.

Commenced the ascent of the northern hill, the road covered with large loose stones and rock imbedded in the soil. On reaching the summit you perceive the plain below, to a very considerable extent, covered by numerous Talows or ponds of water, which formerly belonged to the ancient city of *Jynughur*, according to the tradition of the natives.

This position coincides, in a remarkable manner, with the western extremity of the royal city of *Palibothra*, as assigned by the Purannas, which has been detailed in the former part of the Essay. It will there be seen, that the extent of that royal city, from its eastern boundary opposite the *Cosi* river to its western termination near *Sooruj Ghurra*, give a distance by perambulator of seventy-six miles.

To return to the situation of Jynughur: the Kiel river embraces the eastern side of the hills, towards their base, in a winding direction. In the south-west corner of the hills, and at their highest elevation, are the remains of a square fort, having four bastions and occupying a square of about sixty yards. This, in ancient times, was the residence of the Rajah, but is now entirely desolate. The foundations of the bastions are strewed with bricks and stones, the former of a large size and by their appearance of high antiquity. From hence is a pleasing view down the valley intersecting the two hills and running east and west. To this valley tradition assigns the position of a bazar, or public market, of the city of Jynughur. You enter the fort

from

from the western gate over the remains of a ruined foundation, and from thence proceed along the ruins of the curtain to the eastern gate, at a distance of eighty yards, the whole strewed over with brick and stones. On passing the eastern gate the descent commences gently, and you reach what the natives term the *Feel Khaneh* or "stables for elephants," said to have belonged to the Rajah; continue an easy descent after passing over the ridge of the hills, and various other remains of the foundations of buildings, from whence the descent becomes rather abrupt down to the south face of the hill.

At ten A.M. reached our tents on the plain, near the village of *Hosseinpoor*, where we breakfasted.

The *Jynughur* hills are a detached ridge about half a mile in length from east to west, and a quarter of a mile in breadth; they are composed principally of quartz in a state of transition, more especially the vertical strata on the north side, where the lamina are most distinctly seen. These hills bear due north from the *Curruckpoor* range, about three miles distant. The course of the *Kiel* river is from south to

north, along the eastern base of the hills. On returning to our tents, we fell in with a considerable number of the tanks or reservoirs which we had viewed in the morning from the summit of the hills. Near one to the south-west we discovered a colossal Jyne figure, nearly half bedded in the earth. It is partly mutilated, having lost one of the arms, and the nose much disfigured; but its principal characteristic, the large woolley headed Ethiopian costume, remained entire, and reminded me strongly of the drawings to be seen of the Jyne figures, as described by Dr. Buchanan in his journey in the South of India.

(January 9.) Moved at half-past six A.M. Passed the village of Dunharee and proceeded on over the plain, the range of the Curruckpoor hills south. Passed the village of Luchmeepoor on the left, cultivated fields of barley and wheat. Enter a thick jungle. On approaching the hills the scenery is picturesque, their sides and summits being covered with verdure. Commenced the Chandun Bhoka pass through the hills, course east: continued to wind through the pass, the base of the hills in good cultivation. Cleared the Chandun Bhoka

Bhoka pass and proceeded through a thick forest. Crossed the Murweah nulla or stream; its bed dry, but water procurable as in the Chandun. At nine A.M. reached our tents at the village of Buntarampoor near some indigo-works.

(January 10.) At six A.M. proceeded to visit the Buskoond nulla and the quartz mountain called Mowleah; the road through the forest. The approach to the hills is pleasing. At half-past seven reached Buskoond, which is a natural reservoir of water hollowed at the foot of a quartz rock, in a bottom thickly overspread with stones. Commenced the A winding road over ascent of the Mowleah mountain. rough stones brings you to the foot of the mountain, with hills on each side at a considerable elevation: rocks of quartz and feldspar, many of them from exposure to the weather in a state of decomposition, present themselves on all sides. The ascent grows steeper as you advance, and from an opening in the hills you have a fine view of the country to the westward. Continuing the ascent you pass over large masses of quartz imbedded in the soil. approaching the summit, the trees are of larger dimensions than

than those in the valley below, and of luxuriant foliage. The ascent becomes narrower and steeper, and a part of the road is over a natural staircase of rugged stone imbedded in the soil, and overspread on all sides by slabs of quartz. After much difficulty you reach the summit, which consists of a large flat table-land, the third since our ascent, at a very high elevation, covered with stunted trees, and embayed, as it were, on all sides by the surrounding hills, with whose summits we stood on a level. The extent of this table-land is about six hundred yards, when a descent commences to the other side. From this table-land, at a projecting point, you have a noble and commanding view of a considerable part of the Jungle Terry, with the Kiel river in the distance, and the hills of Chandun Bhoka, which we passed yesterday morning, bearing N. 40 W.; Jynughur hills, N. 70 W. Descended the mountain, and at eleven A.M. reached our breakfast tent in the valley.

The whole of the western face of the *Curruckpoor* hills appear to be composed of quartz, thinly covered with light brown clay, intersected with rhomboidal fragments of quartz.

These

These almost screen the strata, which dips to the northwest.

On the summit of Mowleah hill are found crystals in quartz: at the base is a stratum of slate, decomposed to such a degree that it is used for whitening and other domestic purposes. The strata is covered with alluvial matter: part of which, when swept down by the torrents of water, is seen in the ravines below. A vein of fat quartz runs parallel with the stratum.

(January 12.) Moved at half-past six A.M., road through a forest. Crossed the Munkee nulla, its bed dry, the hills bearing due east; shortly after crossed an artificial watercourse, cut from the Puchpoor nulla for the purpose of irrigating the lands. The Puchpoor nulla flows from the hills over a stoney bed, which at this time has but little water in it: entered a thick forest with overhanging trees; passed over the shoulder of some elevated ground springing from the base of the Belliah hills; crossed the beds of several torrents now dry; entered an umbrageous valley and crossed another watercourse, the road winding along the base of the hills.

hills, which here project a considerable distance, and form into small hillocks that result from the alluvial matter deposited by the torrents which descend from the hills. Cleared another range of hills, and entered another valley; crossed the Bugdoor nulla, which forms the boundary of the Chandun Bhoka division, and entered upon the lands of Rajah Cauder Ally and the Mullypoor district. Opened a view of the Kiel river, having some water in its bed and plenty procurable by digging pits, as in the Chandun. Passed Ramsagorkejoor nulla; fell in with the Anjur river, which here forms a junction with the Kiel; crossed the Anjur river, and encamped in the same grove of mangoe trees where we had pitched our tents four years since, on our return from the southward and survey of the Chandun river, thus nearly touching on our former line of march.

(January 13.) Halted.

(January 14.) Proceeded to the village of Jummooee, and from thence to visit the remains of a fort called Indra Pye, from its founder, Rajah Indra Dumun. It is situated on an eminence on the high southern road, about five miles and

and a half from Mullypoor. The fort is square and the walls of brick, each face of the square being about four hundred yards: the circumference of the whole one mile. It is encompassed by a ditch, part of which contains water. After traversing the circumference of the fort we entered at the western face, and immediately on entrance perceived a second fort and a large village in the body of the place. The inner fort is also a square, and surrounded by a ditch, part of which had water in it. It is small in size, and seems to have been the private residence of the Prince. The gateway by which you enter is strewed over with broken bricks. In the eastern angle is an eminence in ruins, built of brick, to which you ascend by the remains of a brick staircase in a winding direction. On gaining the summit you perceive a platform of sixteen feet square, evidently the remains of flooring of an apartment. The remains of a brick wall along the sides are still visible, and the flooring contains bricks of large dimensions, and evidently of high antiquity. ments of broken brick are strewed all around this building to a considerable extent, which sufficiently indicate the remains F

mains of a palace. The prospect of the surrounding country from this eminence is very grand. The *Ghidore* hills, rising to a majestic height, and clothed with verdure to their summit, with their dark blue tints, are seen to the westward; towards the north those of *Curruckpoor*, which we had now nearly compassed. The eastern view is bounded by the *Mongrar* and *Mahapoor* hills; and to the south, in the distance, are seen the hills of *Chakye*.*

Nine miles to the south of Jummooee is the fort of Noo Lukha Ghuree, built by the same Prince: it is situated at the

From the summit of the Chakye Pass there is a fine view of the mountain Parus Nau'th, a celebrated seat of the Jeyne worship. This place is distant from Chakye about forty miles by the road of Curruckdeah, is situated on the south-west frontier of Bengal and Bahar, in the vicinity of the Ramghur hills: it is held in the highest veneration by the Jeynes, or Jainas, and is visited by numerous pilgrims from the remotest parts of India. Parus Nau'th, or according to the Map of the excellent Major Rennel, Parsonauth, is the twenty-third deified saint of the Jeynes. He is said by tradition to have been born at Benarus, or Kashi, to have lived one hundred years, and to have been buried on the summit of this mountain.





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JEYNE FLOURE jound in the rume fort of INDRA PYE in the country of the CHIDORE HISTS, by Col Francklin January 1810 PARUS RAMA.



JEYNE COLY found at SOOR L'I GHIRRA, BHALGUILPOOR.

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the foot of the *Ghidore* hills, and is esteemed by the natives of high antiquity.

At the fort of *Indra Pye*, which is distant at least fifty miles from the *Jynughur* hills, we discovered, by a singular coincidence of circumstances, another Jeyne figure, which, though far inferior in its dimensions to the former, possessed in its characteristic costume precisely the same features, and is moreover quite perfect. At the bottom of the pedestal, on which the figure is resting in a sitting posture, is an inscription in ancient characters of three lines, and another of two lines at the back, of which the accompanying is a fac simile. The discovery of these Jeyne figures appears to me to be strongly corroborative of that part of my Palibothrean hypothesis, in which I have assumed the prevalence of the Jeyne faith to have obtained at that capital in the reign of *Chandra Gupta*.

(January 15.) Moved at six A.M.: road through groves of mowah trees. Enter upon some stony ground, forest on each side, direction due north, very thick forest skirting the Bheem Bhand hills, which here run in a direction from north

to south: the road becomes elevated, the sides of the hills covered with stunted trees. Reach an opening in the forest, from which you have a commanding view of the hills, the ground constantly ascending. The road winds along the base of the hills through the forest on each side, with trees of pleasing foliage. On the road side we met with some pits, from whence the bog iron is taken: we broke off a few pieces. Near to this we procured some crystallized quartz embedded with iron ore. At this point of the road we had a commanding view of the country, which is overspread with thick forest as far as the eye can reach, the hills rising majestically in the distance. The soil at the base of the hills is strongly impregnated with iron ore; small nodules are visible on the surface, and the soil red earth or clay. The road continues over elevated ground along the base of the Commence a winding descent, cross a watercourse which descends from the hills, its bed dry and stony; the soil continues a deep red earth mixed with conker or indurated earth. In several places we met with crystallizations imbedded with iron ore, with which the whole surface of this

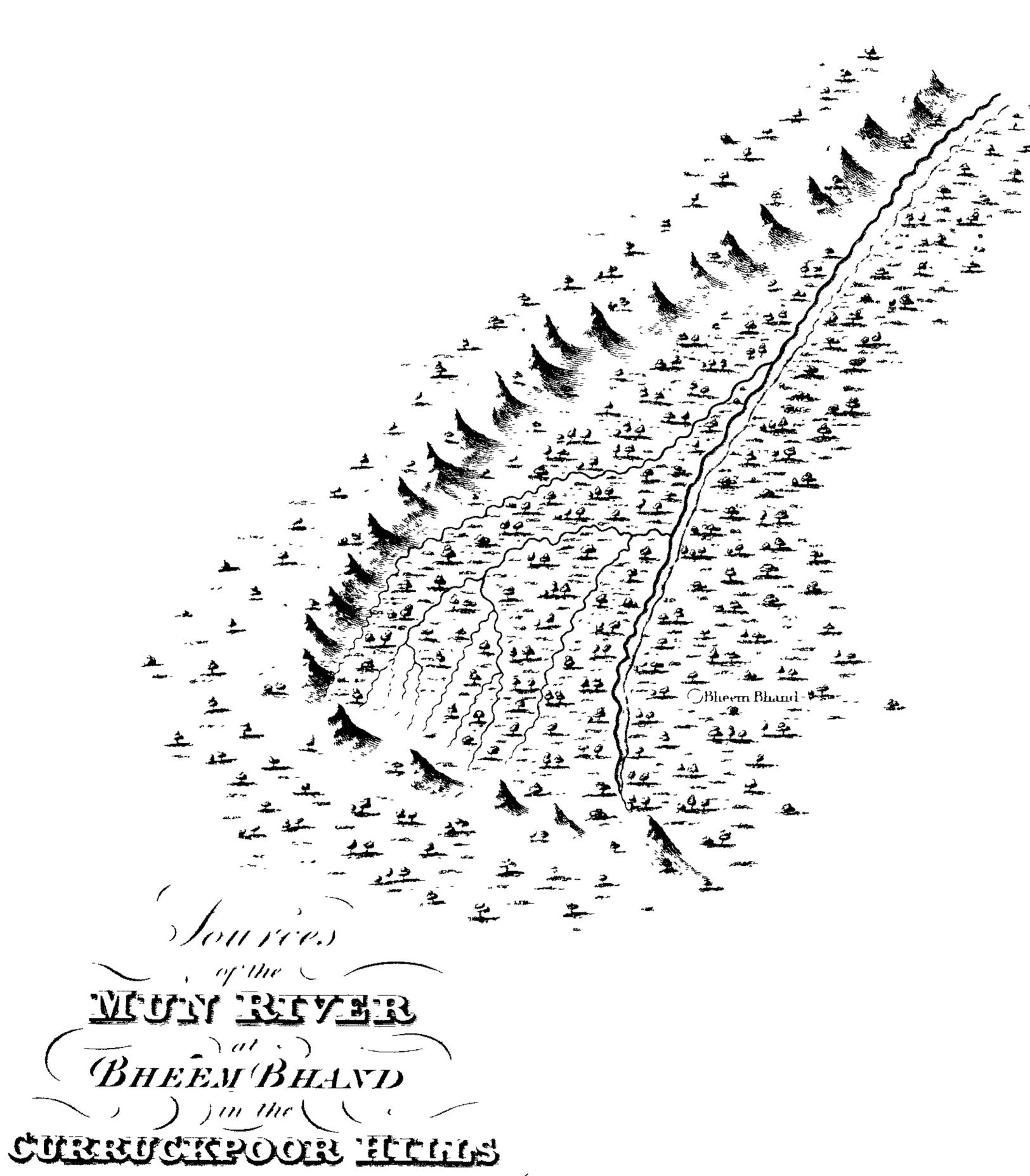
this part of the country abounds. Enter a magnificent amphitheatre of hills, the bases of which are filled with alluvial deposit: the road over a plain betwixt the hills, the view of which is highly romantic and picturesque, many of them clothed with verdure from the base to the summit, and some large projecting rocks of quartz with vertical strata sufficiently indicative of their primitive nature. On the plain over which we went to the springs are a set of iron-works belonging to Rajah Cader Ally, where they were smelting the ore.

Proceeded on to the hot springs of *Bheem Bhand*, passed a strata of slate in a state of decomposition on the bank of the first spring, the water not very hot, and what is truly singular several fishes were seen on the surface. Entered a narrow passage, from whence you come upon the plain over which the springs flow. Passed another spring trickling across the plain, the water very hot. Passed the shoulder of a small hill, from which the principal springs of *Bheem Bhand* issue: it is covered with stones and stunted trees at the summit, the strata appearing in a decomposed state, some

some of them dipping to the north-west, and others vertical. Passed the remains of a small brick building in ruins, formerly the residence of a mendicant, who died there after attempting an establishment, but the badness of the climate soon killed him. Near this place we took up two small Hindoo figures carved in slate. Proceeded on over rocky ground with water trickling through, until we reached the principal spring, running through fragments of quartz of various sizes and forms. This water is nearly scalding hot, so that a man cannot keep his hand immersed for a moment, a large volume of smoke constantly curling round the water. The stones in the bed and sides of the channel are incrusted with a matter apparently calcareous, the bottoms being tinged with green: several of the stones in a state of decomposition, arising evidently from the effects of the water. About ten yards from the principal spring three others run over a gentle declivity, and rush with considerable rapidity over a bed of stones in sonorous murmurs. water is pure and clear as a diamond, and when cooled, after our walk, afforded us a most delicious draught. It reminded







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Furlongs

reminded me of the water at the fountains of the Scamander near Troy, which I had drank near twenty years back. These springs with many others, perhaps to the amount of a dozen, after skirting the hills to a short distance, form the Mun river, which pursuing its course through the centre of the Curruckpoor hills, subsequently flows by the town of that name, and is finally discharged into the Ganges at the Goorgut nulla. During our stay at the spring heads we picked up some pieces of fibrous quartz detached in vertical slabs.

At two P.M. we set off on our return to Gungta, where we had sent on our tent, the road through the forest, over elevated land, resembling that near the sources of the Chandun, near Barokhee. Passed over table land, road over elevated ground with thin forest on each side: the resemblance to the high lands of Barokhee continued remarkably striking. Passed a ridge of rocks on the left of the road interspersed with trees. From an opening in the forest we had a magnificent view of the valley below and the hills in the distance to a very great extent, the Deogharah hill in particular

particular bearing south-east. Commenced the descent of the hill in a very gradual manner: the descent continued and the road narrowed. Crossed a dry watercourse strewed over with quartz, stones, and large slabs of conglomerate, some of fanciful shapes imbedded in the soil. Crossed another watercourse; continued to descend in a winding direction, and entered upon a table land of considerable elevation between the range of hills. Crossed a watercourse, and presently after entered the open country. At sunset we reached our tents at Gungta; after a circuit during the day of sixteen miles, and ten miles from the Bheem Bhand springs. At Benhani hill, near the hot springs, we found nodular limestone, specimens of which we brought away.

(January 18 and 19.) At Milkee halted. During the three last nights the cold had been excessive: in the morning pieces of ice half an inch thick were perceived in the guglets and other vessels containing water. The thermometer on the 19th, at nine A.M., stood at the freezing point.

(January 20.) Curruckpoor. The hospitable Rajah, as usual, came out this morning to meet us, and conducted us

to his capital, having thus exhibited during the whole of our interesting tour every possible mark of attention and respect to the whole of the party, as well as to the camp-followers.*

Having completed the circuit of the Curruckpoor hills, I shall conclude with a few general remarks on the nature of the soil and productions of the country. The outer range of hills is principally composed of quartz; and the inner, besides quartz, produce slate and trap, one sort of which

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* Whilst at Curruckpoor the second time, our friend, Rajah Cauder Ally, presented me with a very curious stone of large dimensions, which had been brought in from the country to the south-east. This stone is about two feet and a half in length by two in breadth, and may weigh about a ton. The stone on being struck with a hammer or any other substance emits a clear, shrill, sonorous tone. It appeared to me not to be what meneralogists term clink stone, but rather resembled the calcophonos, or sounding stone, of the ancients, as described by Pliny. The want of apparatus and tests prevented its being immediately analyzed. The sounding stone mentioned above is conceived by Mr. Jones, an eminent meneralogist residing in Calcutta, to be a rock composed of almost all minerals, and in his opinion there is no compound stone in the wide circle of the history of fossils that exhibits so many.

is so compact as to equal basalt, and is used by the natives for various household utensils. The strata may be said to dip generally to the north-west. Limestone was formerly procured as Assoornee, but by the native report the quarry is exhausted. At present good lime is made at Bheem Bhand, near the sources of the Mun river; it is brought from the village of Bunhary, two cos to the north-west, and is dug out of the earth in nodules.

The climate in these hills is equally hostile to the European as to the native constitution, and consequently there are but few inhabitants. The exhalations arising from the impervious surrounding woods, after sunset, are not only extremely unpleasant but highly obnoxious to the human frame, as they emit a cold and very acid vapour. It is from this, as well as other circumstances, that these hills are totally uninhabitable, save by the hardy tribes of Koles,*

Musahins, and others (the aborigines of the land), who gain a scanty and precarious livelihood at the risk of their

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^{*} See Appendix, No. III.

own health and lives. The forests are extensive, and abound in various productions. Large saul timbers were formerly brought from the valley of *Bheem Bhand*, but so great a quantity has been expended for the last thirty years, that they are now procured with difficulty. Iron ore is in abundance; damma, or pitch; honey; mowah, from which a spirit is extracted; saba, a fine long grass used for cordage; kussum, a dye; bamboos, and goolas for rafters.

At Lehata, a village at the foot of Marug hill, slate quarries of a good quality are found: the place being only twelve miles from Monghyr the article has a ready sale. The best species of basalt is found at Maasumgunge, eight miles to the south-east of Monghyr. The stratum of this stone presents itself in large cubical blocks, slabs of which are cut off by a line of iron wedges forced into the rock. Near Nowagurrie, the northern termination of the hills, is a stratum of stripe stone, blue and white alternately, in very large blocks, though of a soft and yielding quality, and would be ornamental in buildings. The stones are many of them rhomboidal in shape, and the dip to the north-east.

(January

(January 23.) We reached Monghyr, and from thence returned to Bhaugulpoor by way of the Tannahs Jaffergunge, Himmutpoor, and Jangeira.

(January 31.) From Jangeira we proceeded on towards Kankiety to inspect the forks of the Chandun river. Passed a branch of the Chandun which falls into the Ganges near Chumpanugghur; passed the village Behadurpoor, in front of which is a spacious talow, or pond, with a rising ground to the south; passed the villages of Cumroo and Tomonie; crossed the Chandun, here about three hundred yards broad, its course north, having but little water in it; crossed another branch of the Chandun; passed the village of Sumreah, large and populous, and crossed the Chandun again at Mahomoodpoor. The river here is at least six hundred yards broad, and in the inundations of August 1816 a part of this village with some cattle were swept away by the sudden flooding of the Chandun in the night. At nine A.M. reached the village of Kerownie, about a mile distant of Kankiety, the place of our former encampment in 1815.

(February

(February 1.) Crossed the Chandun, and shortly after a second time, the bed quite dry. Passed the village of Gemgong, road over paddy field, or rice in the husk, and bad ground. Crossed the Kekree nulla, which is a branch of the Chandun. Passed the villages Heera and Chuckdereah. Crossed the Cuttureah nulla over a bund or embankment: it extends across the plain to a considerable distance, being flanked with jheels, or lakes, to the south east; these afford a rich support to the rice fields in the neighbourhood, with which the whole country is covered. At nine A.M. reached the Tannahs Augurpoor and Mohanpoor. Distance six miles.

(February 2.) Proceeded to visit Suffie Ghur, four miles south-east of Bhaugulpoor. Near the village of Tiaoul is a commanding eminence, situated in the midst of a most luxuriant cultivation and beautiful scenery: the circumference of this eminence is about six hundred yards, and the site of bastions and the outer ditch of a fortification are plainly to be discerned. The place is called by the natives Suffie Ghur, and here as at Gund Lutta, as mentioned in a former part of this Essay, the surface of the ground in the front, as well as

in the neighbouring groves of mangoe trees, is overspread with a variety of stones of different kinds, cornelians, agates, flints, and a species of beautiful veined stone, pieces of crystals and slabs of calcedony; these evidently indicating the remains of a building of superior order at a remote period of time. In my humble opinion, I should assign it as one of the summer places of the Sovereigns of Palibothra. It corresponds in situation in a remarkable degree with the eminence to be seen at Gund Lutta, which is about two miles to the southward, and both places were formerly skirted by the Ganges which flowed close to them, as is evident from the ancient bed of the river, now visible at the distance of about a quarter of a mile.

Another circumstance, no less remarkable, at the place, was the discovering an ancient copper coin, which I picked up at the south-west angle of one of the bastions. The coin is small, perhaps the size of an English halfpenny: it bears an imperfect and mutilated figure of *Parus Rama*, the sixth incarnation of Vishnu, and evidently of Jeyne extraction.

If, therefore, we couple this discovery of a Jeyne coin with that of the Jeyne figures elicited at Jynugghur hills, and the fort of Indra Pye, both at a distance of between fifty and sixty miles from this place, as also the one brought from Kashidi,* near Putterghotta, at the eastern extremity of Palibothra, what a powerful and forcible corroboration will present itself to the mind of a reflecting observer, of the prevalency of the Jeyne religion, and sovereign authority in this part of India, at one and the same period, viz. during the reigns of the royal dynasty of Bali, and the flourishing state and immense extent of the city of Palibothra at the time of the expected invasion of the Grecian forces under Alexander the Great. The results derivable from the above premises are, at all events, most striking and impressive.

(February 3.) Returned to Bhaugulpoor, having thus completed a very interesting tour, the pleasures of which have been enhanced by the recollection, that under a wise and

^{*} From Kashidi, the eastern extremity of Palibothra, to Jynugghur, on the west, the perambulator gave from seventy-six to seventy-eight miles.

and liberal Government, an officer in the performance of his duty may, for a while, be permitted to turn aside from the ordinary path, to gather a few of the flowers of literature and science.

APPENDIX.

No. I.

The following remarks are extracted from a small pamphlet, which was printed but not published by me in *Calcutta*, in the year 1813, at the same time with some other observations on the valuable work * of my revered and much lamented friend, Dr. Vincent, the late Dean of Westminster, which he did not live to receive

ADDITIONAL NOTES ON PALIBOTHRA.

For the extent of the city and suburbs of *Palibothra* from seventy-five to eighty miles have been assigned by the Puranas, a distance said to be impossible for the space occupied by a single city. So indeed it might, were we to compare the cities of *Asia* with those of *Europe*. The idea of lofty houses of brick or stone, consisting

* Remarks on Susiana.

of many stories, filled with a number of inhabitants, like those of London, Paris, Vienna, and many others, must not be compared with the nature of the Asiatic cities. To look for regularly built squares, paved and spacious streets, and brilliant illuminations, would be absurd; but the nature of the houses and method of constructing in the East have already been sufficiently expatiated upon, and I shall now proceed to name several mighty cities, both ancient and modern, the extent of which, I trust, will bear me through my own hypothesis with regard to Palibothra, should I even wish to assign for it the extent admitted in the Puranas.

The extent of Thebes, Babylon, Nineveh, Palmyra, and Carthage are known to every scholar. Those cities were each, respectively, the heads of mighty empires, some of which have passed away in a manner nearly similar to that of Palibothra. Stat nominis umbra! In modern times the cities of Delhi, Kinnouj, Gour, Beejapoor, Beejanuggur, Kalburga, Ougein, and many others in the great peninsula of Hindoostan, those of Nankin and Pekin in China, and the great capital of Jedoo in Japan, afford abundant proofs of the position I have laid down for the probable extent of Palibothra and its suburbs, agreeably to the Puranas. To these let the magnificent city of Syracuse in Sicily, as it stood in the days of the Roman republic, and whose ruins are still to be traced for many a mile, be added; I should, I may presume, be allowed fairly to have established the probability of my hypothesis, not only by oriental authority,

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but by that of the Greek and Roman writers, and above all by those of sacred writ.

- 1. There is affirmed by Herodotus to have had one hundred gates, out of each of which a thousand warriors are said to have issued armed for battle. This alone must afford a sufficient proof of the magnitude of the population, of the mighty power of the sovereign, and of the extent and circumference of the city.
- The walls of the great Babylon itself are said by 2. Diodorus Siculus, vol. I., pages 120-121, to have been built by Semiramis, of the extent of three hundred and sixty furlongs, to mark the number of days of the ancient year. If Diodorus may be credited, the future invader of India employed in that rash undertaking two millions of men: one stadium was erected every day, till the whole was completed within the period of the year, the length of which the measure of the circumference was intended to represent. In justice to Diodorus, it should be added, that he professes to take this account from Ctesias; for he subjoins that, in the time of Alexander the Great, these walls were in circuit three hundred and sixty-five furlongs: a circumstance which by no means destroys the credit of that account. It rather serves as an additional testimony of the great attention of the ancients to astronomical speculations, since it was most probable, when they had more accurately fixed the duration of the solar year, the circuit of the city walls

walls was by some succeeding overeign enlarged, that the number of furlongs might exactly correspond with the aggregate amount of the days added to the ancient year. 8+365=45.-5 miles English.

- 3. Delhi. See the former part of this Essay; but, in addition, it may be remarked, that the moving camp of Jehangier, as described by Sir Thomas Rowe, Ambassador from James the First to the court of the great Mogul, contained a million of inhabitants; what, then, must have been the population of his fixed residence at the capital?
- 4. Kinnouj, or Cunyacubja. The learned Mr. Maurice observes of this city, page 36, Indian Antiquities, that it was inclosed by walls, fifty coss, or one hundred miles, in circumference; and, in page 42 of the same work, we are told, on the authority of the Ayeen Akbery, that in the beginning of the sixth century, under the reign of Maldeo, it contained thirty thousand shops where beetel-nut was sold, and sixty thousand bands of singers and musicians, who paid a tax to government. This extent of city might reasonably allow a population of two and a half or three millions of souls, giving to each individual only three square feet on which he might erect his habitation. If these positions be admissible, we surely need not cavil at the extent of the city of Palibothra, as assigned to it in the Hindoo records.
 - 5. BISNAGUR

BISNAGUR-BEEJANUGGUR. Beejanuggur was formerly the 5. capital of the Durmha Rajah, called by native historians Ram Raje. and by early European authors Tirimagio.* This prince was finally subdued and slain in battle by Ali Adil Shah, in a tremendous conflict near the city of Kalburga: with him the Hindoo dynasty expired. But under the Mussulman reign this city was respectable. and even at this distant period its magnificent ruins, scattered over a vast extent of ground, sufficiently attest its former splendour, while its power and riches are corroborated by the history of the Dekan. Of this city, Cæsar Frederic, a Venetian merchant, who was there in 1567, says that it had a circuit of ninety-four miles, and that it contained within it a number of hills and pagodas. These pagodas, in later times, were conjectured by Mr. Emmet to have been without the boundaries of the city; but the able and excellent Major Rennel agrees with the former traveller that they were within the boundaries.+

Bisnagur is mentioned in the Arabian Nights' Entertainments, as a city of very large extent, and the residence of a powerful monarch. But if the learned reader should be startled at the puerile idea of resorting to the Arabian Nights for topographical instruction,

^{*} See Orme's Historical Fragments, and Scott's Translation of Ferishtah.

⁺ See Rennell's Dissertations.

[†] See the Story of Prince Ahamud and the Fairy Peribanie: Arabian Nights' Entertainments.

tion, it should be remembered, that those tales were not only written in the East, but are now allowed by the ablest European critics to contain many very exact pictures of the religion, manners, customs, geography, and topography of Asia.

6. Beejapore. This city, according to the information presented us by the intelligent traveller Major Moore, in his Narrative of the Operations of the Campaign in the Marhatta War, was of immense extent, though he was unable to trace it, from various circumstances that occurred during a hasty visit. The citadel was eight miles in circumference; and the Major's informant added that with respect to the extent, the remains of which are still visible, it would require a complete day to ride round it, so that we may compute it to have been at least thirty-six miles in circumference.

The city of *Beejapore*, as appears by Ferishtah, was built by Ibrahim, who likewise built the fort within the city; but the citadel before mentioned was the work of Ali Adil Shah, one of the sovereigns of the Bhamenean dynasty, who reigned in *Dekhan*.*

7. To the above documents may be added the celebrated city of Palmira, the capital of Odenathus and Zenobia, who resisted with

^{*} For China, see Nankin and Pekin, in Harris's Voyages and Lord Macartney; for Japan, see Jedoo, in Kæmpfer; for Persia, see Ispahan, Rey Nishapore, and Susa, in Tavernier, Chardin, Kæmpfer, &c. &c. &c.; for Syracuse, see Polybius and Denon.

with success the Roman arms during a trying and severe conflict, and finally contested with Aurelian the empire of the world. This small strip of fertile land, situated on the verge of the Syrian desert, must, in the time of its grandeur, have been what the ruined cities of Hindoostan now present themselves to our view. The interesting researches of two intelligent English travellers have brought these magnificent ruins to light, and, to use the expression of a master hand, Messrs. Wood and Dawkins have introduced *Palmira* into *Britain.**

- 8. In the Shiraz Nameh, or History of Shiraz, by a modern author, it is stated, that that city in ancient times constituted one of the gates of the royal palace of Persepolis, now called "Tukth Gemsheed," the distance of which is thirty-six miles from the modern city of Shiraz.
- 9. Lastly, Nineveh. This city, when visited by the prophet Jonah, who was sent there by Jeroboam, King of Israel, was three days' journey in circumference; and Diodorus Siculus informs us that it was four hundred and eighty stadia, or forty-seven miles, in circumference, and that it was surrounded by a wall and towers: the former one hundred feet in height, and so broad that three chariots

^{*} See Gibbon's Roman Empire, and an Account of the Ruins of Palmira published by Messrs. Wood and Dawkins.

chariots might drive abreast; and the latter (the towers) two hundred feet high, and amounting in number to fifteen hundred. If, then, the circuit of *Nineveh* embraced a space of forty-seven miles, why might not the mighty city of *Palibothra* and its *environs* extend to the distance of eighty miles in length, the distance assigned to it, by the Puranas, which, if admitted, will give us the actual distance from *Colgong* to *Surujghurra*.

It may be necessary here to mention, that few of the ancient cities in *Hindoostan* possessed any breadth, or if they did, but little; it does not therefore appear improbable, from the want of uniformity in their streets, and these stretching on the banks of a river, that what was wanting in depth was more than compensated by length, consequently the extent assigned to *Palibothra* and its environs of eighty uniles, is supported, as I conceive, by the immense size of the city of *Nineveh*.

No. II.

As a very curious document, I here present my readers with the celebrated conversation that passed between the philosopher Dindamis and Alexander the Great, as detailed in the "Anonymous Collections," Londinense, 1668, and the remarks of Palladius. These appear to me not only to throw a considerable light on the doctrines of the Brachmans of ancient India, but to form what may be termed almost a parallel with the tenets of the modern Jeynes. I submit the whole, however, with deference, to the decision of the learned world.

Dindamis, or Dandamis, was esteemed the chief of all the Brachmans, as much excelling the rest in years as in wisdom. He it was that, when Onesicritus came to them with a message from Alexander, reproved Calanus for giving him so rough an answer; and having conferred with the Greek philosopher for some time, on the doctrines delivered by Socrates, Pythagoras, and Diogenes, the Indian readily confessed that they appeared to him to be very wise men. "In one thing only," said he, "I blame them, which is, that they prefer law and custom to nature; which if they did not do, they would never be ashamed of going naked, as we do." Yet this Dindamis was more steady in his resolution than Calanus, for he absolutely refused to visit Alexander upon any terms; and when his messenger told him that their King was the son of Jupiter, that he was master

of the world, and would reward him with great gifts if he listened to this proposal, but would otherwise cause him to be fixed to a cross, he answered, that he did not believe he was the son of Jupiter, neither did he conceive that he really possessed any thing, for if he did he would be satisfied, and not give himself or the rest of the world so much trouble; that as to his gifts, he neither needed nor desired them, and that even his threats made no impression; "for," said he, "if he should put me to death, he will only release my soul from this old decrepid body, which will then pass into a freer and quieter state, so that I shall suffer nothing by the change."

Alexander had so high an opinion of the wisdom of the Brachmans, that instead of resenting the answer which Dindamis had sent him, he admired the courage and steady resolution of the man; nay, he carried his admiration so far as to write to this Brachman, acquainting him that he heard so many extraordinary things in relation to the wisdom of their doctrines and their singular manner of living, that he was desirous of learning from him what their notions were, and what their manner of life. If he found that excellency in them which was reported, he was content to become his disciple.

This condescension of Alexander, as it was very singular, so it had as remarkable an effect; for Dindamis no sooner received the King's letter than he wrote him a long epistle, so curious in itself, so full of extraordinary facts, and withal so agreeable to his character, that I conceive the transcribing it will afford no small satisfaction to the reader, inasmuch as it contains a clear and better account of those

those philosophers than, for any thing I know, is yet extant, and therefore, though the epistle be long, I shall give it the reader entire, without the least variation. Thus, then, it runs.*

" Alexander: The desire you discover of being acquainted with " wisdom, inclines me to think that you ought to be already ranked " among wise men. There is nothing that hinders me from regarding " you as such, but your immoderate passion for subduing mankind " and commanding the universe. The true philosopher learns to " conquer himself and submit to the law of reason without re-" luctance; but your character, and above all, your immoderate " ambition, is an invincible obstacle to this. You desire to be " instructed as to our manners and customs: I dare not under-" take this, because I am conscious to myself that I have not a " talent for speaking, and that your course of life, and the continual " exercise of arms, will not allow you time to hear me. Yet I will " not wholly refrain, since you so earnestly desire it; but do not " expect that I should flatter you. We are a plain sort of people, " and know not how to colour or disguise things.+ "The life of the Brachmans is equally pure and simple: that of " pleasure, which seduces the rest of mankind, has no charms for us. " Reason is the sole guide of our desire. Always satisfied with " the state we are in, we never so much as murmur at any accidents " that 12

^{*} See Palladius, de Gentibus Indiæ, folio Collection Harris's Voyages.

† Anonymous Collections, Londinense, 1668.

"that befal us. Indifferent to nourishment, we know not so much as what delicacy means: our tables are only furnished with such roots and herbs as the earth produces in herself; without trouble, without toil; and hence it is, that we know nothing more of diseases than what we are taught by the pains and complaints of others. That pure joy which reigns in our breast is never disturbed but by the sense we have of other people's miseries. An absolute equality renders every one of us independent, and banishes from amongst us envy, jealousy, ambition, and malice.

" We have no courts of judicature, because we do nothing that is " amiss; and our strict regard to justice hath exempted us hitherto " from those severe laws, by which crimes are punished among other " people. We are even afraid that the introducing of them should " awaken the notions of those evils which they are intended to pro-" hibit. The sole law amongst us is not to violate the laws of " nature. By avoiding all reproach, we are not exposed to the " necessity of pardoning others, in hopes of being treated by them " with the like indulgence; much less do we purchase pardon or " impunity by the force of money: a sort of tenderness produced by " avarice, and which renders the judge more guilty than the criminal. " Amongst us idleness is most rigorously chastised. We dread " pleasure as the source of weakness; we love that sort of " labour which exercises the body, but we detest that which springs " from the desire of gain. Our occupations tend only to procure " the necessaries of life; we abhor all other views, and regard them

" as the fountain of evils. In our fields we have neither bound nor " limits, nor any thing that can constitute property: we are con-" vinced that this is an usurpation directly contrary to the laws of " nature; every one therefore takes what he pleases, and what the " earth bountifully produces for the service of us all. We let the " birds fly quietly in the air, the beasts feed peaceably in the fields, " and the fish are unmolested by us in the waters. We possess all " that we can wish, because we desire no more than we want. There " is nothing we dread so much as that insatiable desire of acquir-" ing property, which creates a thousand wants in the heart of man, " and renders him daily poorer in proportion as his wealth increases. "We warm ourselves in the sunbeams; the dews refresh us; we " wash in the rivers; we eat the herbs and the roots which the " fields produce. The earth serves for our bed; cares never disturb " our sleep; peace of mind preserves our thoughts always free. " Our independence delivers us from fear and from subjection of " every kind. We look upon each other as brethren whom nature " has made equal, and as the children of one supreme God, our " father, who ought therefore to share alike the inheritance he has " given us. We are ignorant amongst us as to the art of destroying " forests and breaking rocks to pieces, to build houses: while nature " has formed caves* for that use, there we neither fear winds, rain, " cold.

^{*} Caves, or excavated chambers, are to be met with in all parts of Hindoostaun.

Many of them are curious and of singular construction, especially those on the Island

of

"cold, heat, or tempests. These natural habitations are our dwellings while we live, and serve for sepulchres after death.

" We

of Salsette to the north of Bombay, and at Elloura, near the city of Dowlatabad in The caves of Salsette are highly spoken of by travellers, for their gigantic dimensions and their beautiful sculptures; but the latter, in the Dekhan, which Mr. Theyenot affirms to extend to a distance of six leagues; that traveller says that they amount to several thousand, and are rudely executed The learned Major Rennel conjectures them to be of very early Hindoo origin, and I have no doubt but many of them are Jeynes. The caves at Putterghotta, a place about twenty-four miles east of Bhaugulpoor, on the banks of the Ganges, and opposite to the mouth of the Cosi river, are no less curious. These caves or excavated chambers I have already assigned as the Cuttra, or excavated chambers, described by Ælian, as appertaining to the royal city of Palibothra, and adjoining to the range of palaces of the sovereigns which were situated in the magnificent amphitheatre of the Kashdi hills, about a mile and a half inland. The chambers at Putterghotta appear to me to resemble the caves described by Pococke and other travellers in Upper Egypt, and in Ethiopia. Amongst others, the celebrated Bruce has observed, when speaking of the Troglodytes, or Cushite shepherds of Upper Egypt, that "from whatever reason these wonderful caves, " which are still to be seen, could have been erected, it is certain that the Cushites, " with unparalleled industry, and with instruments unknown to the moderns, formed for "themselves commodious and wonderful habitations, in the heart of mountains of granite " and marble, which remain entire at this day."* So far Mr. Bruce: and it may be remarked, in like manner, the excavated chambers at Putterghotta remain a monument of singular industry and application in those who formed them. The principal chamber at Putterghotta is called by the natives Bedea Soorung, or the "Chamber of Science," and is fifty-one feet in length by nine in breadth, and eleven in height; it is excavated

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Communal Chamberry 18818.00 (8.84) 11 m

"We avoid in our dress whatever has the least appearance of softness or luxury: leaves, or the bark of trees, cover what in decency
should not be exposed. Our women are not allowed to adorn
themselves like the rest of their sex; and even if they were permitted, their sentiments would hinder them from making use of
that permission, persuaded as they are that vain and gaudy attire
is rather troublesome than ornamental, and that all the art in the
world cannot add to beauty, or supply the want of it. All such
pains, therefore, are either thrown away, because they do not
correct defects; or criminal, because they would improve the work
of an all-wise Creator. Such as our women are by nature, they
merit all our affection; and we never hear named among us
the crimes of incest, adultery, or other infidelities, which dishonour nature and violate the conjugal tie. Peace and quiet rule
always

out of the solid rock, and is a dark grey granite approaching to black. On the left hand side, near the entrance, is a vein or stratum of red granite, which has a singular appearance. Adjoining to this is another chamber, dedicated to Byroo,* who is known to be a Jeyne deity. This chamber is twenty feet in length by three in breadth, and twelve feet high, and is composed of the same kind of granite as the former. The caves appear of the highest antiquity, and are most probably some of those which Dindamis has described in the foregoing page. They are situated about one half way up the mountain Bultaishur (overhanging the river), which has been described in the First Part of Palibothra. In the rocks close to the river side are various inscriptions cut in the stone.

^{*} The accompanying etching, or vignette, of the Chamber of Byroo, is taken from a drawing made the spot in 1816.

"always our society: the bare thought of killing a man fills us with horror. We never provoke strangers: we know not how to handle arms. It is mildness, and not force, by which we maintain a good understanding with our neighbours. Fortune is our only enemy: with her only we contend; and, generally speaking, the blows she aims at us fall beside us. Attentive as we are to do nothing that may expose us to mischief, we have few evils which we can justly complain of. Death troubles us only when we are taken off immaturely; otherwise, the father attends not the funeral of the son, and we consider it as the lot of nature whenever it befals us. We never attempt to raise pompous monuments, which seem to insult the relics which they cover: for what more vile, more wretched, than the miserable remains of a disfigured corpse, destroyed by the flames that it might not pollute the earth."

When Alexander had heard the report of Onesicritus, whom he had sent to him, that neither promises nor threats would induce Dindamis to come to him, he was the more desirous of seeing one who, though naked and old, was able to overcome the conqueror of so many nations. He went, therefore, with a few of his friends, to the wood where the philosopher was, and when he drew near it, alighting from his horse, laying aside his crown, and every thing that had an appearance of pomp or shew, he went alone to the old Brachman, and sat himself down at his feet. "God save you, Dindamis," said he; "I am come to you, because you refused to come to me," "And to what purpose do you come?" said he: "What is there in our "solitudes

solitudes that you can desire to carry away! What you want " we have not; and what we have is not necessary to you. " honour God, love man, neglect gold, and contemn death: you, " on the other hand, fear death, honour gold, hate man, and con-"temu God."-" Teach us," replied Alexander, "some of your " wisdom. They say that you are full of divinity, and that you " often confer with God himself: now, I would willingly know in " what you excel the Greeks; in what you are better; in what wiser " than other men."-" And 1," returned Dindamis, " would wil-" lingly bestow on you what I have received from God, but that I " know your bosom affords not room for such a gift. Thy mind is " filled with vast desires and insatiable avarice, and a diabolical thirst " of empire; all which fight against me, who would endeavour to " extract them from your breast. You are desirous of going to the " ocean, and after that would conquer some other part of the world, " to satisfy those desires, which would afflict you with sadness when " you had no more to conquer. How then is it possible I should " content you, who, if all the world were subjected to your service, " would not even then be at rest? You are made much less than the " world, and yet you would conquer all, and obtain whatever man-" kind possess; but, after all, you could have no more than you see " me lying on, or I see you sit upon. The case would be exactly " the same if we should remove from hence, for you and I would then " be still equal in our possessions. I desire only to use the elements " of air, water, and earth, as other men use them; and therefore " whatever

" whatever I have, I justly possess: for if you were possessed of all " the rivers in the world, you could only drink water from them as If you will but learn wisdom of me, you will want nothing; " for he has all who desires no more than he has. It is desire that " is the mother of poverty, which, without knowing the proper " remedy, you seek to cure: for whoever seeks to possess all things " will never find what he seeks; and meeting with no rest in what he " possesses, but expecting it from what is yet to be possessed, he " still excruciates himself more and more. You will have the " greatest wealth possible, and enjoy it with the utmost pleasure, " if you would live thus with me; for if you could taste the wisdom "I teach you, you would possess all the riches I have. " heavens serve me for a canopy, the earth is my bed; I drink out of " the river, and the field here supplies me with food; I do not eat " other animals, like a lion, neither do the remains of other animals " consume in me, and so make my body their sepulchre; but I feed " naturally upon fruits, as on the milk my mother gave me. But " you are desirous of knowing what it is I possess more than other " men, and how far I am wiser. I live, as you see, agreeable to the " manner in which I was created: I live as I came from my mother's " womb, without riches, and without care. I know what God has " done, and I know what will be done by him. You, on the other " hand, are amazed at the prediction of things to come, because " you understand not the works of God, which he sheweth you every " hour; such as famine, plagues, wars, drought, rains, and fruitful " seasons:

" seasons; all which I know how, whence, and to what end they come."

All this Alexander heard patiently, and without the least displeasure; he answered therefore the philosopher thus: "I am thoroughly " sensible of the truth of all you have said; for, descending from " an holy race, thou art here conveniently situated, where, without " any trouble, thou enjoyest with the greatest pleasure the whole " circle of thy days, and possessest all the riches of nature, in a " perfect and uninterrupted peace. I, on the other hand, live " in the midst of tumult and of toils; for much I fear even those, " who by their office ought to defend me from fear: and seldom raise " the apprehensions of my enemies so high, as those I have of my " friends; for I am daily in greater dread of their treachery than of " the force of my foes. Thus, between the necessity of having " guards for my safety, and the dread that these very guards may " deprive me of safety, I live in perpetual anxiety. My days are " spent in distressing and destroying other people, and in the nights " I am filled with terrors and suspicions, lest by some sudden and " secret enemy I should be cut off myself. If I put to death those " I fear, I become hateful; if, again, I am mild and gentle, I am " contemned: and how, out of such a variety of dangers, I shall be " able to snatch myself, I know not; for if I sought to quit the world, " and to live with you in the deserts, it would not be in my power. " It is impossible for me to quit the station I am in, and therefore I " hope that this will excuse me to God, who placed me in this station, " and made me what I am. But thou, O wise and good man, who have heard my complaints, and soothed my griefs by the wisdom of thy words, dissuading me from war and battles, be pleased to accept the gifts I offer; and do not contemn me so far as to reject the tribute I bring to thy wisdom."

As he spake these words, the slaves, who waited with the presents. brought them in, and spread abroad great variety of gold and silver vessels, which in themselves were exquisitely wrought, together with large quantities of oil and bread. At the sight of all this Dindamis could not help smiling. At last he delivered himself thus: "Who do you think could persuade the birds that haunt these " woods to the use of gold and silver to sing the better for it? or. " if this you conceive impossible, why should you judge me to be " worse than they? why should I accept from you what I cannot " either eat or drink? why should I take what I can make no use " of? why retain under my care what cannot contribute to my " benefit, so bind and ensnare myself, who have hitherto been free? " I desire not to purchase, in any shape, what in these solitudes I " cannot sell; God bestows upon me here fruits on every side, " which I pull and eat freely. God sells men nothing for gold; " but he ever bestows his wisdom freely upon such as are able and " qualified to receive it. I am covered with that garment with " which my mother brought me forth. The air I freely breathe, " and esteem my limbs at liberty while unrestrained by any gar-" ment; and honey cannot be sweeter to the taste, than whatever, " from

"from the relish of hunger, I eat and drink. If these cakes were good before, why were they exposed to the fire? For my part, I "suffer not that element to touch what I eat; any more than in the flesh of other animals, I choose not to eat at second-hand what they have eaten before. Take then away these cakes that are baked; but, that I may not seem to despise every thing you offer me, I am content to accept this oil."

Dindamis having said this, immediately rose; and going into the wood, gathered up a considerable quantity of dry sticks, which having raised in a heap, he set fire to them; and then, turning to Alexander, said: "The Brachman hath all things and enjoys" abundance, because he enjoys all he desires." Then pouring oil into the fire, while it burnt up very fiercely, he sung an hymn to God, the immortal giver of all good things, thanking him for the manifold gifts he had bestowed; which things when Alexander had seen and heard, he went away astonished, causing all his gifts, except the oil, to be carried back. At the same time Dindamis gave him many other pieces of sound advice, desiring him to remember that the Brachmans were such as himself and not such as CALANUS, whom they esteemed the worst of men, for having deserted their society to embrace the manners of the Greeks.

No. III.

Historical Remarks on the Reign of Rajah Inder Dumun, and the Fort of Jeynugghur, near the Kieul River, in the Division of Salemabad.

(Extracted from the *Herbuns Puran*, 154th Adheeah or Section. Translated from the Persian.)

In the Sut Jog, or earliest age of the world, Rajah Inder Dumun reigned over the country in the neighbourhood of the Hunscote Hills, or Surung, now called Jeynugghur, in South Behar. He there dug a tank, or reservoir of water, to the depth of half a jojan (about two miles), and also dug seventy-two other tanks in the vicinity of his capital. This Rajah was of the royal race denominated Suruj Bun or Suryah Bun (or Children of the Sun). It is related that in the Duypur Jog, or third age of the world, Crishna, in concert with Indra, god of the firmament, ordered Vishwa Karma, the celestial architect, to build Duwarka in Guzarat, and to bring from the hills called Hunscote, now called Ghidore Hills, the earth, stones, and gold that was contained in the bowels of those hills; "for at Duwarka," said the divine Crishna, "I will henceforth take up my abode." Vishwa Karma, agreeably

agreeably to the orders he had received, brought away the earth, stones, and gold from the *Hunscote* Hills and built *Duwarka*.*

To his residence at Jeynugghur the Rajah Inder Dumun brought various idols, and worshipped them. In the reservoirs before mentioned the Rajah ordered the most beautiful flowers in the world to be planted, and, amongst others, the blue, red, white, and yellow puddum, or lotos, which grow there in abundance at the present day. This Rajah moreover caused the image of Juggharnauth to be carried to its place of abode on the sea-coast of Orissa, built a temple for its worship, and fixed it there. A Brahmin questions a Moonee, or inspired writer, in the following manner: "In what Jog" did Rajah Inder Dumun flourish, and over what country did he "reign? Relate, Oh Mah Moonee, these particular circumstances "to me."

Jey Moonee replied, "Oh, zealous admirer of Brimha, you "have asked me a proper question of former and past times: you did right in so doing, by hearing which you will be freed from all your sins, and be beloved by every one. In Sut "Jog

^{*} A celebrated place of worship, to which the Hindoos perform pilgrimages. It is in the province of Guzarat, and, agreeably to the fable, is the metropolis of the god Crishna, who built it in commemoration of a victory obtained by him over the giant Kansir, as described in the Mahabarut, or Poem on the Celestial Wars.—See the Author's translation of Rajah Camarupa, written near thirty years since.

"Jog* Inder Dumun was a Rajah of the race of Suryah Buns, or descendants of the sun: he was a pious prince, just and true, and beloved by his subjects. He reigned over Hunscote, on Majha" Dees (south Behar), and the provinces of Malwah, Awntadees, and Dekhan, and was possessed of great power and authority: he received the best education, and was skilled in eighteen different languages; was a master of the sciences and recondite learning. In battle he was courageous and animated, and led on his soldiers to victory; he distributed immense sums in charity, and to the Brahmins also he gave largely for the performance of their sacred duties and the worship of Bhagwaun (that is, the Supreme Being). After a long and glorious reign he suddenly disappeared, and is now venerated as a Dewtah."

- * Sut Jog. The world, according to the Hindoo mythology, is divided into four ages, viz. Sut Jog, Tirtha Jog, Dwypur Jog, and Kali Jog, which answer in a remarkable manner to the four ages as described in Ovid's Metamorphoses, viz. gold, silver, brass, and iron The present is Kali Jog.
 - † The expression in the original is, he "was dissolved, or became water."
- † This term properly used implies a deified hero or monarch after death, as see by the learned Wilford, who in his admirable essay on Egypt and the Nile, observes that "the Dewtahs were mere mortals, whom the Supreme Being was pleased to endow "with qualities approaching to his own godlike attributes, and that the Hindoos in "general performed acts of worship to some of their ancient monarchs and sages, who "were deified in consequence of their eminent virtues."—Asiatic Researches, vol. iii. page 374.

No. IV.

An Account of certain Tribes inhabiting the Jungle Terry District, especially in the Curruckpoor Hills, with their religious Institutions, Customs, and Manners.

(Translated from the Persian.)

The inhabitants of the Jungle Terry, who are, I conclude, aborigines of the land, differ in their appearance to the people in other parts of India. They are generally of the middle size, well-proportioned, and exceedingly black in their complexion, with thick lips and black hair; they are easily distinguished from the interlopers, who have come from the banks of the Ganges, or distant provinces, to settle amongst them.

The accounts of some of the tribes who inhabit the Curruckpoor Hills I received from natives who live near them; they are named as follows: Kole, Musahir, Purgah, Bunwar, &c.

KOLE.

Is a tribe who worship Ram Thakoor. No Hindoo will drink of water any of this tribe may have touched. They marry in their own cast, and carry the bridegroom on their own shoulders: women, and men join in the wedding, but the mother of the bridegroom never attends the marriage ceremony. They play upon the *Dhole* (or drum).

drum). When any of this cast die, they either burn the body, agreeably to the usage of the Hindoos, or throw it into the river; on the fifth day they all shave their beards, &c., and sacrifice a goat and feed on the flesh, after which the obsequies are deemed complete.

When a child is born, after the fifth day they shave their heads and bathe. On this occasion they make rejoicings, and indulge in liquor to excess; the child is then named, and they again indulge in spirits, men and women promiscuously.

They eat the flesh of cows, buffaloes, goats, and fowls, whether they have been killed or die a natural death.

They will partake of victuals with a Hindoo, but not with a Mussulman.

They have no regular calling, but maintain themselves chiefly by collecting the pulverized iron ore from the hills, and assisting at the smelting-houses, as we found to be the case at one of Rajah Cauder Ally's founderies.

MUSAHIR,

A tribe who worship Rama Deotah. They make in their houses a platform of clay, which they call Serrah and Pindah, where they perform poojah after the following manner. They first kill a goat with a sword, and this together with milk and strong liquor they offer to the Deotah. They also offer up hogs and fowls, in the same manner; and if liquor be not at hand, they offer milk in its stead.

There

There is a person amongst them to whom the priesthood is assigned; they call him *Bhugut*. The Deotah Rama is supposed to come upon the head of this said priest, and require poojah to be performed: they then, as before, sacrifice hogs, goats, and fowls, and place them before the Bhugut, who drinks the blood of these animals, and goes away.

They then altogether make a feast of the animals killed, and drink the spirits. The Bhugut (or priest) is held in great veneration by the tribe.

They marry in their own cast, and the bridegroom is carried upon men's shoulders, and they play upon the *Dhole* and *Mundrah*. The bridegroom wears a yellow garment on the day of marriage; the company all sing and dance at the wedding.

Adultery, if committed with any of the tribe, is not punished; but if it be committed with a stranger the woman is to be expelled from the society, and never taken back again.

When a person dies the eldest son of the deceased sets fire to the pile; or if not burnt, the body is thrown into the river.

On the tenth day after the death of a Musahir, the males of the family shave their heads and beards, &c., after which they invite their relations, and feast together.

On the birth of a child, after the sixth day they shave their heads and beards.

They drink water with the Hindoos who are Bramins, but do not partake of it with shoemakers, domes (or mat-makers), and washer-

men. They eat every kind of animal, viz. buffaloes, cows, &c. &c.; they will also feed upon the cow if it dies a natural death, but they never kill a live cow. Both men and women work very hard to obtain a livelihood.

A widow on the death of her husband is allowed to marry again, but in other circumstances they act in the same manner as other Hindoos.

PURGHA.

Is a sect of Rajpoots called *Pelwar*: they worship Hurdyah. To this deity they offer all kinds of flowers, fruits, and pawn-leaves (a creeper which the natives eat with the beetul-nut), milk, rice, and sweetmeats. They make a terrace at their own houses, which they call *Usthaun*, where they perform their ceremonies.

They eat the flesh of goats and deer, like other Hindoos. At their weddings the bride is carried in a palanqueen, or on horseback. They play upon all kinds of musical instruments.

When a person dies, they burn the body and throw the ashes into the river, and after the tenth day they shave their heads and beards, &c., and invite the Bramins to a feast; the obsequies are then deemed complete. If a woman commits adultery, even with her own tribe, she is excommunicated. A widow may marry again. When a child is born they perform the customary ceremonies of the Hindoos. All Hindoos will drink water with this sect. They are laborious, and earn their livelihood by husbandry and agriculture.

BUNWAR,

BUNWAR.

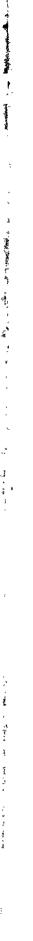
A tribe of Hindoos: they worship Kalee; in their houses they make a chaboature (or terrace), which they call Serrah. They worship with flowers, the leaves of a creeper called pawn, fruits, rice, &c.; they also place on the terrace tobacco, ganja (an intoxicating herb), târee (a liquor taken from the tar and date trees, and offer the whole to the deity; they also cut off the head of a hog. and give the blood to the goddess to drink. The fruit and liquor is eaten and drank by the votaries. The Bhugut, or officiating priest at the poojah, is clothed in white, and the deity is supposed to come upon his head, when the surrounding spectators pay him great respect.

They intermarry with their own cast, and at the wedding they carry the bridegroom in their laps, singing and dancing, and making a great noise. Widows are permitted to marry again. If any woman commits adultery with one of her one cast she may be pardoned and taken back again, but if she commits it with a stranger she is excommunicated. The dead body is burnt by the eldest son of the deceased, and the ashes thrown into the river: after thirteen days they shave their heads and beards, and then the obsequies are complete. On the sixth day after the birth of a child they become purified. They cat all animals, with the exception of the cow and bullock: they offer eggs to Kalee. No person of respectability will drink with them. Bramins will attend at the weddings and funeral ceremonies of this cast, but not with the others.

There

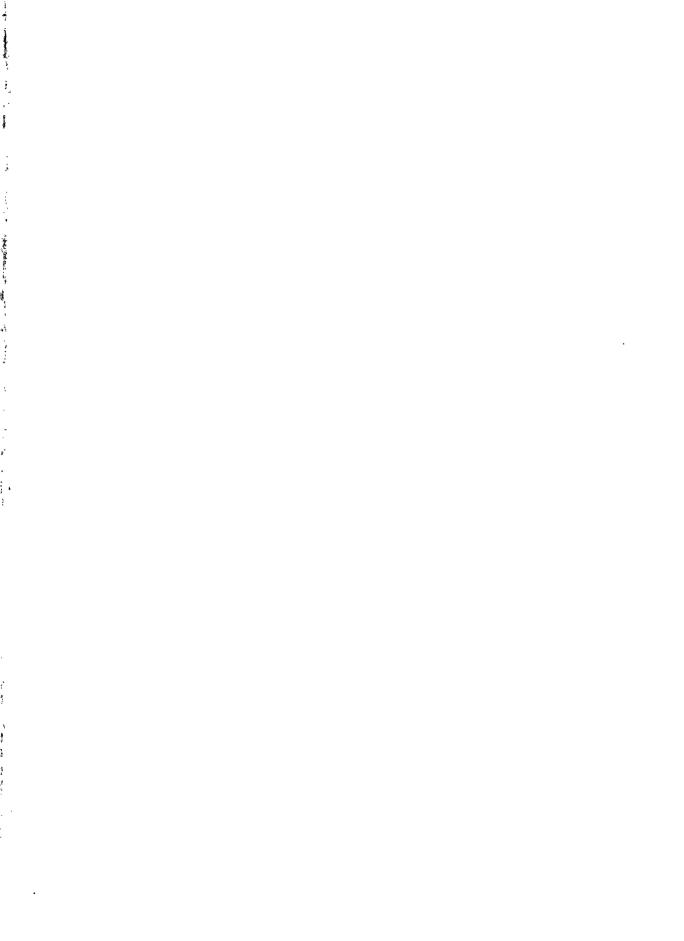
There are several other tribes, whose manners and customs resemble those already described. In general they are of a humane and cheerful disposition, and both sexes are remarkably bashful. In conclusion, it is but justice to mention that the inhabitants of the *Jungle Terry* have a just regard to truth: they are never known deliberately to utter a falsehood, and would sooner die than do so; a pertinacious adherence to which mode of acting may indeed be deemed the principal characteristic of the tribes who inhabit this singular and widely extended district.

THE END.



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