ASIATIC RESEARCHES;

or

Transactions of the Society,

INSTIUTED IN BENGAL.

FOR ENQUIRING INTO

THE HISTORY AND ANTIQUITIES, THE ARTS, AND

SCiences, AND LITERATURE

of

ASIA.

VOLUME XVI.

Calcutta:

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BY G. H. HUTTMANN.

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No. I.

RULES OF THE ASIATICK SOCIETY.

The following is an abstract of the Rules of this Institution, which are now in force; including those printed in the Appendix to the sixth and subsequent Volumes of the Society's Transactions.

Original Rules adopted from the Founder's Discourse, 15th February, 1784.

1. The Institution shall be denominated the Asiatick Society: the bounds of its investigations will be the geographical limits of Asia; and within these limits, its enquiries will be extended to whatever is performed by man or produced by nature.

2. Periodical Meetings shall be held for the purpose of hearing Original Papers read, on such subjects as fall within the circle of the Society's enquiries.

3. All curious and learned Men shall be invited to send their Tracts to the Secretary; for which they shall immediately receive the thanks of the Society.

4. The Society's Researches shall be published annually, if a sufficiency of valuable materials be received.

5. Mere Translations of considerable length shall not be admitted, except of such unpublished Essays or Treatises as may be transmitted to the Society, by Native Authors.
6. All questions shall be decided on a ballot, by a majority of two-thirds, and nine Members shall be required to constitute a Board for such decisions.

7. No new Member shall be admitted who has not expressed a voluntary desire to become so; and in that case, no other qualification shall be required, than a love of knowledge, and a zeal for the promotion of it.

Subsequent Resolutions of the Society, which are in force.

8. The future Meetings of the Society shall be held on the first Wednesday of each alternate Month; viz. in the Months of February, April, June, August, October, and December, at eight o'clock in the evening.

9. If any business should occur to require intermediate Meetings, they may be convened by the President; who may also, when necessary, appoint any other day of the week, instead of Wednesday, for the stated Meetings of the Society.

10. As it may not always be convenient for the President to attend the Meetings of the Society, a certain number of Vice-Presidents shall be elected annually.

11. In case the President and the Vice-Presidents are absent at any Meeting, a quarter of an hour after the fixed time, the Senior Member present shall take the Chair for the evening.

12. Every Member of the Society shall have the privilege of introducing, as a Visitor, any Gentleman who is not usually resident in Calcutta.

13. With a view to provide Funds for the necessary expenses of the Society, an Admission Fee shall be established, to consist of Two Gold Mohurs, payable by every Member on his election; and each Member of the Society, resident in India, (honorary Members excepted,) shall also contribute a Gold Mohur quarterly, in the first week of January,
April, July, and October. Any Member neglecting to pay his Subscription, for half a
or after it becomes due, to be considered as no longer a Member of the Society.

14. All Members returning to India, shall be called upon to pay their Subscriptions
as usual, from the date of their return.

15. A Treasurer shall be appointed.

16. In addition to the Secretary, an Assistant Secretary, and a Librarian, shall be
also appointed.

17. A Committee of Papers shall be appointed, to consist of the President, Vice-
Presidents, Secretary, and nine other Members, to be elected annually; and any number,
not less than five, shall be competent to form a Committee.

18. This Committee will select from the Papers communicated to the Society such
as may appear proper for publication; and superintend the printing of the Society’s
Transactions.

19. The Committee of Papers shall be authorized to draw upon the Treasurer for
any sums requisite to defray the expense of publishing the Transactions; and an order,
signed by a majority of the Committee, will be a sufficient warrant to the Treasurer for
paying the same.

20. The Committee of Papers is authorized to defray any small Contingent Expenses
on account of the Society, which they may deem indispensable.

21. Every subscribing Member of the Society on application, shall be furnished with
a copy of such volumes of the Researches as may be published whilst he continues a Mem-
ber, in return for his contributions, without any further payment.

22. With a view to the more general circulation of the Asiatick Researches in India,
the price of the 12th and future volumes, to non-subscribers, shall be fixed at a Gold
Mohur, and if several volumes of different years be purchased together, they shall be sold at Ten Rupees each.

23. The Agents of the Society in England shall be desired to purchase and forward for the Society's Library, Books of Science and Oriental Literature published in Europe, taking care, that those purchases at no time exceed the Funds arising from the sale of the Society's Publications, unless otherwise provided.

24. The Committee of Papers shall be requested to furnish the Agents in Europe, with such further instructions as may appear requisite for their guidance in the selection of Books proper to be placed in the Library of the Society.

LIBRARY.

25. The Library is open from 10 to 4 o'Clock, between which hours, the Librarian is to be in attendance every day, Sunday excepted.

26. None but the Members of the Society are allowed to borrow Books from the Society's Library, and no Book is to be lent out of Calcutta without especial permission from the Committee of Papers.

27. Books are to be borrowed by written or personal application to the Secretary; in either case, the person applying is to furnish a written receipt, specifying the name of the work, and the time for which it is borrowed, at the expiration of which, he is to return the Book borrowed, or renew his application for an extended loan of it.

28. The Receipts for the Books shall be filed, and a Record kept of the Books lent out, to whom, and when lent out, and when returned.

29. A list of the Books in the Library, and a Register of those lent out, are to be kept ready for inspection.
30. All persons borrowing Books, are to be answerable for their safe return, or are expected to replace them, if injured or lost.

**Museum.**

31. On the 2d February, 1814, the Society determined “upon forming a Museum for the reception of all Articles that may tend to illustrate Oriental Manners and History; or to elucidate the particularities of Nature or Art in the East.” The following Resolutions were at the same time passed upon the subject:

32. That this intention be made known to the Public, and that Contributions be solicited of the undermentioned nature:

1. Inscriptions on Stone or Brass.
2. Ancient Monuments, Mohammedan or Hindu.
3. Figures of the Hindu Deities.
5. Ancient Manuscripts.
6. Instruments of War peculiar to the East.
8. The Vessels employed in Religious Ceremonies.
9. Implements of Native Art and Manufacture, &c. &c.
10. Animals peculiar to India, dried or preserved.
11. Skeletons or particular Bones of Animals peculiar to India.
12. Birds peculiar to India, stuffed or preserved.
14. Mineral or Vegetable Preparations in Eastern Pharmacy.
15. Ores of Metals.
17. Minerals of every description, &c. &c.

33. That the Hall on the ground floor of the Society’s House be fitted up for the reception of the Articles that may be procured. The Plan and expenses of so doing to be
regulated by the Committee of Papers and Secretary; and the person under whose Superintendence the Museum may be placed.

34. That the expense which may be incurred in preparing Materials, furnished in a state unfit for preservation, be defrayed by the Society, within a certain and fixed extent.

35. All Articles presented to the Museum, shall be delivered in the first instance to the Superintendent of the Museum, to enable him to make the acknowledgement directed in the Standing Rules of the Society.

36. A Register of Donations to the Museum, shall be exhibited at each Meeting of the Society.

37. The Committee of Papers shall adopt such means as may appear proper, for making the intentions of the Society in this respect generally known.

38. That the names of Persons contributing to the Museum or Library of the Society, be hereafter published at the end of each volume of the Asiatick Researches.

PHYSICAL COMMITTEE.

*Extract from the Proceedings of a General Meeting of the Society, held on the 2d of January.*

"It having occurred to many of the Members of the Asiatic Society, that the General Meetings are held at intervals too remote, and for purposes of too formal and miscellaneous a nature, to be calculated to promote any particular branch of enquiry, especially, when of a Scientific character, in which the interest that may be taken must be restricted to a limited number of individuals;

And it having also occurred to them, or been brought to their knowledge, that many persons anxious and qualified to contribute to Scientific enquiries, are deterred by diffidence,
or by economical considerations, from becoming Members of the Asiatic Society, or presenting to it the results of their own investigations;

It having, likewise, appeared probable, that from the miscellaneous composition of the Asiatic Researches, and the necessary appropriation of a great portion of its pages to the Literature, Antiquities, Topography, and Statistics of India, it is a collection that will rarely be consulted by Scientific men; and, consequently, information addressed to them particularly, may be long in finding its way to them through this medium: the interrupted publication of the volumes, also necessarily excluding all notices of a temporary and progressive value, for which, therefore, no medium of communication can be said to exist;

These considerations have led to the conclusion, that much benefit may be expected to result from the revival of the Physical Committee of the Society. The objects of which shall be particularly the Zoology, Meteorology, Mineralogy, and Geology of Hindustan. This Committee shall meet at short intervals. It shall unite to itself as Corresponding Members, persons engaged or interested in its objects, although they may not be Members of the Asiatic Society, and shall prepare for publication separately, the results of its Proceedings.

The following Resolutions are accordingly proposed:—

1st. That the Physical Committee of the Asiatic Society, be considered as in existence, and for the same purposes as formerly, exclusively of medicine.

2d. That all Members of the Society be Members of the Committee.

3d. That persons not belonging to the Society, may be elected as Corresponding Members of the Committee, upon the recommendation of any three Members, without being liable to any charge.

4th. That the Committee elect its own officers.

5th. That the Committee frame its own Rules, subject, whenever likely to interfere with the Rules of the Society, to confirmation at a General Meeting.
6th. That the Committee meet once a fortnight.

7th. That the Proceedings of the Society and short Notices of any interest, be published, from time to time, as they accumulate, in such form, as may be hereafter found convenient.

8th. That Papers of any extent or permanent interest, be published in the same type and form as the Researches, so as to admit of being bound up with them.

9th. That the expense of these publications be borne by the Society.

10th. That the Physical Department of the Museum be considered under the especial charge of the Committee, Mr. Tytler undertaking the care of the Osteological specimens, and Mr. Ross, of the Minerals.

11th. That Sir Edward Ryan be President, and Mr. Calder, Vice-President, and Captain Jenkins, Secretary to the Committee. Resolved, that Mr. Ross be requested to officiate as Secretary, during the indisposition of Mr. Jenkins.

12th. That these Proceedings be submitted to the next General Meeting, for the information and sanction of the Society.

Resolved, that the Resolutions proposed to be adopted by the Committee, be sanctioned.
No. II.

List of the Donors and Donations to the Museum of the Asiatick Society, from 1826 to March 1828.

Capt. R. Burney.—Model of a Floating Siamese House.

James Calder, Esq.—Specimens of Iron Ore, from Burdwan.

Lieut. Cauley.—Specimens of Coal and Contiguous Strata, from Nahn.

Capt. Sir R. Colquhoun.—Two models of Malaya Prows, a specimen of the Sea Cow, and a large Centipede from the Eastward.


REV. MR. GARROW.—Two large Scorpions and Chameleons, in spirits.

BY GOVERNMENT.—Specimens of Himalayan Graphite. Ditto of Gypsum, from the Himalaya.

N. HALHED, Esq.—Several Silver Coins, dug up at Saswan.

THE HON. J. H. HARINGTON, Esq.—Stuffed specimens of the Musk Deer, with several of the Musk Bags.

COL. J. HARRIOT.—Minerals from Udayapur and Malwa, and a curious Insect from Nasirabad.

CAPT. J. S. HERBERT.—Three bottles, containing specimens of Snakes in spirits.

H. B. HODGSON, Esq.—The skin of a Flying Squirrel and a Rat, from the Himalaya Mountains. Two Horns of a species of Ther Deer. Two Skins of the same. Three skins of Cats, and two of some beautiful Birds. Six skins of various Birds. Six Buddha Images.

APPENDIX.


J. Monsback, Esq.—Several Hindu Images.

W. K. Ord, Esq.—Shoe of a Chinese Lady, and Model.

Capt. J. R. Ousely.—Coins from Hussingabad.

J. W. Paxton.—Specimens of Coal from Pulau Auro and Singapore.

Dr. Pearse.—Two specimens of Pudding Stones.

Dr. Porteus.—A specimen of the Lacerta Alligator.
APPENDIX.

Mr. Rangel.—Two small Animal Substances, said to be Mineral.

Capt. Rankin.—A stuffed Albatross.

D. Ross, Esq.—Bow and Arrows from New Zealand.

Capt. Ross.—Two Marble Statues from Pagahm Mew.

Society, Medical and Physical.—Two stems of a Sponge Tree.

A. F. Smith, Esq.—A specimen of the Cap worn in the Friendly Islands.

E. Stirling, Esq.—A series of Minerals, a specimen of the Matrix of the Diamond of the Panna Mines, and a number of Copper Coins, found in Malwa.

F. P. Strong, Esq., M.D.—A specimen of a young Shark.


G. Wellesley, Esq.—A Statue of Santinath.

Capt. Wild.—Copper Coins, from Rama Gaya.

No. III.

List of the Donors and Donations to the Library of the Asiatick Society, from September 1825 to March 1828.

American Philosophical Society.—1st part of the 3d vol. of their Transactions.

Antiquarian Society.—The 2d part of 20th vol. and the 1st and 2d parts of the 21st vol. of their Transactions.
APPENDIX.

ASiATIC SOCIETY (ROYAL) OF GREAT BRITAIN.—1st and 2d parts of the 1st vol. of their Transactions.

ASiATIC SOCIETY OF PARIS.—5 Nos. of Journal Asiatique, for 1825-26. Ditto, for December 1826, and January and February 1827.


Astronomical Society.—2d part of 2d vol. of their Transactions.


Batavian Society.—9 volumes of their Transactions.

Captain W. Bruce.—A Burmese Manuscript.

Professor Bernstein.—A specimen of the Hitopadesa, and an Introductory Dissertation to the Syrian Chronicle of Bar Hebraeus.

APPENDIX.


MONS. JAUBERT.—Turkish MSS. in English Character.


CHEVALIER DE KEREKHOF—A description of the Collection of the Royal Academy of the Netherlands.

DR. KENNEDY.—Notes on Cholera.

LINNEAN SOCIETY.—3d part of the 14th vol. and 1st part of the 15th vol. of their Transactions.

LYCEUM OF NATURAL HISTORY OF NEW YORK.—The first volume of their Annals, and the two first numbers of the second half volume, an Essay on Salt, by Mr. Von Rensselaer, Statutes regulating the practice of Medicine and Surgery in New York, and Catalogue of Paintings of the American Academy.

BISHOP MUNTER.—A Dissertation on the First Roman Pontiff, and a Dissertation de Rebus Itureorum.

MEDICAL AND PHYSICAL SOCIETY.—2d and 3d vols. of their Transactions.

MEDICAL BOARD OF MADRAS.—A Report on the Fever at Seringapatam, in 1823, by Mr. Geddes.

MADRAS GOVERNMENT.—The 4th volume of the Observations at the Madras Observatory.

WILLIAM MARSDEN, Esq.—Bibliotheca Marsdeniana.

BRIGADIER O'HALLORAN.—Selden's Tracts and Walpole's Historic Doubts.
APPENDIX.


Mons. de Paravey.—A work upon the Letters and Numerical Signs of all Nations.

J. Pinsep, Esq.—A Coloured Map of Benares.

Professor Reinhardt.—Anniversaria in memoriam Reipublicae Sacrae et Literariae.

Baboo RamMohun Sen.—A Copy of the Ashbaho Nazair.

Reuven's Verhandeling over drie groote steeren Beelden, with plates.

Royal Society.—115th to 117th vols. of their Transactions, or from 1824 to 1826, and 1st part of vol. 118, for 1827.

Count Sternberg.—The 2d, 3d and 4th Nos. of his Geognostico Botanical Essay on the Flora of the Antidiluvian World.

Professor Von Schlegel.—The 2d, 3d, and 4th Nos. of the 2d vol. of the Indische Bibliothek.

Society of Arts, &c.—42d, 43d and 44th vols. of their Transactions.

Sir Thomas Strange.—Elements of Hindu Law, 2 vols.


Col. J. Warren.—Kala Sankalita.


Captain Wilson.—Several Burman Manuscripts.
APPENDIX.

CAPT. BURLON.—Three Burman Books.


EDINBURGH SOCIETY.—2d part of the 10th vol. of their Transactions.
APPENDIX.


PROFESSOR FRANK OF MUNICH.—Vyasa, the first number of a Miscellany on the Language and Literature of the Hindus.

COL. FRANKLIN.—Researches relating to the Jeyns and Baudhhas.

GEOLOGICAL SOCIETY.—1st vol. and 1st and 2d parts of the 2d vol. of their Transactions, 2d Series.

GEOGRAPHICAL SOCIETY OF PARIS.—The Travels of Marco Polo, in the old French and Latin Translation, and various Tracts.


HORTICULTURAL SOCIETY.—From the 1st to the 5th part of the 6th vol. of their Transactions, together with a list of Members and Garden Report, for 1825.


COUNCILLOR VON HAMMER.—A Copy of his Account of the Persian Poets, and a Dissertation on the Persian MSS. in the Library of Turin. 1st vol. of his History of the Ottoman Empire.
APPENDIX.

No. IV.
MEMBERS OF THE ASIATIC SOCIETY,
1828.

Patrons.
The Right Honorable Lord William Cavendish Bentinck, G. C. B.,
Governor General, &c. &c. &c.
His Excellency General the Right Honorable Lord Viscount
Combermere, G. C. B., Commander in Chief, &c. &c. &c.

Members of the Supreme Council.
The Honorable W. B. Bayley, Esq.
The Honorable Sir C. T. Metcalfe, Bart.
President.—The Honorable Sir Charles Edward Grey.
Vice-Presidents.—The Honorable W. B. Bayley, Esq.
Honorable Sir J. Franks.
Honorable Sir E. Ryan.
Honorable Sir Charles Metcalfe.

Committee of Papers.
The President, Vice-Presidents, Secretary, and Nine Members;—Viz.

J. Adam, M. D.
J. Calder, Esq.
Rev. Dr. W. Carey.
Captain W. N. Forbes.
J. Grant, Esq.

Major J. A. Hodgson.
W. H. MacNaghten, Esq.
Rev. Principal Mill.
A. Stirling, Esq.

Secretary.—Horace Hayman Wilson, Esq.
Treasurers.—Messrs. Palmer & Co.
Superintendent of the Museum.—Dr. J. Adam.
Librarian and Assistant Superintendent.—Dr. Louis Burlinl.
Collector.—Baboo Ram Comul Sen.
Agent in Europe.—H. T. Colebrooke, Esq.
Bookseller in England.—J. Murray.
Ditto for the Continent.—Dondey Dupre & Co.

Physical Committee.

President.—Sir E. Ryan.
Vice-Presidents.—James Calder, Esq.
A. Stirling, Esq.
Secretaries.—Captain F. Jenkins.
D. Ross, Esq.

All Resident Members of the Society are Members of the Committee.
APPENDIX.

Members.

A.
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Ainslie, W.
Alleyne, F.
Allan, John
Anbury, Lient.-Col. Thomas
Anderson, David
Ashburner, J.
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Aydall, J.

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Dickens, T.
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Du Bois De Beauchesne

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Egerton, C. M. D.
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Everest, F. Major
Ewer, W.

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Farquhar, Robert
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Fombelle, John
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Forbes, W. N. Capt.
Francis, R. B.
Franklin, Capt. J.
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Fraser, J. B.
Fraser, Capt. J.
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Hare, D.
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Henderson, Capt.
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Hewett, Dr.
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Home, R.
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Hudell, D. H.
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Jenkins, Captain F.
Jenkins, R.
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K.
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Kelso, Alex. Hamilton
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Kennaway, Richard
Kyd, James.

L.
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Larruletta, M.
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Lloyd, Lieut.-Col. Herbert
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Malcolm, Major-Genl. Sir J.
Marsden, William
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Marshman, J. C.
Martin, William Byam
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Mill, Rev. Principal W. H.
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Mundt, Dr. C.
Muston, W. P.

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Nicolson, Dr. Simon
Neave, R.

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Ouseley, Sir Gore, Bart.

P.
Palmer, John
Parson, Rev. J.
Paterson, Dr. G. M.
Paton, C. -
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Patterson, Col. William
Paxton, J. W.
Pearson, J.
Pemberton, W. B. Lieut.
Playfair, Major
Price, Capt. W.
Prinsep, H. T.
Prinsep, C.

R.
Ricketts, Charles Milner
Roberts, B.
Robertson, Lieut.-Col. Thomas
Renny, D. H. Esq.
Robinson, Sir George A.
Robinson, Ven. Archdeacon
Robinson, C. K.
Romer, John
Ross, James
Ross, D.
Royle, J. F.
Russell, Sir Henry
Russell, Alexander
Rutherford, T.
Ryan, Sir E.

S.
Schalch, E. V.
Scott, David
Scott, H.
Scott, Lieut.-Col. Richard
Scott, Thomas

Sherer, John Walter
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Smith, A. F.
Smith, Courtenay
Smith, R. P.
Sotheby, H.
Stewart, Col. Mathew
Stewart, Major J. W.
Stirling, A.
Stirling, E.
Stirling, Captain
Strange, Sir Thomas
Strong, F. P.
Stewart, Honorable C. F.
Stewart, James
Sutherland, J. C. C.
Swinton, G.
Stewart, D.

T.
Taylor, Captain R.
Teignmouth, Right Hon'ble Lord
Tennant, Rev. Wm.
Thomason, Rev. T.
Thomason, J.
Thompson, John
Thompson, George
Tod, Major James
Trail, Henry
Trant, W. H.
Trotter, Archibald
Trotter, John
Tucker, Henry St. George
APPENDIX.

Warren, Lieut.-Col. John
Webb, Major W. S.
White, Major F. S.
Wilkins, Charles
Williams, John Lloyd
Wilson, H. H.
Wynch, P. M.

Honorary Members.

Belanger, Dr.
Chezy, Mons.
Debussayn de Richmont, Baron
Fitzclarence, Lieut.-Col.
Professor Fischer.
Professor Frauhn.
Hammer, Joseph Von.
Professor John Jameson.
Professor Oersted.
Ouseley, Sir William

Palmer, Sir R.
Phillipart, Sir John
Professor Rasmussen.
Mons. Remusat.
Professor A. Schlegel.
De Sacy, Baron Sylvester
Mons. Garcin de Tassy.
Vidua, Count
Walker, General

THE END.
TRANSACTIONS
OF THE
ASIATIC SOCIETY.

I.

A Sketch of the Religious Sects of the Hindus.

By HORACE HAYMAN WILSON, Esq. Sec. As. Soc.

INTRODUCTORY OBSERVATIONS.

The Hindu religion is a term, that has been hitherto employed in a collective sense, to designate a faith and worship of an almost endlessly diversified description: to trace some of its varieties is the object of the present enquiry.

An early division of the Hindu system, and one conformable to the genius of all Polytheism, separated the practical and popular belief, from the speculative or philosophical doctrines. Whilst the common people addressed their hopes and fears to stocks and stones, and multiplied by their credulity and superstition the grotesque objects of their veneration, some few, of deeper thought and wider contemplation, plunged into the mysteries of man and
nature, and endeavoured assiduously, if not successfully, to obtain just notions of the cause, the character and consequence of existence. This distinction prevails even in the Vedas, which have their Karma Kāṇḍa and Jñāna Kāṇḍa, or Ritual and Theology.

The worship of the populace being addressed to different divinities, the followers of the several gods, naturally separated into different associations, and the adorers of Brahmā, Vishnu, and Siva or other phantoms of their faith, became distinct and insulated bodies, in the general aggregate: the conflict of opinion on subjects, on which human reason has never yet agreed, led to similar differences in the philosophical class, and resolved itself into the several Dvēsanās, or schools of philosophy.

It may be supposed, that some time elapsed before the practical worship of any deity was more than a simple preference, or involved the assertion of the supremacy of the object of its adoration, to the degradation or exclusion of the other gods: in like manner also, the conflicting opinions were matters rather of curiosity than faith, and were neither regarded as subversive of each other, nor as incompatible with the public worship: and hence, notwithstanding the sources of difference that existed in the parts, the unity of the whole remained undisturbed: in this condition, indeed, the apparent mass of the Brahmanical order at least, still continues: professing alike to recognise implicitly the authority of the Vedas, the worshippers of Siva, or of Vishnu, and the maintainers of the Sāṅkhyā or Nyāya doctrines.

* One division of some antiquity, is the preferential appropriation of the four chief divinities to the four original casts; thus Siva is the Adideva of the Brahmins, Vishnu of the Kshettriyas, Brahmā of the Vaiṣyās, and Ganeśa of the Sudras.

विश्वांशे देवताजनम: चतुर्वार्तिता तु माधवः
वैश्यानांतु भवेद्विभ्राश्च द्राश्चा गण्नात्ययः।। दति मनु।।
consider themselves, and even each other, as orthodox members of the Hindu community.

To the internal incongruities of the system, which did not affect its integral existence, others were, in time, superadded, that threatened to dissolve or destroy the whole: of this nature was the exclusive adoration of the old deities, or of new forms of them; and even it may be presumed, the introduction of new divinities. In all these respects, the *Purāṇas* and *Tantras* were especially instrumental, and they not only taught their followers to assert the unapproachable superiority of the gods they worshipped, but inspired them with feelings* of animosity towards those who presumed to dispute that supre-

* Thus in the Bhāgavat.

भवन्तरघातां रेष नाधनमुनुताः॥

पाधिन्यसेवं भवन्तु सच्छलापरिपोझिन:॥

Those who profess the worship of Bhava, (Siva,) and those who follow their doctrines, are heretics and enemies of the sacred Sāstras.—Again.

सुमुसुज्ञे परारम्पर सिला भूपपतीनयः।

नारायणकलः श्रमाभस्वर द्वयस्वयवः।

Those desirous of final emancipation, abandoning the hideous gods of the devils, pursue their devotions, calm, blameless, and being parts of Nārāyaṇa.

The *Padma Purāṇa* is more personal towards Vishnu.

विश्वान्तरावसेवं विश्वाराश्चिर: प्रजावति॥

विश्वाराशेत्येहो नरकं यातं दर्शिण ॥

तस्माशविश्वारास्वाच नवकां कदचिं॥

From even looking at Vishnu, the wrath of Siva is kindled, and from his wrath, we fall assuredly into a horrible hell; let not, therefore, the name of Vishnu ever be pronounced. The same work is, however, cited by the *Vaishnavas*, for a very opposite doctrine.

नामस्वेते परित्यागेऽथ श्रेयोद्धतमस्वाते।

तृषिते जात्वेऽनिःकूण्ड खन्ति दुस्मनिः॥

He who abandons Vasudeva and worships any other god, is like the fool, who being thirsty,
in this conflict the worship of Brahman has disappeared,* as well as, indeed, that of the whole pantheon, except Vishnu, Siva and Sakti, or their modifications; with respect to the two former, in fact, the representatives have borne away the palm from the prototypes, and Krishna, Rama, or the Linga, are almost the only forms under which Vishnu and Siva are now adored in most parts of India.†

The varieties of opinion kept pace with those of practice, and six heretical schools of philosophy disputed the pre-eminence with their orthodox brethren: we have little or no knowledge of these systems, and even their names are not satisfactorily stated: they seem, however, to be the Saugata or Baudha, Arhata, or Jain, and Váraspatya, or Atheistical, with their several subdivisions.‡

sinks a well in the bank of the Ganges—The principle goes still further, and those who are inimical to the followers of a Deity, are stigmatised as his personal foes—thus in the Adi Purana, Vishnu says:

स्मृते वज्रा युध्य एव अम वज्राम्।
तपेन वज्रा नासित सव साय धन जैव।

He to whom my votary is a friend, is my friend—he who is opposed to him, is no friend of mine—be assured, Dhananjaya, of this:

* Siva himself, in the form of Kála Bhairava, tore off Brahman’s fifth head, for presuming to say, that he was Brahme, the eternal and omnipotent cause of the world, and even the creator of Siva, notwithstanding the four Vedas and the personified Omkara, had all given evidence, that this great, true and indescribable deity was Siva himself. The whole story occurs in the Kási Khañdol of the Shandu Purana, and its real significance is sufficiently obvious.

† The great text-book of the Vaishnavas is the Bhagavat, with which it may be supposed the present worship, in a great measure, originated, although, the Mahabharat and other older works had previously introduced this divinity. The worship of the Lingam is, no doubt, very ancient, although it has received, within a few centuries, its present degree of popularity: the Kási Khañdea was evidently written to enforce it, and at Benares, its worship entirely overshadows every other ritual.

‡ In a work written by the celebrated Maññha, describing the different sects as they existed in his day, entitled the Sarva Darśana; the Váraspatya, Lokāyata, and Cháváhas are identified,
OF THE HINDUS.

Had the difference of doctrine taught in the heretical schools been confined to tenets of a merely speculative nature, they would, probably, have encountered little opposition, and excited little enmity among the Brahmanical class, of which, latitude of opinion is a very common characteristic. The founder of the Atheistical school, however, Vrīhaspati, attacks both the Vēdas and the Brahmins, and asserts that the whole of the Hindu system is a contrivance of the Priesthood, to secure a means of livelihood for themselves, whilst the Baudhās and Jainas, equally disregarding the Vēdas and the Brahmins, the practice and opinions of the Hindus, invented a set of gods for themselves, and deposed the ancient pantheon: these aggressions provoked resentment: the writings of these sects are alluded to with every epithet of anger and contempt, and they are all anathematised as heretical and atheistical: more active measures than anathemas, it may be presumed, were had recourse to: the followers of Vrīhaspati, having no worship at all, easily eluded the storm, but the Baudhās of Hindustan were annihilated by its fury, and the Jainas apparently evaded it with difficulty, although they have undoubtedly survived its terrors, and may now defy its force.

The varieties thus arising from innovations in practice and belief, have differed, it may be concluded, at different eras of the Hindu worship. To trace

and are really advocates of an atheistical doctrine, denying the existence of a God, or a future state, and referring creation to the aggregation of but four elements. The Baudhaḥs according to the same authority, admit of four subdivisions, the Madhyānikas, Yogāchāras, Sautrāntikas and Viśhāśicas. The Jains or Arhats, as still one of the popular divisions, we shall have occasion to notice in the text.

* Vṛihāṣpata has the following texts to this effect:

* The Agnihotra, the three Vedas, the Tridanda, the smearing of ashes, are only the livelihood
the character of those which have latterly disappeared, or to investigate the remote history of some which still remain and are apparently of ancient date, are tasks for which we are far from being yet prepared: the enquiry is, in itself so vast, and so little progress has been made in the studies necessary to its elucidation, that it must yet remain in the obscurity in which it has hitherto been enveloped; so ambitious a project as that of piercing the impenetrable gloom has not instigated the present attempt, nor has it been proposed to undertake so arduous a labour, as the investigation and comparison of the abstruse notions of the philosophical sects.* The humbler aim of these researches has been that of ascertaining the actual condition of the popular religion of the inhabitants of some of the provinces subject to the Bengal Government; and as a very great variety prevails in that religion, the subject may be considered as not devoid of curiosity and interest, especially as it has been left little better than a blank, in the voluminous compositions or compilations, professing to give an account of the native country of the Hindus.

The description of the different sects of the Hindus, which I propose to offer, is necessarily superficial: it would, indeed, have been impossible to have

of those who have neither intellect nor spirit." After ridiculing the Srāddhas, shrewdly enough, he says:

तत्तत्त्वज्ञानायामाश्वेतेष्विनिर्दितम्महानिखृतम्
मूर्तानंप्रतिक्रिया क्षीणे नवनधितिरिचितम्।

Hence it is evident, that it was a mere contrivance of the Brahmins to gain a livelihood, to ordain such ceremonies for the dead, and no other reason can be given for them. Of the Veddas, he says:

चत्यो वेद्ध तत्त्वार्यं महाधूनिश्चार्यः।

The three Authors of the Veddas were Buffoons, Rogues, and Fiends—and cites texts in proof of this assertion.

* Something of this has been very well done by Mr. Ward, in his account of the Hindus: and since this Essay was read before the Society, the account given by H. T. Colebrooke, Esq. in the first part of the Transactions of the Royal Asiatic Society, of the Sānkhya and Nyāya Systems, has left little more necessary on this subject.
adopted the only unexceptionable method of acquiring an accurate knowledge of their tenets and observances, or of studying the numerous works in Sanscrit, Persian, or the provincial dialects of Hindi, on which they are founded. I have been obliged to content myself, therefore, with a cursory inspection of a few of those compositions, and to depend for much of my information on oral report, filling up or correcting from these two sources, the errors and omissions of two works, on this subject professedly, from which I have derived the ground work of the whole account.

The works alluded to are in the Persian language, though both were written by Hindu authors: the first was compiled by Sītal Sinh, Munshi to the Raja of Benares; the second by Mathurā Nath, late librarian of the Hindu College, at the same city, a man of great personal respectability and eminent acquirements: these works contain a short history of the origin of the various sects, and descriptions of the appearance, and observances, and present condition of their followers: they comprise all the known varieties, with one or two exceptions, and, indeed, at no one place in India could the inquiry be so well prosecuted as at Benares.* The work of Mathurā Nath is the fullest and most satisfactory, though it leaves much to be desired, and much more than I have been able to supply. In addition to these sources of information, I have had frequent recourse to a work of great popularity and extensive circulation, which embodies the legendary history of all the most celebrated Bhaktas or

* The acknowledged resort of all the vagabonds of India, and all who have no where else to repair to: so, the Kāsi Kāhād.

शृणुकृतिविदतिनां चेतोऽवधारविविधिः।
चेताम् कामिनिमित्रस्मि तिथ्यवरास्मीविगतिः।

To those who are strangers to the Sruti and Smriti, (Religion and Law), to those who have never known the observance of pure and indispensable rites; to those who have no other place to repair to; to those, is Benares an asylum."
devotees of the Vaishnava order. This work is entitled the Bhakta Mālā. The original, in a difficult dialect of Hindi, was composed by Nābhāji, about 250 years ago, and is little more than a catalogue, with brief and obscure references to some leading circumstances connected with the life of each individual, and from the inexpressive nature of its allusions, as well as the difficulty of its style, is far from intelligible to the generality even of the natives. The work, in its present form, has received some modifications, and obvious additions from a later teacher, Nārāyan Dās, whose share in the composition is, no doubt, considerable, but cannot be discriminated from Nābhāji’s own, beyond the evidence furnished by the specification of persons unquestionably subsequent to his time.—Nārāyan Dās probably wrote in the reign of Shāh Jehān. The brevity and obscurity of the original work pervade the additional matter, and to remedy these defects, the original text, or Māla, has been taken as a guide for an amplified notice of its subjects, or the Tikā of Krishna Dās; and the work, as usually met with, always consists of these two divisions. The Tikā is dated Samvat, 1769 or A.D. 1713. Besides these, a translation of the Tikā, or a version of it in the more ordinary dialect of Hindustan, has been made by an anonymous author, and a copy of this work, as well as of the original, has furnished me with materials for the following account. The character of the Bhakta Mālā will best appear from the extracts of translations from it to be hereafter introduced: it may be sufficient here to observe, that it is much less of a historical than legendary description, and that the legends are generally insipid and extravagant: such as it is, however, it exercises a powerful influence in Upper India, on popular belief, and holds a similar place in the superstitions of this country, as that which was occupied in the darkest ages of the Roman Catholic faith, by the Golden Legend and Acts of the Saints.*

* In further illustration of our text, with regard to the instrumentality of the Purāṇas in generating religious distinctions amongst the Hindus, and as affording a view of the Vaishnava feelings on this subject, we may appeal to the Padma Purāṇa. In the Uttara Khāṣṭā, or last portion of
SECTION II.

STATE OF THE HINDU RELIGION, ANTERIOR TO ITS PRESENT CONDITION.

Although I have neither the purpose nor the power to enter into any detail of the remote condition of the Hindu faith, yet as its present state is of comparatively very recent origin, it may form a not unnecessary, nor

this work, towards the end of it, several sections are occupied with a dialogue between Siva and Parvati, in which the former teaches the latter the leading principles of the Vaishnava faith. Two short sections are devoted to the explanation of who are heretics, and which are the heretical works. All are Pashchātikas, Siva says, who adore other gods than Vishnu, or who hold, that other deities are his equals, and all Brahmans who are not Vaishnavas, are not to be looked at, touched, nor spoken to:—

चे चन्द्रे देवं परलेव वदन्यानन्विदिता:।
नारायणां ग्रहणां वै अच्छिन्न: स्मृता:।
यमुन्नारायणे देवं वसुहस्त्राणि देवते:।
समस्यैं नवीरति नपायं चण्डक्ष:।
किमचन्द्रनानन्त्र ज्ञो ज्ञानं चययेव:।
न स्नुत्या न व्यक्तया न द्वद्या कदम्बन!।

Siva, in acknowledging that the distinguishing marks of his votaries, the skull, tiger's skin, and ashes, are reproved by the Vedas (Sruti, Puruṣa, in) states, that he was directed by Vishnu to inculcate their adoption, purposely to lead those who assumed them into error. —Namuchi and other Dāśiyas had become so powerful by the purity of their devotions, that Indra and the other gods were unable to oppose them. The gods had recourse to Vishnu, who, in consequence, ordered Siva to introduce the Śaiva tenets and practices, by which the Dāśiyas were beguiled, and rendered "wicked, and thence weak."

In order to assist Siva in this work, ten great Sages were imbued with the Tāmasa property, or property of darkness and ignorance, and by them such writings were put forth as were calculated to disseminate unrighteous and heretical doctrines, these were Kanāda, Gautama, Sakti, Upama-

nyu, Jainis, Kapila, Durvāsas, Mārkaṇḍa, Vṛhariṣpati, and Bhārgava.
uninteresting preliminary branch of the enquiry, to endeavour to determine its existing modifications, at the period immediately preceding the few centuries, which have sufficed to bestow upon it its actual form: it happens, also, that some controversial works exist, which throw considerable light upon the subject, and of which the proximity of their date, to the matters of which they treat, may be conjectured with probability or positively ascertained. Of these, the two principal works, and from which I shall derive such scantly information as is attainable, are the Sankara Digvijaya of Ananda Giri, and the Sarva Dharma Sangraha of Mādhavachārya, the former a reputed disciple of

By Siva himself, the Pāṇḍava writings were composed; Kanāda is the author of the Vaisheshika Philosophy. The Nyāya originates with Gautama Kapila, is the founder of the Sāṁkhya School, and Vrihaspati of the Chārvaka. Jaimini, by Siva's orders, composed the Mīmāṃsā, which is heretical, in as far as it inculcates works in preference to faith, and Siva himself, in the disguise of a Brahman, or as Vyāsa, promulgated the Vedānta, which is heterodox in Vaishnava estimation, by denying the sensible attributes of the deity. Vishnu, as Buddha, taught the Baudhā Śāstra, and the practices of going naked, or wearing blue garments, meaning, consequently, not the Baudhās, but the Jainas, (वैष्णवशास्त्रस्य न्यायलेखोपनिष्ट) The Purāṇas were partly instrumental in this business of blinding mankind, and they are thus distinguished by our authority and all the Vaishnava works.

The Māya, Kaurma, Lānga, Sāiva, Skāuda and Agneya, are Tāmasa, or the works of darkness, having more or less of a Saiva bias.

The Vīṣṇu, Nārada, Bhūgavat, Cāruṇa, Pādma and Vārāha, are Śātwika, pure and true; being, in fact, Vaishnava text books.

The Brahmāḥ, Brāhma Vaiśvarta, Mārkaṇḍeya, Bhavishya, Vāmana and Brāhma, are of the Rājasa cast, emanating from the quality of passion. As far as I am acquainted with them, they lean to the Śākta division of the Hindus, or the worship of the female principle. The Mārkandeya does so notoriously, containing the famous Charhā Pāth, or Durgā Māhātmya, which is read at the Durga Pujā; the Brāhma Vaiśvarta, is especially dedicated to Krishna as Govinda, and is principally occupied by him and his mistress Rādhā. It is also full on the subject of Prakṛti or personified nature.

A similar distinction is made even with the Smritis, or works on law. The codes of Vasishtha Hārīta, Vyāsa, Parāśara, Bharadwaja and Kaśyapa, are of the pure order. Those of Yajnawalkya, Atri, Tīt̄tī, Daksīna, Kātyāyana and Vīṣṇu of the Rājasa class, and those of Gautama, Vrihaspati, Samvartta, Yama, Sankha and Usanas, are of the Tāmasa order.
Sankara himself, and the latter a well known and able writer, who lived in
the commencement of the 14th century.

The authenticity of the latter of these two works, there is no room to
question; and there is but little reason to attach any doubt to the former.
Some of the marvels it records of Sankara, which the author professes to have
seen, may be thought to affect its credibility, if not its authenticity, and either
Ananda Giri must be an unblushing liar, or the book is not his own: it is,
however, of little consequence, as even, if the work be not that of Ananda
Giri himself, it bears internal and indisputable evidence of being the compo-
sition of a period, not far removed from that at which he may be supposed

The study of the Puranas and Smritis of the Sautrika class, secures Muki, or final emancipation,
that of those of the Raja obtains Siserga, or Paradise; whilst that of the Tamasa condemns a per-
son to hell, and a wise man will avoid them.

The Vaishnava writers endeavour to enlist the Vedas in their cause, and the following texts are
quoted by the Tapanya Nirnaya

एको वाणिज्य आराधन त्र्यं न शंकर:

Narayana alone was, not Brahma nor Sankara;

रासुदेवो वा दत्तय आराधन त्र्यं न च शंकर:

Of Vasudeva was before this (universe,) not Brahma nor Sankara.

The Saivas cite the Vedas too, as

सर्वायामेन भगवान पारासार अवतारम्: प्रिवः

The Lord who pervades all things, is thence termed the omnipresent Siva.

Rudra is but one, and has no second—

एकोपिठ्ठां न द्वितीयः

These citations would scarcely have been made, if not authentic; they probably do occur in the
Vedas, but the terms Narayana and Vasudeva, or Siva and Rudra, are not to be taken in the restri-
ceted sense, probably, which their respective followers would assign them.
to have flourished, and we may, therefore, follow it as a very safe guide, in our
enquiries into the actual state of the Hindu Religion about eight or nine
centuries ago.

The various sectaries of the Hindu Religion then existing, are all intro-
duced to be combated, and, of course, conquered, by Sankara: the list is
rather a long one, but it will be necessary to go through the whole, to ascer-
tain the character of the national faith of those days, and its present modi-
fications, noticing, as we proceed, some of the points of difference or resembl-
ance between the forms of worship which then prevailed, and which now
exist. The two great divisions of Vaishnavas and Sāivas were both in a
flourishing condition, and each embraced six principal subdivisions: we shall
begin with the former, who are termed; Bhāktas, Bhāgavatas, Vaishnavas,
Chakrinas, or Pancharāirakas, Vaikñánas and Karmanas.

But as each of these was subdivided into a practical and speculative, or
Karma and Jñāna portion, they formed, in fact, twelve classes of the followers
of Vishnu, as the sole and supreme deity.

The Bhāktas worshipped Vishnu as Vasudeva, and wore no character-
istic marks. The Bhāgavatas worshipped the same deity as Bhagavat, and
impressed upon their persons the usual Vaishnava insignia, representing the
discus, club, &c. of that divinity; they likewise reverenced the Śālagram
stone, and Tulasī plant, and in several of their doctrinal notions, as well as in
these respects, approach to the present followers of Rāmānuja, although they
cannot be regarded as exactly the same. The authorities of these three sects
were the Upanishads and Bhagavad Gītā. The names of both the sects still
remain, but they are scarcely applicable to any particular class of Vaishnavas:
the term Bhakta, or Bhagat, usually indicates any individual who pretends to a
more rigid devotion than his neighbours, and who especially occupies his mind
with spiritual considerations: the Bhágavat is one who follows particularly the authority of the Sri Bhágavat Puráña.

The Vaishnavas adored Vishnu as Náráyána, they wore the usual marks, and promised themselves a sort of sensual paradise after death, in Vaikunt'ha, or Vishnu's heaven; their tenets are still current, but they can scarcely be considered to belong to any separate sect.

The Chakriñas, or Pancharátrakas were, in fact, Sáktas of the Vaishnava class, worshipping the female personifications of Vishnu, and observing the ritual of the Pancharátra Tantra: they still remain, but scarcely individualised, being confounded with the worshippers of Kríshña and Ráma on the one hand, and those of Sakti or Deví on the other.

The Vaik'hnásas appear to have been but little different from the Vaishnavas especially so called; at least Ananda Gíri has not particularised the difference; they worshipped Náráyána as supreme god, and wore his marks. The Karmahínás abstained, as the name implies, from all ritual observances, and professed to know Vishnu as the sole source and sum of the universe, सर्वबिशुमतं जगत् they can scarcely be considered as an existent sect, though a few individuals of the Rámánujíya and Rámánandí Vaishnavas may profess the leading doctrines.

The Vaishnava forms of the Hindu faith, are still, as we shall hereafter see, sufficiently numerous; but we can scarcely identify any one of them with those which seem to have prevailed when the Sankara Vijaya of Ananda Gíri was composed. The great divisions, of Rámánuja and Rámáñand—the former of which originated, we know, in the course of the 11th century, are unnoticed, and it is also worth while to observe, that neither in this, nor in any other portion of the Sankara Vijaya, is any allusion made to the
separate worship of Krishna, either in his own person, or that of the infantine forms in which he is now so pre-eminently venerated in many parts of India, nor are the names of Rama and Sita, of Lakshmana or Hanuman, once particularised, as enjoying any portion of distinct and specific adoration.

The Saiva sects are the Saivas, Raudras, Ugras, Bhaktas, Jangamas, and Pasupatas. Their tenets are so blended in the discussion, that it is not possible to separate them, beyond the conjectural discrimination which may be derived from their appellations: the text specifies merely their characteristic marks: thus the Saivas wore the impression of the Linga on both arms; the Raudras had a Trisula, or trident, stamped on the forehead; the Ugras had the Damaru, or drum of Siva on their arms, and the Bhaktas an impression of the Linga on the forehead—the Jangamas carried a figure of the Linga on the head, and the Pasupatas imprinted the same object on the forehead, breast, navel, and arms. Of these sects, the Saivas are not now any one particular class—nor are the Raudras, Ugras, or Bhaktas, any longer distinct societies: the Jangamas remain, but they are chiefly confined to the south of India, and although a Pasupata, or worshipper of Siva as Pasupati, may be occasionally encountered, yet this has merged into other sects, and particularly into that of the Kany’ha Jogi: the authorities cited by these sects, according to Ananda Giri, were the Siva Gitá, Siva Sanhitá, Siva Rahasya and Rudra Yáma Tántra: the various classes of Jogi are never alluded to, and the work asserts, what is generally admitted as a fact, that the Danabhas, and Dasnámi Gosains originated with Sankara Acharya.

Worshippers of Brahma, or Hiranyagarbha, are also introduced by Ananda Giri, whom now it might be difficult to meet with: exclusive adorers of this deity, and temples dedicated to him, do not now occur perhaps in any part of India; at the same time it is an error to suppose that public homage is never paid to him. Brahma is particularly reverenced at Pokher,
in Ajmer, also at Bithur, in the Doab, where, at the principal Ghat, denominated Brahmapurata Ghat, he is said to have offered an Aswamedha on completing the act of creation: the pin of his slipper left behind him on the occasion, and now fixed in one of the steps of the Ghat, is still worshipped there, and on the full moon of Agrahayana (Novr. Decr.) a very numerousy attended Mela, or meeting, that mixes piety with profit, is annually held at that place.

The worshippers of Agni no longer form a distinct class: a few Agnihotra Brahmanas, who preserve the family fire, may be met with, but in all other respects they conform to some mode of popular devotion.

The next opponents of Sankara Acharya were the Sauras, or worshippers of the sun, as the creator and cause of the world: a few Sauras, chiefly Brahmanas, still exist as a sect, as will be hereafter noticed; but the divisions enumerated by Ananda Giri, are now, it is believed, unknown: he distinguishes them into the following six classes.

Those who adored the rising sun, regarding it as especially the type of Brahma or the creative power. Those who worshipped the meridian sun as Iswara, the destructive and regenerative faculty; and those who reverenced the setting sun, as the prototype of Vishnu, or the attribute of preservation.

The fourth class comprehended the advocates of the Trimurti, who addressed their devotions to the sun in all the preceding states, as the comprehensive type of these three divine attributes.

The object of the fifth form is not quite clearly stated, but it appears to have been the adoration of the sun as a positive and material body, and the marks on his surface, as his hair, beard, &c. The members of this class so far
correspond with the Sauras of the present day, as to refrain from food until they had seen the sun.

The sixth class of Sauras, in opposition to the preceding, deemed it unnecessary to address their devotions to the visible and material sun: they provided a mental luminary, on which they meditated, and to which their adoration was offered: they stamped circular orbs on their foreheads, arms, and breasts with hot irons; a practice uniformly condemned by Sankara, as contrary to the laws of the Vedas, and the respect due to Brahmanical flesh and blood.

Ganesa, as well as Surya, had formerly six classes of adorers; in the present day he cannot boast of any exclusive worship, although he shares a sort of homage with almost all the other divinities: his followers were the worshippers of Mahâ Ganapati, of Haridra Ganapati, or Dhundi Raj, who is still a popular form of Ganesa, of Uch'chishtha G, of Navanîta G of Swerna G and of Sántâna G. The left hand sub-division of the Uch'chishtha Ganapati sect, also called Hairamba, abrogated all obligatory ritual and distinction of caste.

The adorers of the female personifications of divine power, appear to have been fully as numerous as at present, and to have worshipped the same objects, or Bhavânî, Mahâ Lakshmi, and Saraswati; even as personifications of these divinities, however, the worship of Sírá and Rádhá, either singly, or in conjunction with Ráma and Krishna, never makes its appearance. The worshippers of Sakti were then, as now, divided into two classes, a right and left hand order, and three sub-divisions of the latter are enumerated, who are still well known—the Purnâdhishiktas, Akritârthas and Kritâkrityasamas.

There can be little doubt, that the course of time and the presence of
foreign rulers, have very much ameliorated the character of much of the Hindu worship: if the licentious practices of the Sāktas are still as prevalent as ever, which may well be questioned, they are, at least, carefully concealed from observation, and if they are not exploded, there are other observances of a more ferocious description, which seem to have disappeared. The worship of Bhairava, still prevails amongst the Sāktas and the Jogis; but in upper India, at least, the naked mendicant, smeared with funeral ashes, armed with a trident or a sword, carrying a hollow skull in his hand, and half intoxicated with the spirits which he has quaffed from that disgusting wine-cup, prepared, in short, to perpetrate any act of violence and crime, the Kāpālikas of former days, is now rarely, if ever, encountered. In the work of Ananda Giri, we have two of these sectaries introduced, one a Brahman by birth, is the genuine Kāpālika: he drinks wine, eats flesh, and abandons all rites and observances in the spirit of his faith, his eminence in which has armed him with supernatural powers, and rendered Bhairava himself, the reluctant, but helpless minister of his will. The other Kāpālika is an impostor, the son of a harlot, by a gatherer of Tāri, or Palm juice, and who has adopted the character as an excuse for throwing off all social and moral restraint. The Kāpālikas are often alluded to in controversial works, that appear to be the compositions of a period at least preceding the tenth century.*

The next classes of sectaries, confuted by Sākara, were various infidel sects, some of whom avowedly, and perhaps all covertly, are still in being: the list is also interesting, as discriminating opinions which, in the ignorance subsequent to their disappearance from Hindustan, have very commonly been, and, indeed, still are frequently confounded. These are the Chārvākas, or Sūnya Vādis, the Saugatas, the Kāśapanakas, the Jainas, and the Baudhāyas.

* See the Prabodha Chāndrikā, translated by Dr. Taylor.
The Chárévákas were so named from one of their teachers, the Muni Cháréváka. From Vrihaspati—some of whose dogmas have been quoted from the work of Mádhava, they are termed also Váraspatyas. The appellation Súnya Vádi, implies the asserter of the unreality and emptiness of the universe, and another designation, Lókiyata, expresses their adoption of the tenet, that this being is the Be-all of existence: they were, in short, the advocates of materialism and atheism, and have existed from a very remote period, and still exist, as we shall hereafter see.

The Saugatas are identified even by Mádhava with the Baudhás, but there seems to have been some, although probably not any very essential difference: the chief tenet of this class, according to Ananda Giri, was their adopting the doctrine taught by Sugata Muni, that tenderness towards animated nature comprehends all moral and devotional duty, a tenet which is, in a great measure, common to both the Baudha and Jaina schisms: it is to be feared, that the personal description of the Saugata, as a man of a fat body and small head, although possibly intended to characterise the genus, will not direct us to the discovery of its origin or history. The Kshapanaka again has always been described by Hindu writers as a Baudha, or sometimes even a Jaina naked mendicant: in the work before us he appears as the professor of a sort of astrological religion, in which time is the principal divinity, and he is described as carrying, in either hand, the implements of his science, or a Gola Yantra, and Turya Yantra, the former of which is an armillary sphere,

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* Time is the Supreme Deity. Iswara cannot urge on the present. He who knows time knows Brahma. Space and time are not distinct from God.
and the latter a kind of quadrant, apparently for ascertaining time;* from the geographical controversy that occurs between him and Sankara, it appears that he entertains the doctrine regarding the descent of earth in space, which is attributed by the old astronomers to the Baudhāyas, and controverted by the author of the Surya Siddhānta,† and subsequently by Bhāskara; the former is quoted by Sankara, according to our author. These doctrines, the commentators on Bhāskara's work, and even he, himself, commenting on his own text, say, belong to the Jainas, not to the Baudhāyas; but, possibly, the correction is itself an error, it does not appear that the Kshapanaka of Ananda Giri argues the existence of a double set of planetary bodies, which is, undoubtedly, a Jaina doctrine,‡ and the descent of the earth in space may have been common to all these sects.

The Jainas that existed in the time of Ananda Giri appear as Digambaras only; he does not notice their division into Digambaras and Svetambaras, as they at present are found, and existed indeed prior to the age of Mādhava. The Baudhāyas are introduced personally, although it may be questioned whether they were very numerous in India in so comparatively modern a period: according to Ananda Giri, a persecution of this sect, and of the Jainas, took place in one part of the peninsula, the state of Rudrapur, during Sankara's life time, but he, as well as Mādhava,§ excludes Sankara from being at

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* तृत्योत्तरोऽनमययोऽस्मिन्नवस्तुविविधमभविष्यति।
* The Turya Yantra, is the fourth part of an orb.

† A. R. XII: 229.
‡ A. R. IX: 321.
§ Preface to Wilson's Sanscrit and English Dictionary.
all concerned in it. He ascribes its occurrence to the same source, the instigation of a Bhatta, from the north, or, in fact, of Cumáril Bhatta, a Bengali, or Maithili Brahman.

A long series of sectaries then ensues, of a more orthodox description, and who only err in claiming primeval and pre-eminent honors for the objects of their adoration—none of these are to be found; and, although, to a certain extent, the places of some of them may be supplied by the local deities of the villagers, and by the admission of others to a participation in the worship paid to the presiding deities of each sect, yet there can be little doubt, that a large portion of the Hindu Pantheon formerly enjoyed honors, which have for some centuries past been withheld. In this predicament are Indra, Kuvera, Yama, Varuna, Garóda, Sesha, and Soma, all of whom, in the golden age of Hindu idolatry, had, no doubt, temples and adorers: the light and attractive service of the god of love, indeed, appears to have been formerly very popular, as his temples and groves make a distinguished figure in the* tales, poems, and dramas of antiquity: it is a feature that singularly characterises the present state of the Hindu religion, that if in some instances it is less ferocious, in others, it has ceased to address itself to the amiable propensities of the human character, or the spontaneous and comparatively innocent feelings of youthful natures. The buffoonery of the Holi, and barbarity of the Cherak Puja, but ill express the sympathies which man, in all countries, feels with the vernal season, and which formerly gave rise to the festive Vasanotsava of the Hindús, and the licentious homage paid to Sakti and Bhairava, has little, in common with the worship, that might be supposed acceptable to Káma and his lovely bride, and which it would appear they formerly enjoyed.

Besides the adorers of the secondary divinities, we have a variety of

* In the Vrihat Kathá—Dasa Kumára, Málati Mádhava, Mrichchhákati, &c.
sects who direct their devotions to beings of a still lower rank, and of whom none, at present, exist as distinct bodies, although individuals may be found, either detached or comprehended in other classes, who, more or less, reverence similar objects. Thus, the worship of Akâs, or Ether, as the supreme deity, is still occasionally met with: all classes pay daily homage to the Pitris or Manes, and a few of the Tântrikas worship the Siddhas, or Genii, in the hope of acquiring super-human powers: the same class furnishes occasional votaries of the Vasus, Yakshas, and Gandharbas, and even of the Vétâlas and Bhûtas, or goblins and ghosts, and the latter also receive still, from the fears of the villagers, propitiatory adoration. It does not appear, that in any form, the worship of the moon and stars, of the elements, and divisions of the universe, is still practised, although that of the Tirthas, or holy places and rivers, is as popular as ever.

We have thus completed the enumeration of the sects as described by the author of the Sankara Vijaya, and have had an opportunity of observing, that, although the outlines of the system remain the same, the details have undergone very important alterations, since the time at which this work was composed: the rise of most of the existing modifications, we can trace satisfactorily enough, as will hereafter appear, and it is not improbable, that the disappearance of many of those, which no longer take a part in the idolatry of the Hindus, may be attributed to the exertions of Sankara and his disciples: his object, as appears from the work we have hitherto followed, was by no means the suppression of acts of outward devotion, nor of the preferential worship of any acknowledged and pre-eminent deity: his leading tenet is the recognition of Brahme Para Brahme,† as the sole cause and

* I have encountered but one Professor, however, of this faith, a miserable mendicant, who taught the worship of Ether, under the strange name of Baghela.

† As in these texts of the Vedas श्रुत्व श्राविद्मय यासीत तथा वाह्य वा इन्रेष्क एवाय यासीतः
supreme ruler of the universe, and as distinct from SIVA, Vishnu, BRAHMÁ, or any individual member of the pantheon: with this admission, and in regard to the weakness of those human faculties, which cannot elevate themselves to the conception of the inscrutable first cause, the observance of such rites, and the worship of such deities, as are either prescribed by the Vedas, or the works not incompatible with their authority, were left undisturbed by this teacher;* they even received, to a certain extent, his particular sanction, and the following divisions of the Hindu faith were, by his express permission, taught by some of his disciples, and are, consequently, regarded by the learned Brahmans in general, as the only orthodox and allowable forms in the present day.† The Saiva faith was instituted by PARAMATA KALÁNALA, who is described as teaching at Benares, and assuming the insignia that characterise the Dáulíṣis of modern times. The Vaishnava worship was taught at Kánchi, or Conjeveram, by LAKSHMANA ACHÁRYA and HASTÁMALAKA; and the latter seems to have introduced a modified adoration of Vishnu, in the character of KRISHNA. The Saura sect was continued under the auspices of DIVÁKARA, Brahmáčári, and the Sákta, under those of the Sánysi, TRIPURAKUMÁRA: the Gánapatya were allowed to remain under the presidency of GIRIJIAPUTRA, and from such persons as had not adopted either

* अग्रमेंत्रिष्ठश्चुनास्तालान्तुबन्धुवेदान्तकृत्वाचारः। अयादेव एवतप्रतिकूलेऽ।

Ordinances founded on the Tantras, the Puránas, or historical record, are admissible if accordant with the Vedas; they must be rejected if repugnant.

† कष्टविन्दायुनां नाना पापद्वलस्तानाः इत्यर्थु सर्वेणू मुद्दादेवतिविद्यायानविदिकारित्वा
नेत्रोऽवज्जिते पुनरन्निषिद्धिता भवतीति विश्वास्य लोकार्थ्यं विश्वास्य परिपालनार्थं
च परमतलक्षणं जीवसमेदास्यं च रचितसुवुपक्क कविविशिलाः।

In the present impure age, the bud of wisdom being blighted by iniquity, men are inadequate to the apprehension of pure unity; they will be apt, therefore, again to follow the dictates of their own fancies, and it is necessary for the preservation of the world, and the maintenance of civil and religious distinctions, to acknowledge those modifications of the divine spirit which are the work of the SUPREME. These reflections having occurred to SANKARA, he addressed his disciples, &c.
of the preceding systems, Batukanath, the professor of the Kapalika, or Bhairava worship, was permitted to attract followers: all these teachers were converts and disciples of Sankara, and returned to his superintending guidance, when they had effected the objects of their missions.

The notice that occurs in the Serva Darsana of any of the sects which have yet been mentioned, has been already incidentally adverted to: this work is less of a popular form than the preceding, and contovers the speculative rather than the practical doctrines of other schools: besides the atheistical Baudhaha and Jaina sects, the work is occupied chiefly with the refutation of the followers of Jaimini, Gautama, and Patanjala, and we have no classes of worshippers introduced but those of the Vaishnavas who follow Ramanuja, and Madhavacharya, of the Saivas, the Pashupatas, the followers of Abhinava Gupta, who taught the Mantra worship of Siva; and the alchemical school, or worshippers of Siva's type in quicksilver, and the Rasendra Linga: most of these seem to have sprung into being in the interval between the 10th and 13th centuries, and have now either disappeared, or are rapidly on the decline: those which actually exist, we shall recur to in the view we are now prepared to take of the actual condition of the Hindu faith.

SECTION III.

PRESENT DIVISIONS OF THE HINDUS, AND OF THE VAISHNAVAS IN PARTICULAR.

The classification adopted by the works, I especially follow, if not unexceptionable, is allowable and convenient, and may, therefore, regulate the following details: it divides all the Hindus into three great classes or Vaishnavas, Saivas, and Sakta, and refers to a fourth or miscellaneous class, all not comprised in the three others.
The worshippers of Vishnu, Siva, and Sakti, who are the objects of the following description, are not to be confounded with the orthodox adorers of those divinities: few Brahmins of learning, if they have any religion at all, will acknowledge themselves to belong to any of the popular divisions of the Hindu faith, although, as a matter of simple preference, they more especially worship some individual deity, as their chosen, or Ishta Devata: they refer also to the Vedas, the books of law, the Puranas, and Tantras, as the only ritual they recognise, and regard all practices not derived from those sources as irregular and profane: on the other hand, many of the sects seem to have originated, in a great measure, out of opposition to the Brahmanical order: teachers and disciples are chosen from any class, and the distinction of castes is, in a great measure, sunk in the new one, of similarity of schism: the ascetics and mendicants, also, in many instances, affect to treat the Brahmins with particular contempt, and this is generally repaid with interest by the Brahmins. A portion, though not a large one, of the populace is still attached to the Smarta Brahmins, as their spiritual guides, and are so far distinct from any of the sects we shall have to specify, whilst most of the followers, even of the sects, pay the ordinary deference to the Brahminical order, and especially evince towards the Brahmins of their own fellowship, of whom there is generally abundance, the devotedness and submission which the original Hindu Code so perpetually inculcates.

Excluding, therefore, those who may be regarded as the regular worshippers of regular gods, we have the following enumeration of the several species of each class:

**Vaishnayas.**

1. Ramanujas, or Sri Sampradayas, or Sri Vaishnavas.
2. Ramanandis, or Rama-wats.
OF THE HINDUS.

3 Kabir Panthis.
4 K'hákis.
5 Maluk Dásis.
6 Dádu Pant'his.
7 Ráya Dásis.
8 Senais.
9 Vallabhácháris, or Rudra Sampradáyis.
10 Mira Bais.
11 Madhwácháris, or Brahma Sampradáyis.
12 Nimáwats, or Sanakádi Sampradáyis.
13 The Vaishnavas of Bengal.
14 Rádhá Vallabhis.
15 The Sak'hi Bhávas.
16 Charan Dásis.
17 Harischandis.
18 Sadhna Panthis.
19 Madhavis.
20 Sanyásis, Vairágis and Nágas.

SAIVAS.

1 Dandis and Dasaínis.
2 Jogis.
3 Jangamas.
4 Paramahansas.
5 Urdhab'hus, Akas Muk'his, and Nak'his.
6 Gúdaras.
7 Rúk'haras, Súk'haras and Uk'haras.
8 Kara Lingis.
9 Sanyásis, &c.
SÁKTAS.

1. Dakshinis.
2. Vámis.

MISCELLANEOUS SECTS.

1. Gánapatyas.
2. Saurapatas.
   1. Udásis.
   2. Ganjbakhhis.
   3. Rámrájis.
   5. Govind Sinhís.
   7. Nágas.

   1. Digambaras.
   2. Swétámbaras.

5. Bába Lális.
6. Prán Náthís.
7. Sádhás.
8. Satnámís.
10. Súnyabádis.

These will be regarded as varieties enough, it may be presumed, especially when it is considered, that most of them comprise a number of sub-divisions, and that besides these acknowledged classifications, many individual mendicants are to be found all over India, who can scarcely be included within the
limits of any of them, exercising a sort of independence both in thought and act, and attached very loosely, if at all, to any of the popular schismatical sects.*

VAISHNAVAS.

1 Sri Sampradáyis, or Rámánujas.

Amongst other divisions of less importance, the Vaishnavas are usually distinguished into four principal Sampradáyas, or sects;† of these, the most

* Some of the popular works adopt a different classification, and allude to 95 Páshahíla, or heresies, which are thus arranged:—

- Amongst the Brahmins, ........................................ 24
- Sanyásis, .......................................................... 12
- Vairágis, ............................................................ 12
- Sauras, ............................................................... 18
- Jangamas, .......................................................... 18
- Jogis, ................................................................. 12

† Thus the Bhakta Mála, चारीस ग्राम चरि वरु धर्म लौं चतुर वुष्क कलियुग महते। श्रीरामानुज उद्धर समाधानिक तत्तण कर्याचार। विश्वदिनो कृपासिद्ध रंगार परमेश्वर। सम्पन्न श्रेय श्रीभक्ति भर्त भरत्रिच। निवादिक चारीस ग्राम चरित्र जलियुग। जयशंकर भारती धर्मविश्वासादायकी चरित्र। चारीस ग्राम चरित्र।

Thus, the Kali Yug, the magnificent Rámánuja, a treasure of Ambrosia and terrestrial tree of plenty: the ocean of kindness and transporter across the sea of the universe, Vishnu Svatam: Madhu Achári, a rich cloud in the autumnal season of piety: and Nimbáditya, a sun that illumined the cave of ignorance; by them acts of piety and obligation were divided, and each sect was severally established.** There are also Sanscrit texts authorising the different institution, and characteristic term of each Sampradáya, one of these is from the Pádma Púrāṇa.
ancient and respectable is the *Sri Sampradāya*, founded by the *Vaishnava* reformer *Rāmānuja Achārya*, about the middle of the twelfth century.*

The history of Rāmānuja, and his first followers, is well known in the south of India, of which he was a native, and is recorded in various legendary tracts and traditional narratives.

According to the *Bhārgava Upaniṣad*, Rāmānuja is said to have been an incarnation of the serpent *Sesha*, whilst his chief companions and disciples were the embodied *Discus*, *Mace*, *Lotus*, and other insignia of *Vishnu*. In a *Kamara* account of his life, called the *Divya Charitra*, he is said to have been the son of *Sri Kesava Achārya* and *Bhūmi Devī*; and, as before, an incarnation of *Sesha*. He was born at *Perumbur*, and studied at *Kānchi*, or *Conjeeveram*, where also he taught his system of the *Vaishnava* faith. He

"Those *Mantras*, which belong to no system, are of no virtue; and, therefore, in the *Kali* age, there shall be followers of four sects. *Sri, Mālaka, Rudra* and *Sanaka*, shall be the *Vaishnavas*, purifying the world, and these four, *Dēvi*, (*Siva* speaks,) shall be the instigators of the *Sampradāyas* in the *Kali* period." We may here observe in passing, that if this text is genuine, the *Pudma Purāṇa* must be very modern: another similar text is the following:

रामानुजः ् श्रीह्लादिके नव्हा चार्यं ब्लमुक्षः। श्रीलक्ष्मीशुभा भिन्नेण निरामित्य व्यतुस्मान:।

Lakṣmī selected Rāmānuja; *Brahma* Mathāchārya; *Rudra* gave the preference to *Vishnu* *Śvetāmbar*, and the four *Sanakas* to *Nimbāśītya*.” The cause of the election is not very evident, as the creeds taught by those teachers, have little connexion with the deity who lends the appellation to the sects.

* The *Smriti Kāla Taranga* places the date of Rāmānuja’s appearance in *Saka*—1049 or A. D. 1127. A note by Colonel Mackenzie on an inscription, given in the Asiatic Researches 9, 270, places the birth of Rāmānuja in A. D. 1008: various accounts, collected by Dr. Buchanan, make it 1010 and 1025 (Buchanan’s Mysore, 2,80) and 1019 (Ibid, 3,413,) Inscriptions make him alive in 1129, (Ibid) which would give him a life of more than a century: according to Col. Wilks, indeed, (History of Mysore 1,41, note and appendix), he was alive in 1183. The weight of authority seems to be in favour of the more recent date, and we may conclude that he was born about the end of the eleventh century, and that the first half of the twelfth century was the period at which his fame, as a teacher, was established.
afterwards resided at Sri Ranga, worshipping Vishnu as Sri Ranga Nātha, and there composed his principal works: he then visited various parts of India, disputing with the professors of different creeds, overcoming them of course, and reclaiming various shrines, then in possession of the Saivas, for the worshippers of Vishnu, particularly the celebrated temple of Tripeñi.

On his return to Sri Ranga, the disputes between the Vaishnava and Sāiva religions, became exceedingly violent, and the Chola monarch, who, according to some accounts, was at that time Kērikāla Chola, subsequently named Kṛimi Konda Chola, being a devout worshipper of Siva, commanded all the Brahmans in his dominions to sign an acknowledgement of the supremacy of that divinity, bribing some of the most refractory, and terrifying others into acquiescence. Rāmānuja, however, was impracticable, and the king sent armed men to seize him. With the assistance of his disciples, he effected his escape, and ascending the Ghats, found refuge with the Jain sovereign of Mysore, Vitala Deva, Vētāla Raya. In consequence of rendering medical service to the daughter of this prince, or in the terms of the legend, expelling an evil spirit, a Brahma Rākshasa, by whom she was possessed, he obtained the monarch’s grateful regard, and finally converted him to the Vaishnava faith. The Rāja assumed the title of Vishnu Verdhana. Rāmānuja remained several years in Mysore, at a temple founded by the Rāja on Yādava Giri, now known as Mall Cotay, for the reception of an image called Chavalla Rāya, a form of Ranachhor, or Krishna, which the local traditions very ridiculously pretend he obtained from the Mohammedan sovereign of Delhi. Rāmānuja resided here twelve years, but on the death of his persecutor, the Chola king, he returned to Sri Ranga, on the Kēveri, and there spent the remainder of his life in devout exercises and religious seclusion.

The establishments of the Rāmānujiyas are numerous in the Dekhin still, and the same country comprehends the site of the Gaddi, the pillow or seat of
the primitive teacher; his spiritual throne, in fact, to which his disciples are successively elevated.* This circumstance gives a superiority to the Acháryas of the Dekshina, or south, over those of the Uttara, or north, into which they are at present divided.

The worship of the followers of Rámánuja, is addressed to Vishnu and to Lakshmi, and their respective incarnations, either singly or conjointly; and the Sri Vaishnavas, by which general name the sect is known, consist of corresponding subdivisors, as Nárátaná, or Lakshmi, or Lakshmi Náráyan, or Ráma, or Sita, or Sita Ráma, or Krishna, or Rukmini, or any other modifications of Vishnu, or his consort, is the preferential object of the veneration of the votary.† The Sri Vishnava worship in the north of India, is not very popular, and the sect is rather of a speculative than practical nature, although it does not require, in its teachers, secession from the world: the

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* According to information obtained by Dr. Buchanan, Rámánuja founded 700 Mats, of which four only remain; one of the principal of these is at Maiot Cotay, or Dekshina Badarikárasama, the Bodari station of the south. Rámánuja also established 74 hereditary Guruships amongst his followers, the representatives of which still remain and dispute the supremacy with the Sanyásis members of the order; these last, however, are generally considered of the highest rank, (Buch. Mysore, 2, 75). In another place (1, 144), he says that 89 Guruships were established, 5 in the Sanyasi class, and 84 in the secular order: the Matams of the five former are Ahobalem, Tótádrí, Raméswara, Sri Rangam, and Kánpí.

† Mr. Colebrooke, A. R. 7, says the Rámánujas are of three classes, those who worship Ráma alone, Sítá alone, and Sítá and Ráma conjointly. One of my authorities, Mathura Náth, says, they worship Mahá Lakshmi, and other information agrees with this; from the texts quoted in the Seva Dersana Sangraha, Vishnu as Vásudeva, is the deity to be worshipped; but no doubt all the varieties exist: without, however, affecting the identity of the sect, the real object of whose devotion is Vishnu, as the cause and creator of the world, and any of his, or his Saktis, more especial manifestations, are consequently entitled to reverence. The term Sri Vaishnavas, most commonly applied to them, denotes an original preference of the female deity or Mahá Lakshmi: the worship of Ráma is more properly that of the Rámánandis, and they may be the persons intended by Mr. Colebrooke’s informants, as those of the Rámánujyas, who worship Ráma only (A.R. 7, 281). It may also be observed, that the Rámánujyas unite with Krishna, Rukmini, not Rádhá, the latter being his mistress only, not his wife, and being never named in the Bhágavad, except in one ambiguous passage.
teachers are usually of the Brahmical order, but the disciples may be of any cast.*

Besides the temples appropriated to Vishnu and his consort, and their several forms, including those of Krishna and Rama, and those which are celebrated as objects of pilgrimage, as Lakshmi-Balaji, Ramanath, and Ranganath, in the south; Badarayana, in the Himalaya, Jagannath, in Orissa, and Dwarka, on the Malabar coast, images of metal or stone are usually set up in the houses of the private members of this sect, which are daily worshipped, and the temples and dwellings are all decorated with the Salkorana stone and Tulasi plant.

The most striking peculiarities in the practices of this sect, are the individual preparation, and scrupulous privacy of their meals: they must not eat in cotton garments, but having bathed, must put on woollen or silk: the teachers allow their select pupils to assist them, but, in general, all the Ramachandra's cook for themselves, and should the meal during this process, or whilst they are eating, attract even the looks of a stranger, the operation is instantly stopped, and the viands buried in the ground: a similar delicacy, in this respect, prevails amongst some other classes of Hindus, especially of the Rajput families, but it is not carried to so preposterous an extent.†

The chief ceremony of initiation in all Hindu sects, is the communication by the teacher to the disciple of the Mantra, which generally consists of the name of some deity, or a short address to him; it is communicated in a whis-

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* The Mantra, and mark, are never bestowed on any person of impure birth. — Buch. Mysore, 1, 146.

† It is said, however, that there are two divisions of the sect, one called Avarani, from Avarana, screening, or surrounding, and the other Anavarani, from the members not observing such punctilious privacy.
per, and never lightly made known by the adept to profane ears. The Mantra of the Râmânuja sect is said to be the six-syllable Mantra—or Om Râmâya namah; or Om, salutation to Râma.*

Another distinction amongst sects, but merely of a civil character, is the term or terms with which the religious members salute each other when they meet, or in which they are addressed by the lay members. This amongst the Râmânujas is the phrase, Dâsosmi, or Dâsôham; I am your slave; accompanied with the Pranâm, or slight inclination of the head, and the application of the joined hands to the forehead. To the Achâryas, or supreme teachers of this sect, the rest perform the Ashtânga Daôdavat, or prostration of the body, with the application of eight parts—the forehead, breast, hands, knees, and insteps of the feet, to the ground.

The Hindu sects are usually discriminated by various fantastical streaks on their faces, breasts, and arms: for this purpose, all the Vaishnavas employ especially, a white earth called Gopichandana, which, to be of the purest description, should be brought from Dwârakâ, being said to be the soil of a pool at that place, in which the Gopâs drowned themselves when they heard of Krishna's death. The common Gopichandana, however, is nothing but a Magnesian or Calcareous Clay.

The marks of the Râmânujas are two perpendicular white lines, drawn from the root of the hair to the commencement of each eye-brow, and a transverse streak connecting them across the root of the nose: in

* In giving the Mantras, as they have been communicated to me, it may be necessary to suggest a doubt of their accuracy; a Hindu evades what he dislikes to answer, and will not scruple a falsehood to stop enquiry; men above prejudice, in other respects, find it so difficult to get over that of communicating the Mantra, that when they profess to impart it, even their sincerity can scarcely be admitted without a doubt.
the centre is a perpendicular streak of red, made with red Sanders, or Roli, a preparation of Turmeric and Lime; they have also patches of Gopichandana, with a central red streak on the breast, and each upper arm: the marks are supposed to represent the Sankh, Chakra, Gada, and Padma, or Shell, Discus, Club, and Lotus, which Vishnu bears in his four hands, whilst the central streak is Shri, or Lakshmi. Some have these objects carved on wooden stamps, with which they impress the emblems on their bodies, and others carry their devotion so far as to have the parts cicatrized with heated metallic models of the objects they propose to represent, but this is not regarded as a creditable practice. Besides these marks, they wear a

* The Vaishnava is thus described in the Bhakti Malā, the text is probably that of the Bhāgavat—

चे कामलमंगलामीचललामाणि: बलाज्ञुल्लरिचितंदक्ष चक्षा:।
चेवास्तापटल्लेलमुद्दत्तुपुष्कलस्य वैष्णवामुखमया सुप्रभावयिते।

"They who bear the Tulasi round the neck, the rosary of Lotus seeds, have the shell and discus impressed upon their upper arm, and the upright streak along the centre of the forehead, they are Vaishnavas, and sanctify the world."

† The efficacy of these marks is very great: we are told in the Kāśi Khādā, that Yama directs his ministers to avoid such as bear them, and the same work observes, that no sin can exist in the individuals who make use of them, be they of whatever caste.

आ भ्रान्त: चरियेच वैश्व: श्रृंगेव वा बद्रि ¢बेि:। भिष्मभक्तिसामायुक्ति वैष्णव: सर्वेऽत्स्रमृश्च सः।।
भ्रान्तकाहित तनु: श्रीरामस्मृतिराधरः। गौरीचन्द्र निष्प्राण देवसिंह सदर्श कुलः।।

‡ The Vrihat Naradīya Purāṇa sentences every Brahman adopting the practice to endless degradation, and even to the infernal regions.

नयाहि सन्ति यज्ञश्रादि विज्ञानकिंचनु:। स सर्वयात्वकोभेरो चाष्ट्रको ज्ञानांकारः।।
नं हिंिं तत्तत्त्वमाहि विज्ञानकिंचनु: च। संसारानि रावनं वाति वायारि क्रारुरेन:।।

The reason also occurs—आ भ्रान्त: तनु: जयं सर्वेऽत्स्रमृश्च सक्ता वासामान्या भ्रान्त। सा पैवतापिता राज: क्रुद्ध व्राह्मणे वर्मा।।

The body of a Brahman is the abode of all the Gods, if that is consumed, where shall we abide? It appears, however, that stamping the mark with a hot iron, is commonly in use in the Dehām. A similar practice seems to have been known to some of the early Christians, and baptizing with fire, was stamping the cross on the forehead with a hot iron.
necklace of the wood of the Tulasi, and carry a rosary of the seeds of the same plant, or of the Lotus.

The principal authorities of this sect, are the comments of the founder on the Sutras of Vyasa, and other Vaidika works: they are written in Sanscrit, and are the Sri BhAshya, the Gitá BhAshya, the Vedártha Saŋgraha, Vedánta Pradipa, and Vedánta Sára: besides these, the works of Venkáta Achárya, are of great repute amongst them, as the Stotra BhAshya, and Satadushini, and others: the Chanda Máruta Vaidika, and Trinsatadhyánam, are also works of authority, as is the Pancharátra of Náreda: of the Puránas they acknowledge only six as authorities, the Vishnu, Nárediya, Garura, Padma, Varáha and the Bhágavat: the other twelve are regarded as Támasi, or originating in the principles of darkness and passion, as we have already observed. Besides these, the Rámánujas have a variety of popular works in the dialects of the South, one of which the Guru Para, containing an account of the life of Rámánuja, was procured by Dr. Buchanan, in the course of his statistical researches in Mysore.

The chief religious tenet of the Rámánujas, is the assertion that Vishnu is Brahme; that he was before all worlds, and was the cause and the creator of all. Although they maintain that Vishnu and the universe are one, yet, in opposition to the Vedánta doctrines, they deny that the deity is void of form or quality, and regard him as endowed with all good qualities, and with a two-fold form: the supreme spirit, Paramátmá, or cause, and the gross one, the effect, the universe or matter. The doctrine is hence called the Visishtá-dvaita, or doctrine of unity with attributes. In these assertions they are followed by most of the Vaishnava sects. Creation originated in the wish of Vishnu, who was alone, without a second, to multiply himself: he said, I will become many; and he was individually embodied as visible and ethereal light. After that, as a ball of clay may be moulded into various forms, so the grosser
substance of the deity became manifest in the elements, and their combinations: the forms into which the divine matter is thus divided, are pervaded by a portion of the same vitality which belongs to the great cause of all, but which is distinct from his spiritual or ethereal essence; here, therefore, the Rāmānujas again oppose the Védántikas, who identify the Paramātmā and Jīvātmā, or ethereal and vital spirit: this vitality, though endlessly diffusible, is imperishable and eternal, and the matter of the universe, as being the same in substance with the Supreme Being, is alike without beginning or end: Purushottama, or Nārāyaṇ, after having created man and animals, through the instrumentality of those subordinate agents whom he willed into existence for that purpose, still retained the supreme authority of the universe: so that the Rāmānujas assert three predicates of the universe, comprehending the deity: it consists of Chit, or spirit, Achit, or matter, and Ishwara, or God, or the enjoyer, the thing enjoyed, and the ruler and controller of both. Besides his primary and secondary form as the creator, and creation, the deity has assumed, at different times, particular forms and appearances, for the benefit of his creatures: he is, or has been visibly present amongst men, in five modifications: in his Archa, objects of worship, as images, &c.; in the Vībhavas, or Avatāras, as the fish, the boar, &c.; in certain forms called Vyāhas, of which four are enumerated, Vāsudeva, or Kṛṣṇa, Balarāma, Pradyumna, and Aniruddha; fourthly, in the Sukshma form, which, when perfect, comprises six qualities: Viraṇa, absence of human passion; Viṃritya, immortality; Viskā, exemption from care or pain; Vijīghatsā, absence of natural wants; Satya kama, and Satya Sankalpa, the love and practice of truth; and sixthly, as the Antarātma, or Antarāyāmi, the human soul, or individualised spirit: these are to be worshipped seriatim, as the ministrant ascends in the scale of perfection, and adoration therefore is five-fold; Abhigamanam, cleaning and purifying the temples, images, &c. Upādānam, providing flowers and perfumes for religious rites; Ijyā, the presentation of such offerings, blood offerings being uniformly prohibited, it may be
observed, by all the *Vaishnavas*; *Swádhyáya*, counting the rosary and repeating the names of the divinity, or any of his forms; and *Yoga*, the effort to unite with the deity: the reward of these acts is elevation to the seat of *Vishnu*, and enjoyment of like state with his own, interpreted to be perpetual residence in *Vaikunt'ha*, or *Vishnu's* heaven, in a condition of pure ecstasy and eternal rapture.

The *Rámánujjas* are not very numerous in the north of India, where they are better known as *Sri Vaishnavas*; they are decidedly hostile to the *Saíva* sect, and are not on very friendly terms with the modern votaries of *Krishna*, although they recognise that deity as an incarnation of *Vishnu*.

**Ramanandis, or Ramawats.**

The followers of *Rámánand* are much better known than those of *Rámánuja* in upper Hindustan: they are usually considered as a branch of the *Rámánuja* sect, and address their devotions peculiarly to *Rámacandra*, and the divine manifestations connected with *Vishnu* in that incarnation, as *Síta*, *Lakshmana*, and *Hanumán*.

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* Dubois, in his 8th Chapter, has some details of the *Vaishnava* mendicants, as met with in the Dekhín: his account, however, does not apply to the *Rámánuja*, or any other *Vaishnava* sect, as known in these provinces, although a few of the particulars may be true, if confined to the *Vaishnava* Vairágis—the Dekhín *Vaishnavas* must be, therefore, a very different class from those that are met within any other part of India, or the Abbé must have mixed, as is not unusual with him, a small quantum of truth, with a very large portion of error: it is, indeed, impossible to think him correct, when he states, that "the sectaries of *Vishnu* eat publickly of all sorts of meat, except beef, and drink spirituious liquors *without* shame or restraint, and that they are reproached with being the chief promoters of that abominable sacrifice, the *Saktí Pújá*": now, it is not true of any sect in Upper India, that the practices the Abbé mentions occur at all, except in the utmost privacy and secrecy, and if even in that way they do occur, it is certainly not amongst the *Vaishnava* Vairágis, but with very different sects, as we shall hereafter see.
Rámáñand is sometimes considered to have been the immediate disciple of Rámánuja, but this appears to be an error: a more particular account makes him the fifth in descent from that teacher, as follows—the pupil and successor of Rámánuja was Devánanda; of Devánanda, Harinanda; of Harinanda, Rághavánanda, and of this last, Rámáñand, an enumeration which, if correct, would place Rámáñand about the end of the 13th century: there is great reason, however, to doubt his being entitled to so remote a date, and consequently to question the accuracy of his descent from Rámánuja: we shall have occasion to infer, hereafter, from the accounts given of the dates of other teachers, that Rámáñand was not earlier than the end of the 14th, or beginning of the 15th century.

According to common tradition, the schism of Rámáñand originated in resentment of an affront offered him by his fellow disciples, and sanctioned by his teacher. It is said, that he had spent some time in travelling through various parts of India, after which he returned to the Mat'h, or residence of his superior: his brethren objected to him, that in the course of his peregrinations, it was impossible he could have observed that privacy in his meals, which is a vital observance of the Rámánuja sect, and as Rághavánand admitted the validity of the objection, Rámáñand was condemned to feed in a place apart from the rest of the disciples: he was highly incensed at the order, and retired from the society altogether, establishing a schism of his own.

The residence of Rámáñand was at Benares, at the Pancha Gángá Ghát, where a Mat'h, or monastery of his followers is said to have existed, but to have been destroyed by some of the Musselman princes: at present there is merely a stone plat-form in the vicinity, bearing the supposed impression of his feet.

The enumeration in the Bhākta Mālā is different: it there occurs 1 Rámánuja, 2 Deváchárj, 3 Rághavánand, 4 Rámáñand; making him the fourth.
but there are many Mat’hs of his followers, of celebrity at Benares, whose Pan-
chait, or council, is the chief authority amongst the Rémávats in Upper India: we shall have frequent occasion to mention these Mat’hs, or convents, and a
short account of them may, therefore, here be acceptable.

Most of the religious sects of which we have to give an account, comprise various classes of individuals, resolvable, however, especially into two, whom (for want of more appropriate terms) we must call, perhaps, Clerical and Lay: the bulk of the votaries are generally, but not always of the latter order, whilst the rest, or the Clerical class, are sometimes monastic, and sometimes secular: most of the sects, especially the Vaishnavas, leave this distinction a matter of choice: the Vallabhácháris, indeed, give the preference to married teachers, and all their Gosains are men of business and family: the preference, however, is usually assigned to teachers of an ascetic or cenobitic life, whose pious meditations are not distracted by the affections of kindred, or the cares of the world: the doctrine that introduced similar unsocial institutions into the Christian church, in the fourth century, being still most triumphantly prevalent in the east, the land of its nativity: the establishments of which we are treating, and the still existing practices of solitary mortification, originating in the “specious appearance and pompous sound of that maxim of the ancient philosophy, that in order to the attainment of true felicity and communion with God, it was necessary that the soul should be separated from the body even here below, and that the body was to be macerated and mortified for that purpose.” (Mosheim. i. 378.)

Of the cenobitic members of the different communities, most pursue an erratic and mendicant life: all of them, indeed, at some period have led such a life, and have travelled over various parts of India singly or in bodies, subsisting by alms, by merchandise, and sometimes, perhaps, by less unexceptionable means, like the Sarabaites of the east, or the mendicant friars of the Latin
Church: they have, however, their fixed rallying points, and are sure of finding, in various parts of their progress, establishments of their own, or some friendly fraternity where they are for a reasonably moderate period lodged and fed. When old or infirm, they sit down in some previously existing Mat’h, or establish one of their own.

The Mat’hs, Asthals, or Akáras, the residences of the monastic communities of the Hindus, are scattered over the whole country: they vary in structure and extent, according to the property of which the proprietors are possessed; but they generally comprehend a set of huts or chambers for the Mahant,* or Superior, and his permanent pupils; a temple, sacred to the deity whom they worship, or the Samádh, or shrine of the founder of the sect, or some eminent teacher; and a Dharma Sála, one or more sheds, or buildings for the accommodation of the mendicants or travellers, who are constantly visiting the Mat’h: ingress and egress is free to all; and, indeed, a restraint upon personal liberty seems never to have entered into the conception of any of the religious legislators of the Hindus.

The Mat’h is under the entire control of a Mahant, or Superior, with a certain number of resident Chélas, or disciples; their number varies from three

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* The following description of the residence of Mandana Misra, from the Sankara Vijaya of Ananda Giri, is very applicable to a modern Mat’h.

"At the distance of four Yojanas, west from Hastinapur, was a square plot of ground, extending a cos on each side, in the centre of it stood a large mansion, constructed of the timber of the Tal, and exactly facing it another a hundred cubits in length; upon the top of this last, were many cages full of parrots, and within it resided five hundred pupils, occupied in the study of various Sástras: the first was the dwelling of the Teacher, like Brahma with four heads, like the Serpent King, with a thousand faces, and Rudra, with a five-fold head, amongst his disciples like the waves of the ocean, and enabling them to overcome the universe in unparalleled profundity and extent of knowledge: he was attended by numerous slaves of both sexes: attached to his dwelling, were wells and reservoirs, and gardens and orchards, and his person was pampered with the choicest viands procured daily by his disciples. In his court-yard were two Temples, on a circular mound, for the worship of the Vishvadevas and the Sálagrám, in the form of Lakshmi Náréyana."
or four to thirty or forty, but in both cases there are always a number of vagrant or out-members: the resident Chélas are usually the elders of the body, with a few of the younger as their attendants and scholars; and it is from the senior and more proficient of these ascetics, that the Mahant is usually elected.

In some instances, however, where the Mahant has a family, the situation descends in the line of his posterity: where an election is to be effected, it is conducted with much solemnity, and presents a curious picture of a regularly organised system of church policy, amongst these apparently unimportant and straggling communities.

The Maths of various districts look up to some one of their own order as chief, and they all refer to that connected with their founder, as the common head: under the presidency, therefore, of the Mahant of that establishment, wherever practicable, and in his absence, of some other of acknowledged pre-eminence, the Mahants of the different Maths assemble, upon the decease of one of their brethren, to elect a successor. For this purpose they regularly examine the Chélas, or disciples of the deceased, the ablest of whom is raised to the vacant situation: should none of them be qualified, they choose a Mahant from the pupils of some other teacher, but this is rarely necessary, and unless necessary, is never had recourse to. The new Mahant is then regularly installed, and is formally invested with the cap, the rosary, the frontal mark, or Tiká, or any other monastic insignia, by the president of the assembly. Under the native Government, whether Mohammedan or Hindú—the election of the superior of one of these establishments was considered as a matter of sufficient moment, to demand the attention of the Governor of the province, who, accordingly, in person, or by his deputy, presided at the election: at present, no interference is exercised by the ruling authorities, and rarely by any lay character, although occasionally, a Raja, or a Zemindar, to whose
liberality the Mat’h is indebted, or in whose lands it is situated, assumes the right of assisting and presiding at the election.

The Mahants of the sect, in which the election takes place, are generally assisted by those of the sects connected with them: each is attended by a train of disciples, and individuals of various mendicant tribes repair to the meeting; so that an assemblage of many hundreds, and sometimes of thousands, occurs: as far as the resources of the Mat’h, where they are assembled, extend, they are maintained at its expense; when those fail, they must shift for themselves; the election is usually a business of ten or twelve days, and during the period of its continuance, various points of polity or doctrine are discussed in the assembly.

Most of the Mat’hs have some endowments of land, but with the exception of a few established in large cities, and especially at Benares, the individual amount of these endowments is, in general, of little value. There are few Mat’hs in any district that possess five hundred Bigahs of land, or about one hundred and seventy acres, and the most usual quantity is about thirty or forty Bigahs only: this is sometimes let out for a fixed rent; at other times, it is cultivated by the Mat’h on its own account; the highest rental met with, in any of the returns procured, is six hundred and thirty rupees per annum. Although, however, the individual portions are trifling, the great number of these petty establishments renders the aggregate amount considerable, and as the endowed lands have been granted Mafi, or free of land tax, they form, altogether, a serious deduction from the revenue of each district.

Besides the lands they may hold, the Mat’hs have other sources of support: the attachment of lay votaries frequently contributes very liberally to their wants: the community is also sometimes concerned, though, in general, covertly, in traffic, and besides those means of supply, the individual members
of most of them sally forth daily, to collect alms from the vicinity, the aggregate of which, generally in the shape of rice or other grains, furnishes forth the common table: it only remains to observe, that the tenants of these *Maths*, particularly the *Vaishnavas*, are most commonly of a quiet inoffensive character, and the *Mahants* especially are men of talents and respectability, although they possess, occasionally, a little of that self-importance, which the conceit of superior sanctity is apt to inspire: there are, it is true, exceptions to this innocuous character, and robberies, and murders, have been traced to these religious establishments.

The especial object of the worship of Rāmānanda’s followers is Vishnū, as Rāmāchandra: they, of course, reverence all the other incarnations of Vishnū, but they maintain the superiority of Rāma, in the present or Kali Yuga; hence they are known collectively as Rāmdwats, although the same variety prevails amongst them, as amongst the Rāmānijas, as to the exclusive or collective worship of the male and female members of this incarnation, or of Rāma and Sītā, singly, or jointly, or Sītā Rāma: individuals of them also pay particular veneration to some of the other forms of Vishnū, and they hold in like estimation, as the Rāmānijas, and every Vaishnava sect, the Sālagrām stone and Tulasī plant: their forms of worship correspond with those of the Hindus generally, but some of the mendicant members of the sect, who are very numerous, and are usually known as Vairāgis, or Viraktas, consider all form of adoration superfluous, beyond the incessant invocation of the name of Kṛishna and Rāma.

The practices of this sect are of a less precise nature than those of the Rāmānijas, it being the avowed object of the founder to release his disciples

* Amongst the temples of this sect at Benares, are two dedicated to Rādhā Kṛishna, although attached to Maths belonging to the Rāmaṇaut order, and not at all connected with the followers of Vallabha, or of Chaitanya and Nityānand.
from those fetters which he had found so inconvenient: in allusion to this, indeed, he gave, it is said, the appellation Avadhuta, or Liberated, to his scholars, and they admit no particular observances with respect to eating or bathing, but follow their own inclination, or comply with the common practice in these respects. The initiatory Mantra is said to be Śrī Rāma—the salutation is Jaya Śrī Rāma, Jaya Rām, or Sitā Rām: their marks are the same as those of the preceding, except that the red perpendicular streak on the forehead, is varied, in shape and extent, at the pleasure of the individual, and is generally narrower than that of the Rāmānujas.

Various sects are considered to be but branches of the Rāmānandī Vaishnavas, and their founders are asserted to have been amongst his disciples: of these disciples, twelve are particularised as the most eminent, some of whom have given origin to religious distinctions of great celebrity, and, although their doctrines are often very different from those of Rāmānand, yet the popular tradition is so far corroborated, that they maintain an amicable intercourse with the followers of Rāmānand, and with each other.

The twelve chief disciples of Rāmānand are named, as follows—Asānand, Kabir, the weaver, Raedās, the Chamār, or carter, Pipā, the Rajaput, Surānand, Sukhānand, Bhāvanand, Dhanna the Jāt, Sena, the barber—Mahānand, Paramānand, and Srīnand,† a list which shews, that the school of Rāmānand admitted disciples of every caste: it is, in fact, asserted in the Bhakta Mālā, that the distinction of caste is inadmissible according

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* The Vairāgis of this sect, and some others, eat and drink together, without regard to tribe or caste, and are thence called Kulatut, or Verna Tut.

† The Bhakta Mālā has a rather different list: 1 Raghunāth, 2 Anantānand, 3 Kabir, 4 Sukhāsūr, 5 Jīva, 6 Padmāvat, 7 Pipā, 8 Bhavānand, 9 Raedās, 10 Dhanna, 11 Seva, 12 Sursura. His successors, again, were somewhat different, or 1 Raghunāth, 2 Anantānand, Jogānand, Rāmdās, Sri Rānja, and Narahari.
to the tenets of the Rámánandis: there is no difference, they say, between
the Bhagaván and the Bhakt, or the deity and his worshipper; but Bhaga-
ván appeared in inferior forms, as a Fish, a Boar, a Tortoise, &c., so therefore
the Bhakt may be born as a Chanu, a Kori, a Ch'hipi, or any other degraded
caste.

The various character of the reputed disciples of Rámánand, and a con-
sideration of the tenets of those sects which they have founded, lead to a con-
clusion, that this individual, if he did not invent, gave fresh force to a very
important encroachment upon the orthodox system: he, in fact, abrogated the
distinction of caste amongst the religious orders, and taught, that the holy cha-
acter who quitted the ties of nature and society, shook off, at the same time,
all personal distinction—this seems to be the proper import of the term Ava-
d'hatta, which Rámánand is said to have affixed to his followers, and they were
liberated from more important restraints than those of regimen and ablution:
the popular character of the works of this school, corroborates this view of
Rámánanda's innovation; Sankara and Rámánuja writing to and for the
Brahmanical order alone, composed chiefly, if not solely, Sanscrit commenta-
tories on the text of the Védas, or Sanscrit expositions of their peculiar doctrines,
and the teachers of these opinions, whether monastic or secular, are indispen-
sably of the Brahmanical caste—it does not appear that any works exist which
are attributed to Rámánand himself, but those of his followers are written in
the provincial dialects, and addressed to the capacity, as well as placed within
the reach of every class of readers, and every one of those may become a
Vairági, and rise, in time, to be a Guru or Mahant.

We shall have occasion to speak again particularly of such of the above-
mentioned disciples of Rámánand, as instituted separate sects, but there are
several who did not aspire to that distinction, and whose celebrity is, neverthe-
less, still very widely spread throughout Hindustan: there are also several
OF THE HINDUS.

Personages belonging to the sect of particular note, and we may, therefore, here pause, to extract a few of the anecdotes which the Bhakta Mālā relates of those individuals, and which, if they do not afford much satisfactory information regarding their objects, will at least furnish some notion of the character of this popular work.

Pīpa, the Rajaput, is called the Raja of Gangarāman: he was originally a worshipper of Devī, but abandoned her service for that of Vishnu, and repaired to Benares to put himself under the tuition of Rāmānand. Having disturbed the sage at an inconvenient season, Rāmānand angrily wished that he might fall into the well of his court yard, on which Pīpa, in the fervour of his obedience, attempted to cast himself into it to accomplish the desire of the saint. This act was with difficulty prevented by the by-standers, and the attempt so pleased Rāmānand that he immediately admitted the Rājā amongst his disciples.

Pīpa, after some time abandoned his earthly possessions, and accompanied by only one of his wives, named Sītā, as ardent a devotee as himself, adopting a life of mendicancy, accompanied Rāmānand and his disciples to Dwārakā. Here he plunged into the sea to visit the submarine shrine of Krishna, and was affectionately received by that deity: after spending some days with him, Pīpa returned, when the fame of the occurrence spread, and attracted great crowds to see him. Finding them incompatible with his devotions, Pīpa left Dwārakā privately: on the road some Patans carried off his wife, but Rāma himself rescued her, and slew the ravishers. The life of this vagrant Rājā is narrated at considerable length in the Bhakta Mālā, and is made up of the most absurd and silly legends. On one occasion the Raja encounters a furious lion in a forest; he hangs a rosary round his neck, whispers the Mantra of Rāma, and makes him tranquil in a moment; he then lectures the lion on the impropriety of devouring men.
and kine, and sends him away penitent, and with a pious purpose to do so no more.

Of Sursurānand we have a silly enough story of some cakes that were given to him by a Mlechch'ha being changed when in his mouth into a Tulasī leaf. Of Dhana, it is related that a Brahman, by way of a frolic, gave him a piece of stone, and desired him to offer to it first, whatever he was about to eat. Dhana obeyed, looking upon the stone as the representative of Vishnu, who being pleased with his devotion, appeared, and constantly tended the cattle of the simple Jāt: at last he recommended his becoming the disciple of Rāmānand, for which purpose he went to Benares, and having received the Mantra, returned to his farm. Raghunāth, or in the text Asānand, succeeded Rāmānand in the Gaddī, or the Pillow of the Mahant. Narahari or Harānand was also a pupil of Rāmānand, whom it is difficult to identify with any one in the list above given: we have a characteristic legend of him.

Being one day in want of fuel to dress his meat, he directed one of his pupils to proceed to a neighbouring temple of Devī, and bring away from it any portion of the timber he could conveniently remove: this was done, to the great alarm, but utter helplessness of the goddess, who could not dispute the authority of a mortal of Harānand's sanctity. A neighbour who had observed this transaction laboured under a like want of wood: at the instigation of his wife, he repaired also to the temple, and attempted to remove one of the beams, when the goddess, indignant at his presumption, hurled him down and broke his neck: the widow hearing of her husband's fate, immediately hastened to the temple, and liberally abused the vindictive deity. Devī took advantage of the business to make a bargain for her temple, and restored the man to life, on condition that he would ever afterwards buy fuel for Harānand.

The legends of such other disciples of Rāmānand as occur in the Bhakta
**OF THE HINDUS.**

Mālt will be given in their proper places, and it will be sufficient here to confine our further extracts from that authority to Nābhāji, the author, Sur Dās, and Tulasi Dās, to whose poetical talents the late version of it is largely indebted, and Jayadeva, whose songs have been translated by Sir William Jones.

Nābhāji, the author of the Bhakta Mālt, was by birth a Dom, a caste whose employ is making baskets and various sort of wicker work. The early commentators say he was of the Hanumān Bāns, or Monkey tribe, because, observes the modern interpreter, Bāner, a monkey, signifies in the Marwar language, a Dom, and it is not proper to mention the caste of a Vaishnava by name: he was born blind, and when but five years old, was exposed by his parents, during a time of scarcity, to perish in the woods: in this situation he was found by Agradās and Kīl, two Vaishnava teachers; they had compassion upon his helplessness, and Kīl sprinkled his eyes with the water of his Kamandalu, or water pot, and the child saw: they carried Nābhāji to their Math, where he was brought up, and received the initiatory Mantra from Agradās; when arrived at maturity, he wrote the Bhakta Mālt by desire of his Guru. The age of Nābhāji must be about two centuries, or two and a half, as he is made cotemporary with Mān Sinh, the Rāja of Jaynagar, and with Akber. He should date much earlier, if one account of his spiritual descent which makes him the fourth from Rāmanand*, be admitted, but in the Bhakta Mālt, Krishna Dās, the second in that account, does not descend in a direct line from Rāmanand, but derives his qualifications as teacher from the immediate instructions of Vishnu himself: there is no necessity, therefore, to connect Nābhāji with Rāmanand. The same authority places him also something later, as it states that Tulasi Dās, who was cotemporary with Shah Jehan, visited Nābhāji at Vrindavan. It is probable, therefore, that this writer

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*1 Rāmanand, 2 Abanand, 3 Krishna Dās, 4 Kīl and Agradās, 5 Nābhāji, see the next division of this section.
flourished at the end of Akber's reign, and in the commencement of that of his successor.

The notices we have of Sur Dás are very brief: he was blind, a great poet, and a devout worshipper of Vishnu, in whose honour all his poems are written: they are songs and hymns of various lengths, but usually short, and the greater number are Padas, or simply stanzas of four lines, the first line forming a subject, which is repeated as the last and the burden of the song, Padas being very generally sung, both at public entertainments, and the devotional exercises of the Vaishnava ascetics. Sur Dás is said to have composed 125,000 of these Padas: he is almost entitled to be considered as the founder of a sect, as blind beggars carrying about some musical instruments, to which they chant stanzas in honour of Vishnu, are generally termed Sur Dásis. The tomb of Sur Dás, a simple mound of earth, is considered to be situated in a tope near Sirpur, a village about two miles to the north of Benares. There is also an account of a saint of the same name in the Bhakta Málah, who is possibly a different person from the blind bard. This was a Brahman, Amin, or collector of the Pergunnah of Sandila, in the reign of Akber, and who with more zeal than honesty made over his collections to the shrine of Madana Mohana, a form of Krisna, at Vrindavan, and sent to the treasury chests filled with stones: the minister Todar Mull, however, although a Hindu, was not disposed to confirm this transfer, and he had the defaulter arrested and thrown into prison. Sur Dás then applied to Akber

* He accompanied them also with the following rhyme, निरह लाख संदिलि उपजे सब
बनन मिलनी गरके। सुरदास मदनमोहन साधी रात भि सभ्य। which may be thus rendered:

The Saints have shared Sandilas taxes,
Of which the total thirteen lacks is,
A fee for midnight service owed,
By me Sur Dás to Madan Mohen,
and the good-natured monarch, who probably thought his collector more
fool than knave, set him at liberty. He retired to *Vrindavan* and there con-
tinued to lead a religious and ascetic life.

The account of *Tulasi Dās* in the *Bhakta Mālā*, represents him as having
been incited to the peculiar adoration of *Rāma* by the remonstrances of his
wife, to whom he was passionately attached: he adopted a vagrant life, visited
Benares, and afterwards went to *Chitrakūta*, where he had a personal interview
with *Hanumān*, from whom he received his poetical inspiration, and the power
of working miracles: his fame reached *Dehli*, where *Shāh Jehān* was emperor:
the monarch sent for him, and desired him to produce the person of *Rāma*,
which *Tulasi Dās* refusing to do, the king threw him into confinement; the
people of the vicinity, however, speedily petitioned for his liberation, as they
were alarmed for their own security: myriads of monkies having collected
about the prison, and begun to demolish it, and the adjacent buildings. *Shāh Jehān*
set the poet at liberty, and desired him to solicit some favour as a
reparation for the indignity he had suffered: *Tulasi Dās*, accordingly requested
him to quit ancient *Dehli*, which was the abode of *Rāma*, and in compliance
with this request the emperor left it, and founded the new city, thence named
*Shāh Jehānābād*. After this, *Tulasi Dās* went to *Bindravan*, where he had
an interview with *Nābhāji*: he settled there; and strenuously advocated the
worship of *Śiṅṭa Rāma*, in preference to that of *Rādhā Krishna*.

Besides these legendary tales of this celebrated writer, whose works exer-
cise more influence upon the great body of Hindu population, than the whole
voluminous series of Sanscrit composition, we have other notices of him collect-
ed from his own works, or preserved by tradition, that differ in some respects
from the above. From these it appears, that *Tulasi Dās* was a Brahman of the
*Serwariah* branch, and a native of *Hājapur*, near *Chitrakūta*; when arrived at
maturity, he settled at *Benares*, and held the office of *Dewan* to the *Rāja* of
that city: his spiritual preceptor was Jagannath Dās, a pupil, as well as Nabhāji of Agrādās: he followed this teacher to Goverdhan, near Bindrabhan, but afterwards returned to Benares, and there commenced his Hindi version of the Rāmāyaṇa, in the year of Samvat 1631, when he was thirty-one years of age—besides this work, which is highly popular, Tulasi Dās is the author of a Sat Sai, or collection of one hundred stanzas on various subjects: of the Rām Guṇavati, a series of verses in praise of Rāma, of a Gitāvalli, and Vinaya Patrikā, poetical compositions of a devotional or moral tendency, and of a great variety of Hymns—as Rāgas, Kavīts, and Padas, in honour of his tutelary deity and his consort, or Rāma and Sītā. Tulasi Dās continued to reside at Benares, where he built a temple to Sītā Rāma, and founded a Mat' adjoining, both which are still in existence: he died in the year of the Samvat era, 1680, or A.D. 1624, in the reign of Jehāngir,* and the legendary story therefore, of his intercourse with Shah Jehān, is consequently an anachronism.

Jayadeva was an inhabitant of a village called Kinduvila, where he led an ascetic life, and was distinguished for his poetical powers, and the fervour of his devotion to Vishnu. He at first adopted a life of continence, but was subsequently induced to marry. A Brahman had dedicated his daughter to Jagannath, but on his way to the shrine of that deity was addressed by him, and desired to give the maiden to Jayadeva, who was one with himself. The saint, who it should appear had no other shelter than the shade of a tree, was very unwilling to burden himself with a bride, but her father disregarded his refusal, and leaving his daughter with him, departed. Jayadeva then addressed the damsel, and asked her what she proposed to do, to which she replied: "whilst I was in my father's house, I was obedient to his will; he has now presented me to you, and I am subject to your pleasure; if you reject me,

* According to this memorial verse—

बंबत शोकेष सच चसी गंगाके तीर। शावण्ड्रुक्षा बन्मी तुलक्षी तथौ गरीर॥
what remains for me but to die." The saint finding there was no help, turned householder, and removed the image he had worshipped in the air into his dwelling, by desire, it is said, of the object of his adoration. In his new condition he composed the Gitá Govinda, in which Krishna himself assisted, for on one occasion, Jayadeva being puzzled how to describe the charms of Radhá, laid down the paper for a happier moment, and went to bathe. Krishna, assuming his person, entered his house, and wrote the requisite description, much to the poet’s astonishment on his return home.

Of the Gitá Govinda it is said, that the Raja of Nílechala (Orissa) composed a poem similarly named, but when the two works were placed before Jagannáth, he took the work of Jayadeva to his bosom, and threw that of the Raja out of his temple. It is also said, that the Gitá Govinda was sung in the court of Vikrama, thus assigning to it an antiquity which there is no reason to suspect it can justly claim.

Jayadeva being desirous of performing a particular rite for his idol, resumed his erratic habits, and succeeded in collecting a considerable sum of money for this purpose: on the road, he was attacked by Thegs, or thieves, who robbed him, and cut off his hands and feet. In this state he was found by a Raja, who took him home, and had his wounds healed. Shortly afterwards the thieves, disguised as religious mendicants, came to the court of the Raja. Jayadeva recognized them, and overwhelmed them with benefits. On their departure, two of the Raja’s people were sent to attend them to the confines of the Raj, who on their way asked them how they had merited the saint’s particular regard. To this they replied, that they had been his fellows in the service of a Raja, who had ordered them to put him to death; they however only mutilated him, and his gratitude for their sparing his life was the reason he had treated them so kindly. They had no sooner uttered these words, than the earth opened and swallowed them. The servants of the
RELIgIOUS SECTS

Raja returned, and reported the occurrence, when a fresh miracle took place—the hands and feet of Jayadeva sprouted forth again. The Raja being filled with astonishment, requested the saint to explain these events, which he did by narrating what had befallen him.

After remaining some time with the Raja, where he restored to life his own wife Padmāvatī, who had voluntarily put an end to herself, he returned to Kinduikwa. Here the Ganges, which was then eighteen cos distant, and to which he went daily to bathe, requested him not to undergo so much fatigue, as she would rather come to him. The proposal was accepted by the saint, and, according to our guide, the river now runs close to the village.

The ascetic and mendicant followers of Rāmānand, known indiscriminately as Rāmānandis or Rāmāvats, are by far the most numerous class of sectaries in Gangetic India: in Bengal they are comparatively few: beyond this province, as far as to Allahabad, although perhaps the most numerous, they yield in influence and wealth to the Saiva branches, especially to the Atis; hence, however, they predominate, and either by themselves, or their kindred divisions, almost engross the whole of the country along the Ganges and Jumna: in the district of Agra, they alone constitute seven-tenths of the ascetic population. The Rāmānandis have very numerous votaries, but they are chiefly from the poorer and inferior classes, with the exception of the Rājaputs and military Brahmans, amongst whom the poetical works of Sur Dās and Tulasi Dās, maintain the pre-eminence of Rāma and his Bhaktis.

Some of the principal Mat'has at Benares are the following: Ramji, Mahant, a temple of Rāma. Māya Ram, Mahant, a temple of Rāma. Ramānuja, Khāki, Mahant, a temple of Sitā Rām. Purushottama Dās, Khāki, Mahant, a temple of Rāma. Pitāmbara Dās, Mahant, Sitā Rām; this is the Mandir of Tulasi Dās. Govind Dās, Mahant, Radhā Krishna. Ramacharan, ditto ditto.

At a late meeting (1890) to elect a Mahant of one of the Vaishnava Mat'has, in the vicinity of Benares, about 5000 Mendicants of the various branches of the sect attended; of these, at least 3900 were Rāmāvats, the rest were Sri Vaishnavas, Kabir Pant'his, and others.
KABIR PANT'HIS.

Amongst the twelve disciples of Râmânând, the most celebrated of all, and one who seems to have produced directly or indirectly, a greater effect on the state of popular belief than any other was Kabir: with an unprecedented boldness he assailed the whole system of idolatrous worship, and ridiculed the learning of the Pandits, and doctrines of the Sastras, in a style peculiarly well suited to the genius of his countrymen to whom he addressed himself, whilst he also directed his compositions to the Musselman, as well as to the Hindu faith, and with equal severity attacked the Mulla and Koran. The effect of his lessons, as confined to his own immediate followers, will be shewn to have been considerable, but their indirect effect has been still greater; several of the popular sects being little more than ramifications from his stock, whilst Nânak Shâh, the only Hindu reformer who has established a national faith, appears to have been chiefly indebted for his religious notions to his predecessor Kabir.* This sect therefore claims particular attention.

* Malcolm says, that Nânak constantly referred to the writings of the celebrated Mohammedan Cabir, (A. R. XI. 267.) and the Kabir Pant'his asserts, that he has incorporated several thousand passages from Kabir's writings. As to Kabir's being a Mohammedan, I shall allude to the improbability of this, I may say impossibility, in the text, nor is Col. Malcolm more accurate when he calls him a celebrated Sufi, for his doctrines have nothing in common apparently with that sect; indeed I think it not at all improbable that no such person as Kabir ever existed, and that his name is a mere cover to the innovations of some freethinker amongst the Hindus; perhaps some one of those considered as his principal disciples: his names are very suspicious, and Jâyâni, the sage, or Kabir, the greatest, are generic rather than individual denominations: at any rate, even if the individual were distinct, we must suppose that the name which occurs in his writings is nothing more than the Tahâllus or assumed name, under which both Musselman and Hindu poets have been accustomed to send their compositions into the world. To return, however, to the obligations which the popular religions owe to the real or supposed Kabir, I find him avowedly or unavowedly cited by Baba Lâl, and in the writings of the Sâdhs, the Satnâmis, the Sri Narânis and Sûnyâbâdîs, and I am told that the Dânûd Pant'his, and Derya Dâsis are equally indebted to him.
The origin of the founder of this sect is variously narrated, although in
the main points, the traditions are agreed: the story told in the Bhakta Mālā,
is, that he was the son of the virgin widow of a Brahman, whose father was a
follower of Rāmānand: at his daughter’s repeated request, he took her to see
Rāmānand, and that teacher, without adverting to her situation, saluted her
with the benediction he thought acceptable to all women, and wished her the
conception of a son: his words could not be re-called, and the young widow,
in order to conceal the disgrace thus inflicted on her, contrived to be privately
delivered, and exposed the child: it was found by a weaver and his wife, and
brought up as their own.

The followers of Kabir do not admit more than the conclusion of this
legend: according to them, the child, who was no other than the incarnate deity,
was found floating on a Lotus in Lahartalāb, a lake, or pond near Benares, by
the wife of a weaver, named Nīmā, who, with her husband Nūri, was attend-
ing a wedding procession: she took the child up, and shewed it to her hus-
band, who being addressed by the child, and desired to take him to Kasi,
fled with terror, thinking they had got hold of some incarnate demon: after
having run to the distance of about a mile, he was surprised to find the child
before him, by whom his fear was tranquillised, and he was persuaded to re-
turn to his wife, and bring up, without anxiety or alarm, the infant they had
so marvellously discovered.

All traditions concur in making Kabir the disciple of Rāmānand, al-
though various stories are narrated of the method by which he obtained that
distinction, and overcame the objections started to him as a man of low
caste, or, according to very general belief, of the Mohammedan persuasion:
he succeeded at last by surprise, having put himself in the way of that
teacher on the steps of the ghāt down which he went at day break to bathe,
so as to be struck with his foot, on which Rāmānand exclaimed Rām, Rām,
words that Kabir assumed, and Ramánand acknowledged to be the initiatory
Mantra, which forms the bond of union between a Guru and his disciple.

The story of Kabir's being a disciple of Ramánand, however told, and,
although perhaps not literally true in any fashion, may be so far correct, that
Kabir was roused by the innovations of that sectary to adopt and extend
the schism, and seems to place at contiguous periods the eras at which they flour-
rished: according to the Kabir Panthi, their founder was present in the
world three hundred years, or from 1149 to 1449,* but of these dates we
cannot admit the accuracy of more than one at most, and as the latter is the
more recent, it is the more probable: agreeable to this, is the connexion of
Kabir's writings with the faith of Nának Shah, who began to teach about
1490, and it also confirms a particular account, current amongst his followers,
of his openly vindicating his doctrines before Sekander Shah,† in whose

*svaranāśray vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣā vibhāṣa
time Ferishta has noticed, that some religious disputes, possibly connected with the history of Kabir, or that of some of his disciples, did occur.

These circumstances, connected with the acknowledged date of his death, render it exceedingly probable that Kabir flourished about the beginning of the 15th century—and as it is also not unlikely that his innovations were connected with the previous exertions of Rámanand, consequently that teacher must have lived about the end of the 14th.

According to one account, Kabir was originally named Jñáni, the knowing or wise. The Musselmans, it is said, claim him as one of their persuasion, but his conversancy with the Hindu Sástras, and evidently limited knowledge of the Mohammedan authorities in matters of religion, render such a supposition perfectly unwarrantable: at any rate tradition represents it to have occasioned a contest between them and the Hindus respecting the disposal of his corpse, the latter insisting on burning, the Musselmans, on burying it; in the midst of the dispute, Kabir himself appeared amongst them, and desiring them to look under the cloth supposed to cover his mortal remains, immediately vanished: on obeying his instructions, they found

worldly possessions, but to set father, and son, and brother, at deadly variance:” he returned to his abode, and remained unmolested.

Colonel Malcolm in the note before cited, places him in the reign of Shir Shah; this is, however, at variance with his own statements; Nának was in the height of his career in 1527, (A. R. XL. 206.) then imparting to Baber, tenets which he had partly borrowed from the writings of Kabir, and which must consequently have been some time previously promulgated: but Shir Shah did not commence his reign till 1542, and it was therefore impossible for Kabir to have lived in his reign, and at the same time to have instigated by his own innovations, the more successful ones of Nának. Kabir’s being contemporary with Sekander, is also mentioned in Priya Dasa’s expansion of the Bhakta Mátá: it is likewise stated in the Kholasset al-tawárikh, and is finally established by Abulfazl, who says that Kabir the Unitarian, lived in the reign of Sultan Sekander Lodi, (Ay: Ac: 2. 38.)
nothing under the cloth, but a heap of flowers: one half of these Banár Raja or Birsinha Raja, then Raja of Benares, removed to that City, where they were burnt, and where he appropriated the spot now called the Kabir Chaura to the reception of their ashes, whilst Bijji Khan Patan, the head of the Mohammedan party, erected a tomb over the other portion at Mugar near Gorakhpur, where Kabir had died. This latter place was endowed by Mansur Ali Khan with several villages, and it divides with the Chaura the pilgrimage of the followers of this sect.

The Kabir Panthis in consequence of their Master having been the reputed disciple of Rámanand, and of their paying more respect to Vishnu, than the other Members of the Hindu triad, are always included amongst the Vaishnava sects, and maintain with most of them, the Rámkwats especially, a friendly intercourse and political alliance: it is no part of their faith, however; to worship any Hindu deity, or to observe any of the rites or ceremonials of the Hindus, whether orthodox or schismatical; such of their members as are living in the world conform outwardly to all the usages of their tribe and caste, and some of them even pretend to worship the usual divinities, although this is considered as going rather farther than is justifiable. Those however who have abandoned the fetters of Society, abstain from all the ordinary practices and address their homage, chiefly in chanting Hymns, exclusively to the invisible Kabir: they use no Mantra nor fixed form of salutation; they have no peculiar mode of dress, and some of them go nearly naked without objecting however to clothe themselves in order to appear dressed, where clothing is considered decent or respectful—the Mahants wear a small scull cap: the frontal marks, if worn, are usually those of the Vaishnava sects, or they make a streak with Sandal, or Gopichandan along the ridge of the nose, a necklace and rosary of Tulasi are also worn by them, but all these outward signs are considered of no
importance, and the inward man is the only essential point to be attended to.*

The doctrines of Kabir are taught in a great variety of works in different dialects of Hindi; they are the acknowledged compositions of his disciples and successors, but they are mostly in the form of dialogues, and profess to be of his utterance, either in his own words, with the phrase, *Kaháhi Kabir, 'Kabir verily says,' or to the same substance, which is marked by the qualification, *Kahái Kabir, 'Kabir has said,' or they are given in the language of his followers, when the expression *Dás Kabir, the slave of Kabir, is made use of. The style of all their works is very peculiar, they are written in the usual forms of Hindi verse, the *Doha, *Chowpái and *Samái; and are very voluminous as may be inferred from the following collection, preserved as the *Khás Grantha, or *The Book at the Chaura.

1. *Suk'hi Nidhán.
2. *Goraknáth'hlá Ghshthi.
4. *Balak'hi Ramaini.
6. *Anand Rám Ságara,

* To avoid unnecessary contention, and its probable concomitant in other days, persecution, was the object probably of the following prudent maxim, one of the *Suk'his of their founder सव में दिलिये सव में मिलिये सव का लिजिये नाजूँ। यो जी श्री जी सबसे किलिये वसे आपने गार्य॥ "Associate and mix with all, and take the names of all; say to every one, yes Sir, yes Sir. Abide in your own abode."—They do not admit that taking the names of all, implies the invocation of the illusory deities of the Hindu Pantheon, but means that they should reply as they are addressed, whether the phrase be *Bandagi, *Dandáwat, or *Rám Rám: the proper salutation of an inferior to a superior amongst them, if any be particularly proper, is *Bandagi Sahib, *Service Sir; to which the latter replies, *Guru Ki Dayá, the mercy of the Lord be upon you.
7. Sabdavali, containing 1,000 Sabdas, or short doctrinal expositions.
8. Mangala, 100 short poems, amongst which is the account of Kabir's discovery as given above.
9. Vasant, 100 hymns in that Roga.
10. Holi, 200 of the songs, called Holi.
11. Rekhitas, 100 odes.
12. Jhulanas, 500 odes, in a different style.
13. Kaharas, 500 odes, in a different style.
14. Hindolas, 12 ditto ditto. The subject of all these odes, or hymns, is always moral or religious.
15. Barah Masa, the 12 months in a religious view, agreeably to Kabir's system.
17. Chautisas 2: the 34 letters of the Nagari alphabet, with their religious signification.
18. Alshnamah, the Persian alphabet in the same manner.
19. Ramalnis, short doctrinal or argumentative poems.
Sadhis 5,000, these may be considered as texts, consisting of one stanza each.
20. The Vijek, in 654 Sections.

* There are two Bijeks, however, only differing in the occasional omission of some passages and introduction of others; the longer of the two, they say, was communicated by Kabir himself to the Raja of Benares. I rather suspect, however, that the varieties are only those common to most Hindu Manuscripts, and that many more than two varieties are to be found. A curious Italian work on the Kabir Panthis, entitled, but not accurately, Mulapani, intending no doubt Mulapantki, or Radical disciple, not as rendered, Della Radice, is published in the third volume of the Mines of the East: it was found amongst the papers of the Propaganda, and is communicated by Monsignore Munter, Bishop of Zealand, in Denmark; an eminent Scholar, the author of a valuable work on the Sahidic Version of the N.T. &c. It is to be presumed, that it is intended to be a translation of some Kabiri work, but how correctly it deserves this character, may be questioned; much of the phraseology of the sect is indeed closely followed, but the minute and ridiculous
There are also a variety of stanzas, called Agams, Bānis, &c. composing a very formidable course of study to those who wish to go deep into the doctrine of this school, and one in which the greatest proficient amongst the Kabir Pant’his are but imperfectly versed. A few Sāk’his, Sabdas and Rēkh’tas, with the greater portion of the Vījek, constituting their acquirements: these, however, they commit to memory, and quote in argument with singular readiness and happiness of application; the Gosīt’his, or disputations of Kabir with those opposed to him, as Gorakhnath, Rāmānand, and even in spite of chronology with Mohammed himself, are not read till more advanced, whilst the Suk’h Nidhān, which is the key to the whole, and which has the singularity of being quite clear and intelligible, is only imported to those pupils whose studies are considered to approach perfection.

The author or compiler of the Bijek or Vījek, was Bhagodas,* one of Kabir’s immediate disciples: it is the great authority amongst the Kabir Pant’his in general; it is written in very harmonious verse, and with great ingenuity of illustration: its style, however, is more dogmatical than argumentative, and it rather inveighs against other systems than explains its own; in the latter respect it is, indeed, so inexplicit and obscure, that it is perhaps, impossible to derive from it any satisfactory conclusion as to the real doctrines of Kabir. The followers of the Sect admit this obscurity, and much difference of opinion prevails amongst them in the interpretation of many passages: some of the teachers have a short work professedly written as a key to the most difficult parts, but this is in the hands of a chosen few: it is of

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* Of the shorter work: it is undoubtedly the one most generally current.
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no great value, however, as it is little less puzzling than the original, of a few passages of which the following translations will best exemplify the description thus given:

Ramaini the 1st.—God, light, sound, and one woman; from these have sprung Hari, Brahmā, and Tripurārī. Innumerable are the emblems of Siva and Bhavāni, which they have established, but they know not their own beginning nor end: a dwelling has been prepared for them: Hari, Brahmā, and Siva, are the three headmen, and each has his own village: they have formed the Khandas and the egg of Brahmā, and have invented the six Derasanas—and ninety-six Pāshāndas: no one has ever read the Vīdas in the womb, nor has any infant been born a member of Islam. 'The woman,' relieved from the burden of the embryo, adorned her person with every grace. I and you are of one blood, and one life animates us both; from one mother is the world born: what knowledge is this that makes us separate, no one knows the varieties of this descent, and how shall one tongue declare them; nay should the mouth have a million of tongues, it would be incompetent to the task. Kabir has said, I have cried aloud from friendship to mankind; from not knowing the name of Rāma, the world has been swallowed up in death.

In this Ramaini, the first passage contains an allusion to the notions of the sect regarding the history of creation. God is called Anter, Inner, that which was in all, and in which all was, meaning the first self-existent and all comprehensive being. Jyotish is the luminous element, in which he manifested himself, and Sabda, the primitive sound or word that expressed his essence—the woman, is Māya, or the principle of error and delusion: the next passage relates to the impotence of the secondary gods, and the unnatural character of religious distinctions: "the woman," is Māya the self-born daughter of the first deity, and at once the mother and wife of Brahmā, Vishnu, and Siva. "I and you, &c." is addressed by her to them, "no one knows, &c." is an allusion to the blindness of all worldly wisdom, and the passage winds up with a word of advice, recommending the worship of Rāma, implying the true God, agreeably to the system of Kabir.
The style of the whole Bijek is of this kind: straggling allusions to the deceits of Mâyâ, to the errors of other sects, and the superiority of their own, being strung together with very little method: it will not, however, be necessary to analyse any more of the passages, and they will become clear by reference to the general view of the system, with which we shall be furnished from the Suk'k Nidhân: it may be sufficient here to observe, that the doctrines of Kabir, are said to be conveyed in four-fold language, or that of Mâyâ, Atmâ, Man or intellect, and the Védas.

Ramaini the 6th.—(Mayas' account of the first being, and of herself.) What is his colour, form, and shape; what other person has beheld him; the Omkâra did not witness his beginning, how then can I explain it; can you say from what root he sprang; he is neither the stars, nor sun, nor moon; he has neither father, nor mother: he is neither water, nor earth, nor fire, nor air: what name or description can I give of him: to him is neither day nor night, nor family nor caste; he resides on the summit of space; a spark of his substance was once manifest, of which emanation I was the bride; the bride of that being who needs no other.

Sukra the 56th.—To Ali and Ráma we owe our existence, and should, therefore, shew similar tenderness to all that live: of what avail is it to shave your head, prostrate yourself on the ground, or immerse your body in the stream; whilst you shed blood you call yourself pure, and boast of virtues that you never display: of what benefit is cleaning your mouth, counting your beads, performing ablation, and bowing yourself in temples, when, whilst you mutter your prayers, or journey to Mecca and Medina, deceitfulness is in your heart. The Hindu fasts every eleventh day, the Musselman during the Ramazan. Who formed the remaining months and days that you should venerate but one. If the Creator dwell in Tabernacles, whose residence is the universe? who has beheld Ráma seated amongst images, or found him at the shrine to which the Pilgrim has directed his steps? The city of Hara is to the east, that of Ali to the west; but explore your own heart, for there are both Ráma and Karim. Who talks of the lies of the Véd and Tebôs, those who understand not their essence. Behold but one in all things, it is the second that leads you astray. Every man and woman that has ever been born is of the same nature with yourself.
He, whose is the world, and whose are the children of Atri and Râma, He is my Guru, He is my Pir.

The following Sabda, is peculiarly illustrative of the mystical and unintelligible style of parts of the Bâjek; the explanation of the terms is taken from the key above referred to, but the interpreter is, perhaps, the most unintelligible of the two.

Sabda the 69th.—Who is the (1) magistrate of this city, (2) the meat (3) is exposed, and the (4) Vulture sits guarding it, the (5) Rat is converted into a (6) boat, and the (7) Cat is in charge of the helm; the (8) Frog is asleep, and the (9) Snake stands sentinel, the (10) Ox bears; the (11) Cow is barren; and the (12) Heifer is milked thrice a day; the (13) Rhinoceros is attacked by the (14) Jackal; very few know the (15) station of Kabir. (16)

Key. 1. Man the pride of intellect. 2. The body. 3. The Védas, or scriptural writings of any sect, which teach the true nature of God. 4. The Pandit, or worldly expounder of divine truths. 5. Man or intellect. 6. A mere vehicle for the diffusion of 7. Maya, illusion and falsehood. 8. The Siddha or saint. 9. Paramésvara, the supreme being. 10. Vishnu. 11. Mâyâ or Devî. 12. Paramésvara, the supreme. 13. A holy man. 14. Intellectual or doctrinal pride. 15. The divine nature. 16. God identified with man and nature.

The Sâk'his of Kabir deserve, perhaps, a more copious exemplification: they are very gradually current even amongst those not his followers, they contain much curious matter, and they have often been referred to without their character being duly understood; there are some thousands of them, of which the Bâjek comprehends between three and four hundred: one hundred will be sufficient, as a specimen of the whole: they are taken with one or two exceptions, from the Bâjek of the Kabir Chaura, in the order in which they occur.

Sâk'his.

1. When man springs from the womb, he is void of every care: pass but the sixth day, and he feels the pains of separation.
RELIGIOUS SECTS

2. My word is of the word; hear it, go not astray; if man wishes to know the truth, let him investigate the word.

3. My word is from the first; the word has been deposited in life; a basket has been provided for the flowers; the horse has eaten up the Ghee.

4. My word is from the first; meditate on it every moment; you will flourish in the end like the Joar plant, which shews externally but beards and leaves.

5. Without hearing the word, it is utter darkness; say, whither shall any one go; without finding the gate way of the word, man will ever be astray.

6. There are many words, but take the pith of them; he who takes not the essence, saith Kabir, will live a profitless life.

7. For the sake of the word, some have died, and some have resigned dominion: he who has investigated the word, has done his work.

8. Lay in your provender, and provide your carriage, for if your food fail, and feet be weary, your life is in the hands of another.

9. Lay in provender sufficient for the road, whilst time yet serves: evening comes on; the day is flown, and nothing will be provided.

10. Now is the time to prepare, henceforth the path is difficult: the travellers' all hasten to purchase where there is neither trade nor market.

11. He who knows what life is, will take the essence of his own; such as it is now, he will not possess it a second time.

12. If you know how mankind pass their lives, you will live according to your knowledge; fetch water for your own drinking, nor demand it from others and drink.

13. Why go about to offer water; there is abundance in every house: when man is really thirsty, he needs no solicitation, but will drink by force.

14. The goose (the world or life) sells pearls; a gold vessel is full of them; but with him who knows not their value, what can be done.

15. The goose abandons the lake, the body is withered and dry: Kabir has called aloud, here is a path, there is a resting place!

16. The goose abandons the Lake, and lodges in a water jar. Kabir calls aloud, repair to your village, nor demolish your habitation.

17. The goose and the paddy bird are of one colour, and frolic in the same pool; the goose extracts the milk from the water, and the paddy bird drinks the mire.
OF THE HINDUS.

18. Why comes the seble Doe to the green pool; numerous foes lie in wait for her; how should she escape.

19. The three worlds form a cage; vice and virtue spread a net; life is the prey; and time the fowler.

20. The half of a Sākhī is sufficiently arduous, if duly investigated; of what avail are the books of the Pandit, or incessant study.

21. Having combined the five elements, I found one offspring; now I ask the Pandit, whether life or the word be the greater.

22. Of the five elements, the body was formed: when the body was formed what was done: subservient to action, it is called life, but by action, life is destroyed.

23. The offspring of the five elements is called Man; if one element be withdrawn, the whole compound is destroyed.

24. With the five elements is the abode of a great mystery; when the body is decomposed, has any one found it; the word of the teacher is the guide.

25. Colour proceeds from colour, yet behold all are but one: of what colour then is life: think well of this.

26. Life is wakefulness: the word is like Borax, white: who has seen the yellow drop, saith Kabir, that has turned the water of that colour.

27. There is a mirror in the heart; but the face is not visible in it: then only will the face be reflected there, when doubleness of heart shall disappear.

28. The dwelling of Kabir is on the peak of a mountain, and a narrow path leads to it, an ant cannot put its foot upon it, but the pious man may drive up an ox.

29. The blind man talks of a district which he has not seen; they are possessed of a salt pit, and offer camphor for sale.

30. The road that Sanaka and his brethren, that Brahma, Vishnu, and Mahesha have travelled, is still traversed by mankind: what advice can I bestow.

31. The plough ascends the hill; the horse stops in the village: the bee seeks for honey, where there are no flowers: declare the name of the plant.

32. Sandal! restrain thy fragrance: on thy account, the wood is cut down; the living slay the living, and regard only the dead.

33. The sandal (the soul,) is guarded by serpents, (passion;) what can it effect? every hair is impregnated with venom; where shall Ambrosia enter.
34. The seizer (death,) lets not go his hold; though his tongue and beak be scorched: where it deems a dainty, the Chakor devours the burning coals.

35. The Chakor (hill partridge,) in its passion for the moon, digests the burning coal, Karir declares it does not burn him, such is the fervour of his affection.

36. The village is on the top of a mountain, and so is the abode of the stout man. Choose, Kabir, one for your protector, who can really give you an asylum.

37. The crowd has taken the road travelled by the Pandit: Kabir has ascended the steep defile, where lies the abode of Ram.

38. What, ho! Kabir, descend, together with your car and provender; your provender will fail, your feet will grow weary, and your life will be in the hands of another.

39. From the contest of swinging and being swung, no one has escaped. Gorakh (the founder of the Jogis,) was stopped at the city of time; who shall be called exempt.

40. Gorakh, enamoured as he was of Ram, is dead; his body was not burnt: (the Jogis bury the dead,) the flesh has decayed, and is turned to clay, and such rank as the Kauravas enjoy, does he obtain (bodily annihilation.)

41. The young camel flying from the wood, has fallen into the stream; how shall the animal proclaim its misfortune, who shall learn it?

42. After a search of many days an empty shrine is raised: the camel's calf has strayed into a pit, and repents its heedlessness, when assistance is far off.

43. Kabir (mankind) has not escaped error, he is seized in various forms: without knowledge of its lord the heart will be but ashes.

44. Although not subject to fine, a heavy fine has been imposed upon the world: it has proved unprofitable: avarice has disposed of it; the juice of the cane yields both clarified and candied sugar.

45. In the confines of the Malaya Mountain (where Sandal grows,) the Palas (Butea) tree acquires fragrance, were the Bamboo to grow there for ages, it would never gain perfume.

46. In the Woods of the Malaya Mountain grow trees of every kind, they may be called Sandal, but they yield not the Sandal of Malaya.

47. Walking, walking still, the feet are weary; the city is yet far off, a tent is erected by the roadside; say, who is to blame.

48. The end of the journey is sunset, but night comes on midway; it is from the embrace of many lovers that the wanton is barren.
49. Man (the pride of intellect) enquires, when may I be allowed to go; the heart asks when shall I go: the village (truth) that I have been these six months in quest of (investigating in the six Darsanas, or systems), is not half a mile remote.

50. He has left his dwelling as an Ascetic, and goes to the thickets to practice penance: tired of the Pan-box, he beats the betel vender, and eats split pease.

51. When a man (intending, however, here a Jogi) becomes acquainted with the name of Rām, his body becomes a mere skeleton; his eyes taste no repose; his limbs retain no flesh.

52. He who sows Rām, never puts forth the buds of wrath: he attaches no value to the valueless; he knows neither pleasure nor pain.

53. The cut mango will not blossom, the slit ear cannot be reunited; whose loss is it, if they apply not the philosopher’s stone, that Gorakh had.

54. They have not regarded good advice, but have determined for themselves. Kabir says and cries aloud, the world has passed away like a dream.

55. When fire (evil) burns amidst the ocean, (the world) no one sees the smoke: he is conscious of the fire who lighted it, and he who perishes in the flame.

56. The incendiary orders the fire to be kindled, and he who lights it sings his wings: he expiates his own act: the thatch escapes, but the house is burned.

57. When fire (truth) burns in the ocean (the mind), as it burns, it clears away the rubbish (worldly care). Pandits from the east and from the west have died in the discussion.

58. When fire blazes in the ocean, the thatch of the house falls to pieces. Mankind weep as they resign their breath, and the inestimable jewel is lost.

49. That a drop falls into the ocean, all can perceive; but that the drop and the ocean are but one, few can comprehend.

60. The poison still remains in the soil, although the latter has been a hundred times sprinkled with ambrosia—man quits not the evil practices to which he has been long addicted.

61. The bellows is applied to the damp wood, which calls aloud with pain: if again it is caught in the blacksmith’s forge, it will be burned the second time.

62. The soul that pines in absence, mainly flies to medicaments for relief; sigh follows sigh; it faints repeatedly and recovers, to exist, restless and distressed.

63. The separated (spirit) is like the moist fuel which smokes and blazes by fits: then only will it be exempted from pain, when all is utterly consumed.
64. An invitation has been issued in metre, and no one has understood the stanza; fortunate is the scholar who comprehends the word.

65. Take the true word of Kabir to your heart; the mind has received, but not understood it, although it has been divulged throughout the four ages.

66. If you are a true dealer, open the market of veracity; keep clean your inward man, and repel oppression to a distance.

67. The house is of wood, fire is all around it; the Pandit, with his learning is burnt: the prudent man makes his escape.

68. Drops fall from heaven on the verdure of Sravana: all the world are Vaishnavas, no one listens to the teacher.

69. The bather dives nor comes up again; I think within myself, should sleep surprise him in the stream of fascination, what will befall him.

70. The Sākhi (text) is uttered, but not obeyed; the road is pointed out, but not followed: the stream of fascination sweeps him away; he finds no place to put his feet.

71. Many there are that talk, but few that take care to be found: let him pass on without regard, who practices not what he professes.

72. One by one, let each be considered, and adhered to, so shall error be stopped: he who is double faced like a drum, shall he slapped (like a drum) on both cheeks.

73. He who has no check upon his tongue, has no truth in his heart; keep him not company: he will kill you on the high way.

74. Life has been destroyed by the repeated falsehoods of the tongue; it has strayed the path of pride, and been whirled in the swing of time.

75. Put a check upon the tongue; speak not much; associate with the wise; investigate the words of the teacher.

76. The body is wounded by a spear, the head is broken off, and left in the flesh; it cannot be extracted without the load stone: a thousand other stones are of no avail.

77. At first the ascent is difficult, but afterwards the way is easy; the beauty is behind the curtain, far from the pregnant woman.

78. Worldly existence is the season for reflecting what is the Yoga; the season is passing away; think, ye, who have understanding.

79. Doubt has overcome the world, and no one has triumphed over doubt: he will refute doubt, who has investigated the word.
80. The eyes see dimly from incessant babbling, Kabir cries aloud, and says, understand the word that is spoken.

81. Life is the philosopher's stone, the world is of iron: Parsi (Magad,) comes from Peras, (God,) the mintage is of the former.

82. Affection is the garment in which man dresses for the dance: consign yourself hand and foot to him, whose body and soul are truth.

83. In the concavity of the mirror, the image is formed: the dog seeing his likeness barks at it till he dies.

84. But as a man viewing his reflexion in a mirror, knows that it and the original are but one, so should he know that this element, is but that element, and that thus the world proceeds.

85. Kabir cries aloud to his fellows, ascend the sandal ridge; whether there be a road prepared or not; what matters it to me.

86. Truth, provided there be truth in the heart, is the best of all; there can be no happiness without truth, let man do as he will.

87. Let truth be your rate of interest, and fix it in your heart; a real diamond should be purchased, the mock gem is waste of capital.

88. Truth is the best of all, if it be known for truth—when truth combines with truth, then a real union is effected.

89. No act of devotion can equal truth; no crime is so heinous as falsehood; in the heart where truth abides, there is my abode.

90. The net of error catches the heron; the simpleton falls into the snare: Kabir declares, that he will escape the toils, who has discrimination in his heart.

91. Like the harlot companion of the minstrel is life, (Jīv) associated with intellect, (man) at his command, she dances various steps, and is never separated from him.

92. This pride of intellect is manifold; now a swindler, now a thief; now a liar, now a murderer; men, sages, gods, have run after it in vain; its mansion has a hundred gates.

93. The snake of separation has attached itself to the body, and darted its fangs into the heart: into the body of the Sadh, it finds no admission: prepare yourself for what may happen.

94. How is it possible to reach the city when the guide cannot point out the road: when the boat is crazy, how shall the passengers get clear of the Ghât.
95. When the master is blind, what is to become of the scholar: when the blind leads the blind, both will fall into the well.

96. Yet the master is helpless when the scholar is unapt: it is blowing through a bamba, to teach wisdom to the dull.

97. The instruction of the foolish is waste of knowledge; a maut of soap cannot wash charcoal white.

98. The tree bears not fruit for itself, nor for itself does the stream collect its waters: for the benefit of others alone, does the sage assume a bodily shape.

99. I have wept for mankind, but no one has wept with me; he, will join my tears, who comprehends the word.

100. All have exclaimed, master, master, but to me this doubt arises; how can they sit down with the master, whom they do not know.

The preceding will serve as exemplifications of the compositions of this school: they are necessarily unsatisfactory, as amongst some hundreds of similar passages, the business of selection, when confined to the few admissible in this place, is unavoidably perplexing and incomplete: they are, however, sufficient for the present purpose, as the perusal of the entire work from which they have been selected, would not convey any more positive notions of the doctrines of Kabir: these we shall now proceed to state according to the authority of the Sukh Nidhan.

The Sukh Nidhan is supposed to be addressed by Kabir himself to Dhemadás his chief pupil, and a follower of Ramánand's doctrines; it is said to be the work of Srutgopal, the first of Kabir's disciples.

From this authority it appears, that although the Kabir Panthi's have withdrawn, in such a very essential point as worship, from the Hindu communion, they still preserve abundant vestiges of their primitive source; and that their notions are in substance the same as those of the Pauranic sects, especially of the Vaishnava division. They admit of but one God, the creator of the
world, and in opposition to the Vedânta notions of the absence of every quality and form, they assert that he has body, formed of the five elements of matter, and that he has mind endowed with the three Gânas, or qualities of being; of course of ineffable purity and irresistible power: he is free from the defects of human natures, and can assume what particular shape he will: in all other respects he does not differ from man, and the pure man, the Sâdh of the Kabir sect, is his living resemblance, and after death is his associate and equal; he is eternal, without end or beginning, as in fact is the elementary matter of which he consists, and of which all things are made residing in him before they took their present form, as the parts of the tree abide in the seed, or flesh, blood and bone, may be considered to be present in the seminal fluid: from the latter circumstance, and the identity of their essential nature, proceeds the doctrine, that God and man are not only the same, but that they are both in the same manner, every thing that lives and moves and has its being: other sects have adopted these phrases literally, but the followers of Kabir do not mean by them to deny the individuality of being, and only intend these texts as assertions of all nature originally participating in common elementary principles.

The Paramapurusha was alone for seventy-two ages, for after the Pauraniks the Kabir Pânt his maintain successive and endless creations: he then felt a desire to renew the world, which desire became manifest in a female form, being the Mâyâ, from whom all the mistaken notions current amongst mankind originate: with this female the Adi Bhâvâni, Prakriti or Sakti, the Parama Purusha, or first male, cohabits, and begets the Hindu triad, Brahma, Vishnu and Siva: he then disappears, and the lady makes advances

* These notions are common to the whole Hindu system—diversified according to the favorite object of worship, but essentially the same in all sects; we shall have occasion to discuss them more fully under the division Sâktas, or worshippers of Sakti.
to her own sons: to their questions of her origin and character, she tells them, she was the bride of the first great invisible being, without shape and void, and whom she describes agreeably to the Vedánta notions; that she is now at liberty, and being of the same nature as themselves, is a fit associate for them: the deities hesitate, and Vishnu, especially putting some rather puzzling queries to Māyā, secured the respect of the Kabir Pant's, and excited the wrath of the goddess: she appears as Maha Māyā, or Durgā, and frightens her sons into a forgetfulness of their real character, assent to her doctrines, and compliance with her desires: the result of this, is the birth of Saraswati, Lakshmi and Umā, whom she weds to the three deities, and then establishing herself at Jyotāmukhi, leaves the three wedded pairs to frame the universe, and give currency to the different errors of practice and belief which they have learnt from her.

It is to the falsehood of Māyā and her criminal conduct that the Kabir Pant's perpetually allude in their works, and in consequence of the deities pinning their faith upon her sleeve, that they refuse them any sort of reverential homage: the essence of all religion is to know Kabir in his real form, a knowledge which those deities and their worshippers, as well as the followers of Mohommed, are all equally strange to, although the object of their religion, and of all religions is the same.

Life is the same in all beings, and when free from the vices and defects of humanity assumes any material form it pleases: as long as it is ignorant of its source and parent, however, it is doomed to transmigration through various forms, and amongst others we have a new class of them, for it animates the planetary bodies, undergoing a fresh transfer, it is supposed, whenever a star or meteor falls: as to heaven and hell, they are the inventions of Māyā, and are therefore both imaginary, except that the Swarga of the Hindus, and Bihisht of the Musselmans, imply worldly luxury and sensual enjoyment, whilst
the Narak and Jehannam are those cares and pains which make a hell upon earth.

The moral code of the Kabir Pant'his is short, but if observed faithfully is of a rather favourable tendency. Life is the gift of God, and must not therefore be violated by his creatures; Humanity is, consequently, a cardinal virtue, and the shedding of blood whether of man or animal, a heinous crime. Truth is the other great principle of their code, as all the ills of the world, and ignorance of God, are attributable to original falsehood. Retirement from the world is desirable, because the passions and desires, the hopes and fears which the social state engenders, are all hostile to tranquillity and purity of spirit, and prevent that undisturbed meditation on man and God which is necessary to their comprehension. The last great point is the usul sum and substance of every sect amongst the Hindus,* implicit devotion in word, act, and thought to the Guru, or spiritual guide: in this, however, the characteristic spirit of the Kabir Pant'his appears, and the pupil is enjoined to scrutinize his teacher’s doctrines and acts, and to be first satisfied that he is the sage he pretends to be, before he resigns himself to his control. This sect, indeed, is remarkably liberal in this respect, and the most frequently recurring texts of Kabir are those which enforce an attentive examination of the doctrine, that he offers to his disciples. The chief of each community has absolute authority over his dependants: the only punishments he can award, however, are moral, not physical—irregular conduct is visited by reproof and admonition: if the offender does not reform, the Guru refuses to receive his salutation; if still incurable, the only further infliction is expulsion from the fraternity.

* The Bhāgavat declares the Deity and Guru to be the same.

Nāshajī declares the Deity, Guru, worshipper, and worship, to be four names and one substance.
The doctrine of outward conformity, and the absence of visible objects of worship have prevented this sect from spreading very generally throughout India: it is, however, very widely diffused, and as I have observed, has given rise to many others, that have borrowed its phraseology, and caught a considerable portion of its spirit: the sect itself is split into a variety of subdivisions, and there are no fewer than twelve branches of it traced up to the founder, between which a difference of opinion, as well as descent prevails: the founders of these twelve branches, and the position of their descendants, are the following:

1. Śrūtgopal Dās, the author of the Sukṭ Nidhān: his successors preside over the Chaura at Benares, the Samādhi at Magar, an establishment at Jagannāth, and one at Dwārakā.

2. Bhago Dās, the author of the Bijek, his successors reside at Dhanauti.

3. Narayan Dās, and

4. Churāman Dās; these two were the sons of Dherma Dās, a merchant of the Kasaundhya tribe, of the Sri Vaishnava sect, and one of Kabir’s first and most important converts; his residence was at Bandho near Jebelpur, where the Matḥs of his posterity long remained: the Mahants were family men, thence termed Bans Gurus: the line of Nārāyan Dās is extinct, and the present successor of Churāman, being the son of a concubine, is not acknowledged as a Mahant by all the other branches.

5. Jaggo Dās, the Gaddi or Pillow at Cuttack.

6. Jivan Dās, the founder of the Setnām sect, to whom we shall again have occasion to advert.

7. Kamal.—Bombay: the followers of this teacher practise the Yoga. Kamal himself, is said to have been the son of Kabir, but the only authority for this is a popular and proverbial phrase.*

* चुबा वंश कविर का मीठिस्या पूर्ण कामाल || “The Race of Kabir became extinct when his son Kamal was born,” Kamal adopting, on principle, a life of celibacy, or being a person of worldly appetites.—Roebuck’s Proverbs, 2. 1. 656.
8. Tak Sáli.—Baroda.
9. Jñáni.—Majhní near Sahasram.
10. Saheb Dás.—Cuttack: his followers have also some distinct notions, and form a sect called Mūla Pant'his.
11. Nityánand.
12. Kamal Nád: these two settled somewhere in the Dekhin, but my informant could not tell me exactly where. There are also some popular, and perhaps local distinctions of the sect, as Hansa Kabiris, Dána Kabiris, and Mangréla Kabiris, but in what respect, except appellation, they differ from the rest has not been ascertained.

Of these establishments the Kabir Chaura, at Benares, is pre-eminent in dignity, and it is constantly visited by wandering members of the sect, as well as by those of other kindred heresies: its Mahant receives and feeds these visitors whilst they stay, although the establishment has little to depend upon, except the occasional donations of its lay friends and followers. Balwant Sinh, and his successor, Cheit Sinh, were great patrons of it, and the latter granted to the Chaura a fixed monthly allowance. Cheit Sinh also attempted to form some estimate of the numbers of the sect, and if we may credit the result, they must be very considerable indeed, as at a grand meeting, or Mélā, which he instituted near Benares, no fewer than 35,000 Kabir Pant'his of the Monastic and Mendicant class are said to have been collected. There is no doubt that the Kabir Pant'his, both clerical and lay, are very numerous in all the provinces of upper and central India, except, perhaps, in Bengal itself: the quaker-like spirit of the sect, their abhorrence of all violence, their regard for truth, and the inobtrusiveness of their opinions, render them very inoffensive members of the state: their mendicants also never solicit alms, and in this capacity even they are less obnoxious than the many religious vagrants, whom the rank soil of Hindu superstition and enervating operation of an Indian climate so plentifully engender.
This division of the *Vaishnavas* is generally derived, though not immediately, from Rámáṇand, and is undoubtedly connected in its polity, and practice, with his peculiar followers. The reputed founder is Kīr, the disciple of Krishñadās, whom some accounts make the disciple of Asánand, the disciple of Rámáṇand, but the history of the Kháki sect is not well known, and it seems to be of modern origin, as no notice of it occurs in the *Bhakta Málá*, or in any other work that has been consulted: the sectaries, though believed to be rather numerous, appear to be either confined to a few particular districts, or to lead wholly an erratic life, in which latter character they are confounded with the class of Bairágis: as no written accounts have been procured, and the opportunities of obtaining oral information have been rare and imperfect, a very brief notice of this sect is all that can here be offered.

The Khákis, as the name implies, are distinguished from the other *Vaishnavas*, by the application of clay and ashes to their dress or persons: those who reside in fixed establishments generally dress like other *Vaishnavas*, but those who lead a wandering life, go either naked or nearly so, smearing their bodies with the pale grey mixture of ashes and earth, and making, in this state, an appearance very incompatible with the mild and decent character of the *Vaishnava* sects: the Khákis also frequently wear the Jathé, or braided hair, after the fashion of the votaries of Siva, and, in fact, it appears that this sect affords one of the many instances of the imitative spirit common amongst the Hindu polytheists, and has adopted, from the Saivas, some of their characteristic practices, blending them with the preferential adoration of Vishnu, as Raghunáth or Ráma: the Khákis also worship Sírá, and pay particular veneration to Hanumán.

Many Khákis are established about Varakhabad, but their principal seat on this side of India is at Hanumán Gérh, near Ayudhya, in Oude: the Sámádh
or spiritual throne of the founder, is said to be at Jaipur: the term *Samádhi* applied to it, however, would seem to indicate their adopting a like practice with the *Jogis*, that of burying their dead, as the word is more generally used to express a tomb or mausoleum.

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**MALUK DÁSIS.**


We had occasion, in the notice taken of *Nábháji*, to show that the spiritual genealogy now enumerated could scarcely be correct, for as *Rámánand* must have flourished prior to the year 1400, we have but three generations between him and the date even of *Akber*’s succession 1555, or a century and a half: it was then mentioned, however, that according to the *Bhakta Máštá*, *Krishna Dás* was not the pupil of *Asáñand*, and consequently the date of succession was not necessarily uninterrupted: we might therefore place *Malók Dás* where there is reason to place *Nábháji*, about the end of *Akber*’s reign, as far as this genealogy is to be depended upon, but there is reason to question even its accuracy, and to bring down *Malók Dás* to a comparatively recent period:

* The little information given in the text, was obtained from the Superior of a small, but neat establishment on the bank of the river, above *Bárrándina Ghát*, at Farahabad. *The Ghát* and *Malá* had been recently erected by a merchant of Lucknow: the tenants, three or four in number, were a deputation from *Agyúhya*, in Oude, and were but little acquainted with their own peculiarities, although not reluctant to communicate what they knew; other *Khakis* encountered here were *Nágas* and *Brahmadhára*, with whom no satisfactory communication was attainable; there were other establishments, but time did not permit their being visited.
The uniform belief of his followers is indeed sufficient testimony on this head, and they are invariably agreed in making him contemporary with Aurengzeb.

The modifications of the *Vaishnava* doctrines introduced by Malúk Dás, appear to have been little more than the name of the teacher, and a shorter streak of red upon the forehead: in one respect indeed there is an important distinction between these and the Rámánandi ascetics, and the teachers of the Malúk Dásis appear to be of the secular order, Grihasthas, or house-holders, whilst the others are all cœnobites: the doctrines, however, are essentially the same: *Vishnu*, as *Rama*, is the object of their practical adoration, and their principles partake of the spirit of quietism, which pervades these sects: their chief authority is the *Bhagavat Gīta*, and they read some small Sanscrit tracts, containing the praise of Ráma: they have also some Hindi *Sāk'his*, and *Vishnu Padas* attributed to their founder, as also a work in the same language, entitled the *Dasratan*: the followers of this sect are said to be numerous in particular districts, especially amongst the trading and servile classes, to the former of which the founder belonged.

The principal establishment of the Malúk Dásis is at Kara Manikpur, the birth-place of the founder, and still occupied by his descendants;†

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A verse attributed to Malúk Dás is so generally current, as to have become proverbial, it is unnecessary to point out its resemblance to Christian texts. भजगर करेन चाकरी पेंड़ी करें न काल। दान मनु या कहे सव का दाता राम। The snake performs no service, the bird discharges no duty. Malúk Dás declares, Rám is the giver of all.

† There is some variety in the accounts here, Mat'ura Náth says, the Tomb is at Kara; Purín Dás asserts, that it is at Jagannáth, and the birth-place at Kara—he has been at both: the establishment at Jagannáth is of great repute; it is near to a *Mat' of Kabir Pánt'his*, and all ascetics who go to this place of pilgrimage, consider it essential to receive the Malúk Dás *ka Tukra*, from the one, and *Kabir ka Tarāni*, from the other, or a piece of bread and spoonful of sour rice water. This and most of the other particulars, were procured for me from the present Mahani, by a young officer, Lieut. Wilton, stationed for a short time at Kara.
the present Mahant is the eighth in descent from him: the series is thus enumerated.

1 Malūk Dās. 2 Rāmsanāhi. 3 Krishnasnāhi. 4 Thakur Dās. 5 Gopāl Dās. 6 Kunj Behārī. 7 Ramsāhī. 8 Seopresād Dās. 9 Ganga Presād Dās, the present Mahant.

The Mat'ḥ at Kara, is situated near the river, and comprises the dwellings of the Mahant, and at the time it was visited, of fifteen resident Chelas, or disciples, accommodations for numerous religious mendicants who come hither in pilgrimage, and a temple dedicated to Rāmchandra: the Gaddi, or pillow of the sect, is here, and the actual pillow originally used by Malūk Dās, is said to be still preserved. Besides this establishment, there are six other Mat'ḥs belonging to this sect, at Allahabad, Benares, Bindrabani, Ayudheya, Lucknow, which is modern, having been founded by Gomati Dās, under the patronage of Asef al Daula, and Jagannāṭh, which last is of great repute as rendered sacred by the death of Malūk Dās.

DADU PANT'HIS.

This class is one of the indirect ramifications of the Rāmānandi stock, and is always included amongst the Vishnava schisms: its founder is said to have been a pupil of one of the Kabir Pant'hi teachers, and to be the fifth in descent from Rāmānand, according to the following genealogy:

1 Kabir. 4 Bimal.
2 Kamāl. 5 Buddhān.
3 Jamāl. 6 Dādu.

The worship is addressed to Rāma, but it is restricted to the Japa, or repetition of his name, and the Rāma intended is the deity, as negatively described in the Vedānta theology: temples and images are prohibited.
Dádu was a cotton cleaner by profession; he was born at Ahmedabad, but in his twelfth year removed to Sambher, in Ajmer; he thence travelled to Kalyánpur, and next removed to Naraina, in his thirty-seventh year, a place four cos from Sambher, and twenty from Jaypur. When here, he was admonished, by a voice from heaven, to addict himself to a religious life, and he accordingly retired to Bherana mountain, five cos from Naraina, where, after some time, he disappeared, and no traces of him could be found. His followers believe he was absorbed into the deity. If the list of his religious descent be accurate, he flourished about the year 1600, at the end of Akber’s reign, or in the beginning of that of Jehangir. The followers of Dádu wear no peculiar frontal mark nor Málá, but carry a rosary, and are further distinguished by a peculiar sort of cap, a round white cap, according to some, but according to others, one with four corners, and a flap hanging down behind; which it is essential that each man should manufacture for himself.

The Dádu Pant’his are of three classes: the Viraktas, who are religious characters, who go bare-headed, and have but one garment and one water pot. The Nágas, who carry arms, which they are willing to exercise for hire, and, amongst the Hindu princes, they have been considered as good soldiers. The third class is that of the Bister Dháris, who follow the occupations of ordinary life. A further sub-division exists in this sect, and the chief branches again form fifty-two divisions, or Thumbas, the peculiarities of which have not been ascertained. The Dádu Pant’his burn their dead at dawn, but their religious members not unfrequently enjoin, that their bodies, after death, shall be thrown into some field, or some wilderness, to be devoured by the beasts and birds of prey, as they say, that in a funeral pile insect life is apt to be destroyed.

The Dádu Pant’his are said to be very numerous in Marwar and Ajmer: of the Nága class alone, the Raja of Jaypur is reported to entertain as soldiers
more than ten thousand: the chief place of worship is at Naraina, where
the bed of Dádu, and the collection of the texts of the sect are preserved
and worshipped: a small building on the hill, marks the place of his disap-
ppearance—a Mela, or fair, is held annually, from the day of new moon to that
of full moon in Phalgun, (Feb.—March) at Naraina. The tenets of the sect are
contained in several Bhásha works, in which it is said a vast number of pas-
sages from the Kabir writings are inserted, and the general character of which
is certainly of a similar nature.* The Dádu Pant’s maintain a friendly in-
tercourse with the followers of Kabir, and are frequent visitors at the Chaura.

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RAI DÁS

Rái Dás was another of Rámañand’s disciples, who founded a sect, con-
fined, however, it is said, to those of his own caste, the Chamárs, or workers in
hides and in leather, and amongst the very lowest of the Hindu mixed tribes:
this circumstance renders it difficult, if not impossible to ascertain whether
the sect still exists: the founder must once have enjoyed some celebrity, as
some of his works are included in the Adi Grant’h of the Sikhs; he is there
named Rávi Dása, which is the Sanscrit form of his name: some of his com-
positions also form part of the collection of hymns and prayers used by that
sect at Benares: there appears to be but little known of him of any authentic
character, and we must be contented with the authority of the Bhakta Málá,
where he makes a rather important figure: the legend is as follows:

* I had prepared a list of the contents of one of their manuals, and a translation of a few
passages, but the Manuscript has been mislaid. The work was lent me for a short time by one of the
sect, who would no account part with it. The above notice was taken partly from a statement in
Hindi, procured at Naraina by Lieut. Col. Smith, and partly from verbal information obtained at
Benares. Dádu is not mentioned in the Bhakta Málá, but there is some account of him in the
Dabistan.
One of Rámánand’s pupils was a Brahmáchári, whose daily duty it was to provide the offering presented to the deity: on one of these occasions, the offering consisted of grain, which the pupil had received as alms from a shop-keeper, who supplied chiefly the butchers with articles of food, and his donation was, consequently, impure: when Rámánand, in the course of his devotions, attempted to fix his mind upon the divinity, he found the task impracticable, and suspecting that some defect in the offering occasioned such an erratic imagination, he enquired whence it had been obtained: on being informed, he exclaimed, Há Chamár, and the Brahmáchári soon afterwards dying, was born again as Rai Dás, the son of a worker in hides and leather.

The infant Rai Dás retained the impression left upon his mind by his old master’s anger, and refused to take any nourishment: the parents, in great affliction, applied to Rámánand, who, by order of the deity, visited the child, and recognising the person at once, whispered into his ear the initiating Mantra: the effect was instantaneous: the child immediately accepted the breast, and throve, and grew up a pious votary of Ráma.

For some time the profits of his trade maintained Rai Dás, and left him something to divide amongst the devout; but a season of scarcity supervening, reduced him to great distress, when Bhagaván, in the semblance of a Vaishnava, brought him a piece of the Philosopher’s stone, and shewing him its virtue, made him a present of it. Rai Dás paid little regard to the donation, replying to the effect of the following Pada, as since versified by Súr Dás.

Pada. “A great treasure is the name of Hari to his people: it multiplieth day by day, nor doth expenditure diminish it: it abideth securely in the mansion, and neither by night nor by day, can any thief steal it. The Lord is the wealth of Súr Dás, what need hath he of a stone?”
The miraculous stone was thrown aside, and when, thirteen months afterwards, Vishnu again visited his votary, he found no use had been made of it: as this expedient had failed, the deity scattered gold coin in places where Rai Dās could not avoid finding it: the discovery of this treasure filled the poor Currier with alarm, to pacify which Krishna appeared to him, in a dream, and desired him to apply the money either to his own use or that of the deity, and thus authorised, Rai Dās erected a temple, of which he constituted himself the high priest, and acquired great celebrity in his new character.

The reputation of Rai Dās was further extended by its attracting a persecution, purposely excited by Vishnu to do honour to his worshipper, the deity well knowing that the enmity of the malignant is the most effective instrument for setting open to the world, the retired glory of the pious: he therefore inspired the Brahmins to complain thus to the king.

Sloka (Sanskrit stanza). "Where things profane are reverenced, where sacred things are profanely administered, there three calamities will be felt, famine, death, and fear."

A Chamār, oh king, ministers to the Śālagrām, and poisons the town with his Prasād; men and women, every one will become an outcast; banish him to preserve the honour of your people.

The king accordingly sent for the culprit, and ordered him to resign the sacred stone. Rai Dās expressed his readiness to do so, and only requested

* The Prasād is any article of food that has been consecrated by previous presentation to an idol, after which it is distributed amongst the worshippers on the spot, or sent to persons of consequence at their own houses.
the Raja's presence at his delivery of it to the Brahmans, as, he said, if after being given to them it should return to him, they would accuse him of stealing it. The Raja assenting, the Sálagrám was brought, and placed on a cushion in the assembly. The Brahmans were desired to remove it but attempted to take it away in vain: they repeated hymns and charms, and read the Vedas, but the stone was immovable. Rai Dás then addressed it with this Pada:

Pada. "Lord of Lords, thou art my refuge, the root of Supreme happiness art thou, to whom there is none equal; behold me at thy feet; in various wombs have I abided, and from the fear of death have I not been delivered. I have been plunged in the deceits of sense, of passion, and illusion; but now let my trust in thy name dispel apprehension of the future, and teach me to place no reliance on what the world deems virtue. Accept, oh God, the devotions of thy slave Rai Dás, and be thou glorified as the Purifier of the sinful.

The saint had scarcely finished, when the Sálagrám and cushion flew into his arms, and the king, satisfied of his holy pretensions, commanded the Brahmans to desist from their opposition. Amongst the disciples of Rai Dás was Jháli, the Rani of Chitore: her adopting a Chamár, as her spiritual preceptor, excited a general commotion amongst the Brahmans of her state, and, alarmed for her personal safety, she wrote to Rai Dás to request his counsel and aid. He repaired to her, and desired herto invite the Brahmans to a solemn feast: they accepted the invitation, and sat down to the meal provided for them, when between every two Brahmans, there appeared a Rai Dás. This miraculous multiplication of himself had the desired effect, and from being his enemies and revilers, they became his disciples.

Such are the legends of Bhakta Málá, and whatever we may think of their veracity, their tenor, representing an individual of the most abject class, an absolute outcast in Hindu estimation, as a teacher and a saint, is not without interest and instruction.
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SENA PANT'HIS.

Séna, the barber, was the third of Rámándú's disciples, who established a separate schism; the name of which, and of its founder, are possibly all that now remain of it. Séna and his descendants were, for sometime, however, the family Gurus of the Rajas of Bandhogerh, and thence enjoyed considerable authority and reputation: the origin of this connexion is the subject of a ludicrous legend in the Bhakta Málá.

Séna, the barber of the Raja of Bandhogerh, was a devout worshipper of Vishnu, and a constant frequenter of the meetings of the pious: on one of these occasions, he suffered the time to pass unheeded, when he ought to have been officiating in his tonsorial capacity, and Vishnu, who noticed the circumstance, and knew the cause, was alarmed for his votary's personal integrity. The god, therefore, charitably assumed the figure of Séna, and equipping himself suitably, waited on the Raja, and performed the functions of the barber, much to the Raja's satisfaction, and without detection, although, the prince perceived an unusual fragrance about his barber's person, the ambrosial odour that indicated present deity, which he supposed to impregnate the oil used in lubricating his royal limbs. The pretended barber had scarcely departed, when the real one appeared, and stammered out his excuses: his astonishment and the Raja's were alike, but the discernment of the latter was more acute, for he immediately comprehended the whole business, fell at his barber's feet, and elected for his spiritual guide, an individual so pre-eminently distinguished by the favour and protection of the deity.

RUDRA SAMPRADAYIS, OR
Vallabhácháris.

The sects of Viśnúvas we have hitherto noticed, are chiefly confined to professes ascetics, and to a few families originally from the south and west.
of India, or as in the case of the Rámáwats and Kabir Panthis, to such amongst
the mass of society, as arc of a bold and curious spirit; but the opulent and
luxurious amongst the men, and by far the greater portion of the women,
attach themselves to the worship of Krísha and his mistress Rádhá, either
singly, or conjointly, as in the case of Vishnu and Lakshmi, amongst the
Ramánujas, and Sílá and Rám, amongst the Rámáwats. There is, however,
another form, which is perhaps more popular still, although much interwoven
with the others. This is the Bálá Gopálá, the infant Krísha, the worship
of whom is very widely diffused amongst all ranks of Indian society, and
which originated with the founder of the Rudra Sampradáyí sect, Vallabha
Achárya; it is, perhaps, better known, however, from the title of its teachers,
as the religion of the Gokulas'tha Gosainas.

The original teacher of the philosophical tenets of this sect, is said to
have been Vishnu Swámi, a commentator on the texts of the Védas, who, how-
ever, admitted disciples from the Brahmanical cast only, and considered the
state of the Sanyási, or ascetic, as essential to the communication of his doc-
trines. He was succeeded by Jñána Deva, who was followed by Náma Deva
and Trílochana, and they, although whether immediately or not does not
appear, by Vallabha Swámi, the son of Lákshmana Bhatt, a Tailinga
Brahman: this Sanyási taught early in the sixteenth century: he resided
originally at Gokul, a village on the left bank of the Jumna, about three
cos to the east of Mathura: after remaining here sometime, he travelled
through India as a pilgrim, and amongst other places he visited, according to
the Bhakta Mádlá, the court of Krísha Deva, king of Víjayanagar, apparent-
ly the same as Krísha Rayalu, who reigned about the year 1520, where he
overcame the Smártá Brahmins in a controversy, and was elected by the
Vaishnavas, as their chief, with the title of Achárya: hence he travelled to
Ujáyín, and took up his abode under a Pipal tree, on the banks of the Sípra,
said to bestill in existence, and designated as his Beít'hek, or station. Besides
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this, we find traces of him in other places. There is a Beithhek of his amongst the Ghats of Muttra, and about two miles from the fort of Chunar, is a place called his well, Achārj kuān, comprising a temple and Mat'h, in the court yard of which is the well in question; the saint is said to have resided here sometime. After this peregrination, Vallabha returned to Vrindavan, where, as a reward for his fatigues and his faith, he was honoured by a visit from Krishna in person, who enjoined him to introduce the worship of Bālagopāl, or Gopāl Lāl, and founded the faith which at present exists in so flourishing a condition. Vallabha is supposed to have closed his career in a miracle: he had finally settled at Jēthān Ber, at Benares, near which a Mat'h still subsists, but at length, having accomplished his mission, he is said to have entered the Ganges at Hanumān Ghāt, when, stooping into the water, he disappeared: a brilliant flame arose from the spot, and, in the presence of a host of spectators, he ascended to heaven, and was lost in the firmament.

The worship of Krishna as one with Vishnu, and the universe, dates evidently from the Mahābhārata,* and his more juvenile forms are brought pre-eminently to notice in the account of his infancy, contained in the Bhāgavat,† but neither of these works discriminates him from Vishnu, nor do they recommend his infantile or adolescent state to particular veneration. At the same time some hints may have been derived from them, for the institution of this division of the Hindu faith.‡ In claiming, however, supremacy for

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* The well known passage in the Bhāgavat Gītā, in which Arjuna sees the universe in the mouth of Krishna, establishes this identity.

† Particularly in the tenth book, which is appropriated to the life of Krishna. The same subject occupies a considerable portion of the Hārī Bans section of the Mahābhārata, of the Pāṭāla section of the Padma Purāṇa, the sixth section of the Vishnu Purāṇa, and the whole of the Adi Upapurāṇa.

‡ Thus in the Vana Parva of the Mahābhārata; Markandeya Muni, at the time of a minor destruction of the world, sees, "amidst the waters, an Indian Fig tree of vast size, on a principal
Krishna, the Brahma Vaivarta Purana is most decided, and this work places Krishna in a heaven, and society exclusively his own, and derives from him all the objects of existence.

According to this authority, the residence of Krishna is denominated Goloka; it is far above the three worlds, and has, at five hundred millions of Yojanas below it, the separate Lokas of Vishnu and Siva, Vaikuntha, and Kailas. This region is indestructible, whilst all else is subject to annihilation, and in the centre of it abides Krishna, of the colour of a dark cloud, in the bloom of youth, clad in yellow raiment, splendidly adorned with celestial gems, and holding a flute. He is exempt from Maya, or delusion, and all qualities, eternal, alone, and the Paramatma, or supreme soul of the world.

Krishna being alone in the Goloka, and meditating on the waste of creation, gave origin to a being of a female form endowed with the three Gunas, and thence the primary agent in creation. This was Prakriti, or Maya, and the system so far corresponds with that of the other Vaishnavas, and of the Puranas generally speaking. They having adopted, in fact, the Sankhya system, interweaving with it their peculiar sectarian notions.

Branch of which was a bed ornamented with divine coverings, on which lay a child with a countenance like the moon. The saint, though acquainted with the past, present, and future, cannot recognise the child, who therefore appears of the hue, and with the symbols of Krishna, and desires the sage to rest within his substance from his weary wanderings over the submerged world.

In the Bhagavat it is stated, that when first born, Vasudeva beheld the child of the hue of a cloud, with four arms, dressed in a yellow garb, and bearing the weapons, the jewels and the diadem of Vishnu.

and the same work describes Yasodâ, his adoptive mother, as seeing the universe in the mouth of the child.
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Crude matter, and the five elements, are also made to issue from Krishna, and then all the divine beings. Narayana, or Vishnu proceeds from his right side, Mahadeva from his left, Brahma from his hand, Dharma from his breath, Saraswati from his mouth, Lakshmi from his mind, Durga from his understanding, Radha from his left side. Three hundred millions of Gopis, or female companions of Radha, exude from the pores of her skin, and a like number of Gopas, or companions of Krishna, from the pores of his skin: the very cows and their calves, properly the tenants of Goloka, but destined to inhabit the Groves of Vrindavan, are produced from the same exalted source.

In this description of creation, however, the deity is still spoken of as a young man, and the Purana therefore affords only indirect authority in the marvels it narrates of his infancy, for the worship of the child. Considering, however, that in this, or in any other capacity, the acts of the divinity are his Lilai, or sport, there is no essential difference between those who worship him either as a boy or as a man, and any of his forms may be adored by this class of Vaishnavas, and all his principal shrines are to them equally objects of pilgrimage. As the elements and chief agents of creation are thus said to proceed from the person of Krishna, it may be inferred that the followers of this creed adopt the principles of the Vedanta philosophy, and consider the material world as one in substance, although in an illusory manner with the supreme. Life is also identified with spirit, according to the authority of a popular work.* None of the philosophical writings of the chief teachers of this system have been met with.

* According to the Vrtti, Vallabha advocated this doctrine with some reluctance, by the especial injunction of the juvenile Krishna.

तुम जीव की ख्याति जी ने कही। जी तुम जीव की ख्याति जी ने दे दी जी ने कही। तत्तम के लिए तात्तम के लिए। तुम जीव की सबब जीव की जीव की। तुम जीव की बहु मन्मत करने हो तीन को चढ़कर करे।

"Then Achary Ji said, you know the nature of Life, it is full of defects, how can it be..."
Amongst other articles of the new creed, Vallabha introduced one, which is rather singular for a Hindu religious innovator or reformer: he taught, that privation formed no part of sanctity, and that it was the duty of the teachers and his disciples to worship their deity, not in nudity and hunger, but in costly apparel and choice food, not in solitude and mortification, but in the pleasures of society, and the enjoyment of the world. The Gosains, or teachers, are almost always family men, as was the founder Vallabha, for after he had shaken off the restrictions of the monastic order to which he originally belonged, he married, by the particular order, it is said, of his new god. The Gosains are always clothed with the best raiment, and fed with the daintiest viands by their followers, over whom they have unlimited influence: part of the connexion between the Guru and teacher, being the three-fold Samarpán, or consignment of Tan, Man, and Dhan, body, mind, and wealth, to the spiritual guide. The followers of the order are especially numerous amongst the mercantile community, and the Gosains themselves are often largely engaged, also, in maintaining a connexion amongst the commercial establishments of remote parts of the country, as they are constantly travelling over India, under pretence of pilgrimage, to the sacred shrines of the sect, and notoriously reconcile, upon these occasions, the profits of trade, with the benefits of devotion: as religious travellers, however, this union of objects renders them more respectable than the vagrants of any other sect.

The practices of the sect are of a similar character with those of other regular worshippers: their temples and houses have images of Gopál, of Krishna and Rádhá, and other divine forms connected with this incarnation, of metal chiefly, and not unfrequently of gold: the image of Krishna represents a chubby boy, of the dark hue of which Vishnu is always represented: it is richly decorated and sedulously attended; receiving eight times a day the

combined with you: to which Sri Thakurji (Krishna) replied: Do you unite Brahma and Life in what way you will, I shall concur, and thence all its defects will be removed."
homage of the votaries. These occasions take place at fixed periods and for certain purposes, and at all other seasons, and for any other object, except at stated and periodical festivals, the temples are closed and the deity invisible: the eight daily ceremonials are the following:

1. Mangala; the morning levee: the image being washed and dressed, is taken from the couch, where it is supposed to have slept during the night, and placed upon a seat, about half an hour after sun-rise: slight refreshments are then presented to it, with betel and Pan: lamps are generally kept burning during this ceremony.

2. Sringâra; the image having been anointed and perfumed with oil, camphor, and sandal, and splendidly attired, now holds his public court: this takes place about an hour and a half after the preceding, or when four Gheris of the day have elapsed.

3. Gwalâ; the image is now visited, preparatory to his going out to attend the cattle along with the cow-herd; this ceremony is held about forty-eight minutes after the last, or when six Gheris have passed.

4. Râja Bhôga; held at mid-day, when Krishna is supposed to come in from the pastures, and dine: all sorts of delicacies are placed before the image, and both those, and other articles of food dressed by the ministers of the temple, are distributed to the numerous votaries present, and not unfrequently sent to the dwellings of worshippers of some rank and consequence.

5. Uthâpan; the calling up; the summoning of the god from his siesta: this takes place at six Gheris, or between two and three hours before sun-set.

6. Bhôga; the afternoon meal, about half an hour after the preceding.

7. Sandhyâ; about sun-set, the evening toilet of the image, when the ornaments of the day are taken off, and fresh unguent and perfume applied.

8. Sayan; retiring to repose; the image, about eight or nine in the evening, is placed upon a bed, refreshments and water in proper vases, together with the betel box and its appurtenances, are left near it, when the votaries retire, and the temple is shut till the ensuing morning.
Upon all these occasions the ceremony is much the same, consisting in little more than the presentation of flowers, perfumes, and food by the priests and votaries; and the repetition, chiefly by the former, of Sanscrit stanzas in praise of Krishna, interspersed with a variety of prostrations and obeisances. There is no established ritual, indeed, in the Hindu religion, for general use, nor any prescribed form of public adoration.

Besides the diurnal ceremonial described, there are several annual festivals of great repute observed throughout India: of these, in Bengal and Orissa, the Rath Jātra, or procession of Jagannāth in his car, is the most celebrated, but it is rarely held in upper India, and then only by natives of Bengal, established in the provinces; the most popular festival at Benares, and generally to the westward, is the Janamashtami, the nativity of Krishna, on the eighth day of Bhadra. (August*) Another is the Rās Yātra, or annual

* Great difference of practice prevails on occasion of this observance. Krishna was born on the eighth lunar day of the waning moon of Bhadra, at midnight, upon the moon's entrance into Rohini, in commemoration of which a fast is to be held on the day preceding his birth, terminating, as usual, in a feast; but the day of his birth is variously determinable, according to the adoption of the civil, the lunar, or lunar-sydereal computations, and it rarely happens that the eighth lunaion comprises the same combination of hours and planetary positions, as occurred at Krishna's birth. Under these circumstances, the followers of the Suri, with the Sāivas and Sākhas, commence their fast with the commencement of the lunaion, whenever that takes place; the Rāmdūnas and Madhvas, observe such part of the eighth day of the moon's age as includes sun rise, and forms the eighth day of the calendar, or civil day, whilst some of the Rāmdūnas, and the Nirmātuis regulate the duration of their fast by the moon's passage through the asterism Rohini. The consequence is, that the Sāmāras often fast on the 7th, one set of Vaishnavas on the 8th, and another on the 9th, whilst those who affect great sanctity, sometimes go thirty hours without food; an extract from last year's calendar will very well exemplify these distinctions.

3rd Bhadra, 17th August 1825, Tuesday, Saptami, 10 Dandas 17 Palas. The Jaamashtami Vrata and a Fast.

4th Bhadra, 18th August, Wednesday, Ashamā 9 Dandas 18 Palas. Fast according to the Vaishnavas of Vruj.

5th Bhadra, 19 August, Thursday, Navami, 7 Dandas, 4 Palas. Rohini Nakshatra, till 10 Dandas, 52 Palas, at which hour Pārahita, the end of the fast.
commemoration of the dance of the frivolsome deity with the sixteen Gopis. This last is a very popular festival, and not an uninteresting one: vast crowds, clad in their best attire, collecting in some open place in the vicinity of the town, and celebrating the event with music, singing, and dramatic representations of Krishna's sports: all the public singers and dancers lend their services on this occasion, and trust for a remuneration to the gratuities of the spectators: at Benares, the Ras Yatra is celebrated at the village of Sivapura, and the chief dancers and musicians, ranging themselves under the banners of the most celebrated of the profession, go out in formal procession: tents, huts, and booths are erected, swings and round-abouts form a favourite amusement of the crowd, and sweetmeats and fruits are displayed in tempting profusion: the whole has the character of a crowded fair in Europe, and presents, in an immense concourse of people, an endless variety of rich costume, and an infinite diversity of picturesque accompaniment, a most lively

Now the 3d day of the Solar Bhadra was the 7th of the Lunar Month, but it comprised little more than ten Dandas or four hours of that lunation: as it included sun-rise, however, it was the 7th of the calendar, or civil day. The eighth Tithi, or lunation, therefore, began about that time, or four hours after sun-rise, and the Smaritas, Saivas, and Sakta, observed the fast on that day; they began with sun-rise, however, as there is a specific rule for the Sankalpa, or pledge, to perform the usual rite at dawn. This Ashtami comprised midnight, and was the more sacred on that account.

The 4th of Bhadra was the Ashtami, or eighth of the Vaishnavas, although the lunation only extended to 9 Dandas, or less than four hours after sun-rise, but they are particularly enjoined to avoid the Septami, or the Ashtami conjoined with it, and therefore they could not commence their fast earlier, although they lost thereby the midnight of the eighth lunation, which they were, consequently, compelled to extend into the night of the ninth. They fasted till the next morning, unless they chose to eat after midnight, which, on this occasion, is allowable.

The 5th of Bhadra was the Navami, or ninth of the calendar, but it included a portion of the moon's passage through Rohini, and the strict Vaishnavas of the different sects should not have performed the Pavana, the close of the fast, earlier, or before 10 Dandas and 52 Pulas after sun-rise, or about nine o'clock. Those Vaishnavas, however, who wholly regulate their observance by the Asterism, and referring also to the necessity of commencing it with sun-rise, would only have begun their fast on the calendar Navami, and have held the Pavana on Friday the 10th, the third day after the proper birth-day of their deity.
and splendid scene. The same festival is held from the tenth day of the light half of Kuśār (Sepr. Octr.), to the day of the full moon, at Bindraban, where a stone platform, or stage, has been built for the exhibition of the mimic dance, in a square near the river side. Besides their public demonstrations of respect, pictures and images of Gopāla are kept in the houses of the members of the sect, who, before they sit down to any of their meals, take care to offer a portion to the idol. Those of the disciples who have performed the triple Samarpana, eat only from the hands of each other; and the wife or child that has not exhibited the same mark of devotion to the Guru, can neither cook for such a disciple, nor eat in his society.

The mark on the forehead consists of two red perpendicular lines, meeting in a semicircle at the root of the nose, and having a round spot of red between them. The Bhaktas have the same marks as the Sri Vaishnavas on the breasts and arms, and some also make the central spot on the forehead with a black earth, called Śyāma-bāndi, or any black metallic substance: the necklace and rosary, are made of the stalk of the Tulasī. The salutations amongst them are, Śrīkṛṣṇa and Jaya Gopāl.

The great authority of the sect is the Bhágavat, as explained in the Subodhini, or Commentary of Vallabha Chāryā; he is the author also of a Bhāshya on part of Vyāsa’s Sūtras, and of other Sanscrit works, as the Siddhānta Rahasya, Bhágavat Līlā Rahasya, and Ekānta Rahasya; these, however, are only for the learned, and are now very rare. Amongst the votaries in general, various works upon the history of Kṛṣṇa are current, but the most popular are the Vishnu Padas, stanzas in Bhāsha, in praise of Vishnu, attributed to Vallabha himself; the Brūj Bīlas, a Bhākha poem of some length, descriptive of Kṛṣṇa’s life, during his residence at Vṛindāvan, by Brūj Bāsi Dās; the Ashṭa Chhāp, an account of Vallabha’s eight chief disciples, and the Vārtā, or Bārtā, a collection in Hindustani of marvellous
and insipid anecdotes of Vallabha and his primitive followers, amounting to the number of eighty-four, and including persons of both sexes, and every class of Hindus. The Bhakta Malá also contains a variety of legends regarding the different teachers of this sect, but it is less a text book with this sect than any other class of Vaishnavas, as the Bértá occupies its place amongst the worshippers of Gopála. The following are specimens of this work, and by no means the most unfavourable:

Dámodar Dás, of Kámy, was a disciple of Srí Achárya, (Vallábáchárya.) Like the rest of the members of this sect, he had an image of Krishna in his house. One day it was exceedingly hot, and when night came, Srí Thákur ji (the image,) woke the maid servant, and desired her to open the doors of his chamber, as it was very warm. She obeyed, and taking a pankha, fanned him—Early in the morning, Dámodar Dás observed the doors of the chamber open, and enquired how this had happened: the girl mentioned the circumstance, but her master was much vexed that she had done this, and that Srí Thákur ji had not called him to do it. Srí Thákur ji knowing his thoughts, said; I told her to open the doors, why are you displeased with her; you shut me up here in a close room, and go to sleep yourself on an open and cool terrace. Then Dámodar Dás made a vow, and said, I will not taste consecrated food until I have built a new temple, but his wife advised him, and urged, this is not a business of five or six days, why go without the consecrated food so long. Then he said, I will not partake of the consecrated sweetmeats, I will only eat the fruits, and so he did, and the temple was completed, and Srí Thákur ji was enshrined in it, and Dámodar Dás distributed food to the Vaishnavas, and they partook thereof.

Srí Thákur ji had a faithful worshipper in a Mahratta lady, whom, with the frolicsome-ness of boyhood, he delighted to tease. One day, a woman selling vegetables having passed without the Bai noticing her, Srí Thákur ji said to her, will you not buy any vegetables for me to-day; she replied, whenever any one selling them comes this way, I will buy some; to which he answered, one has just now passed. The Bai replied; no matter, if one has gone by, another will presently be here; but this did not satisfy the little deity, who leaping from his pedestal, ran after the woman, brought her back, and, after haggling for the price with her himself, made his protectress purchase what he selected.
As Rānāvyās and Jagannāth, two of Vallabhāchārya’s disciples, were bathing, a woman of the Rajput caste came down to the river to burn herself with her husband; on which Jagannāth said to his companion, what is the fashion of a woman becoming a Sati. Rānāvyās shook his head, and said, the fruitless union of beauty with a dead body. The Rajputani observing Rānāvyās shake his head, her purpose at that moment was changed, and she did not become a Sati, on which her kindred were much pleased. Some time afterwards, meeting with the two disciples, the Rajputani told them of the effect of their former interview, and begged to know what had passed between them. Rānāvyās being satisfied, that the compassion of Śrī Achārya was extended to her, repeated what he had said to Jagannāth, and his regret that her charms should not be devoted to the service of Śrī Thākur ji, rather than be thrown away upon a dead body. The Rajputani enquired how the service of Thākur ji was to be performed, on which Rānāvyās, after making her bathe, communicated to her the initiatory prayer, and she thenceforth performed the menial service of the deity, washing his garments, bringing him water, and discharging other similar duties in the dwelling of Rānāvyās, with entire and fervent devotion, on which account, she obtained the esteem of Śrī Achārya, and the favour of the deity.

Rām Dās was married in his youth, but adopting ascetic principles, he refused to take his wife home; at last, his father-in-law left his daughter in her husband’s dwelling, but Rām Dās would have nothing to say to her, and set off on a pilgrimage to Dwārakā: his wife followed him, but he threw stones at her, and she was compelled to remain at a distance from him. At noon, he halted and bathed the god, and prepared his food, and presented it, and then took the Prasād and put it in a vessel, and fed upon what remained, but it was to no purpose, and he was still hungry. Thus passed two or three days, when Ranachhor appeared to him in a dream, and asked him why he thus ill-treated his wife. He said, he was Virakta, (a cenobite), and what did he want with a wife. Then Ranachhor asked him, why he had married, and assured him that such an unsocial spirit was not agreeable to Śrī Achārya, and desired him to take his wife unto him; for Ranachhor could not bear the distress of the poor woman, as he has a gentle heart, and his nature has been imparted to the Achārya and his disciples. When morning came, Rām Dās called to his wife, and suffered her to accompany him, by which she was made happy. When the time for preparing their food arrived, Rām Dās prepared it himself, and after presenting the portion to the image, gave a part of it to his wife. After a few days, Ranachhor again appeared, and asked him,
why he did not allow his wife to cook, to which Rám Dás replied, that she had not received the initiating name from Sri Achárya, and was, therefore, unfit to prepare his food. Ranachhor, therefore, directed him to communicate the Nám (the name) to his wife, and after returning to the Achárya, get him to repeat it. Accordingly, Rám Dás initiated his wife, and this being confirmed by the Achárya, she also became his disciple, and, with her husband, assiduously worshipped Sri Thákur jí.

Vallabha was succeeded by his son Vittala Náth, known amongst the sect by the appellation of Sri Gósaín Ji, Vallabha's designation being Sri Achárya Ji. Vittala Náth, again, had seven sons, Girdhari rai, Govind rai, Bálá Krishna, Gokul Náth, Raghunáth, Yadunáth, and Ghanasyáma; these were all teachers, and their followers, although in all essential points the same, form as many different communities. Those of Gokulnáth, indeed, are peculiarly separate from the rest, looking upon their own Gosainus as the only legitimate teachers of the faith, and withholding all sort of reverence from the persons and Mat'hs of the successors of his brethren: an exclusive preference that does not prevail amongst the other divisions of the faith, who do homage to all the descendants of all Vittala Náth's sons.

The worshippers of this sect are very numerous and opulent, the merchants and bankers, especially those from Guzrat and Malwa, belonging to it: their temples and establishments are numerous all over India, but particularly at Mathura and Bindraban, the latter of which alone is said to contain many hundreds, amongst which are three of great opulence. In Benares are two temples of great repute and wealth, one sacred to Lál jí, and the other to Purvashottama jí. Jagannáth and Dwáraká, are also particularly venerated by this sect, but the most celebrated of all the Gosain establishments is at Sri Náth Dwárá, in Ajmer. The image at this shrine is said to have transported

* Many of the bankers of this city, it is said, pay to one or other of the temples a tax of one-fourth of an ana, on every bill of exchange, and the cloth merchants, half an ana on all sales.
itself thither from Mathurá, when Aurengzeb ordered the temple it was there placed in to be destroyed—The present shrine is modern, but richly endowed, and the high priest, a descendant of Gokul Nāṭ'h, a man of great wealth and importance. It is a matter of obligation with the members of this sect to visit Śrī Nāṭ'h Dwār, at least once in their lives; they receive there a certificate to that effect, issued by the head Gosain, and, in return, contribute according to their means to the enriching of the establishment: it is not an uncurious feature in the notions of this sect, that the veneration paid to their Gosains is paid solely to their descent, and unconnected with any idea of their sanctity or learning; they are not unfrequently destitute of all pretensions to individual respectability, but they not the less enjoy the homage of their followers; the present chief, at Śrīnāṭh Dwār, is said not to understand the certificate he signs.

MIRA BAI S.

These may be considered as forming a subdivision of the preceding, rather than a distinct sect, although, in the adoption of a new leader, and the worship of Krishna under a peculiar form, they differ essentially from the followers of Vallabha: at the same time, it is chiefly amongst those sectarians, that Mīrā Bai and her deity, Rānach'Hob, are held in high veneration, and, except in the west of India, it does not appear that she has many immediate and exclusive adherents.

Mīrā Bai is the heroine of a prolix legend in the Bhākta Mālā, which is a

* Every temple is said to have three places of offering: the image, the pillow of the founder, and a box for Śrī Nāṭ'h Dwār.
OF THE HINDUS.

proof at least of her popularity: as the author of sacred poems addressed to the deity, as Vishnu, she also enjoys a classical celebrity, and some of her odes are to be found in the collections which constitute the ritual of the deistical sects, especially those of Nanak and Kabir: according to the authority cited, she flourished in the time of Akbar, who was induced, by her reputation, to pay her a visit, accompanied by the famous musician Tan Sen, and it is said, that they both acknowledged the justice of her claim to celebrity.

Mira was the daughter of a petty Raja, the sovereign of a place called Merta; she was married to the Rina of Udayapur, but soon after being taken home by him, quarrelled with her mother-in-law, a worshipper of Devi, respecting compliance with the family adoration of that goddess, and was, in consequence of her persevering refusal to desert the worship of Krishna, expelled the Rana's bed and palace: she appears to have been treated, however, with consideration, and to have been allowed an independant establishment, owing, probably, rather to the respect paid to her abilities, than a notion of her personal sanctity, although the latter was attested, if we may believe our guide, by her drinking unhesitatingly a draught of poison presented to her by her husband, and without its having the power to do her harm. In her uncontrouled station, she adopted the worship of Ranachhor, a form of the youthful Krishna; she became the patroness of the vagrant Vaishnavas, and visited, in pilgrimage, Bindraban and Dwarka: whilst at the latter, some persecution of the Vaishnavas, at Udayapur, appears to have been instituted, and Brahmans were sent to bring her home from Dwarka: previously to departing, she visited the temple of her tutelary deity, to take leave of him, when, on the completion of her adorations, the image opened, and Mira leaping into the fissure, it closed, and she finally disappeared. In memory of this miracle it is said, that the image of Mira Bai is worshipped at Udayapur, in conjunction with that of Ranachhor. The Padas that induced this marvel, and which are current as the compositions of Mira Bai, are the two following:
Pada 1.—Oh, sovereign Ramach'hor, give me to make Dwârakâ my abode: with thy shell, discus, mace, and lotus, dispel the fear of Yama: eternal rest is visiting thy sacred shrines; supreme delight is the clash of thy shell and cymbals: I have abandoned my love, my possessions, my principality, my husband. Mirâ, thy servant, comes to thee for refuge, oh, take her wholly to thee.

Pada 2.—If thou knowest me free from stain, so accept me: save thee, there is none other that will show me compassion: do thou, then, have mercy upon me: let not weariness, hunger, anxiety, and restlessness, consume this frame with momentary decay. Lord of Mirâ, Girdhara her beloved, accept her, and never let her be separated from thee.

BRAHMA SAMPRADAYIS, OR MADHWACHARIS.

This division of the Vaishnavas is altogether unknown in Gangetic Hindustan. A few individuals belonging to it, who are natives of southern India, may be occasionally encountered, but they are not sufficiently numerous to form a distinct community, nor have they any temple or teachers of their own. It is in the peninsula, that the sect is most extensively to be found, and it is not comprised, therefore, in the scope of this sketch: as, however, it is acknowledged to be one of the four great Sampradayas, or religious systems, such brief notices of it as have been collected will not be wholly out of place.

The institution of this sect is posterior to that of the Sri Vaishnavas, or Ramanujas: the founder was Madhâcharya,* a Brahman, the son of Madhige,

* In the Sarvaârama Sangraha he is cited by the name Purna Prâjna—a work is also quoted as written by him under the name of Mathya Mandira. Reference is also made to him by the title, most frequently found in the works ascribed to him, of Ananda Tirtha.
Bhatta, who was born in the Saka year 1121 (A.D. 1199,) in Tuluva: according to the legendary belief of his followers, he was an incarnation of Vāyu, or the god of air, who took upon him the human form, by desire of Nārāyana, and who had been previously incarnate as Hanumān and Bhīma, in preceding ages. He was educated in the convent established at Ananteswar, and, in his ninth year, was initiated into the order of Anchorets, by Achyuta Prachā, a descendant of Sanaka, son of Brahma. At that early age also he composed his Bhasya, or commentary on the Gitā, which he carried to Badarikāsramā, in the Himalaya, to present to Vedavyasa, by whom he was received with great respect, and presented with three Sālagrāms, which he brought back and established as objects of worship, in the Maths of Udipi, Madhyatala, and Subrahmanyā—he also erected and consecrated at Udipi, the image of Krishna, that was originally made by Arjuna, of which he became miraculously possessed.

A vessel from Dwārakā, trading along the Malabar coast, had taken on board, either accidentally or as ballast, a quantity of Gopichandana, or the sacred clay, from that city, in which the image was immersed: the vessel was wrecked off the coast of Tuluva, but Madhwa receiving divine intimation of the existence of the image, had it sought for, and recovered from the place where it had sunk, and established it as the principal object of his devotion at Udipi, which has since continued to be the head quarters of the sect. He resided here for some time himself, and composed, it is said, thirty-seven works. After some time, he went upon a controversial tour, in which he

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* This story is rather differently told by the late Colonel Mackenzie in his account of the Manda Goorooos, published in the Asiatic Annual Register, for 1804.

† The principal of these are—the Gitā Bhasya, Sūtra Bhasya, Rig-bhasya, Desapanishadh Bhasya—Anuvakunamaya Viverna, Anuvedanta Rasa Prakarana, Bhārata Tātparya Nirnaya, Bhagavat-tātparya, Gitātātparya—Krishnamrija Mahārāva, Tantra Sāra.
triumphed over various teachers, and amongst others, it is said, over Sankara Achārya—he finally, in his 79th year, departed to Badarikásrama, and there continues to reside with Vyāsa, the compiler of the Vedas and Puranas.

Before his relinquishing charge of the shrine he had established, Madhva Achārya had very considerably extended his followers, so that he was enabled to establish eight different temples, in addition to the principal temple, or that of Krishna, at Uḍīpi: in these were placed images of different forms of Vishnu,* and the superintendence of them was entrusted to the brother of the founder, and eight Sanyāsīs, who were Brāhmans, from the banks of the Godaveri. These establishments still exist, and, agreeably to the code of the founder, each Sanyāsi, in turn, officiates as superior of the chief station at Uḍīpi for two years, or two years and a half. The whole expense of the establishment devolves upon the superior for the time-being, and, as it is the object of each to outvie his predecessor, the charges † are much heavier than the receipts of the institution, and, in order to provide for them, the Sanyāsīs employ the intervals of their temporary charge in travelling about the country, and levying contribution on their lay votaries, the amount of which is frequently very large, and is appropriated for the greater part to defray the costs of the occasional pontificate.

The eight Mat'hs are all in Tullivā, below the Ghats,‡ but, at the same time, Madhva Achārya authorised the foundation of others above the Ghats, under Padmanābha Tirtha, to whom he gave images of Rāma, and the Vyāsa Sālagrām, with instructions to disseminate his doctrines, and collect money for the use of the shrine at Uḍīpi: there are four establishments under

† Buchanan states them at 13,000 Rupees at least, and often exceeding 20,000.
‡ They are at Kānūr, Pejāwer, Admār, Phalamūr, Krishnapur, Sirūr, Sode, and Putti.
the descendants of this teacher above the Ghats, and the superiors visit *Udipi* from time to time, but never officiate there as pontiffs.

The superiors, or *Gurus* of the *Mādhava* sect, are Brahmanas and *Sanyāsīs*, or profess cenobitic observances: the disciples, who are domesticated in the several *Maths*, profess also perpetual celibacy. The lay votaries of these teachers, are members of every class of society, except the lowest, and each *Guru* has a number of families hereditarily attached to him, whose spiritual guidance he may sell or mortgage to a Brahman of any sect.

The ascetic professors of *Madhvāchārya*’s school, adopt the external appearance of *Dandis*, laying aside the Brahmanical cord, carrying a staff and a water pot, going bare-headed, and wearing a single wrapper stained of an orange colour with an ochry clay: they are usually adopted into the order from their boyhood, and acknowledge no social affinities nor interests. The marks common to them, and the lay votaries of the order, are the impress of the symbols of *Vishnu*, upon their shoulders and breasts, stamped with a hot iron, and the frontal mark, which consists of two perpendicular lines made with *Gopichandana*, and joined at the root of the nose like that of the *Sri Vaishnavas*; but instead of a red line down the centre, the *Mādhvāchāris* make a straight black line, with the charcoal from incense offered to *Nārāyana*, terminating in a round mark made with turmeric.

The essential dogma of this sect, like that of the *Vaishnavas* in general, is the identification of *Vishnu* with the Supreme Spirit, as the pre-existent cause of the universe,* from whose substance the world was made.† This

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* In proof of these doctrines, they cite the following texts from the *Sāuti*, or *Vedas*,

एको नारायण चाहीया न च श्रीमान् न च भुक्तः। *Nārāyana* alone was; not *Brahma* nor *Sankara*.

चालु एकत्रवाच चाहीया रायिन्य: मस्तुः। Happy and alone before all was *Nārāyana* the Lord.

† The whole world was manifest from the body of *Vishnu*, विश्वासः हाम् गाँगत्वासाबिरासीतः!
primeval Vishnu, they also affirm to be endowed with real attributes, most excellent, although indefinable and independant. As there is one independant, however, there is also one dependant, and this doctrine is the characteristic dogma of the sect, distinguishing its professors from the followers of Râmânuja as well as Sankara, or those who maintain the qualified or absolute unity of the deity. The creed of the Mâdhwas, is Dvaita, or duality.† It is not, however, that they discriminate between the principles of good and evil, or even the difference between spirit and matter, which is the duality known to other sects of the Hindus. Their distinction is of a more subtle character, and separates the Jivâtmâ from the Paramâtmâ, or the principle of life from the Supreme Being. Life, they say, is one and eternal, dependant upon the Supreme, and indissolubly connected with, but not the same with him.† An important consequence of this doctrine is the denial of Moksha, in its more generally received sense, or that of absorption into the universal spirit, and loss of independant existence after death. The Yoga of the Saivus, and Sâgrâyam of the Vaishnavas, they hold to be impracticable.§

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* Vishnu is independant, exempt from defects, and endowed with all good qualities.—Tatwa Vivek.
✈️ खतन्तः भगवान् विषुविद्वेदेश्च पदुः।

† Independant and dependant, is declared to be the two-fold condition of being.—Tatwa Vivek.
✈️ खतन्तः मृत्युमं दिविष्टलक्षणोऽवैरेव।

‡ As the bird and the string, as juices and trees, as rivers and oceans, as fresh water and salt, as the thief and his booty, as man and objects of sense, so are God and Life distinct, and both are ever indefinable.—Mahopanishat.
✈️ यथा पशुस्कञ्च गान्धृकरसायां सचः समुज्यदाम भवेनयोः।

§ In confirmation of which they adduce texts from the Purânas and Vedas.
✈️ "From the difference between Omnicience and partial knowledge, Omnipotence and inferior power, supremacy and subservience, the union of God and Life cannot take place."—Garura Purâna.
✈️ ज्ञात्सनां परस्परचित्रकः स्वतृत्वमेवायस।

✈️ नो पूर्णः हि "Spirit is Supremo, and above qualities; Life is feeble and subordinate."—Bhâlulvaga Upanishad.
The Supreme Being resides in *Vaikuntha*, invested with ineffable splendour, and with garb, ornaments, and perfumes of celestial origin, being the husband also of *Lakshmi*, or *glory*, *Bhumi*, the earth, and *Nīlī*, understood to mean *Dēvi*, or *Durgā*, or personified matter. In his primary form, no known qualities can be predicated of him, but when he pleases to associate with *Māyā*, which is properly his desire, or wish, the three attributes of purity, passion, or ignorance, or the *Satva*, *Raja* and *Tama* *Gunas*, are manifested, as *Vishnu*, *Brahmā*, and *Siva*, for the creation, protection, and destruction of the world. These deities, again, perform their respective functions through their union with the same delusive principle to which they owed their individual manifestation. This account is clearly allegorical, although the want of some tangible objects of worship has converted the shadows into realities, and the allegory, when adapted to the apprehensions of ordinary intellects, has been converted into the legend known to the followers of *Kabir*, of the Supreme, by getting the Hindu *Triad* by *Māyā*, and her subsequent union with her sons.*

* Colonel MacKenzie, in his account of the sect, gives this legend in a different and rather unusual form, and one that indicates some relation to the *Saiva* sects. It is not, however, admitted as orthodox by those members of the sect whom I have encountered, nor do any traces of it appear in the works consulted.

"The Lord of the Creation, by whose supremacy the world is illuminated, and who is infinitely powerful, creating and destroying many worlds in a moment, that Almighty Spirit, in his mind, contemplating the creation of a world for his pleasure, from his wishes sprung a goddess, named *Itcha Sacktee*; at her request, he directed her to create this world. Then the Sacktee, by the authority of God, immediately created three divine persons, generally called by Hindus, the *Moortee-trium*, by their several names of *Brahma*, *Vishnū* and *Siva*, committing to them, separately, their respective charges in the expected world; *Surstee*, *Shutee*, and *Sayom*, or the power of creating, nourishing, and destroying. When she had made these three lords, she requested of one after the other, that they might be her consort; but Brahma and Vishnū, disapproving of her request, she consoled them with the fire of her third eye, and proposed the same thing to *Siva*; then *Sadassevū*, considering in his mind that her demands were not agreeable to the divine law, replied that he could not be her consort, unless she granted her third eye to him. The goddess was pleased with his prudence, and adorned him with her third eye. So soon as *Siva* was possessed of that, he immediately destroyed..."
legends are current amongst the Mādhwas, founded on this view of the creation, in which Brahma and Siva, and other divinities, are described as springing from his mind, his forehead, his sides, and other parts of his body. They also receive the legends of the Vaishnava Purānas, of the birth of Brahmadeva from the Lotus, of the navel of Vishnu, and of Rudra, from the tears shed by Brahmadeva on being unable to comprehend the mystery of creation.

The modes in which devotion to Vishnu is to be expressed, are declared to be three, Ankāna, Nāmakarana, and Bhajana, or marking the body with his symbols, giving his names to children, and other objects of interest, and the practice of virtue in word, act, and thought; truth, good council, mild speaking, and study belong to the first; liberality, kindness, and protection, to the second, and clemency, freedom from envy, and faith, to the last. These ten duties form the moral code of the Mādhwas.

The usual rites of worship,† as practised by the Vaishnavas of this

her by a glance of the flaming eye, and revived Brahma and Vishnu, and of her ashes made three goddesses, Saraswatee, Latchmi, and Paravatee, and united one of them to each of the Trimoorthee.”

[Account of the Mardas Gooroo.—Asiatic Annual Register, 1804.]

This legend is probably peculiar to the place where it was obtained, but the idea and the notions adverted to in the text appear to have been misunderstood by Dr. Buchanan, who observes, that the Mardas believe in the generation of the gods, in a literal sense, thinking Vishnu to be the Father of Brahma, and Brahma the Father of Siva.—Mysore, vol. i. 14.

Especially with a hot iron, which practice they defend by a text from the Vedas. Whose body is not cauterised, does not obtain liberation. अस्तवतनष्टतां पालितहयत्रमणी

To which, however, Sankaracharya objects, that Teppa does not mean cauterised, but purified with Tapas, or ascetic mortification.

† The daily ceremonies at Udiπi are of nine descriptions: Malavasirjana, cleaning the temple; 2 Upasthān, awaking Krishna; 3 Panchaimrita, bathing him with milk, &c.; 4 Udveettana, cleaning the image; 5 Tirtha Pūjā, bathing it with holy water; 6 Ankhāra, putting on his ornaments; 7 Avritta, addressing prayers and hymns to him; 8 Mahāpūjā, presenting fruits, perfumes, &c. with music and singing; 9 Ratri Pūjā, nocturnal worship, waving lamps before the image, with prayers, offerings, and music.
sect, are observed, and the same festivals. In the Pájá, however, there is one peculiarity which merits notice, as indicative of a friendly leaning towards the Saíva sects; the images of Síva, Dúrgá, and Gánesa, are placed on the same shrine with the form of Víshnu, and partake in the adoration offered to his idol. Rites are conducive to final happiness only, as they indicate a desire to secure the favor of Víshnu. The knowledge of his supremacy is essential to the zeal with which his approbation may be sought, but they consider it unnecessary to attempt an identification with him by abstract meditation, as that is unattainable.*—Those who have acquired the regard of Víshnu are, thereby, exempted from future birth, and enjoy felicity in Vaikuntha, under four conditions, as Sárupya, similarity of form, Sálokya, visible presence, Sánnidhya, proximity, and Sársh't'hi, equal power.

Besides the writings of the founder, the following works are considered as forming the Sástra, or scriptural authority of this sect. The four Vedas, the Mahábhárata, the Páncharátra, and the genuine or original Rámáyana.

It seems not improbable, that the founder of the Mádhwa sect was, originally, a Saíva priest, and, although he became a convert to the Vaiśnava faith, he encouraged an attempt to form a kind of compromise or alliance between the Saívas and Vaiśnavas. Mádhwa was first initiated into the faith of Síva, at Anánteswar, the shrine of a Linga, and one of his names, Ananda Tért'ha, indicates his belonging to the class of Dasnámi Gosáins, who were instituted by Sámkarásárya; one of his first acts was to establish a Sálágram, a type of Víshnu, at the shrine of Subrahmanyà, the warrior son of Síva, and, as observed above, the images of Síva are allowed to partake, in the Mádhwa

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* Emancipation is not obtained without the favour of Víshnu. His favour is obtained from knowledge of his excellence, and not from a knowledge of his identity.—Sruti.
temples, of the worship offered to Vishnu. The votaries of the Madhwa Gurus, and of the Sankarachari Gosains, offer the Namaskar, or reverential obeisance, to their teachers mutually, and the Sringeri Mahant visits Udiopi, to perform his adorations at the shrine of Krishna. It is evident, therefore, that there is an affinity between these orders, which does not exist between the Saivas and Vaishnavas generally, who are regarded by the Madhwas, even without excepting the Ramnayas, as Pashandis, or heretics, whether they profess the adoration of Vishnu or of Siva.

SANAKADI SAMPRADAYIS, OR NIMAWATS.

This division of the Vaishnava faith is one of the four primary ones, and appears to be of considerable antiquity: it is one also of some popularity and extent, although it seems to possess but few characteristic peculiarities beyond the name of the founder, and the sectarian mark.

Nimbāditya is said to have been a Vaishnava ascetic, originally named Bhaskara Acharya, and to have been, in fact, an incarnation of the sun, for the suppression of the heretical doctrines then prevalent: he lived near Vindrawan, where he was visited by a Dadhi, or, according to other accounts, by a Jaina ascetic, or Jati, whom he engaged in controversial discussion till sunset: he then offered his visitant some refreshment, which the practice of either mendicant renders unlawful after dark, and which the guest was, therefore, compelled to decline: to remove the difficulty, the host stopped the further descent of the sun, and ordered him to take up his abode in a neighbouring Nimb tree, till the meat was cooked and eaten: the sun obeyed, and the saint was ever after named Nimbdrka, or Nimbāditya, or the Nimb tree sun.

The Nimawats are distinguished by a circular black mark in the centre of the ordinary double streak of white earth, or Gopichandan: they use the neck-
lace and rosary of the stem of the Tulasi: the objects of their worship are Krishna and Radha conjointly: their chief authority is the Bhagavat, and there is said to be a Bhāṣya on the Vēdas by Nimbārka: the sect, however, is not possessed of any books peculiar to the members, which want they attribute to the destruction of their works at Mathurā in the time of Aurengzeb.

The Nimāwats are scattered throughout the whole of Upper India. They are met with of the two classes cenobitical and secular, or Virakta and Grihas- thas, distinctions introduced by the two pupils of Nimbārka, Kesava Bhatt, and Hari Vyas: the latter is considered as the founder of the family which occupies the pillow of Nimbārka at a place called Dhrava Kshetra, upon the Jumna, close to Mathura: the Mahant, however, claims to be a lineal descendant from Nimbārka himself, and asserts the existence of the present establishment for a past period of 1400 years: the antiquity is probably exaggerated: the Nimāwats are very numerous about Mathurā, and they are also the most numerous of the Vaishnava sects in Bengal, with the exception of those who may be considered the indigenous offspring of that province.

VAISHNAVAS OF BENGAL.

The far greater number of the worshippers of Vishnu, or more properly of Krishna, in Bengal, forming, it has been estimated, one-fifth of the population of the province, derive their peculiarities from some Vaishnava Brahmans of Nadiya and Santipur, who flourished about the end of the fifteenth century. The two leading men in the innovation then instituted,

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* Ward on the Hindus, 2. 175. In another place he says five-sixteenths. p. 446.
were Adwaitānand and Nityānand, who, being men of domestic and settled habits, seem to have made use of a third, who had early embraced the ascetic order, and whose simplicity and enthusiasm fitted him for their purpose, and to have set up Chaitanya as the founder and object of a new form of Vaishnava worship.

The history of Chaitanya has been repeatedly written, but the work most esteemed by his followers is the Chaitanya Charitra of Vrindāvan Dās, which was compiled from preceding works by Murāri Gupta and Dāmodara, who were the immediate disciples of Chaitanya, and who wrote an account, the first of his life as a Grihastha, or the Adi Līlā, and the second of his proceedings as a pilgrim and ascetic, or the Madhya and Anta Līlā. An abridgement of the composition of Vrindāvan Dās, under the title of Chaitanya Charitāmrita, was made by Krishna Dās about 1590: although described by the author as an abridgement, it is a most voluminous work, comprising, besides anecdotes of Chaitanya and his principal disciples, the expositions of the doctrines of the sect: it is written in Bengali, but it is interspersed most thickly with the Sanscrit texts on which the faith is founded, and which are taken from the Brahma Samhitā, the Vishnu Purāṇ, the Bhāgavat Gītā, and, above all, the Śrī Bhāgavat, the work that appears about this period to have given a new aspect to the Hindu faith, throughout the whole of Hindustan: the accounts we have to offer of Chaitanya and his schism, are taken from the Chaitanya Charitāmrita.

Chaitanya was the son of a Brahman settled at Nadiya, but originally from Srihatta, or Silhet. His father was named Jagannāth Misra, and his mother Sachī: he was conceived in the end of Magha 1484, but not born till Phalgun 1485, being thirteen months in the womb—his birth was accompanied by the usual portentous indications of a super-human event, and, amongst other circumstances, an eclipse of the moon was terminated by his entrance.
into the world. Chaitanya was, in fact, an incarnation of Krishna, or Bhagavān, who appeared for the purpose of instructing mankind in the true mode of worshipping him in this age: with the like view he was, at the same time, incarnate in the two greater teachers of the sect as principal Ansas, or portions of himself, animating the form of Adwaitānand, whilst Nityānand was a personal manifestation of the same divinity, as he had appeared formerly in the shape of Balārāma: the female incarnation was not assumed on this occasion, being, in fact, comprised in the male, for Rādhā, as the Purna-Sakti, or comprehensive energy, and Krishna, as the Purna-Saktimān, or possessor of that energy, were both united in the nature of the Nudiya saint.

The father of Chaitanya died in his son's childhood, and his elder brother, Visvarūpa, had previously assumed the character of an ascetic: to take care of his mother, therefore, Chaitanya refrained from following his inclinations, and continued in the order of the Grihastha, or householder, till the age of twenty-four, during which time he is said to have married the daughter of Vallabhāchārya. At twenty-four, * he shook off the obligations of society, and becoming a Bairagi, spent the next six years in a course of peregrinations between Mathura and Jagannāth, teaching his doctrines, acquiring followers, and extending the worship of Krishna. At the end of this period, having nominated Adwaitāchārya and Nityānand to preside over the Vaishnavas of Bengal, and Rupa and Sanatana over those of Mathura, Chaitanya settled at Nilāchal, or Cuttack, where he remained twelve years, engaging deeply in the worship of Jagannāth, to whose festival he seems at least to have communicated great energy and repute.† The rest of his time was spent

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* Not forty, as stated by Mr. Ward, (2. 173) his whole life little exceeded that age, as he disappeared at forty-two.

† It may be observed, that in the frequent descriptions of the celebration of the Rath Yātra, which occur in the work of Krishna Dāś, no instance is given of self-sacrifice, amongst the
in tuition and controversy, and in receiving the visits of his disciples, who came annually, particularly the Bengalis, under Adwaitā and Nityānand, to Nīlīchāl, in the performance of acts of self denial, and in intent meditation on Krishna: by these latter means he seems to have fallen, ultimately, into a state of imbecility approaching to insanity, which engendered perpetually beatific visions of Krishna, Rādhā, and the Gopīs: in one of these, fancying the sea to be the Jumna, and that he saw the celestial cohort sporting in its blue waters, he walked into it, and fainting with ecstacy, would have been drowned, if his emaciated state had not rendered him buoyant on the waves: he was brought to shore in a fisherman’s net, and recovered by his two resident disciples, Swarupa and Ramānand: the story is rendered not improbable, by the uncertain close of Chaitanya’s career; he disappeared: how, is not known: of course his disciples suppose he returned to Vaikunt’ha, but we may be allowed to conjecture the means he took to travel thither, by the tale of his marine excursion, as it is gravely narrated by Krishna Dās: his disappearance dates about A. D. 1527.

Of Adwaitānand and Nityānand, no marvels, beyond their divine pervasion, are recorded: the former, indeed, is said to have predicted the appearance of Krishna as Chaitanya; a prophecy that probably wrought its own completion: he sent his wife to assist at the birth of the saint, and was one of his first disciples. Adwaitānand resided at Santipur, and seems to have been a man of some property and respectability: he is regarded as one of the three Prabhus, or masters of the sect, and his descendants, who are men of property, residing at Santipur, are the chief Gosains, or spiritual superiors, conjointly with those numerous votaries collected, neither is there any passage that could be interpreted, as commendatory of the practice: it is, in fact, very contrary to the spirit of Vaishnava devotion, and is probably a modern graft from Śaiva or Sākta superstition. Abul Fazl does not notice the practice, although he mentions that those who assist in drawing the car, think thereby to obtain remission of their sins.
OF THE HINDUS.

of Nityānand, of the followers of this faith. Nityānand was an inhabitant of Nadiya, a Ráriya Brahman, and a householder: he was appointed especially by Chaitanya, the superior of his followers in Bengal, notwithstanding his secular character, and his being addicted to mundane enjoyments: * his descendants are still in existence, and are divided into two branches: those of the male line reside at Kherda, near Barrackpore; and those of the female at Bālagor, near Sukhsāgar: there are other families, however, of nearly equal influence in various parts of Bengal, descended from the other Gosains, the Kavirājas and original Mahants.

Besides the three Prabhus, or Chaitanya, Adwaita, and Nityānand, the Vaishnavas of this order acknowledge six Gosains as their original and chief teachers, and the founders, in some instances, of the families of the Gosains now existing, to whom, as well as to the Gokulastha Gosains, hereditary veneration is due. The six Gauriya, or Bengal Gosains, appear to have all settled at Vrindavan and Mathurā, where many of their descendants are still established, and in possession of several temples: this locality, the agreement of dates, and the many points of resemblance between the institutions of Vallabha and Chaitanya, render it extremely probable that their origin was connected, and that a spirit of rivalry and opposition gave rise to one or other of them.

* Thus, according to Krishna Dās, when Raghunath Dās visits him, he finds him at a feast with his followers, eating a variety of dainties; amongst others a dish called Pulina, and when he good-humouredly notices it, Nityānand replies:

```bengali
গোপালটি আমি বহুগোপসঙ্গে আমি সূরশাগী এ গোলাম ভোজন রহন ||
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I am of the Gopa caste, (i.e. fig: a companion of Krishna, the cow-herd,) and am amidst many Gopas, and such as we are, consider Pulina a delicacy." A verse is also ascribed to him, said to have become proverbial;
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```bengali
মৎস্যের বোল কামনায়কেল। আনন্দে তোরসতে হরিহরি বোল || Let all enjoy fish, broth, and woman's charms—be happy, and call upon Hari.
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The six Gosains of the Bengal Vaishnavas, are Rūpa, Sanātan, Jiva, Raghunāth, Bhatt, Raghunāth, Dās, and Gopāl Bhatt. Rūpa and Sanātan, were brothers in the employ of the Mohammedan governor of Bengal, and were hence regarded as little better than Mlecchas, or outcasts, themselves: the sanctity of Chaitanya’s life and doctrine induced them to become his followers, and as it was a part of his system to admit all castes, even Musulmans, amongst his disciples, they were immediately enlisted in a cause, of which they became the first ornaments and supports: they were men of learning, and were very indefatigable writers as we shall hereafter see, and the foundation of two temples at Vindraban, the most respectable reliquies of the Hindu faith existing in upper Hindustan, is ascribed to their influence and celebrity. Jiva was the nephew of the preceding; the son of their younger brother: he was likewise an author, and the founder of a temple at Vindraban, dedicated to Rādhā Dāmodara. Raghunāth Bhatt and Raghunāth Dās were both Brahmans of Bengal, but they established themselves in the vicinity of Mathura and Vindraban. Gopāl Bhatt founded a temple and establishment at Vindraban, which are still maintained by his descendants; the presiding deity is Rādhā Ramaṇa.

* From the indistinct manner in which they are conjointly described in the Bhakta Mālā, it might be thought that Rūpa Sanātan was but a single individual, but, in one passage, the work indicates their being two brothers, conformably to the Charitāmrita, and the tradition in general currency.

† The temples of Govind Deva and Madanmohan, both in ruins; a Sanscrit inscription in the former, however, attributing it to Man Sinha Deva, a descendant of Prithu Rao, is dated Sambat 1647, or A. D. 1591. Besides the authority of Krishna Dās, for these two brothers being cotemporary with Chaitanya, who died in 1597, I have a copy of the Vidagdha Madhava, of which Rūpa is the author, dated 1525; it is not therefore likely, that Sanātan actually founded the temple of Govind Deva, although he may have been instrumental to its being undertaken. The interior of this temple is far superior to any of the religious structures to be met with along the Ganges and Jumna, and may almost be considered handsome; the exterior of that of Madanmohan is remarkable for its being built something after the plan of the pyramidal temples of Tanjore; or rather its exterior corresponds with that of the temples at Bhuvanesvara in Cuttack. As. Res. vol. xv. plate.
Next to the six Gosains, several learned disciples and faithful companions of Chaitanya are regarded with nearly equal veneration: these are Srinidās, Gadādhar Pandit, Sīr Swarūpa, Rāmānand, and others, including Hari Dās: the last, indeed, has obtained almost equal honour with his master, being worshipped as a divinity in some places in Bengal—it is recorded of him, that he resided in a thicket for many years, and during the whole time he repeated the name of Krishna three hundred thousand times daily. In addition to these chiefs, the sect enumerates eight Kavi Rājas, or eminent and orthodox bards, amongst whom is Krishna Dās, the author of the Chaitanya Charitāmrita, and they also specify sixty-four Mahantas, or heads of religious establishments.

The object of the worship of the Chaitanyas is Krishna: according to them he is Paramātmā, or supreme spirit, prior to all worlds, and both the cause and substance of creation: in his capacity of creator, preserver, and destroyer, he is Brahma, Vishnu, and Siva, and in the endless divisions of his substance or energy, he is all that ever was or will be: besides these manifestations of himself, he has, for various purposes, assumed specific shapes, as Avatārs, or descents; Anśas, or portions; Anśānsas, portion of portions, and so on ad infinitum: his principal appearance, and, in fact, his actual sensible manifestation, was as Krishna, and in this capacity he again was present in Chaitanya, who is therefore worshipped as the deity, as are the other forms of the same god, particularly as Gopal, the cow-herd, or Gopinat'H, the lord of the milk maids of Vindrabān; his feats, in which juvenile characters are regarded, are his Līlā, or sport.

It is not worth while to enter upon the prolix series of subtle and unmeaning obscurities in which this class of Krishna's worshippers envelop their sectarian notions: the chief features of the faith are the identification of Vishnu with Brahma, in common with all the Vaishnava sects, and the asser-
tion of his possessing, in that character, sensible and real attributes, in opposition to the Vedanta belief of the negative properties of God: these postulates being granted, and the subsequent identity of Krishna and Chaitanya believed, the whole religious and moral code of the sect is comprised in one word, Bhakti, a term that signifies a union of implicit faith with incessant devotion, and which as illustrated by the anecdote of Hari Dās, above given, is the momentary repetition of the name of Krishna, under a firm belief, that such a practice is sufficient for salvation.

The doctrine of the efficacy of Bhakti seems to have been an important innovation upon the primitive system of the Hindu religion. The object of the Vedas, as exhibiting the Vedanta, seems to have been the inculcation of fixed religious duties, as a general acknowledgement of the supremacy of the deities, or any deity, and, beyond that, the necessity of overcoming material impurities, by acts of self denial and profound meditation, and so fitting the spiritual part for its return to its original sources; in a word, it was essentially the same system that was diffused throughout the old pagan world. But the fervent adoration of any one deity superseded all this necessity, and broke down practice and speculation, moral duties, and political distinctions, Krishna himself declares, in the Bhāgavat, that to his worshipper, that worship presents whatever he wishes—paradise, liberation, Godhead, and is infinitely more efficacious than any or all observances, than abstraction, than knowledge of the divine nature, than the subjugation of the passions, than the practice of the Yoga, than charity, than virtue, or than any thing that is deemed most meritorious.* Another singular and important consequence results from these

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* यति कर्मभिर्यंतप्या भागवेत्ताय यति वैमेव दानभक्ति च देवविविहाराय रपि।
सर्वे स्वयंमिवमहान मनोक्षेत्रे सब्रे। खगंपविवं महाराजनिं च दिदौ वामक्षेत्रं।

Bhāgavat, 11th Section.
OF THE HINDUS.

premises, for as all men are alike capable of feeling the sentiments of faith and devotion, it follows, that all castes become by such sentiments equally pure. This conclusion indeed is always admitted, and often stoutly maintained in theory, although it may be doubted whether it has ever been acted upon, except by Chaitanya himself and his immediate disciples, at a period when it was their policy to multiply proselytes.* It is so far observed, however, that persons of all castes and occupations are admitted into the sect, and all are at liberty to sink their civil differences in the general condition of mendicant and ascetic devotees, in which character they receive food from any hands, and of course eat and live with each other, without regard to former distinctions. As followers of one faith, all individuals are, in like manner, equally entitled to the Prasād, or food which has been previously presented to the deity, and it is probably the distribution of this, annually, at Jagannāth, that has given rise to the idea, that at this place all castes of Hindus eat together: any reservation, however, on this head is foreign to the tenets of this

* Chaitanya admitted amongst his followers five Pathāns—who purposed to attack and plunder him, but were stopped by his sanctity, and converted by his arguments: one of these, who was a Pir, he new-named Rām Dās; another, their leader, was a young prince (a Rājākumār,) whom he named Bījīl Khān. Chaitanya communicated the Upadesa, or initiating Mantra to them, and they all became famous Vaishnavas; पाठान भवण्वितैं भाषा अर्थक भवानि || Chaitanya uniformly maintains the pre-eminence of the faith over caste: the mercy of God, he says, regards neither tribe nor family; वैष्णव साराची विशेषता कोतमाचि माने || Krishna did not disdain to eat in the house of Vīdrā, a Sudra; विद्रांगलो गरे कस्य करिल भोजन || and he cites Sanskrit texts for his authority—as मुख्य विशेषता दिनशायी: दस्मिनां अन्तर्जाति: || "The Chāndāla, whose impurity is consumed by the chastening fire of holy faith, is to be reverenced by the wise, and not the unbelieving expounder of the Vedas." Again: म मे भक्तवर्धेन सकिल: वेदविषय: || तस्य देवं ततं गायन व च प्राणे च वच्या छाया छाया || The teacher of the four Vedas is not my disciple; the faithful Chāndāla enjoys my friendship; to him be given, and from him be received: let him be reverenced, even as I am reverenced. These passages are from the Chaitanya Charitāmrita, where many others of similar purport may be found.
sect, as well as of the Ramánandi Vaishnavas, and in both, community of schism is a close connecting link, which should, in deed, as well as word, abrogate every other distinction.

The Bhakti of the followers of this division of the Hindu faith is supposed to comprehend five Rasas or Ratis, tastes or passions: in its simplest form it is mere Sántha, or quietism, such as was practised by the Yógendras, or by sages, as Sanaka and his brethren, and other saints: in a more active state, it is servitude, or Dásya, which every votary takes upon himself; a higher condition is that of Súkhya, a personal regard or friendship for the deity, as felt by Bhima, Arjuna, and others, honoured with his acquaintance. Bátsályá, which is a higher station, is a tender affection for the divinity, of the same nature as the love of parents for their children, and the highest degree of Bhakti is the Mádhúrya, or such passionate attachment as that which pervaded the feelings of the Gopis, towards their beloved Krishna.

The modes of expressing the feelings thus entertained by his votaries towards Krishna, do not differ essentially from those prevalent amongst the followers of the Gokulastha Gasains: the secular worshippers, however, pay a less regular homage in the temples of Krishna, and in most parts of Bengal, his public adoration occurs but twice a day, or between nine and twelve in the morning, and six and ten at night: occasionally, however, it does take place in a similar manner, or eight times a day. The chief ritual of the Bengal Vaishnavas of the class is a very simple one, and the Náma Kírttana, or constant repetition of any of the names of Krishna, or his collateral modifications, is declared to be the peculiar duty of the present age, and the only sacrifice the wise are required to offer; it is of itself quite sufficient to ensure future felicity:

* See remark on the Ramánandi Vaishnavas; page 44.
however, other duties, or \textit{Sadhanas}, are enjoined to the number of sixty-four, including many absurd, many harmless, and many moral observances; as fasting every eleventh day, singing and dancing in honour of Krishna, and suppressing anger, avarice, and lust. Of all obligations, however, the \textit{Guru Paddasraya}, or servile veneration of the spiritual teacher, is the most important and compulsory: the members of this sect not only are required to deliver up themselves and every thing valuable to the disposal of the Guru, they are not only to entertain full belief of the usual \textit{Vaishnava} tenet, which identifies the votary, the teacher, and the god, but they are to look upon the Guru as one and the present deity, as possessed of more authority even than the deity, and as one whose favour is more to be courted, and whose anger is more to be deprecated, than even that of Krishna himself.\footnote{On this subject, the following text occurs in the \textit{Upasana Chandramrita}, \textit{Bhajana Sagar:} \\
\textit{Sadhana Chandramrita:} \textit{Guru} \textit{Hari} \textit{Mantra}}. We have already had occasion to observe that this veneration is hereditary, and is paid to the successor of a deceased Gosain, although, in the estimation perhaps of his own worshippers, he is in his individual capacity more deserving of reprobation than of reverence. This blind and extravagant adoration of the Guru is, perhaps, the most irrational of all Hindu irrationalities, and it is but justice to the founders of the system to acquit them of being immediately the authors of this folly. The earliest works inculcate, no doubt, extreme reverence for the teacher, but not divine worship; they direct the disciple to look upon his Guru as his second father, not as his God. there is great reason to suppose, that the prevailing practice is not of very
remote date, and that it originates chiefly with the *Sri Bhágavat*: it is also falling into some disrepute, and as we shall presently see, a whole division of even Chaitanya's followers have discarded this part of the system.

Liberation from future terrestrial existence is the object of every form of Hindu worship. The prevailing notion of the means of such emancipation is the re-union of the spiritual man, with that primitive spirit, which communicates its individual portions to all nature, and which receives them, when duly purified, again into its essence. On this head, however, the followers of Chaitanya, in common with most of the Vaishnava sects, do not seem to have adopted the *Vedánta* notions; and, although some admit the *Shyujja*, or identification with the deity, as one division of Muktí, others are disposed to exclude it, and none acknowledge its pre-eminence: their Moksha is of two kinds; one, perpetual residence in Swarga, or Paradisë, with possession of the divine attributes of supreme power, &c. and the other, elevation to Vai-kunt'ha—the heaven of Vishnu, which is free from the influence of Mâyá, and above the regions of the Avatárs, and where they enjoy one or all of the relations to Krishna, which have been enumerated when speaking of the followers of Rámanuja and MadhvaCháráya.

The doctrines of the followers of Chaitanya are conveyed in a great number of works, both in Sanscrit and Bengali. The sage himself, and the two other Maháprabhus, Nityánand and Advaita, do not appear to have left any written compositions, but the deficiency was amply compensated by Rúpa and Sanátan, both of whom were voluminous and able writers. To Rúpa are ascribed the following works: the Vidagdha Mádhava, a drama; the *Lalitá Mádhava, Ujjala Nilamani, Dána Kéli Kaumudi*, poems in celebration of Krishna and Rádhá; *Bhavistavávali*, hymns; *Ashkádasa Lílí Khand*; *Padmávali*, Govinda Virudávali, and its Lakshana, or exposition; *Mathura Máhátmya*, panegyrical account of Mathurá, Nátaka Lakshana, Laghu Bhágavat, an
abridgement of the *Sri Bhágavat*, and the *Vrúja Vilás Vernanam*, an account of Krishna's sports in *Vrindávan*. *Sanátan* was the author of the *Hari Bhaluki Vilás*, a work on the nature of the deity and devotion, the *Ráśikmrita Sindhu*, a work of high authority on the same subjects, the *Bhágavat Amrita*, which contains the observances of the sect, and the *Siddhánta Sára*, a commentary on the 10th Chapter of the *Sri Bhágavat*. Of the other six Gosains, *Jiva* wrote the *Bhágavat Sanderbha*, the *Bhakti Siddhánta*, *Gopálá Champu*, and *Upadesámrita*, and *Raghunáth Dás*, the *Manassikhá* and *Gunalessa Suk'harā*. These are all in Sanscrit. In Bengali, the *Rága Maya Kóna*, a work on subduing the passions, is ascribed to Rúpa, and *Rasamaya Kalikā*, on devotedness to Krishna, to *Sanátan*. Other Sanscrit works are enumerated amongst the authorities of this sect, as the *Chaitanya Chandrodaya*, a drama, *Stava Málá*, *Stavámrita Laharí*, by Viswanáth Chakraverti; *Bhajanámrita*, *Sri Smaraná Derpana*, by Ramchandra Kavírāj; the *Gopipremámrita*, a comment on the *Krishna Kernámrita*, by Krishna Dás Kavírāj; and the *Krishna Kirtana*, by Govind Dás and Vidyápati.—The biographical accounts of Chaitanya have been already specified in our notice of the *Chaitanya Charitámrita*, and besides those, there enumerated, we have the *Chaitanya Mangala*, a history of the saint, by Lochana, and the *Gauraganbdesa álipiká*, an account of his chief disciples. The principal works of common reference, and written in Bengali, though thickly interspersed with Sanscrit texts, are the *Upásandchandrámrita*, a ritual, by Lál Dás, the *Prémabhakti Chandriká*, by Thakur Gósain, the *Páshanda Dalana*, a refutation of other sects, by Radhamádhava, and the *Vaishnava Verddhana*, by Daivaki Nandana. There are no doubt many other works circulating amongst this sect, which is therefore possessed of a voluminous body of literature of its own.*

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* The particulars of the above are taken chiefly from the *Chaitanya Charitámrita*, others from the *Upásandchandrámrita*, and a few from the list given by Mr. Ward—Account of the Hindus, Vol. 2. 448.
The *Vaishnavas* of this sect are distinguished by two white perpendicular streaks of sandal, or *Gopichandana*, down the forehead, uniting at the root of the nose, and continuing to near the tip; by the name of *Radha Krishna* stamped on the temples, breast and arms; a close necklace of *Tulasi* stalk of three strings, and a rosary of one hundred and eight or sometimes even of a thousand beads made of the stem of the *Tulasi*; the necklace is sometimes made of very minute beads, and this, in upper India, is regarded as the characteristic of the *Chaitanya* sect, but in Bengal it is only worn by persons of the lowest class. The *Chaitanya* sectaries consist of every tribe and order, and are governed by the descendants of their *Gosains*. They include some *Udásinas*, or *Vairágis*, men who retire from the world, and live unconnected with society in a state of celibacy and mendicancy: the religious teachers are, however, married men, and their dwellings, with a temple attached, are tenanted by their family and dependants. Such cenobitical establishments as are common amongst the *Rámanandis* and other ascetics, are not known to the great body of the *Chaitanya Vaishnavas*.

Besides the divisions of this sect arising from the various forms under which the tutelary deity is worshipped, and thence denominated *Rádhrámanis*, *Rádhrápolis*, *Viharjii* and *Govindji*, and *Yugala Bhaktas*, and which distinctions are little more than nominal, whilst also they are almost restricted to the Bengal *Vaishnavas* about *Mathura* and *Vindavan*, there are in Bengal three classes of this sect, that may be regarded as seceders from the principal body, these are denominated *Spashta Dáyakas*, *Karta Bhajas* and *Sahujas*.

The *Spashta Dáyakas* are distinguished from perhaps every other Hindu sect in India by two singularities—denial of the divine character, and despotic authority of the *Guru*, and the, at least professedly, platonic association of male and female cenobites in one conventual abode.*

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*Like the brethren and sisters of the free spirit, who were numerous in Europe in the 13th century—See Mosheim 3, 379.*
The secular followers of this sect are, as usual, of every tribe, and of the
Grihastha, or householder order: the teachers, both male and female, are
Udasi, or mendicants and ascetics, and lead a life of celibacy: the sectarial
marks are a shorter Tilaka than that used by the other Chaitanyas, and a
single string of Tulasi beads worn close round the neck: the men often wear
only the Kaupina, and a piece of cloth round the waist, like an apron, whilst
the women shave their heads, with the exception of a single slender tress:
those amongst them who are most rigid in their conduct, accept no invita-
tions nor food from any but persons of their own sect.

The association of men and women is, according to their own assertions,
restricted to a residence within the same inclosure, and leads to no other
than such intercourse as becomes brethren and sisters, or than the community
of belief and interest, and joint celebration of the praise of Krishna and
Chaitanya, with song and dance: the women act as the spiritual instructors
of the females of respectable families, to whom they have unrestricted access,
and by whom they are visited in their own dwellings: the institution is so
far political, and the consequence is said to be actually, that to which it ob-
viously tends, the growing diffusion of the doctrines of this sect in Calcutta,
where it is especially established.

The Karta Bhajas, or worshippers of the Creator, are a sect of very mo-
dern origin, having been founded no longer than thirty years ago by Rama
Saran Pala, a Gwâla, an inhabitant of Ghospara, a village near Sukh Sagar, in
Bengal.* The chief peculiarity of this sect, is the doctrine of the absolute

* See Mr. Ward's account of this sect, Vol. 2. 175.; in a note he has given a translation
of the Mantra, "Oh! sinless Lord—Oh! great Lord, at thy pleasure I go and return, not a moment
am I without thee, I am even with thee, save, Oh! great Lord:” the following is the original:—

বর্তা আকুলে মহাপূর্ব আমি তোমার স্বেচ্ছা চলি ফিরি তিলাঙ্কা তোমা ছাড়া নহি আমি
তোমারসঙ্গে আছি দৌহাই মহা পুত্র। This is called the Solah ama Mantra, the Neophyte
divinity of the Guru, at least as being the present Krishna, or deity incarnate, and whom they therefore, relinquishing every other form of worship, venerate as their Ishita Devata, or elected god: this exclusive veneration is, however, comprehended within wide limits: we have seen that it prevails amongst the followers of Chaitanya generally, and it need scarcely have been adopted as a schismatical distinction: the real difference, however, is the person, not the character of the Guru, and the innovation is nothing, in fact, but an artful encroachment upon the authority of the old hereditary teachers or Gosains, and an attempt to invest a new family with spiritual power: the attempt has been so far successful, that it gave affluence and celebrity to the founder, to which, as well as his father's sanctity, the son, Rámdulál Pál has succeeded. It is said to have numerous disciples, the greater proportion of whom are women. The distinctions of caste are not acknowledged amongst the followers of this sect, at least when engaged in any of their religious celebrations, and they eat together in private, once or twice a year: the initiating Mantra is supposed to be highly efficacious in removing disease and barrenness, and hence many infirm persons and childless women are induced to join the sect.

The remaining division of the Bengal Vaishnavas allow nothing of themselves to be known: their professions and practices are kept secret, but it is believed that they follow the worship of Sakti, or the female energy, agreeably to the left handed ritual, the nature of which we shall hereafter have occasion to describe.

The chief temples of the Bengal Vaishnavas, besides those which at Dwārakā and Vṛndāvan, and particularly at Jagannāth, are objects of universal

paying that sum, or sixteen annas for it: it is, perhaps, one singularity in the sect, that this Mantra is in Bengali, a common spoken language—in all other cases it is couched in Sanscrit, the language of the gods.
reverence, are three, one at Nadiya, dedicated to Chaitanya, one at Ambiká, to Nityánand and the same, and one at Agradwípa, dedicated to Gópináth: at the latter a celebrated Mélá, or annual fair, is held in the month of March, at which from 50 to 100,000 persons are generally collected.

RADHA VALLABHIS.

Although the general worship of the female personifications of the Hindu deities forms a class by itself, yet when individualised as the associates of the divinities, whose energies they are, their adoration becomes so linked with that of the male power, that it is not easy, even to their votaries, to draw a precise line between them: they, in fact, form a part of the system, and Lákshmí and Sítá are the preferential objects of devotion to many of the followers of Rámánuja and Rámánand, without separating them from the communion of the sect.

In like manner Rádhá, the favourite mistress of Kriśna, is the object of adoration to all the sects who worship that deity, and not unfrequently obtains a degree of preference that almost throws the character from whom she derives her importance into the shade: such seems to be the case with the sect now noticed, who worship Kriśna as Rádhá Vallabha, the lord or lover of Rádhá.

The adoration of Rádhá is a most undoubted innovation in the Hindu creed, and one of very recent origin. The only Rádhá that is named in the Mahábhárata is a very different personage, being the wife of Duryodhána's charioteer, and the nurse of Kérna. Even the Bhágavat makes no particular mention of her amongst the Gopis of Vrindávan, and we must look
to the *Brahma Vaivarta Purāna*, as the chief authority of a classical character, on which the pretensions of Rādhā are founded; a circumstance which is of itself sufficient to indicate the comparatively modern date of the *Purāna*.

According to this work, the primeval being having divided himself into two parts, the right side became Krishna, and the left Rādhā, and from their union, the vital airs and mundane egg were generated. Rādhā being, in fact, the *Ich'chā Sakti*, the will or wish of the deity, the manifestation of which was the universe.

Rādhā continued to reside with Krishna in Goloka, where she gave origin to the *Gopīs*, or her female companions, and received the homage of all the divinities. The *Gopas*, or male attendants of Krishna, as we have formerly remarked, were in like manner produced from his person. The grossness of Hindu personification ascribes to the Krishna of the heavenly Goloka, the defects of the terrestrial cowherd, and the Rādhā of that region is not more exempt from the causes or effects of jealousy than the nymph of Vṛindāvan. Being on one occasion offended with Krishna for his infidelity, she denied him access to her palace, on which she was severely censured by Sūdāmā, a Gopa, and confidential adviser of Krishna. She therefore cursed him, and doomed him to be born on earth as an Asura, and he accordingly appeared as Sankhachura. He retaliated by a similar imprecation, in consequence of which Rādhā was also obliged to quit her high station, and was born at Vṛindāvan on earth, as the daughter of a Vaisya, named Vrishabhanu, by his wife Kalāvati. Krishna having, at the same time, become incarnate, was married to her at Vṛindāvan, when he was fourteen, and she was twelve years of age: as a further result of the imprecation, she was separated from him after he attained maturity, until the close of his earthly career; when she preceded him to the celestial Goloka, and was there re-united with him.
The following is a further illustration of the notions of Rádhá entitled by this sect. It is the address of Ganesa to her, in the Brahma Vaivarta Purána, after she had set the example of presenting offerings to him.

"Mother of the universe, the worship thou hast offered affords a lesson to all mankind. Thou art of one form with Brahma, and abidest on the bosom of Krishna. Thou art the presiding goddess of his life, and more dear than life to him, on the lotus of whose feet meditate the gods Brahma, Siva, Sesa, and the rest, and Sanaka and other mighty munis, and the chiefs of the sages, and holy men, and all the faithful. Rádhá is the created left half, and Mádhava the right, and the great Lakshmi, the mother of the world, was made from thy left side. Thou art the great goddess, the parent of all wealth, and of the Vedas, and of the world. The primæval Prakriti, and the universal Prakriti, and all the creations of the will, are but forms of thee. Thou art all cause and all effect. That wise Yogi, who first pronounces thy name, and next that of Krishna, goes to his region; but he that reverses this order, incurs the sin of Brahmānicide. Thou art the mother of the world. The Paramátma Hari is the father. The Guru is more venerable than the father, and the mother more venerable than the Guru. Although he worship any other god, or even Krishna, the cause of all, yet the fool in this holy land who reviles Rádhiká, shall suffer sorrow and pain in this life, and be condemned to hell, as long as the sun and moon endure. The spiritual preceptor teaches wisdom, and wisdom is from mystical rites and secret prayers; but they alone are the prayers of wisdom, that inculcate faith in Krishna and in you. He who preserves the Mantras of the gods through successive births, obtains faith in Durga, which is of difficult acquisition. By preserving the Mantra of Durga, he obtains Sambhu, who is eternal happiness and wisdom. By preserving the Mantra of Sambhu, the cause of the world, he obtains your lotus feet, that most difficult of attainments. Having found an asylum at your feet, the pious man never relinquishes them for an instant, nor is separated from them by fate. Having with firm faith received, in the holy land of Bharata, your Mantra (initiating prayer,) from a Vaishnava, and adding your praises (Stava) or charm, (Kavacha) which cleaves the root of works, he delivers himself (from future births)

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Accordingly the formula used by the Rádha Vallabhi sect, and the like, is always Rádha Krishna, never Krishna Rádha.
with thousands of his kindred. He who having properly worshipped his Guru with clothes, ornaments, and sandal, and assumed the Kavacha, (a charm or prayer, carried about the person in a small gold or silver casket,) is equal to Vishnu himself."

In what respect the Radha Vallabhis differ from those followers of the Bengali Gosains, who teach the worship of this goddess in conjunction with Krishna, does not appear, and perhaps there is little other difference than that of their acknowledging separate teachers. Instead of adhering to any of the hereditary Gosains, the members of this sect consider a teacher named Hari Vans, as their founder. This person settled at Vrindavan, and established a Math there, which in 1892 comprised between 40 and 50 resident ascetics. He also erected a temple there that still exists, and indicates, by an inscription over the door, that it was dedicated to Sri Radha Vallabha by Hari Vans, in Samvat 1641, or A.D. 1585. A manual, entitled Radha Sudha Nidhi, which is merely a series of Sanscrit verses in praise of Radha, is also ascribed to the same individual. A more ample exposition of the notions of the sect, and of their traditions and observances, as well as a collection of their songs or hymns, is the Seva Sakhi Vani, a work in Bhakha, in upwards of forty sections. There are other works in the vernacular dialects, and especially in that of Bruj, or the country about Mathura and Vrindavan, which regulate or inspire the devotion of the worshippers of Radha Vallabha.

SAKHII BHAVAS.

This sect is another ramification of those which adopt Krishna and Radha for the objects of their worship, and may be regarded as more particularly springing from the last named stock, the Radha Vallabhis. As Radha is their preferential and exclusive divinity, their devotion to this personification of the Sakti of Krishna is ridiculously and disgustingly expressed. In
OF THE HINDUS.

order to convey the idea of being as it were her followers and friends, a character obviously incompatible with the difference of sex, they assume the female garb, and adopt not only the dress and ornaments, but the manners and occupations of women: the preposterous nature of this assumption is too apparent, even to Hindu superstition, to be regarded with any sort of respect by the community, and, accordingly, the Sakthi Bhavas are of little repute, and very few in number: they occasionally lead a mendicant life, but are rarely met with: it is said that the only place where they are to be found, in any number, is Jaipur: there are a few at Benares, and a few in Bengal.

CHARAN DASIS.

Another Vaishnava sect conforming with the last, in the worship of Radha and Krishna, was instituted by Charan Das, a merchant of the Dhusar tribe, who resided at Dehli in the reign of the second Alamgir. Their doctrines of universal emanation, are much the same as those of the Vedanta school, although they correspond with the Vaishnava sects in maintaining the great source of all things, or Brahme, to be Krishna: reverence of the Guru, and assertion of the pre-eminence of faith, above every other distinction, are also common to them with other Vaishnava sects, from whom, probably, they only differ in requiring no particular qualification of caste, order, nor even of sex, for their teachers: they affirm, indeed, that originally they differed from other sects of Vaishnavas, in worshipping no sensible representations of the deity, and in excluding even the Tulasi plant and Sálagrám stone from their devotions: they have, however, they admit, recently adopted them, in order to maintain a friendly intercourse with the followers of Rámánand: another peculiarity in their system is the importance they attach to morality, and they do not acknowledge faith to be independant of works: actions, they maintain, invariably meet
RELIGIOUS SECTS

with retribution or reward: their moral code, which they seem to have borrowed from the Mādhaveśas, if not from a purer source, consists of ten prohibitions. They are not to lie, not to revile, not to speak harshly, not to discourse idly, not to steal, not to commit adultery, not to offer violence to any created thing, not to imagine evil, not to cherish hatred, and not to indulge in conceit or pride. The other obligations enjoined, are, to discharge the duties of the profession or caste to which a person belongs, to associate with pious men, to put implicit faith in the spiritual preceptor, and to adore Hari as the original and indefinable cause of all, and who, through the operation of Máya, created the universe, and has appeared in it occasionally in a mortal form, and particularly as Krishna at Vindivan.

The followers of Charan Dās are both clerical and secular; the latter are chiefly of the mercantile order; the former lead a mendicant and ascetic life, and are distinguished by wearing yellow garments, and a single streak of sandal, or Gopichandana, down the forehead; the necklace and rosary are of Tulasi beads: they wear also a small pointed cap, round the lower part of which they wrap a yellow turban. Their appearance in general is decent, and their deportment decorous; in fact, although they profess mendicity, they are well supported by the opulence of their disciples; it is possible, indeed, that this sect, considering its origin, and the class by which it is professed, arose out of an attempt to shake off the authority of the Gokulastha Gosains.

The authorities of the sect are the Sri Bhāgavat and Gītā, of which they have Bhāsha translations: that of the former is ascribed, at least in parts, to Charan Dās himself: he has also left original works, as the Sandeha Sāgar and Dharma Jihijj, in a dialogue between him and his teacher, Sukh Deva, the same, according to the Charan Dāsīs, as the pupil of Vyās, and narrator of the Purāṇas. The first disciple of Charan Dās was his own sister, Sahaji Bai, and she succeeded to her brother's authority, as well as learning, having written
the *Sohaj Prakās* and *Sohā Tat Nirnaya*: they have both left many *Sabdas* and *Kavits*: other works, in *Bhāsha*, have been composed by various teachers of the sect.

The chief seat of the *Charan Dasis* is at *Delhi*, where is the *Samādh*: or monument of the founder; this establishment consists of about twenty resident members: there are also five or six similar *Mat'hs* at *Delhi*, and others in the upper part of the *Doab*, and their numbers are said to be rapidly increasing.

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**HARISCHANDIS, SADHNA PANTHIS AND MADHAVIS.**

These sects may be regarded as little more than nominal. The two first have originated, apparently, in the determination of some of the classes considered as outcaste, to adopt new religious as well as civil distinctions for themselves, as they were excluded from every one actually existing. The *Harischandis* are *Doms*, or sweepers, in the western provinces: their name bears an allusion to the *Paurānik* prince *Harischandra,*\(^\ast\) who, becoming the purchased slave of a man of this impure order, instructed his master, it is said, in the tenets of the sect. What they were, however, is not known, and it may be doubted whether any exist.

*Sadhnas*, again, was a butcher, but it is related of him, that he only sold, never slaughtered meat, but purchased it ready slain. An ascetic rewarded his humanity with the present of a stone, a *Ṣālāgram* which he devoutly worshipped, and, in consequence, *Visnu* was highly pleased with him, and con-

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ferred upon him all his desires. Whilst on a pilgrimage, the wife of a Brahman fell in love with him, but he replied to her advances, by stating, that a throat must be cut before he would comply, which she misinterpreting, cut off her husband’s head: finding Sadhna regarded her on this account with increased aversion, she accused him of the crime, and as he disdained to vindicate his innocence, his hands were cut off as a punishment, but they were restored to him by Jagannath. The woman burnt herself, on her husband’s funeral pile, which Sadhna observing, exclaimed; “No one knows the ways of women, she kills her husband, and becomes a Sati,” which phrase has passed into a proverb. What peculiarity of doctrine he introduced amongst the Vaishnavas of his tribe, is no where particularised.

Mádhá is said to have been an ascetic, who founded an order of mendicants called Mádhávis: they are said to travel about always with a Saroda or Balian, stringed instruments of the guitar kind, and to accompany their solicitations with song and music: they are rarely if ever to be met with, and their peculiarity of doctrine is not known. The founder appears to be the same with the Mádhoji of the Bhakta Mádá, who was an inhabitant of Garagérh, but there are several celebrated ascetics of the same name, especially a Mádho Dás, a Brahman of Kanoj, who was a man of considerable learning, and spent some time in Orissa and Vrindávan. He was probably a follower of Chaitanya.

SANYASIS, VAIRAGIS, &c.

Much confusion prevails in speaking of the mendicant and monastic orders of the Hindus, by the indiscriminate use of the terms prefixed to this division of our subject, and from considering them as specific denominations. They are, on the contrary, generic terms, and equally applicable to any of
the erratic beggars of the Hindus, be they of what religious order they may: they signify, in fact, nothing more than a man, who has abandoned the world, or has overcome his passions, and are therefore equally suitable to any of the religious vagrants we meet with in Hindustan: the term Fakir is of equally general application and import, although it is of Mohammedan origin, and in strictness, more descriptive of the holy beggars of that faith.

Although, however, Sanyāsīs and Vairāgīs, and other similar denominations are used, and correctly used in a wide acceptation, yet we occasionally do find them limited in meaning, and designating distinct and inimical bodies of men. When this is the case, it may be generally concluded, that the Sanyāsīs imply the mendicant followers of Shiva, and the Vairāgīs those of Vishnu.

The distinction thus made requires, at its outset, a peculiar exception, for besides the indiscriminate application of the term Sanyāsi to the Vaishnavas, as well as other mendicants; there is a particular class of them to whom it really appertains, these are the Tridaṇḍīs, or Tridaṇḍī Sanyāsīs.

The word Daṇḍa originally imports a staff, and it figuratively signifies moral restraint; exercised in three ways especially, or in the control of speech, body, and mind; or word, deed, and thought: a joint reference to the literal and figurative sense of the term has given rise to a religious distinction termed Daṇḍa Grahanam, the taking up of the staff, or adopting the exercise of the moral restraints above-mentioned, and carrying, as emblematic of such a purpose, either one, or, as in the present instance, three small wands or staves. Tridaṇḍī designates both these characteristics of the order.

The Tridaṇḍī Sanyāsīs are such members of the Rāmānuja, or Sri Vaishnava sect, as have past through the two first states of the Brahmanical order,
and entered that of the Sanyāsī, or the ascetic life: their practices are, in some other respects, peculiar: they never touch metals nor fire, and subsist upon food obtained as alms from the family Brahmans of the Śrī Viṣṇuva faith alone: they are of a less erratic disposition than most other mendicants, and are rarely met with in upper India: they are found in considerable numbers, and of high character, in the south: in their general practices, their religious worship, and philosophical tenets, they conform to the institutes and doctrines of Rāmānuja.

VAIRAGIS.

The term Vairāgi implies a person devoid of passion,* and is therefore correctly applicable to every religious mendicant, who affects to have estranged himself from the interests and emotions of mankind. Virakta, the dispassionate, and Avadhāta, the liberated, have a similar import, and are therefore equally susceptible of a general application: they are, indeed, so used in many cases, but it is more usual to attach a more precise sense to the terms, and to designate by them the mendicant Viṣṇuvas of the Rāmānandi class, or its ramifications, as the disciples of Kābir, Dadu, and others.

The ascetic order of the Rāmānandi Viṣṇuvas, is considered to have been instituted especially by the twelfth disciple of Rāmānand, Śri Anand: they profess perpetual poverty and continence, and subsist upon alms: the greater number of them are erratic, and observe no form of worship, but they are also residents in the Maths of their respective orders,† and the spi-

* From Vi privative prefix, and Ṛṣṭa passion.
† The Rāmānandi Vairāgis, although indigenous in upper India, have established themselves in the Dekhin, as mentioned by Buchanan, (Mysore, 2. 76.) the account he gives there of the Dekhini
ritual guides of the worldly votaries; it is almost impossible, however, to give any general character of these Vairágis, as, although united generally by the watch-word of Vishnu, or his incantations, there are endless varieties both of doctrine and practice amongst them: those who are collected in Math's, are of more fixed principles than their vagrant brethren, amongst whom individuals are constantly appearing in some new form with regard to the deity they worship, or the practices they follow.*

NAGAS.

All the sects include a division under this denomination. The Nágas are of the same description as the Vairágis, or Sanyásis, in all essential points, but in

Vairágis, is an excellent illustration of the confusion that prevails respecting the application of the term; as he has blended with the Rámánandí ascetics, who are accurately entitled to the designation, a variety of religious vagrants, to some of whom the name is rarely, and to others never applied: as Paramahansas, Digambaras, or Nágas, Urdhávarahas, and even Aghoris; the latter are not named, but they, or similar Siva mendicants, are the only individuals “who extort compassion by burning themselves with torches, and cutting themselves with swords.”

* Such are the Sitá Pedres, Ramati Ráms, and others; also the new and scarcely yet known sects Gulal Dásis, and Derva Dásis: mention is also made in the Dabistan, of a number of Hindu mendicants, who are no longer numerous, if ever to be encountered. It is not possible in general, however, to discriminate the classes to which they belong, as in the descriptions given by the writer, he usually confines himself to a few peculiarities of practice that afford no guide to the principles of the sect, and as in the case of the Dhers, he confounds the distinction of caste, or occupation with that of religious belief. Many of the vagrant ascetics whom he notices, belong also rather to the Mohammedan, than the Hindu religion, as in the followers of Sheik Bedia al Din Medar—who, although they credit the divine mission of Mohammed, disregard the established forms of the Musselman faith, chew Bhang, and go naked, smearing their bodies with Vibhut, or the ashes of burnt cow-dung, and twisting their hair into the Jath, or braid worn by Hindu ascetics—except as professed worshippers of Niranjan, or the indescribable deity, and a belief in magic, these mendicants have little in common with the Hindu religion, or perhaps with any, although, with a facility of which innumerable instances occur in Hindustan, they have adopted many of the Hindu practices. The tomb of Sheik Medar is still to be seen at Makhenpur, near Firozabad, in the Doab—where, at the time of the Dabistan, an annual meeting of his disciples was held. The tomb is an extensive building, though in decay. The Dabistan, although it contains many curious, and some correct notices of the Hindu religion, affords too loose and inaccurate a description to be consulted with advantage.
their excess of zeal, they carry their secession from ordinary manners so far, as to leave off every kind of covering, and, as their name signifies, go naked; there are, however, other points in which they differ from the general character of Hindu mendicants, and they are unquestionably the most worthless and profligate members of their respective religions.

A striking proof of their propensities is their use of arms. They always travel with weapons, usually a matchlock and sword and shield, and that these implements are not carried in vain has been shewn on various occasions: the sanguinary conflicts of opposite sects of Hindu mendicants, have been described in several publications, with the customary indistinctness as to the parties concerned: these parties are the *Vaishnava* and *Saiva Nágas* chiefly, assisted and probably instigated by the *Vairági* and *Sanyási* members of those two sects, and aided by abandoned characters from all the schisms connected respectively with the one or the other:* it would, however, be doing an injustice to the mendicant orders of any sect, to suppose that they are universally or even generally implicated in these atrocious affrays.

* As. Res. vi. 317, and xii. 455; an occurrence of a similar nature is recorded by the author of the Dabistan, who mentions, that in 1050 of the Hijra, a severe conflict took place at Dwaraka, between a set of Vaishnava ascetics termed *Mundis*, from shaving their heads, and the *Sanyásis*, in which a great number of the former were slain.
II.

STATISTICAL SKETCH

OF

KAMAON.

BY GEORGE WILLIAM TRAILL, Esq.

Commissioner for the Affairs of Kamaon.

KAMAON, with the annexed territory of Gerhwal, forms almost an equilateral parallelogram facing N. E. and S. W. On the north, where it is separated from Tartary by the Himalaya, the frontier extends from Long. 79° 15' Lat. 31° 4', to Long. 80° 45' Lat. 30° 10', giving a line of about 100 miles: the eastern boundary which is formed by the river Kali, or Sarde, gives a line of 110 miles, extending from Lat. 30° 10' Long. 80° 45', to Lat. 26° 2' Long. 80°. On the west, the province is divided from the Raj of Gerhwal by the rivers Kali and Alakananda, with a line of frontier of about 110 miles, stretching from Lat. 31° 4' Long. 79° 15', to Lat. 29° 55' Long. 78° 10'; and on the south, the province joins on Rohilkund, the line of demarcation being nearly parallel and equal to that on the north.
Within the Boundaries above detailed, the horizontal superficial contents of the province may be stated at 10,967 square miles, of which the following is the estimated distribution:

- Snow, ........................................... $\frac{1}{15}$ 2924, square miles.
- Barren and incapable of cultivation, $\frac{1}{15}$ 3655
- Cultivation, ........................................... $\frac{7}{15}$ 2193
- Uncultivated, ........................................... $\frac{1}{15}$ 2193

The whole province consists of numerous ranges of mountains, the general run of which are in a parallel direction to the northern and southern line of frontier: they are, however, by no means uniform or parallel to each other in their whole course, while innumerable branches of various height and extent, strike off from each range in every point and direction. The intervals between the bases of the mountains are everywhere extremely small, and the whole country, when viewed from a commanding position, exhibits the appearance of a wide expanse of unconnected ravines, rather than of a succession of regular ranges of mountains.

The peaks and ridges necessarily vary in height: commencing from the plains of Rohilkund, estimated at 500 feet above the sea, the first range gives an elevation of 4,300, while the second range, called the Ghagar, attains the height of 7,700 above the sea. This elevation is nowhere exceeded throughout the center of the province, but as the ranges approach the Himalaya, their altitude rapidly increases, till it reaches in the lofty peaks of the latter range, an extreme height of 25,500 feet.

The valleys (if the narrow intervals between the mountains can aspire to that designation,) are lowest on the banks of the largest rivers, and it is in the same situations that the greatest portion of level land is generally
to be met with; these spots, however, in no instance exceed, and in few cases equal half a mile in breadth: the site of the town of Srinagar, on the banks of the Alakananda, is of this description, and is only 1,500 feet above the level of the sea.

The Tarai, or Bhawar, included in this province, is very unequal in extent; under the Gerhwal pargunas it averages only from two to three miles from the foot of the hills, while in Kamaon proper it is nowhere less than from 12 to 15 miles in breadth. From Kotedwara, Long. 78° 20', to near Bhamouri, Long. 79° 20', the Bhawar is divided from Rohilkund by a low range of hills, which contains numerous passes, some of them practicable for wheel carriages: the remaining Bhawar, to the east and west of these points, is wholly open to the plains. The Bhawar is at present only partially cultivated, and consists almost wholly of thick forest, of Sal, Sisu, and Bamboos.

The quantity of land calculated for cultivation, as afforded by nature, is, within the hills, extremely small, and in order therefore to remedy this deficiency, the sides of the mountains admitting of such an operation, have been cut down into terraces, rising above each other in regular succession, and having their fronts supported by slight abutments of stones. These terraces necessarily vary in breadth and length, according to the form and slope of the mountain on which they are situated, but as a great portion of every mountain, more particularly near the summit and ridges, is not sufficiently productive to warrant the expense and labor of the operation, those spots are clothed with grass, and generally covered with forest, consisting chiefly of pines, oaks, and rhododendrons, whilst some parts, from their rocky and precipitous nature, are wholly barren, or only partially sprinkled with tufts of rank grass.

A few lakes are to be found in various parts, the most remarkable of which are Nagni Tal, Bhim Tal, and Now Kuntia Tal, situated in the
Chakata district, near the Bhamouri pass. The first, which is the largest, measures, one mile in length and three quarters of a mile in breadth. The water of this and other lakes is perfectly clear, being the produce of internal springs, and the depth in the centre is represented as being exceedingly great. The Himalaya range also presents several lakes, which are fed from the melted snow.

The bases of the mountains are invariably separated from each other by streams of greater or less magnitude, formed principally by the innumerable springs and fountains which pour down on each side. Of these the principal, entitled to the rank of rivers, commencing from the N. W., are the Kali, or Mandakini, the Bishenganga, the Duli, the Nandakini, and the Pindar, all rising in the Himalaya, and forming, after a junction with each other, the united stream of the Alakananda or Ganges, which river, in its course throughout the province, from the depth and impetuosity of its current, is nowhere fordable. To the east, the Kali, the Dhaulí, the Gauri, the Ramganga, and the Sarju, having also their origin in their snowy range, form, by their junction, the Sarda; or Gogra, and in addition to these, are the Ramganga, two Nyars, the Kosilla, the Suab, the Gourmati, the Ladhia, and the Ballia, all of which derive their source from springs in the interior of the province. The small Nullas are extremely numerous, but do not merit particular detail.

The hill rivers in their descent to the plains, immediately on entering the Tarai, lose a considerable portion of their body of water, and, in numerous instances, totally disappear at that point, during the hot and cold season, when the bed of the river continues perfectly dry for the space of nine to ten miles, after which it again fills; while at the same distance from the hills, numerous other petty nullahs are formed by the copious springs which gush out of the earth. These phenomena may be accounted for by the nature of the soil at the foot of the hills, which consists of a deep bed of alluvial shingle.
It is by the beds of the rivers that access into this province from the plains on the south, and from the table land of Tartary on the north, is afforded, and the frequented passes into the hills from these points, will always be found to follow, in the first instance, the opening formed by the course of some river, and those ghats which have no facilities of this nature are invariably difficult, and rarely available for commercial intercourse.

The passes through the Himalaya, are *Mana*, *Niti*, *Jowar*, *Darma*, and *Byani*, which will be hereafter described when treating of Bhotia; the principal ghats of the plains frequented by trade, are *Bilasni*, *Bhorí*, *Sigidhi*, *Choki*, *Kotdwar*, *Palpír*, *Babli*, and *Kangra*, in *Gerhwal*; *Dhikuli*, *Kota*, *Bhamour*, *Timlí*, *Birmdeo*, in *Kamaon*.

Besides these, there are many *Chor* ghats leading to individual villages, and seldom travelled except by the neighbouring inhabitants.

The roads of communication throughout the province, consist merely of narrow foot paths, which are only partially practicable for laden cattle, while rocky precipices frequently present themselves, which are scarcely passable for cattle in any state. These paths, from the nature of the country, are seldom direct, but wind along the faces of the mountains or pass over them, according as facilities of ascent and descent are afforded. No attempt would appear to have been ever made by former governments to facilitate commercial intercourse by the construction of roads calculated for beasts of burden: fragments of old roads are to be met with leading to some of the principal temples, but as they always proceed directly up the steepest inclivities by means of flights of stone steps, they could only have been intended for foot passengers. A road was also made under the Gorkha government through the centre of the province from the *Kali*, or *Gogra*, to the *Alakananda*, and passing through *Almora* to *Srinagar*, which formed the continuation of a
military road of communication extending from Nipal, and was regularly measured and marked off with coss stones: the construction was left to the Zemindars of the nearest villages, and therefore little more was done than repairing the existing path: it is, in consequence, not superior to the common cross paths of the province. The heaviness of the autumnal rains within the hills, must ever have rendered it difficult to keep any kind of road in tolerable repair, as at that season clefts in the sides of the mountain frequently take place. Military roads of communication have been formed under the British government, from the plains to the posts of Almora and Petoragerh, through the ghat of Bhamouri and Burmdeo. The latter road passes through the Cantonment of Lohi ghat, while a further new road connects that post with Almora. All these roads are practicable throughout for beasts of burthen. A commercial road from the plains through the Dhikuli pass, has also been commenced.

The rapidity of the mountain rivers offers great impediment to communication and intercourse, more particularly during the rainy season, when (in the absence of bridges,) the traveller, his baggage and cattle can only be crossed over the large rivers by the assistance of the ghat people, who swim supported on gourds. The bridges are of four kinds: the first, consists of a single spar thrown across from bank to bank; the second, is formed of successive layers of timbers, the upper gradually projecting beyond the lower from either bank towards each other, in the form of an arch, until the interval in the centre be sufficiently reduced to admit of a single timber being thrown across the upper layers, the ends of the projecting timbers being secured in the stone piers; these bridges, which are called Sangas, are usually from two to three timbers wide, and have sometimes a railing on each side. The third description of bridges, called the Jhula, is constructed of ropes; two sets of cables being stretched across the river, and the ends secured in the banks, the road-
way, consisting of slight ladders of wood two feet in breadth, is suspended parallel to the cables by ropes of about three feet in length. By this arrangement, the horizontal cables form a balustrade to support the passenger, while reaching from step to step of the ladders. To make the Jhila practicable for goats and sheep, the interstices of the ladders are sometimes closed up with twigs laid close to each other. A construction of this kind necessarily requires a high bank on both sides, and where this evident advantage may be wanting, the deficiency of height is supplied by a wooden gallows, erected on the two banks over which the ends of the cables are passed. The fourth and most simple bridge consists merely of a single cable stretched across the stream, to which is suspended a basket traversing on a wooden ring, the passenger or baggage being placed in this basket, it is drawn across by a man on the opposite side by means of a rope attached to the bottom: this is termed a Chinka.* The two last descriptions of bridge are constructed at a very trifling expense, as the ropes used are made of a silky species of grass, which is produced in abundance in every part of the province. Iron chain bridges, as described in Turner’s Thibet, would appear to have been used in this province at a remote period, but no remains of them now exist. A considerable number of bridges (Sangas) have been erected under the British government, and many, from the want of durability in the timbers, have had to be renewed after three or four years, so that it will no doubt be eventually found advantageous to resort to the plan of iron chain bridges.

The constant succession of falls and rapids, joined to the rocky nature of their beds, render the hill rivers impracticable for boats at any season, while, during the rains, a further obstacle is presented in the extreme impetuosity

* Meaning, it is supposed, temporary, being derived from the Sanskrit term Kshanika.
of the current. The only boat to be found within the hills is a small canoe, which plies as a ferry during six months of the year at Srinagar, on the Alakananda.

The buildings of every description throughout the province are constructed of stone laid in clay. The private houses are usually of three or more stories, having slated roofs with gable ends. In towns, the lower story forms the shop, and is left open towards the street, but in the interior this part is appropriated to the cattle. The wood used in buildings, is commonly some description of pine; but, where easily procurable, toon is preferred. The floors are made of clay beat down: in some parts of the province, where slates are not at hand, shingles, or planks of pine are substituted for them in roofing.

The temples are nearly all built in the same style of architecture: the principal part, in which the idol is placed, consists of an octagon, from ten to twelve feet in diameter; from the height of eight or nine feet, the sides are made gradually to incline inwards, till they meet; thus forming a cone, the apex of which is surmounted by an ornament in the style of a Turk's cap, and has, sometimes, a slight square projecting roof covered with slates or sheets of copper: in one side of the octagon is the door, and from this generally projects a small vestibule, having a pent roof of slate or copper, with a door of entrance in the gable end.

The Baulis, or covered fountains, are not remarkable either for their size or beauty: the bounty of nature, which has furnished innumerable springs on every mountain, renders excavation in search of water unnecessary, and all therefore that is required is a reservoir, enclosed in a small covered building, to secure the water from waste and contamination: such are the Baulis, built at the expense of individuals; a few are, however, to be met with, erected by former Rajahs, which exhibit some architectural ornaments
being surrounded by light verandas, supported by pillars, and having their interior decorated with sculpture. The construction of a Bauli being considered a meritorious work, numerous buildings of this description are to be found in the neighbourhood of all villages, and along roads of particular resort.

The only buildings which remain to be described, are the forts, which, from the state of internal government under the ancient Rajas, were extremely numerous, but the greater number are now mere ruins. They were usually built of large blocks of hewn stones, neatly fitted to each other, with loop holes in the walls for matchlocks, or small jinjals, and were always situated on the peak of some mountain, from which circumstance no doubt they derived their name of Kalanga. The choice of their position depended on the difficulties of approach, the steepness of the sides of the mountains, and the proximity of water. The mountain, towards the summit, was rendered as perpendicular as possible by scrapping, and where the ridge approaching the peak admitted, a trench was dug across, which was passable only by means of a removable bridge. Having thus described the form and nature of the buildings in this province, the number and extent of its towns will now be noticed.

The slender and diffused nature of the resources, joined to the difficulties of transport in these mountains, by rendering the supply of provisions to a large community precarious, must ever have checked the establishment of towns or large villages. It was consequently, at the immediate seat of government alone, that a population to any extent was ever collected, and such was the origin of Almora, Srinagar, Champawat, and Joshimath, the only towns in this province. The latter, though never the place of residence of the actual sovereign, yet owed its existence to the presence of the Rawal, and the numerous establishment of the temple of Badarinath, and as the Rawal possessed absolute authority in the districts round Joshimath, and had always the disposal of a considerable annual income, he may be considered in the light of
a petty prince. With the exception of these four places, there is not a single place that can boast of a permanent bazar, or that contains 120 houses.

Almora, situated in latitude 29° 24', longitude 79° 39', is built on the top of a ridge, running east and west, and elevated 5100 feet above the sea: it was founded about three centuries and a quarter ago, by a Raja of the last dynasty, who, at that period, having extended his dominion over the western districts, removed his court from Champawat to Almora, as a central point of his kingdom. From the nature of its situation, it is confined to a single street, nearly three quarters of a mile in length, paved with stone, and consisting of two bazaars, divided from each other by Fort Almora, and the ancient palace of the Rajas. Detached houses, chiefly inhabited by Brahmins, are scattered along each face of the mountain below the town. At the western extremity, and immediately joining on the town, are the lines of the regular troops, in the rear of which is the fortification now termed Fort Moira: at the eastern extremity is a small martello tower, called St. Mark's. The palace of the Rajas consisted of a confused pile thrown together in an irregular style, and as the whole was in a state of considerable decay, it was in consequence knocked down, and the materials appropriated to the public works: the principal part of the ground on which it stood, is now occupied by the jail. There are several temples in Almora, but none requiring any particular mention. By an enumeration in 1821, the number of houses in the town and suburbs was found to be 742, divided among the different classes and castes as follows:

<table>
<thead>
<tr>
<th>Hindus,</th>
<th>228</th>
<th>Doms,</th>
<th>127</th>
<th>Mohammedans,</th>
<th>75</th>
</tr>
</thead>
<tbody>
<tr>
<td>Brahmins,</td>
<td>228</td>
<td>Stone Cutters,</td>
<td>51</td>
<td>Tradesmen,</td>
<td>57</td>
</tr>
<tr>
<td>Merchants and Bankers,</td>
<td>184</td>
<td>Masons and Carpenters,</td>
<td>33</td>
<td>Not engaged in trade,</td>
<td>18</td>
</tr>
<tr>
<td>Goldsmiths,</td>
<td>40</td>
<td>Blacksmiths,</td>
<td>27</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Petty Traders,</td>
<td>53</td>
<td>Copper Smiths,</td>
<td>8</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dancing Girls,</td>
<td>53</td>
<td>Curriers,</td>
<td>8</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Not engaged in trade,</td>
<td>19</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
OF KAMAON.

The number of inhabitants will hereafter be detailed under the head of population.

The Kacheri and other civil buildings are at Almora, but the houses of the civilians are at Howelbagh, which is considered as the civil station, and at which the provincial battalion is cantoned: this place is five miles north of Almora. The town of Almora, from having become the station for the regular troops and the civil establishments, has, during the last six years, much increased in the number of its inhabitants, and many new houses have been erected during this period. Under the Gorkha government, the town was fast hastening to decay.

Srinagar, the antient capital of Gerhwal, is situated in lat. 30° 14', long. 78° 37', and is built in a valley on the bank of the Alakananda, the principal branch of the Ganges. It owes its origin to an ancestor of the present Raja of Gerhwal, who, about three centuries past, having established the monarchy of Gerhwal, founded the town of Srinagar, and established it as the capital.

As the whole trade of Gerhwal soon centered there, it would appear at one period to have attained a very flourishing condition, and far exceeded Almora in extent and population; but during the last twenty years, this town has suffered most severely from the successive calamities of earthquake, flood, and invasion, and to these must now be added the decrease of trade: by the recent partition of Gerhwal, it has lost all share in the trade of that portion of the country made over to the Raja, while the greater part of the traffic from the eastern district, which formerly centered in Srinagar, now flows direct through the more convenient passes of Kamaon. From these causes, the merchants are daily deserting to Almora or Tiri, (the capital of the Raja) and the few who remain are retained there principally by the influx of pilgrims, who annually pass through the town in their route.
to Badarianath. The town contains one bazar, running north and south. In 1821, the number of houses was 562, distributed as follows:

<table>
<thead>
<tr>
<th>Doms, ............... 96</th>
<th>Mohammedans, .......... 23</th>
<th>Hindus, .............. 433</th>
</tr>
</thead>
<tbody>
<tr>
<td>Brahmans, ............. 129</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Merchants and Gold 84</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Smiths, .............. 38</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dancing Girls, .......... 30</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gosaens, ............. 73</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Petty Traders and not engaged in trade, ... 123</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The number of Hindu temples is very great: nearly forty receive allowances from the government, but none of these buildings are deserving of description. The palace of the Raja must once have been a handsome structure, and, considering the poverty of the country and difficulties of building here, is certainly deserving of admiration. It consisted of an extensive quadrangle, having three grand fronts, each four stories high, with projecting porticoes, the whole of the lower part being profusely ornamented with sculpture neatly executed. The materials consist of large wrought blocks of a close grained black stone, laid in mortar. The greater portion of this building has been thrown down by earthquakes, and the three porticoes abovementioned, are now alone standing. The native establishments for the revenue and police of the western half of the Gerhwal districts are stationed in Srinagar, and there are two Jhulas and a canoe for crossing the Alakananda established, and in the immediate vicinity of the town.

Champawat, in long. 79° 28', lat. 30° 19', and elevated five thousand four hundred and seventy feet above the sea, is situated in the district of Kalikamaon, near the extremity of the province: it was originally a village,
the residence of the principal Zemindar of that quarter, but became, between six and seven centuries past, the capital of a small independent principality, established by the Zemindar in question, out of the wrecks of the Kuttar monarchy destroyed at that period: it subsequently became the entrepot for the trade of Tartary, passing from the Dharma ghat to Belhary, in the plains; and to this circumstance must be ascribed its continued existence as a town, and its retention of a bazar, after it had ceased to be the residence of the court. The present number of houses is sixty-one, of which forty-six are shops: the antient palace of the Rajas, and the fort in which it stood, are now a heap of ruins. The Kacheri of the Teshildar, for the eastern districts of Kamaon, is stationed here, and three miles north of the town, at a place called Lohu ghat, is a military cantonment, at which is stationed a force for the protection of the frontier. Another post of the same kind is established twenty-two miles north of Lohu ghat, at Petoragerh. Two small fortifications have been recently erected at these posts.

Joshiath, long. 79° 33′, lat. 30° 33′, is situated near the junction of the Bishenganga and Dauli, (branches of the Ganges) and is elevated 7,300 feet above the sea. The Raval, and other attendants of the temple of Badarinath, reside here during half the year, when the temple is blocked up with snow. There are 119 houses, distributed as follows:

Brahmins, ............... 21
Merchants, ...... 14
Cultivators, ...... 68
Doms, ............... 16

Some trade is carried on from this town with Tartary, through the Mana and Niti passes.

Bageswar, situated at the conflux of the river Sarju and Gomati, long. 79° 33′, lat. 29° 50′, contains a bazar consisting of forty-two shops, which
are all the property of the Almora merchants, erected solely with a view to
the Tartar trade, two considerable fairs taking place here annually: as
these houses are only inhabited during two or three months in the year, they
must be considered rather as coming under the description of a temporary
Gunj, than of a town. From the great improvement in the Tartar trade,
within the last six years, the number of houses in this place has greatly
increased.

Some notice of the size of the villages may now be taken. From the na-
ture of the arable land in this province, as already described, it rarely occurs
that such quantity exists in any one spot, as to require the labor of a
large resident population: the villages are consequently, with a few excep-
tions, universally small, and are, in fact, nothing more than detached hamlets,
scattered along the sides and bases of the mountains, wherever facilities for
cultivation are afforded.

The total of inhabited villages and hamlets, as will be seen by the accom-
pnying statement (a) amounts to 9034, while the whole number of houses
contained in them, is only 44,569, giving an average of nearly five houses to
each village. The number of hamlets consisting of one house is very great,
while only 25 villages are to be found in the province, which exhibit more
than 50 houses, and the largest village exhibits 115 houses. On this head, I
regret that it is not in my power to offer more certain information than such
as is derived from an estimate of the average of inhabitants to each house
throughout the province. An attempt was made to ascertain the amount by
actual enumeration, and, as far as related to the towns, this measure was exe-
cuted without difficulty, but in the interior, obstacles occurred which rendered
the attempt nugatory. The revenue officers, from the extent of their jurisdic-
tions, and the smallness of their establishments, were necessitated to call in
the aid of the Kamins and Seyanas, and the returns furnished through this
assistance, exhibited such extraordinary incongruity, both with respect to the proportion of males and females, and to the average rate of inhabitants to each house in different villages, that no reliance could be placed on them. This inaccuracy must be ascribed, no doubt, to a suspicion on the part of the land-holders, that the information was required solely with a view to some fiscal arrangement, as, under the former government, the amount of the cultivating population had formed one of the principal grounds in the adjustment of the village assessment. A recourse to the mode now adopted was, therefore, found to be unavoidable; and it remains to consider the principle on which the estimated average has been founded.

The state of population in the towns does not afford an exact criterion on which to form a judgment of that in the interior, as the inhabitants of the former, from the difficulties of procuring grain, are compelled to maintain a part of their family in villages. To this cause must be ascribed the smallness of the average exhibited in Almora and Srinagar, the former being five and a half, and the latter not quite four and a quarter to each house, a rate which by no means corresponds with the size of the houses, or can be reconciled to the custom of the country. The erection of a house, from the nature of its materials, requires a very considerable outlay: this consideration tends greatly to check the subdivision and separation of families, and many generations are constantly to be found residing under the same roof. Under these circumstances, the proportion now assumed, of six and a half residents to each house, will not perhaps be thought excessive. Taking, therefore, the number of houses in Kamaon and the annexed pargunnas of Gerhwal, as exhibited in statement (a) at 44,569, the above average will yield a population for the interior, including Bhoti, 289,693 souls. To this must be added the inhabitants of the towns, amounting to 7348, and if a further addition of 4000 be made for troops, camp followers, and civil establishments, the total of the residents in the province may be estimated at 300,046, giving about 27½
to the square mile. As however $\frac{1}{3}$ of the province, consisting of $\frac{1}{15}$ snow in the north, and $\frac{7}{15}$ terrace in the south, is almost wholly uninhabited, the proportion in the remaining parts will be about 40 persons to the square mile. The proportion of Mohammedans is extremely small, as they are only to be found in the towns of Almora and Srinagar, and in two or three villages along the Ghats to the plains; the former amount to 494, and the latter 154; to these may be added the troops and camp followers of the same sect, estimated at 100, and the total will then stand at 748.

A detail of the inhabitants of the towns is here subjoined:

<table>
<thead>
<tr>
<th></th>
<th>Houses</th>
<th>Males</th>
<th>Females</th>
<th>Children</th>
</tr>
</thead>
<tbody>
<tr>
<td>Almora</td>
<td>742</td>
<td>1369</td>
<td>1178</td>
<td>988</td>
</tr>
<tr>
<td>Srinagar</td>
<td>561</td>
<td>945</td>
<td>887</td>
<td>512</td>
</tr>
<tr>
<td>Champawat</td>
<td>61</td>
<td>333 details not given.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Joshimath</td>
<td>182</td>
<td>225</td>
<td>322</td>
<td>191</td>
</tr>
</tbody>
</table>

The great proportion of females to males in the latter town, may be ascribed to the number of female slaves, the property of the temple of Bada-drinath.

On the Zoology of the province, it is not pretended to offer scientific descriptions, but merely to notice any peculiarities to be found among the animals in these mountains. The animals of the Bhawar or Tarai are too well known to require any notice; but it may be stated, that the elephants in that quarter are numerous, and many of the herds are represented by the Zemindars as very large. A few of these animals are annually caught by means of Kumki elephants, at the expense of the Nawab of Rampur. The practice of digging pits is forbidden, and as the elephants are now little molested, it is to be hoped that they may, at some future period, prove available to the service of the state. The domestic animals are the same as in the
plains, but of smaller size: horses and asses must, however, be excepted, for
of the former there are only a few ponies, which are imported from Tartary,
and of the latter there are none. The hill sheep have invariably short tails
like deer. Further notice will be taken of the cattle, when on the subject
of agriculture. The wild animals are tigers, by whom great numbers of
people are annually destroyed, leopards, bears, jackals, wild cats, weasels,
fiyng squirrels, moles, porcupines, rats, and mice, monkeys, two varieties,
the bender and langür. The beasts of chase are wild boars, and five species
of deer, two, the jarao and sarao, large, and three, the thar or chamois, the
ghürer and the khaker, small; also hares. The animals peculiar to the Him-
laya will, hereafter, be noticed in a separate article. Among the birds are,
one eagle, vultures, kites, hawks, ravens, crows, daws, jays, wood-peckers
and an endless variety of small birds. The game birds are pheasants, five
varieties, all differing from the Europe, jungle fowl, partridges, three sorts,
quails, woodcocks, peacocks, snipes, and wild fowl. The latter, as well as
other aquatic birds, are very rare, owing, in all probability, to the rapidity of
all the mountain rivers. The common barn door fowl is bred by the inha-
bitants of low caste.

Reptiles are by no means numerous. The snakes are of three or four
kinds, but all harmless excepting the Cobra capella: this last is, however, only
to be met with in low hot situations, such as Srinagar, where fatal accidents
occasionally occur from its bite. This remark applies also to scorpions, those
on the tops of the mountains being very small, with little or no venom. The
remaining reptiles are gosamps, armadillos, lizards, asps, frogs, toads, &c.

The rivers and lakes, in these hills, offer very few varieties of fish, not
probably exceeding seven or eight, among which are the trout and eel:
alligators and turtles are not found higher than the Tarai. Land crabs
are common. The rivers, for some distance from the Himalaya, are entirely
free from every description of fish, owing, probably, to the coldness of the water from the snows.

The insects are extremely numerous, but offer no new or peculiar varieties; and it will therefore be sufficient to mention the bees, which are of two kinds. The domestic bee varies only in size from that of Europe, being considerably smaller. The hives for their reception, which are to be met with in almost every village, consist merely of a log of wood, hollowed out, and the ends stopped with pieces of boards fitted in, and so fastened as to admit of being easily removed. A swarm of bees being procured in the common mode, the hive is then built into one of the outer walls of the house, and a small hole is made at one end for the egress and ingress of the bees. When the honey is considered as ready, the bees are driven out by a continued knocking on the inner end of the hive, the hole of entrance is then stopped to prevent their immediate return, and the board at the back being removed, the honey is taken out; after which the hive is restored to its original state, and the bees suffered to retake possession. The quantity of wax afforded by these bees is trifling; the honey is, however, remarkably white and fine flavored. The wild bee, which exactly corresponds with the humble bee of Europe, builds its nest on the rocks and in the caves at the base of the snowy mountains: as their honey is not an object, the nests are not taken till voluntarily evacuated, and being thus unmolested the bees continue, year after year, to build at the same spot. The nests in question yield from two to eight seers of wax each. It may be remarked, that locusts rarely visit these hills; some considerable flocks made their appearance in 1820, after an interval of twenty years, but they were almost immediately destroyed by rain.

As the diversity of temperature and climate to be found at the various degrees of elevation on the mountains, tends so greatly to multiply the
varieties of vegetable products, some description of the former appears
requisite.

The heat is generally moderate, as will be seen from the annexed state-
ment of the average range of the thermometer in the shade, throughout the
dozen months.

<table>
<thead>
<tr>
<th>Month</th>
<th>7 A.M.</th>
<th>2 P.M.</th>
<th>7 A.M.</th>
<th>2 P.M.</th>
</tr>
</thead>
<tbody>
<tr>
<td>January</td>
<td>35°</td>
<td>47°</td>
<td>72°</td>
<td>78°</td>
</tr>
<tr>
<td>February</td>
<td>37°</td>
<td>55°</td>
<td>72°</td>
<td>79°</td>
</tr>
<tr>
<td>March</td>
<td>46°</td>
<td>61°</td>
<td>67°</td>
<td>75°</td>
</tr>
<tr>
<td>April</td>
<td>54°</td>
<td>66°</td>
<td>55°</td>
<td>69°</td>
</tr>
<tr>
<td>May</td>
<td>57°</td>
<td>73°</td>
<td>42°</td>
<td>60°</td>
</tr>
<tr>
<td>June</td>
<td>73°</td>
<td>76°</td>
<td>34°</td>
<td>52°</td>
</tr>
</tbody>
</table>

These observations were taken at Hewil Bagh, an elevation of 3887 feet
above the sea. The heat necessarily diminishes, as the height increases. At
Almora, which is, as already stated, 5400 feet above that level, the difference
is between two and three degrees less than the above average, and so on
in proportion. During the cold season, on the contrary, from the greater
evaporation, the thermometer, before sun-rise, is always lowest in the valleys,
and the frost more intense there than on hills of moderate height, (that is
below 7000 feet,) while at noon the sun is more powerful. The extremes,
in twenty-four hours, have been more than once 18° and 51°, being a dif-
ference of 33°; an inequality which proves destructive of horticulture,
and highly injurious to trees until they have attained a certain age,
after which they are no longer affected by such changes. Snow by
no means falls equally every season; the natives fix every third year as
likely to be snowy. No year, however, passes without its partial occurrence.
The snow never lies but on the mountain tops and ridges, and from
thence it soon disappears, unless sheltered from the sun by forests: where the
latter are thick, it remains many months. It may, in most years, be found on the summit of the Ghagar range, between Almora and the plains, so late as the middle of May.

No month in the year is without rain: the periodical season for its fall is from the middle of September, and there usually occur five or six days of continued rain in the end of February, or beginning of March. During the remainder of the year, it is partial and uncertain. In April and May, the rain is usually attended with violent storms of thunder and of hail. From the result of observations made with a pluviometer at Hawil Bagh, it may be assumed that, one year with another, the average quantity of rain in the twelve months, is between forty and fifty inches. Thunder is frequent and always loud; buildings are often struck, and lives occasionally destroyed by lightning.

The soil on the ridges and sides of the mountains is generally poor and stony, while the depth of earth is seldom great, and rock is commonly to be met with at a few feet from the surface: in such situations, therefore, the aid of frequent supplies of manure is required to renew the fertility of the land.

In the valleys, which consist almost wholly of alluvial soil, deposited by the rivers, or washed down from the mountains by the rains, the land is tolerably productive, though not to be compared with that in the Tarai or the plains.

Among the trees, the most numerous are the pines, affording eight varieties, some of them remarkable for their size and qualities. The oak also offers six or seven species, all differing from the Europe oak, with the exception of the ilex, which is similar. To these may be added thermodendron, two sorts, white and red, horse chesnut, toon, &c., an endless variety, some common to the plains, and others peculiar to the hills. The fruit trees include
the apple, pear, apricot, cherry, walnut, pomegranate, mulberry, peach, mango, guava, orange, lemon, two kinds, citron, four kinds, plaintain, arbutus or tree strawberry, raspberry, barberry, grape vine, blackberry, and gwain, besides some peculiar to the hills, as the bhamora, and the choti, or butter tree, which produces a small edible fruit in the shape of a pear, containing a stone, from the kernel of which is formed the butter, while from the saccharine matter contained in the flowers, a species of sugar is also manufactured. To conclude the list of fruits, the strawberry, the water melon, and pumpkin, may be added. Among the shrubs it will be only necessary to mention the dog rose and hawthorn, sidhbarāda, from the bark of which paper is manufactured, and the dalchini, (the wild cinnamon.) Garden vegetables were confined to onions, turnips, sweet potatoes, egg plants, and cucumbers, all remarkable for their size and flavor; spinach was also much cultivated. Potatoes have now been introduced with partial success, but the greater number of Europe vegetables have been found to thrive extremely well. The flowers are extremely numerous; the most remarkable are lillies, many varieties, flags, pionics, wild tulips, &c. &c.

Hitherto the only minerals discovered, are the coarse metals, viz. copper, iron, and lead. The copper is produced in many parts of the province, though not always in the same species of soil, the matrix in some of the mines being a dark sandy stone, and in others a white soapy rock. The principal mines now worked, are Gangoli and Sirā, in Kamaon, Nagpūr and Dhanpur, in Ghurkha. Each mine consists of a horizontal shaft, run into the side of a mountain: these shafts are about 3½ feet high by 2½ feet wide, and have their floors gradually declining towards the mouth, to prevent the water from lying and accumulating. Where a rich vein is discovered, traverses of the same description as the shaft are struck off, and when the ore is exhausted a new mine is commenced near the old one. This measure is adopted also when the old mine, from earthquake, or other cause, becomes blocked up by the falling in of the
Some of these shafts are carried for a very considerable distance into the bosom of the mountain. The period of mining is during the cold and hot weather, when the produce is collected at the mouth of the pit, where it is washed by the women and children, a small stream being always conveyed thither for the purpose: the clean ore is then carried to the houses of the miners, where the greater part remains for smelting till the rainy season. Two or three men only are employed in working at the same time, and these are relieved every hour. The ore is brought out of the mine on buffalo hides, which are dragged along the ground by boys, with a rope tied to one end, and passed round their bodies. The instruments used are merely hammers, small iron wedges, and crow bars; strips of turpentine fir are used for light. The copper usually sells on the spot for sixty rupees the maund.

Iron exists in all parts of the province, and as the process of extracting it is extremely simple, a great number of mines are constantly worked. The ore is found near the surface, in extensive strata of rocks, but varying very materially in appearance at different mines. In preparing the iron, the ore is, in the first instance, broken small, and roasted by the miners, until the whole quantity adheres together, forming a single mass: in this state it is delivered by them, for the further process, to the blacksmiths, by whom the roasted ore is once more broken small, and then exposed in crucibles to a strong heat, sufficient to fuse the vitreous matter, which runs off through a hole left for that purpose. The metal remains in the crucible, and is then beaten up into small bars for the market, where it sells at a price fluctuating between 3-8 and 4 rupees per maund. The common produce at the different mines is from 40 to 50 per cent. So imperfect, however, is the smelting, that from $1\frac{1}{2}$ to $1\frac{3}{4}$ is, subsequently, lost in working up this iron.

Of lead, a few mines exist in the province, but none of them are worked.
The rocks of the southern and midland parts of the province offer little variety, consisting almost uniformly of coarse mica, containing nodules of quartz, sand stone, and slate. In the northern districts, the prevailing kinds are granite, quartz in large masses, and white marble. Garnets, of an inferior description, are to be found everywhere embodied in quartz or mica. Rock crystal exists in plenty in the Himalaya. Organic remains and fossil bones are also found in that part of the country; the former consists of madreporous and salagrams; the bones would appear to have belonged to some large animal of the ox species, probably the yak. Bitumen is found on the summits of many of the high mountains in the province: it exudes from the crevices in the rock, and is of a dark black color, with a strong unpleasant odour. It is used in medicine by the natives, under the name of Silejijit.

A white saponaceous stone, resembling and used for the same purposes as pipe clay, is produced in many places. In Gerhwaal, various vessels are turned from it, which, when polished, have the appearance of marble. They retain liquid, but being extremely brittle, are little used.

If volcanic appearances are ever discovered, it will no doubt be in the Himalaya range: a few hot springs are to be met with in the passes through it; the heat of these vary; one at Badarinath, where it issues from the ground, shows a heat of 138° Fahrenheit. The inhabitants residing at the base of the range in question, state that smoke is occasionally seen to rise from the interior. The frequent occurrence of earthquakes renders it possible, that some volcano is situated there, but the inaccessible nature of the interior of the Himalaya, must ever render it impossible to ascertain its existence by actual inspection.

With respect to the origin of the inhabitants, recourse can only be had to vague traditions and conjectures. The country, from its situation, must
necessarily have been peopled from the table land of Tartary, or the plains of Hindustan. Judging, however, from the personal appearance of the inhabitants, their religion, and language, the latter appears the most probable, as had the first settlers been Tartars, some communication would doubtless have been maintained with the mother country, by subsequent migration from thence. The original occupants of the country, whenever they may have come, would appear to have been completely uncivilized, and wholly ignorant of agriculture and of the common arts of life. At a period, comparatively speaking, not very remote, the celebrity of the Himalaya, in the Hindu Mythology, by inducing a constant resort of pilgrims, led to the gradual colonization of the country, by natives of various parts of Hindustan, who introduced their religion and knowledge; and the country having, by these means, been rendered an object of competition, its invasion and conquest soon followed. Such are the current traditions, and their simplicity entitles them to consideration.

Of the aborigines, a small remnant, pertinaciously adhering to the customs of their ancestors, are to be found in the Rawats or Rajis. They are now reduced to about twenty families, who wander in the rude freedom of savage life, along the line of forests situated under the eastern part of the Himalaya, in this province. In all probability the outcastes, or Doms, are in part descendants from them; a conjecture that is founded chiefly on two circumstances, first, the great difference in the personal appearance of the Doms from the other inhabitants, many of the former having curly hair, inclining to wool, and being all extremely black, and secondly, the almost universal state of hereditary slavery in which the Doms are found here. With the origin of this slavery, even the proprietors are unacquainted, it may, however, easily be explained, by supposing a part of the aborigines to have been seized, and reduced to that condition by the first colonists above-mentioned.
The sanctity of the Himalaya in Hindu mythology, by no means necessarily implies the pre-existence of the Hindu religion in this province, as the enormous height and grandeur of that range visible from the plains would have been sufficient to recommend it as a scene for the penances of gods and heroes. The worship of Vishnu would appear to have been introduced into this province by missionaries, from the peninsula of India. All the most celebrated shrines and temples dedicated to the incarnations of that deity, owe their undoubted foundation to the former princes of that quarter, and to the present moment these temples, including Badarinath, Kedarnath, Raghunath,* at Deoprag, Narsing, at Joshimath, &c., are exclusively administered to by priests, natives of the peninsula. To the polytheism of the Hindu creed, has been here superadded a variety of local superstitions, and the great bulk of the population are now Hindus in prejudices and customs, rather than in religion. Every remarkable mountain, peak, cave, forest, fountain and rock has its presiding demon or spirit, to which frequent sacrifices are offered, and religious ceremonies continually performed by the surrounding inhabitants at small temples erected on the spot. These temples are extremely numerous throughout the country, and new ones are daily erecting; while the temples dedicated to Hindu deities, in the interior, are, with a few exceptions, deserted and decayed. The ceremonies peculiar to the local deities are uninteresting: on particular festivals, dancing forms a principal part, when the dances are performed by any number of men, who move round in a circle with various contortions, their motions being regulated by the slow measure of song, which is sung by the leader of the party, the rest joining in the chorus.

The former government, together with the principal people of the pro-

* Although it is scarcely possible that the author of this paper should have been misinformed, yet the general impression derivable from original authorities is, that some of these are shrines of Siva, not of Vishnu.—H. H. W.
vince, and the inhabitants of the towns, professed the pure Hindu Brahminical tenets. Either from the absence of any intimate connection with Mohammedan powers, or from an abhorrence of the excess committed by Mohammedan invaders against the Brahminical worship, in this and other countries, strong prejudices were ever entertained against that sect. The profession of the Mohammedan religion was rather tacitly permitted, than openly tolerated in both Kamaon and Gerhwal, and no public processions, Taxias, &c., were ever suffered to take place either at Almora or Srinagar, at which places only Mohammedans are to be found in any number.

The institution of caste exists here, among the upper ranks, in its utmost rigour, and any infringement of its ordinances or restrictions is immediately followed by degradation, nor can a restoration to the privileges of caste be obtained, but by undergoing various prescribed penances agreeable to the nature of the offence. In the interior, the inhabitants are comprised under three classes only, Brahmans, Rajputs, and Doms: in the towns, other castes and branches are to be found. The principal classes of Brahmans are Joshis, Panths, and Pandes, in Kamaon, and Khandiris and Dobhals, in Gerhwal, all of which are extremely scrupulous and prejudiced. Among the lower ranks of Brahmans, great latitude is taken in regard to labor, food, &c., and their claim to the distinction of that caste is, in consequence, little recognised: the mass of the labouring population, from similar causes, have still less pretensions to the designation of Rajputs, which they assume. The Doms are, of course, out castes, and to them are left the whole of the inferior trades, those of carpenters, masons, blacksmiths, coppersmiths, quarriers, miners, tailors, musicians, &c., and by them also are performed the most menial offices.

The ceremonies and periods at which marriages are concluded, are almost wholly similar to those followed by the Hindus in the plains. A sum-
of money is, however, invariably paid by the suitor to the nearest relation of the bride, a practice reprobated in the plains. This sum varies from twenty-five to a thousand rupees, according to the rank and property of the parties, and from this amount are defrayed the expenses of the marriage ceremonies, and of the bride's portion. In equal marriages, among the high classes of landholders and merchants, and among the Brahmins, the disbursement generally exceeds the sum received from the bridegroom. In cases of second and subsequent engagements entered into by persons of this description, the new bride is received on terms of inferiority to the first wife, and the dower, and other expenses, are less proportionate to the sum paid. The latter observation applies to all contracts of this nature, which take place in the remaining classes of the population, such transactions being, in point of fact and custom, one of regular sale, conveying to the husband and his heirs, the free and disposable property in the person of the wife, a right which, though now not recognised, was, under the former governments, daily put in practice. When the means of the suitor are insufficient to satisfy the demands of the parents, an equivalent is sometimes accepted in the personal services of the former, for a given period of years. The marriage is completed on the signing of the contract, and at its expiration, the contractor is at liberty to carry away his wife.

The custom of many brothers having one wife in common, has long ceased to be practised in any parts of this province, but the widow of an elder brother is commonly re-married to the next brother.

The dead bodies are here burnt, with the usual Hindu ceremonies. Where death may have ensued from any disorder supposed to be contagious, the body is usually buried in the first instance, and after the lapse of two or three months, the remains are dug up and burnt on a pile. Satis were numerous under the former government, but have now greatly decreased,
and the annual average does not now amount to three. As this practise is now confined wholly to the Rajput families of the highest class (which are by no means numerous) it may be expected to become daily more rare. The other classes have almost invariably proved most ready to listen to the persuasions of the public native officers, and have been satisfied with the salvo offered to their character, by the ostensible intention and preparation without proceeding to the completion of the sacrifice.

There are no public institutions of the nature of schools, and private tuition is almost wholly confined to the upper classes. The teachers are commonly Brahmans, who impart to their scholars the mere knowledge of reading, writing, and accounts. The children of respectable Brahmans are also taught Sanscrit, and are occasionally sent to Benares to complete their studies, where they pass through the usual course of Hindu education, consisting of theology, astronomy, judicial astrology, and sometimes medicine. The Pandits here, however, by no means appear to excel in any one of these branches, as the most learned usually resort to the courts of the Hindu native princes in the plains. The colloquial language is pure Hindi, derived chiefly from the Sanscrit, without any admixture of Persian. The terminations and punctuations are, however, extremely corrupt, more particularly in the northern pargunnas. The language used in Gorkha differs very considerably from that of Kamaon. The bulk of the population in both parts are, however, acquainted with Hindustani, as spoken in the plains.

In the division of time, the Hindu mode is exclusively followed, and the years in use are also Hindu, being the Sambat and Saka. The latter is the most generally adopted in written documents: it differs from the Sambat by a period of thirty-five years.

The religious establishments are numerous, and the lands assigned for
their support amount to about one-fifteenth of the total arable lands of the province. Under the former government, large sums were distributed on particular occasions, and festivals to the temples of the favorite deities, a few of which will be here particularly noticed.

The shrine of Badarináth, dedicated to an incarnation of Vishnu, and one of the most sacred in the Hindu mythology, is situated within the Himalaya, in the Mana pass, immediately below the village of that name. The temple is built on the bank of the Bishenganga, immediately over the site of a hot spring, the existence of which no doubt led to the original selection of this remote spot. The present building, a modern erection, is small and neat, the material being a hard white stone, and the roof formed of copper tiles. The constant danger from avalanches, renders a contracted style of building indispensable, and even with these precautions, many former temples have been overwhelmed and destroyed. The Ráwal, or chief priest, who administers this institution, is invariably a Brahmin from the Carnatic, or Malabar coast, no other description of Brahmin being allowed to touch the idol. To prevent any inconvenience or cessation of the religious rites, in the event of the sickness or death of the Ráwal, a Brahmin of the same caste remains in attendance at Joshimath. The Ráwal has a regular establishment of vizirs and secretaries, treasurers, &c., to manage the temporal concerns of the institution, and under the former Rajas, this personage exercised supreme and uncontrolled authority in the villages attached to the temple. The shrine, notwithstanding its extraordinary sanctity, is far from rich. The idol is adorned with only one jewel, a diamond of moderate size, in the middle of its forehead, while the whole paraphernalia, including ornaments, dresses, gold and silver utensils, &c., do not exceed 5,000 rupees in value. As some explanation of this comparative poverty, it may be stated, that on the Gorkha invasion of Gerhwal, the Raja took jewels and plate to the amount of 50,000 rupees, as a loan from the temple. The revenues of the
temples are derived from two sources—the offerings of votaries, and the rents of assigned lands; but the difficulties of access, by checking the resort of rich pilgrims, renders the first branch less productive than might have been expected. The season of pilgrimage commences at the beginning of May, when the temple is opened, and concludes in November, when it is again closed: in ordinary years, the number of pilgrims varies from seven to ten thousand, of which, however, the greater portion are Jogís and Byragís. The offerings in such years, amount to between 4 and 5,000 rupees, but at the Kúm, and half Kúm, the numbers and receipts are proportionably greater. In 1820, the pilgrims who reached the temple, amounted to 27,000, while many thousands turned back from the fear of the cholera, which then raged in Gerhwal, or fell sacrifices to that distemper on the road. The receipts, at the same time, were 15,750 rupees, exclusive of gold and silver ornaments and vessels, to the value of near three thousand more. The revenue derived from land by no means corresponds with the number of villages with which the temple is endowed. The institution possesses no less than two hundred and twenty-six villages, one hundred and seventy in Gerhwal and fifty-six in Kamaon. Of the former, many are large and populous, and were acquired rather from the poverty than the piety of the former Rajas, having been assigned in satisfaction of considerable loans. The rents are paid partly in produce and partly in money, agreeably to the specification in the original grants. As the proprietors of these villages were almost universally Brahmins, the assessment was fixed in permanency at a very low rate in the deeds in question. The value of the proceeds of every description from these villages, may be estimated at 2,000 rupees; 1,500 from Gerhwal, and 500 from Kamaon. The expenditure is regulated, in some measure, by the receipts, and consists chiefly in the support of the Ráxwal and numerous establishment, in the daily distribution of food and alms to pilgrims, and in the regular allowances to Brahmins on various festivals. In ordinary years, the disbursements exceed, by a few hundred rupees, the gross income, as above estimated, at between 6 and 7,000 rupees,
in which case the deficiency is supplied by loans, which are liquidated by the surplus proceeds of productive years. In the year 1820, the sum of 7,500 rupees was, in this manner, devoted to clear off former incumbrances. These statements have been formed from the original detailed accounts, which, from the various checks that exist in their formation, must be generally accurate. During the winter months, the temple is blocked up and covered with snow, and the attendants remove to Pandkesar and Joshimath.

The temple of Kedarnath, similarly situated in the Himalaya, is also dedicated to an incarnation of Vishnu. The present building is larger and handsomer than that at Badari, and has only recently been completed at the expense of Kajee Amer Sinh and his family. The Rāwal here is also invariably a native of the Malabar coast, of the Lingam sect. He does not, however, perform the religious ceremonies in person, but resides constantly at Ukhimath, and sends his deputy (of the same class) to Kedarnath. The season of pilgrimage, and the number of pilgrims, are nearly the same at both temples, a previous visit to Kedarnath being considered a necessary preparation to the pilgrimage to Badarinath. A few pilgrims annually devote themselves to destruction there, either by precipitating themselves from the summit of a particular rock, or by penetrating into the Himalaya, till overwhelmed in the snow. The receipts and disbursements of this temple may be taken at one-third of those of Badarinath. There are also several charitable endowments, for distribution of food to pilgrims proceeding to Kedarnath and Badarinath, which are supported, by lands exclusively assigned for the purpose, the greater part, during the Gorkha government; at each of which the pilgrims receive one day's food either going or returning.

How is this reconcileable with its being a Vaishnava shrine? H. H. W.
The village of Puchasao, in the Jawar pass, is in Sadawart, for pilgrims proceeding to Lake Manasarovara.

Kanaleswar at Srinagar, and Jageswar near Almora, are the only other religious establishments in this province, which deserve consideration from the extent of their endowments.

The remaining temples, holding one or more villages, are extremely numerous. Raj Rajeswari in Dewalgerh, Gerwal, receives an annual allowance from government, amounting to rupees 652, and several other temples at Srinagar and Almora also enjoy each a small money pension.

The junctions of all large streams offer sacred objects for pilgrimage, of these the principal are Devaprag, Rudraprag, Karnaprag, Nandaprag, and Bishenprag, situated at the confluence of the Ganges, with the Bhagirathi, Mandakini, Pendur, Nandakini, and Bishenganga, respectively.

Bageswar, at the junction of the Gomati, and Rameswar, at the junction of the Ramganga with the Sarju, respectively, are most celebrated in Kamaon, and have each their periodical fairs.

The Government consisted of a simple monarchy, but the power of the sovereign was, in point of fact, far from absolute, being ever controuled in a greater or less degree by the will of the aristocracy.

The latter, from the poverty of the country, was confined to a small number, consisting merely of the civil and military officers of the state, and of a few principal landholders. Many of the chief offices of government comprising Diwans, Deftereers, Bhendaris, Vizirs, Foujars, Negis and Thokdars, had become hereditary in particular families, a circumstance which rendered
the influence of their holders boundless in their several departments. The Raja's authority was still further circumscribed by the corrupted state of feudal tenure which existed here. The country was allotted in separate divisions for the payment of troops, to the commander of which was entrusted the civil administration of the lands assigned. The revenues of some districts were originally reserved for defraying the expenses of the court, but these had been nearly absorbed by grants of the junior members of the royal family, to the civil officers of government, and to the attendants of the court, all of whom, from the highest to the lowest, were supported and remunerated in land. A further alienation of the royal domains had taken place, in the frequent donations to Brahmans and temples by successive Rajas, so that with these numerous deductions, the actual amount of rents which reached the treasury was extremely small.

A portion of the most fertile land in the neighbourhood of the capital was retained for the exclusive supply of grain to the Raja, being cultivated at his own expense, but the principal source of the ordinary revenue of the sovereign, consisted in the frequent offerings presented by his subjects at the several Hindu festivals, and on occasions of extraordinary disbursement, such as the marriage of the reigning prince, or of his son or daughter, a general impost was levied to defray them, from all the assigned lands of the country. With all these aids, the sovereign was ever poor, and during some of the latest reigns was frequently reduced to absolute indigence and want: a fact confirmed to me by the present Raja of Gorkhal. The sovereign had the undoubted prerogative of resuming all grants of land of every description, but as this right could only be enforced by the concurrence of the prevailing party in the state, its exercise afforded him little personal advantage, the resumed lands immediately passing to some one of the party in question as the price of its assistance.
The judicial administration formed one source of the revenue of the state.

In the interior, justice was administered in civil and petty criminal cases by Foujdar, or governors, while cases of magnitude, and those originating in the capital or neighbourhood, were determined in the Raja’s court, under the superintendence of the Dewan.

Under the Gorkha government, the former duty was entrusted to the commandant of the troops holding the assignment, and the latter was executed by the governor of the province, assisted by those military chiefs who might be on the spot. As the commanders of the troops were seldom present in their respective assignments, they delegated their powers to deputies, called “Becharis,” who either farmed the dues on law proceedings at a specific sum, or remained accountable for the full receipts. The forms of investigation and decision, under both governments, were the same. A simple viva voce examination of the parties and their witnesses, usually sufficed to elucidate the merits of the case, and where doubts or contradictions occurred, an oath was administered by laying the Haribans, (a portion of the Mahabharat,) on the head of the deponent. In intricate suits, such as disputes regarding boundaries, or where no ocular testimony could be produced to substantiate the claim or defence, recourse was had to ordeal, the modes of which will be hereafter noticed. The case being adjudicated, a copy of the judgment, under the seal of the officers composing the court, and witnessed by the bystanders, was delivered to the party in whose favor it had been pronounced, and the losing party was, at the same time, subjected to a heavy fine, proportioned to his means, rather than to the value of the cause in action. Private arbitration, or Panchait, was frequently resorted to, more particularly for the adjustment of mutual accounts among traders or for the division of family property among heirs. Claims, when nearly balanced, were sometimes decided by lot.
in the following manner: the names of the parties being written in separate slips of paper, these were rolled up, and laid in front of an idol in a temple, the priest of which was then employed to take up one of the rolled slips, and he whose name appeared, gained the cause.

Criminal offences of magnitude, were tried at the seat of government, and accusations might be proved or rebutted by ordeal. The usual punishments for almost every degree of crime were fines or confiscations, and even murder was rarely visited with death, the convict, if a Rajput, being heavily mulcted, and if a Brahmin, banished. Treason was, however, generally punished capitaly.

Previous offences against the Hindu religion, and system, such as the wilful destruction of a cow, or the infringement of the distinction of caste by a Dom, such as knowingly making use of a hukka, or any other utensil belonging to a Rajput or Brahmin, were also capital. The mode of inflicting capital punishment was either by hanging or beheading; the Gorkhas introduced impaling, and sometimes put convicts to death with the most cruel tortures. Under the Raja’s government, executions were very rare, and confined almost wholly to prisoners of the Dom caste; during the last government, they became far more numerous and indiscriminate. In petty thefts, restitution and fine were commonly the only penalties inflicted; in those of magnitude, the offender was sometimes subjected to the loss of a hand or of his nose. Crimes of the latter description have ever, in these hills, been extremely rare; and did not call for any severe enactments. Acts of omission or commission, involving temporary deprivation of caste, as also cases of criminal intercourse between parties connected within the degrees of affinity prescribed by the Hindu law, offered legitimate objects of fine. Adultery, among the lower classes, was punished in the same manner. Where, however, the husband was of rank or caste, the adulterer was commonly put to death, and
the adulteress deprived of her nose. The revenge of the injury was, on these occasions, left to the husband, who, by the customs of the country, and by the existing principles of honour, was authorized and required to wash off the stain on his name by the blood of the offending parties, and no lapse of time, from the commission or discovery of the crime, proved a bar to the exaction of this revenge. Convicts were occasionally condemned to labour on the private lands of the Raja, to whom they, from that period, became hereditary slaves. Criminals also settling at a royal village in the Tarai, called Gergaan, received a free pardon, whatever might have been their offence. In cases of self-destruction, the nearest relations of the suicide were invariably subjected to a heavy fine.

The most oppressive branch of the police, and that which proved the most fruitful source of judicial revenue, consisted in the prohibitions issued under the late government against numerous acts, the greater part of which were, in themselves, perfectly unobjectionable. The infringement of these orders were invariably visited with fines: indeed, they would appear to have been chiefly issued with such view, as among the many ordinances of this kind, it may be sufficient to specify one, which in Gerhwal forbade any woman from ascending on the top of a house. This prohibition, though apparently ridiculous, was, in fact, a very serious grievance: a part of the domestic economy hitherto left to the women, such as drying grain, clothes, &c., is performed there, and fire-wood and provision for immediate consumption are stored in the same place, and the necessity for men superintending these operations, by withdrawing them from their labour in the fields, was felt as a hardship.

Three forms of ordeal were in common use: 1st, The “Gola Dip,” which consists in receiving in the palms of the hands, and carrying to a certain distance, a red hot bar of iron. 2d, The “Karai Dip,” in which the hand is plunged into a vessel of boiling oil, in which cases
the test of truth is the absence of marks of burning on the hand. 3d, "Tarazu ka Dip," in this the person undergoing the ordeal was weighed, at night, against stones, which were then carefully deposited under lock and key, and the seal of the superintending officer; on the following morning, after a variety of ceremonies, the appellant was again weighed, and the substantiation of his cause depended on his proving heavier than on the preceding evening.

The "Tir ka Dip," in which the person remained with his head submerged in water, while another ran the distance of a bowshot and back, was sometimes resorted to. The Gorkha governors introduced another mode of trial by water, in which two boys, both unable to swim, were thrown into a pond of water, and the longest liver gained the cause. Formerly, poison was, in very particular causes, resorted to as the criterion of innocence: a given dose of a particular root was administered, and the party, if he survived, was absolved. A further mode of appeal to the interposition of the deity was by placing the sum of money, or a bit of earth from the land in dispute, in a temple before the idol, either one of the parties volunteering such test, then with imprecations on himself if false, took up the article in question. Supposing no death to occur within six months in his immediate family, he gained his cause; on the contrary, he was cast in the event of being visited with any great calamity, or if afflicted with severe sickness during that period.

The collection of rents from the assigned lands was, as already stated, left to the commanders, and as these, from their military duties, could seldom be present for any length of time in their respective assignments, they were under the necessity of employing deputies, and as the most simple and economical plan, entrusted the details of assessment and collection to some one of their principal landholders, whom they made responsible for the amount
of the rents. Hence the original of Kamín in Kamooin, and Sianas in Gerhwal.
The latter, again, appointed one of the proprietors of each village, under
the designation of Padhans, to levy and account directly to them for its cess.
These officers were both removable, the first at the pleasure of the assignee,
the second at the will of the Kamín and Siana. The influence once obtained
in the situation, generally led to its continuance in the same family, even
when the individual holder was changed, and, in some instances, the Kamíns
themselves eventually succeeded in obtaining a grant of the feud under the
usual conditions, which arrangement led to the nomination of Under Kamíns
and Sianas, who are to be found in some pergunnas. The remuneration
of the Kamíns and Sianas, consisted in a trifling Nazerána from each
village, and in offerings from the Padháns on certain festivals, and on
occasion of births and marriages in their own families. They were also
entitled to a leg of every goat killed by the Padháns in their division,
and enjoyed a portion of land, rent-free, in their own village. The dues
of Padháns were exactly similar, but leviable only from their own tenants.

In the reserved districts, the royal domains were managed by the Vizirs
and Bhandáris, (treasurers,) and the rents of the alienated villages were col-
lected by the grantees. No establishment of Kamíns or Sianas existed in these
pergunnas.

A general record of the arable lands of the country, their extent, appro-
priation, &c. was kept in the office of the Defteris. To render these accounts
more complete, these officers had deputies in each district, whose duties cor-
responded, in a great measure, with those of the pergunna Kamungos in the
plains. To defray the expenses of this establishment, the Defteris were enti-
tled to a percentage of half an anna in the rupee on the rent of every village;
and for their own support, they received grants of lands in common with the
other public servants.
The full property in the soil has here invariably formed an undisputed part of the royal prerogative, and on this right was founded the claim of the sovereign, either in person or through his assignees, to a large fixed portion of the produce, both of agriculture and mines. The power in the crown, of disposing of such property at its will, has never been questioned, but has been constantly enforced, without consideration to any length of occupancy or other claims in individual holders. The peculiar nature of the country rendered the exercise of this right frequent in the neighbourhood of the capital. The difficulties of procuring supplies in this province, have been already alluded to: individuals settling at Almora or Srinagar, under the auspices of the reigning prince, in consequence, received the gift of a small portion of land for the establishment of their families. The merchants and principal artisans falling under the above description, as being commonly emigrants from the plains, were particularly favoured in this respect, and many of the attendants of the court, who were of the same origin, required and received the same assistance. The commandants and officers of the regular troops stationed at the frontiers, or in forts, enjoyed similar grants of land in the vicinity of their posts. The tenure on which grants of this kind were made, is called Thát, which conveyed, in the first instance, a literal freehold, as it vested the grantee with an hereditary property in the soil as well as in the produce. The rents of these lands have, at subsequent periods, been almost wholly resumed to the rent roll, but the property in the soil has been generally suffered to remain with the heirs of the grantee. The term that is used here, is synonymous with Zemindari in the plains, and it is on grants of this nature, that the rights of a large body of the occupant landholders are founded. The land, in the interior, seldom changed proprietors: the greater part of the present occupants there, derive their claims to the soil, solely from the prescription of long established and undisturbed possession; and this remark applies also to many individuals, more particularly Brahmins, whose ancestors having, originally, obtained
estates on grants, not conveying any property in the soil, their descendants have, subsequently, by the migration of the actual occupants, come into the full possession both of land and produce.

In assignments of the revenue of villages to individual servants of government, both public and private, the deed specified the class and description of service in consideration of which the grant was made, as "Kaminchari, Negichari," &c., and in these cases, also, the actual occupancy in the land, frequently became vested in the descendants of the assignee, by the mode noticed in the preceding paragraph. Grants to individuals not holding any particular employment, were in "Khangi," or, when Brahmins, in "Vrata;" to the latter also, and to religious establishments, grants in perpetuity were made with various ceremonies, under the terms of "Sankalp" and "Bishenpirt." Under the Nipal government, the terms of "Mana Chaul," and "Giant," were introduced, the former meaning, literally, "a seer of rice," was used in grants, for services to individuals, and under the latter tenure were included all lands and endowments belonging to religious establishments.

The modes of private transfer are, first, by absolute sale, called "Dhali Boli," in which the purchaser becomes vested with the same rights, and under the same obligations, as the vender. In the second mode, termed "Mat," the purchaser receives the land rent-free, the vender making himself responsible for the annual amount of its assessment during his life, and on his death, the purchaser becomes answerable for the demand. There was another species of "Mat," in which the sale was not absolute, right of redemption being reserved to the mortgager and his heirs, on payment of the amount advanced, but till this took place, the latter continued to pay the revenue. When no heir of the mortgager remained forthcoming, as in the former case, the rent fell on the mortgagee. The fourth form was that of simple mortgage, or "Bandhak," in which right of redemption was, sometimes, expressly barred, after the
expiration of a given term of years; most commonly it was reserved indefinitely. The landed proprietors, however, ever evince the most tenacious attachment to their estates, whatever be their extent, and never voluntarily alienate them, except under circumstances of extreme necessity. This, joined to the repeated family partitions arising under the Hindu law of inheritance, has reduced landed property throughout the country to the most minute state of subdivision.

The intersection of the country in every point by rivers, would have afforded prominent boundaries for local division, had the state of government been originally such as to admit of the establishment or continuance of a regular arrangement of that nature, but the existence of numerous petty principalities, the chiefs of which were engaged in constant aggressions on each other, necessarily led to frequent changes in the division of the country, as the conquered villages, in receiving a new master, were incorporated in his own district, or formed into a separate pargonna, under some new name. The ultimate union of the country under one monarch, produced no remedy, as the distribution which took place among the feudal tenants of the crown, led only to a multiplication of subdivisions, without producing order in their demarcation. Every new grant to these military chiefs tended to further perplexities, as from that moment, the villages in the grant, whatever might be their actual situation, became an integral part of the district in which the previous assessment of the grantee lay. Various services of the state, which were provided for by allotments of country, gave their names to such districts. Thus, two lots of villages dispersed over the whole province appropriated to the gun-powder manufactory and magazine, formed the parguñas of Silkhana, and Mahruri; while a line of villages, extending from the snowy mountains to Almora, was known as a separate division, under the designation of Hiüm Pal, being appointed for the supply of snow to the Raja's court. These incongruities ceased in a great
measure under the Gorkha administration, when the country was regularly assessed and settled, though in many of the subdivisions, the former arbitrary mode was continued, the villages of a pargonna being frequently classed into Patti, according to the caste of the owners, without reference to actual situation. It may be here noticed, that the word pargonna was not in use here, the terms being Gorkha, Pal, Row, Patti, Kote, Al, &c.

The mode of calculation in use throughout the hills is, by the estimated quantity of grain which the land will require to sow it. The adoption of so uncertain a standard is doubtless to be ascribed to the nature of the arable lands, the actual measurement of which would have required greater perseverance and science than the natives of this province ever possessed. The denominations by which land is computed in Kamaon are extremely numerous, and vary in different parts, and it may therefore be presumed, that they were established at a remote period, when the country was divided into several petty independant principalities. In calculating the extent of villages, only such lands as had been rendered capable of cultivation by the operation already described, were taken into consideration. These have been gradually augmenting, and as no revised survey has recently been made, the existing records by no means correspond with the actual quantity of arable land in each village.

The most common denomination is the Bisi, which has now been adopted as a general standard. The regular Bisi ought, as its name implies, to contain land requiring twenty Nalis of seed; its actual extent, therefore, varies according to the quality of soil, as the grain is sown much wider in poor lands near the summit, than in rich lands at the base of the mountains. With every allowance of this kind, villages are invariably found far to exceed their nominal rukba, when computed by this standard. It also varies in the same district, a portion of the land being calculated by
one description, and the remainder by another description of Bisi, which incongruity arose from the practice of former Rajas, of doubling or otherwise augmenting the nominal rukba of rent-free land in the deed of grant. Such increased rukba became, from that time, permanently enrolled and fixed in the record. A further mode of calculation is, by the estimated produce of land in bilkas, or sheaves, the number of which ought to correspond with the number of Nalis in each bisi.

It will now be sufficient to detail the different denominations in use in Kamaon, with their computed contents, without entering into further explanation.

<table>
<thead>
<tr>
<th>Denomination</th>
<th>Contents</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jula</td>
<td>12 9 6 and 3 Bisis</td>
</tr>
<tr>
<td>Bhara</td>
<td>= 2 1/2 Bisis</td>
</tr>
<tr>
<td>Ali</td>
<td>= 2 1/4 Bisis</td>
</tr>
<tr>
<td>Bisa</td>
<td>= 2 Bisis</td>
</tr>
<tr>
<td>Ans</td>
<td>= 1 Bisil</td>
</tr>
<tr>
<td>Nali</td>
<td>= 1/2 Bisil</td>
</tr>
<tr>
<td>Taka</td>
<td>= 1/2 Bisil</td>
</tr>
<tr>
<td>Massa</td>
<td>= 3/2 Bisil</td>
</tr>
<tr>
<td>Rini</td>
<td>= 1 Bisil</td>
</tr>
</tbody>
</table>

In the Bhawar, actual measurement is used, and the calculation is made either in Bighas or Hothas. The former corresponds to the Bigha of the plains, the latter contains 1600 square paces.

Another mode of computation is by the plough of two yoke of bullocks, twenty being required for one Bisa: a plough of land contains the quantity which can be turned in one day.

In Garhwal, the only denomination in use is the Jula, which is divided
into Chukris, or 4ths, and Anas, or 16ths: it varied in its extent, according to the description of person holding the land, as will be seen in the following detail:

Jula Thakurali (chiefs) ... ... ... ... ... = 16 Dhons.
Ditto Thanis, (principal landholders) ... ... ... ... = 12 ditto.
Ditto Rowla, (padhan mukaddem,) ... ... ... ... = 8 ditto.
Ditto Chakar, (tenantry,) ... ... ... ... = 4 ditto.
Ditto Tyargaín, (temporary cultivators,) ... ... ... ... = 16 ditto.
Ditto Umraí, (courtiers,) ... ... ... ... = 8 ditto.
Ditto Kotkarki, (militia,) ... ... ... ... = 12 ditto.
Ditto Tob, (regular troops,) ... ... ... ... = 10 ditto.
Ditto Kotya, (followers,) ... ... ... ... = 6 ditto.
Ditto Topchi, (hunters,) ... ... ... ... = 4 ditto.
Ditto Seük, (personal servants,) ... ... ... ... = 4 ditto.
Ditto Jaghirdar, (rent free to private individuals,) = 12 ditto.

The implements of husbandry are similar to those in use in the plains, and the different operations of ploughing, harrowing, sowing, weeding, reaping, &c. are carried on in the same way. The land being first manured, is usually ploughed three times, or oftener, and harrowed previously to being sown: the drill plough is not used. In coarse grains, the harrowing is generally repeated when the plants have sprouted two or three inches above the ground. In the finer grains, at the same period, additional manure is commonly scattered over the fields, which are then weeded with spuds. During the rebbi crop, the fields, where irrigation is practicable, are usually watered every third or fourth day. A regular routine of crops is pursued; following the native arrangement. In the first, or kharif crop, rice is sown in April, and reaped in September, the land being immediately re-prepared, receives a crop of wheat, which ripens in April or early in May; to this succeeds a crop of Mandia, and as the last is not fit for the reap hook before the
end of November, too late for sowing wheat, the land is then suffered to remain fallow till the following spring, when it is again prepared for rice. Different kinds of pulse and vetch are occasionally substituted for one or other of these grains. Where land, which has been fallow, is newly broken up, a crop of Mandua, or other coarse grain is first taken. Transplantation is adapted in regard to rice wherever the land can be easily flooded; in other parts the rice is sown as other grains. Irrigation is performed by means of aqueducts or small streams, which are either branches of large streams, or are formed of a collection of many small springs. These aqueducts are frequently carried a very considerable distance, and at much expence along the sides of the mountains. In places where precipitous rocks occur, troughs of wood are made use of, and where the soil is too loose, walls of stone, having a channel at the top, made water tight with clay, are built. The manure used, is commonly the dung and refuse of the cattle shed, which is collected in a regular dunghill with that view. Where the quantity of this may be insufficient, leaves collected from the jungles, are placed in heaps to rot in the fields. As a further substitute, bushes and branches of trees are laid on the land, and when sufficiently dry to burn, are reduced to ashes.

There is a species of periodical cultivation, which deserves notice: this consists in cutting down the forest, and clearing patches of land along the summits of the ridges: the trees are left for a few months to dry, and being chiefly pine, are then easily consumed, and the ashes used for manure; as the declivity of these spots is usually too great to admit the use of the plough, the land is prepared with a hoe.

Only one, or at most two crops are taken from each spot, after which it is abandoned for another, and not again touched till after the lapse of from six to twelve years, according to the nature of the soil; such land is termed Kāla...
Banjar. The cultivators, who descend during the winter to the Tarai, take land in farm from the Zemindars there also, and have thus two crops on the ground in different parts at the same moment. This they are enabled to effect by the difference in the period of harvest in the plains and hills; the Rebi crop in the former being sown later, and ripe earlier than in the latter.

The following is a statement exhibiting the various products, together with the average rate of their return, as collected from reports of every pergunnah in the province.

The three kinds of land are, 1st. The sera, or valley, fully capable of irrigation; 2nd, not irrigatable, but in low situations; 3rd, near tops of mountains. The average price of each kind of grain, during the last six years, at Almora is also added. In the interior, particularly of Gerhwal, where the demand is small, the prices are infinitely lower.

### Kharif, or First Crop.

<table>
<thead>
<tr>
<th>Grains</th>
<th>Best Land</th>
<th>Middling</th>
<th>Worst</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rice, Seers per Rupee,</td>
<td>32</td>
<td>20</td>
<td>11</td>
<td>28</td>
</tr>
<tr>
<td>Mandua,</td>
<td>50</td>
<td>40</td>
<td>35</td>
<td>40</td>
</tr>
<tr>
<td>Jangora, or Manora,</td>
<td>50</td>
<td>38</td>
<td>30</td>
<td>42</td>
</tr>
<tr>
<td>Kowni,</td>
<td>48</td>
<td>36</td>
<td>24</td>
<td>40</td>
</tr>
<tr>
<td>China,</td>
<td>60</td>
<td>42</td>
<td>35</td>
<td>40</td>
</tr>
<tr>
<td>Chua, or Marsa,</td>
<td>100</td>
<td>85</td>
<td>72</td>
<td>40</td>
</tr>
<tr>
<td>Kodu,</td>
<td>16</td>
<td>12</td>
<td>10</td>
<td>30 Partially cultivated.</td>
</tr>
<tr>
<td>Ugal,</td>
<td></td>
<td>25</td>
<td>15</td>
<td>16 Ditto ditto.</td>
</tr>
</tbody>
</table>
**OF KAMAON.**

<table>
<thead>
<tr>
<th>Crop</th>
<th>Acre</th>
<th>Acre</th>
<th>Year</th>
<th>Partially Cultivated</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bajra</td>
<td>25</td>
<td>17</td>
<td>26</td>
<td></td>
</tr>
<tr>
<td>Juwar</td>
<td>25</td>
<td>17</td>
<td>36</td>
<td>Ditto ditto</td>
</tr>
<tr>
<td>Makae or</td>
<td>36</td>
<td>24</td>
<td>10</td>
<td>Ditto ditto</td>
</tr>
<tr>
<td>Boota</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ganra</td>
<td>80</td>
<td>60</td>
<td>30</td>
<td>Cultivated only in Bhawar at both seasons</td>
</tr>
</tbody>
</table>

**PULSE.**

<table>
<thead>
<tr>
<th>Crop</th>
<th>Acre</th>
<th>Acre</th>
<th>Year</th>
<th>Partially Cultivated</th>
</tr>
</thead>
<tbody>
<tr>
<td>Urd</td>
<td>16</td>
<td>11</td>
<td>7</td>
<td>18</td>
</tr>
<tr>
<td>Bhat</td>
<td>16</td>
<td>12</td>
<td>8</td>
<td>24</td>
</tr>
<tr>
<td>Gahat</td>
<td></td>
<td></td>
<td></td>
<td>24 Partially cultivated</td>
</tr>
<tr>
<td>Ryas</td>
<td>18</td>
<td>14</td>
<td>11</td>
<td>22 Ditto ditto</td>
</tr>
<tr>
<td>Tori or Arher</td>
<td>8</td>
<td>7</td>
<td>3</td>
<td>20 Ditto ditto</td>
</tr>
<tr>
<td>Mung</td>
<td>10</td>
<td>8</td>
<td>6</td>
<td>16</td>
</tr>
<tr>
<td>Goranse</td>
<td>16</td>
<td>16</td>
<td>9</td>
<td>22 Ditto ditto</td>
</tr>
<tr>
<td>Titiria</td>
<td>16</td>
<td>12</td>
<td>8</td>
<td>30 Ditto ditto</td>
</tr>
</tbody>
</table>

**OIL SEEDS.**

<table>
<thead>
<tr>
<th>Crop</th>
<th>Acre</th>
<th>Acre</th>
<th>Year</th>
<th>At both crops</th>
</tr>
</thead>
<tbody>
<tr>
<td>Serson</td>
<td>40</td>
<td>30</td>
<td>15</td>
<td>30</td>
</tr>
<tr>
<td>Til</td>
<td>48</td>
<td>36</td>
<td>22</td>
<td>12 Partially cultivated</td>
</tr>
<tr>
<td>Bhinjra</td>
<td>16</td>
<td>12</td>
<td>10</td>
<td>10 Ditto ditto</td>
</tr>
</tbody>
</table>

**REBBI, OR SECOND CROP.**

<table>
<thead>
<tr>
<th>Crop</th>
<th>Acre</th>
<th>Acre</th>
<th>Year</th>
<th>Partially Cultivated</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wheat</td>
<td>18</td>
<td>9</td>
<td>9</td>
<td>22</td>
</tr>
<tr>
<td>Barley</td>
<td>24</td>
<td>17</td>
<td>13</td>
<td>28</td>
</tr>
<tr>
<td>Ganra</td>
<td>80</td>
<td>60</td>
<td>30</td>
<td>Only in Bhawer</td>
</tr>
</tbody>
</table>

**PULSE.**

<table>
<thead>
<tr>
<th>Crop</th>
<th>Acre</th>
<th>Acre</th>
<th>Year</th>
<th>Partially Cultivated</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masir</td>
<td>25</td>
<td>20</td>
<td>15</td>
<td>20</td>
</tr>
<tr>
<td>Chena</td>
<td>14</td>
<td>9</td>
<td>7</td>
<td>17 Partially cultivated</td>
</tr>
</tbody>
</table>
Kalau
Mutter \{ 16 \ldots 10 \ldots 8 \ldots 18

OIL SEEDS:

Atsi \ldots 16 \ldots 14 \ldots 12 \ldots 16
Serson \ldots 40 \ldots 30 \ldots 15 \ldots 32 Cultivated chiefly in Bhawer.

Cotton is not much grown in the hills: the produce is, however, of excellent quality, and by native judges is said to be superior to that of the plains, in softness of texture, gloss of color, and length of fibre.

Hemp: the growth of this article was, at one time, considerable, as the Company procured an annual investment of it from this province: these purchases have now ceased; the demand for it for the manufacture of cloth, of which much is consumed in the province, still encourages the cultivation. The quality of the hill hemp has been always much praised: the plant attains the height of from 12 to 14 feet, and the fibre is extremely strong; other advantages are derived from a crop of hemp, which will be best shown in a statement of the produce; taking a puchka bigha to require 8 seer of seed in wheat, 16 seers of hemp seed would be necessary to sow the same extent, the produce of which would be in the first place, 4 seers of Chiras, the inspissated juice of the leaf, value 8 rupees; 4 mounds of hemp value 8 rupees, and 48 seers of seed capable of yielding 6 seers of oil, value 1.8.0, giving a total money return of 178 rupees the bigha. The cultivation of hemp is confined almost entirely to Garhwal, and is, only to be occasionally met with in Kamaon proper.

Sugar cane is raised in some parts of the province where the land is particularly good, but the total quantity of sugar manufactured in the province is very trifling.
Ginger, Turmeric, Cheraita, and some other plants and roots used in native medicine are grown chiefly with a view to exportation. Ginger yields 7 fold, about 40 maunds to the bigha, and turmeric 8 fold, or 45 maunds: the prices on the spot are respectively 2 and 1. 12. 0 rupees per maund.

The Gânya, or sweet potatoe, is grown on a very extensive scale in the Bhâwar, the net produce is commonly 40 maunds per bigha, and the value one rupee per maund. Tobacco is raised for private consumption, in small quantities.

The Kharîf crop is the most extensive and important as affording the staple articles of food (Rice and Mandua) to the population. The Rebbi crop, owing to the confined means of irrigation, is very uncertain: in the event of a sufficiency of rain not falling during the cold weather, the ears of the wheat do not fill, and occasionally the grain is rotted from the opposite cause. Since 1815, two years of failure have occurred, one from drought, the other from too much rain.

Having completed the detail of agricultural products, the other branches of rural economy may now be noticed.

The cattle in this province, as already stated, are small, and are almost universally black or red. The herds are driven each morning to the ridges of the mountains for pasture: at night they are kept in the ground story of the house, or if numerous, a temporary shed is erected for them near the village. Chaff is never prepared for them, but after the wheat harvest has been cut, they are turned into the fields to eat down the straw, which is left standing; merely the ears being cut off and carried away; the dry hay of the grain, tard, &c. is also given to them in an unchopped state. Coarse grass and branches of trees are also cut for feeding the bullocks employed in ploughing.
During the later winter, and the summer months, the pasture, from frost and sun, becomes very scanty: at this period, therefore, the inhabitants of the southern and midland districts of Kumaon send down their cattle to the forests in the TJarai, reserving only a few cows for milk, when a great part of the inhabitants accompany them: this migration commences in November, after the sowing of the wheat is completed, and the return is delayed till the end of April, or beginning of May, when the crop is ready for reaping. While in the Bhawar, the inhabitants of two or three neighbouring villages, and sometimes of a whole pergunna, canton together for mutual protection against decoits. As this custom has existed from time immemorial, each community has its own particular tract of forest to which it annually returns. Some parts of the TJarai affording little or no grass; the Zemindars, in such situations, cut boughs of trees for their cattle. The temporary villages called Goths, which they occupy, are mere sheds, formed of branches of trees, and covered with leaves or grass. The site of them is changed according as the pasture in the immediate neighbourhood is exhausted. During the season that the cattle remain in the forests, a very large quantity of ghee, remarkable for its goodness, is made by the Zemindars, and exported to the plains. In the northern pergunas, where the forest lands are more extensive, the necessity for sending the cattle to the TJarai does not exist, and in the summer months, abundance of fine pasture is produced on the summits of the high mountains after the snows have melted. The practice is very little followed in Gerhwald, which may be ascribed to the greater proportion of waste land that is to be found there: the cattle are, however, remarkably poor and badly conditioned, and consequently die off rapidly. Few buffaloes are reared in that part of the country.

Neither bullocks nor buffaloes are here used for commercial transport, but they are employed to carry the baggage of the cultivating classes in their annual migration to the Bhawar.
Cows and bullocks vary in price, from 5 to 12 rupees each; the latter, when broken for the plough, fetching the highest.

Female buffaloes sell for 15 to 20 rupees.

The number of cattle, agreeably to enumeration in 1822, was as follows; giving a total of 241,814 animals.

<table>
<thead>
<tr>
<th></th>
<th>Cows</th>
<th>Bullocks</th>
<th>Buffaloes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kamaon</td>
<td>58,280</td>
<td>36,938</td>
<td>42,939</td>
</tr>
<tr>
<td>Gerhwal</td>
<td>66,335</td>
<td>28,546</td>
<td>8,236</td>
</tr>
</tbody>
</table>

The goats in this province are, generally speaking, low, and stout made: those bred in the northern pargunnas attain, however, a very fair size. The rearing of these animals is difficult, as during the rainy months they are liable to many disorders, and are frequently poisoned by eating the rank weeds. As there is considerable demand for goats, both for religious sacrifices and for food, they bear a high price, full grown males and females selling for from two to eight rupees each, and half-grown kids in proportion. The goats of the northern pargunnas, which are used for carriage in the Tartar trade, sell for four to ten rupees each.

The breeding of sheep is confined to the northern pargunnas: the same causes which check the rearing of goats, prove equally fatal to the sheep, and they are bred only with a view to sale, for carriage to the Bhotias, who willingly pay from three to six rupees each for them.

The grain is ground by means of water mills, which are extremely numerous: the declivity of the rivers, which is always considerable, greatly aids the erection of these machines. A small stream being diverted from the
main channel, is carried on a level along the bank, until a sufficient height is obtained to admit of a fall of eight or ten feet: the mill is then erected below, and the stream is directed by an inclined wooden trough on an over shot wheel. The mill stones are commonly from one and a half to two feet in diameter: the grain is placed in a funnel-shaped bag, suspended over a hole in the centre of the upper stone, and drops gradually from it as in an hour glass. By a simple contrivance the shoot of water can be increased or diminished at pleasure, and the wheel is stopped by removing the wooden trough, when the water passes through a channel under the wheel. A mill requires but one person (usually a boy,) to attend it, and will grind from three to four maunds in the day. Where the diverted stream is sufficiently large, two or more mills are erected together, and worked by separate branches from it. The charges for grinding are usually two to three seers in the maund, including wastage: this, however, is small, as the flour is not cleared from the bran.

The public revenue under the former Rajas, arose from duties on commerce, agriculture, mines and law proceedings. An impost was laid on ghee, payable by the owners of cattle, at a fixed rate for each animal, amounting to four annas on a female buffaloe. The weavers throughout the province, were also subject to a separate tax. The assessment of land was, generally speaking, light, the government demand on agriculture being rated at only one-third of the gross produce in ordinary lands, and at one half in the very fertile. In mines, the royal share amounted to one half.

The collection was made in two forms—being imposed one year on the land, and a second year levied by a capitation tax on the inhabitants. As these, however, consisted solely of persons connected with agriculture, the source from which the payments were made, was necessarily the same, though the mode and detail of cess varied.
As the records of the above period, yield little or no information of the rents of lands and villages, rent free to individuals in tenure of service, or assigned to temples, it is impossible to form any correct account of the income derived from the country by the government or their representatives. Judging, however, from the very superior degree of population and cultivation which then existed, the sovereign's share of the gross produce of the country may be computed at about four lacks kucha rupees for Kamaon, and two for the districts of Gerhwal. The extraordinary revenue was levied in the form of a general house tax, and, of course, varied in its amount according to the nature of the emergency on which it was imposed. To account for the subsequent deterioration in the resources of the country, a short view of the Gorkhali revenue administration is necessary.

On the successive conquests of Kamaon and Gerhwal, by that power, the existing system was continued, and the country, including all the villages hitherto reserved for the support of the court and their attendants, was parcelled out in separate assignments to the invading army, and as this was kept up on a large scale, with the view to further conquests, the value of each assignment was estimated at an excessive rate, to meet the expenditure. The consequences may be easily surmised: the troops considering themselves merely as temporary holders, and looking forward to a change of assignment on every new acquisition, felt no interest in the condition or welfare of the land holders made over to them. The emigration, in the first instance, of a large portion of the principal Zemindars, tended still further to increase the evil. The villages were everywhere assessed rather on a consideration of the supposed means of the inhabitants, than on any computation of their agricultural produce. Balances soon ensued, to liquidate which, the families and effects of the defaulter were seized and sold; a ready market for the former presenting itself in the neighbouring towns of Rohilkhand.
The consequent depopulation was rapid and excessive; as is fully proved in the numerous waste villages deserted at that period, and in the incomplete state of cultivation which prevails generally in the villages still inhabited. After the conquest of the Nipal government had been further extended, and the subjection in this quarter fully established, measures were adopted to remedy these disorders. A commission was accordingly deputed immediately from Katmandu, for the purpose of fixing the revenues at an equitable rate. The settlement was formed on actual inspection of the resources of each village, but as the estimated profits of the trade carried on by the residents were taken into consideration, the assessment must be viewed rather as a tax founded on the number of inhabitants, than on the extent of cultivation. On the completion of this survey, a detailed account of each pargonna, showing the numbers, names, size, and extent of the villages, was submitted for the approbation of the Court of Nipal. From thence a copy, under the seal of state, was issued to the Kamins, or principal landholders, as a standard of the revenue demandable from their respective patīs, corresponding instructions being issued to the Officers holding assignments. The form of these accounts, together with the names and nature of the items, of which the revenue was composed, will be seen in statement (B) which gives an abstract of the total revenue as fixed for Kamaon and the Gerhwal districts by the commissioners in question. The demand thus authorized, generally speaking, was by no means excessive or unreasonable, but the absence of a controlling power on the spot, rendered the arrangement almost nugatory, and the military chiefs were enabled to evade it by the power vested in them, of imposing fines, at their own discretion, in the administration of the interior police. In Gerhwal, where the conquest had been more recent, these exactions were more heavy: the Jama imposed, soon exceeded what the country could yield, the deficiency annually increasing from the attempt to enforce the full demand.

The silver metallic currency in this province consists, principally, of new
Furruckabad rupees. A few old Furruckabad and Bareilly rupees are to be met with in circulation, as also Mahendar Mallees, a Gorkha coin, which passes for six annas. The copper coin is pice, 176 of which equal one Furruckabad rupee: cowreets are not used. In Gerhwal, in addition to the above, there is a three anna piece called Timashi, which is a favorite coin there. Under the former government, a mint for stamping the Timashi, existed at Srinagar: this has now been abolished, and this description of money having, in consequence, become scarce, has been greatly enhanced in its nominal value. Five only, instead of six, as formerly, are now procurable for the new Furruckabad rupees, the intrinsic worth is not much above two annas. The current rupee of account, throughout the province, is the same, being equivalent to 12 annas, new Furruckabad rupees. Gold coins are merely purchased for their metal, for making ornaments; a Calcutta sicca gold mohur sells, in the market here, for 19 new Furruckabad rupees, and other gold mohurs in proportion. The Tartar gold does not fetch more than from 14 to 15 rupees the tola. In Gerhwal, copper, in weight, would appear to have been once the principal medium of exchange. This circumstance, no doubt, arose from that metal forming the staple commodity of the country. In adherence to old usages, the Zemindars of Gerhwal, even now, in many of their contracts, stipulate a part of the price in a given weight of copper, but as this is no longer plentiful, the whole amount is paid in silver coin.

Grain, salt, and such articles are sold chiefly by measures of capacity. In Kamaon, the measure in use is the nali, equal to about two seers of 83 Furruckabad sicca weight; fifteen nalis make one perai, and twenty nalis make one vini. In Gerhwal, the nali, there called patha, is subdivided into manas.

Thus, 4 Manas = 1 Patha.
16 Pathas = 1 Dhon.
20 Dhoni = 1 Khari.
In the sale of metals, cotton, &c. the products of the country, the weight is commonly ascertained by the steel-yard. In this instrument the weight is fixed, and the object to be weighed, is moved along the lever, which is divided into puls and pice.

3 Pice making 1 Pul, and
20 Puls making 1 Dam.

This latter forms the maximum weight of the steel-yard, and is equal to about 100 Furruckabad rupees. In measuring cloth, the cubit is generally adopted. At Almora and Srinagar, the weights and measures of the plains, on a reduced scale, were also in use. These have now been fixed at a regulated standard, the seer weighing 8½ Furruckabad milled rupees, and the guj, equal to the English yard.

The manufactures in these hills are so trifling, as scarcely to deserve particular mention. The principal are blankets, made in the northern pargunas, pankhis, a coarse woolen camblet, also made there, and in Bhole, bangleas, a hempen cloth, manufactured in the midland parts of Gerhwal, where it forms the principal materials for clothes to the inhabitants during the hot season. Wooden vessels, of various forms and shapes, and made from several species of wood. Coarse cotton cloth is woven in small quantities. Mats and baskets, of all kinds, are prepared from the small male bamboo, in a very neat style. The artisans universally exhibit great want of neatness and finish in the execution of their work, more particularly the smiths in iron and copper utensils which are invariably rough and ill-formed. The potters throughout the province, excepting those at Srinagar, are unacquainted with the use of the wheel. The turning lathe, the large saw, and the plane, are unknown here: planks are split from the tree by the axe, and then partially smoothed by the adze. It may be mentioned as a curious fact, that the spirit blow pipe is to be met with in Gerhwal, where it is sometimes used by goldsmiths: this
instrument is composed of iron, and filled with whisky distilled from rice, and when used it is placed on a brazier of burning charcoal.

The traffic of the province is divided into two branches: first, the sale of the produce of the hills, and secondly, the carrying trade with Tartary; this latter again passes through two hands, the Bhooteas, who hold direct intercourse with the Tartars, and the hill traders, who furnish returns and receive the Tartar merchandize in barter: the nature of the former of these transactions will be reserved for a separate article. The migratory habits of the Zemindars of the southern pargunas, have given rise to a very general diffusion of commercial enterprise among them, and every individual possessed of a small capital, either singly or jointly with others, engages in traffic. With an investment composed of iron, copper, ginger, turmeric and other hill roots and drugs, the adventurer proceeds to the nearest mart in the plains, and there receives in barter for his merchandize, coarse chintz, cotton cloths, gūr, tobacco, colored glass beads and hardware, which return, after supplying the wants of himself and friends, is disposed of at the villages in the midland and northern pargunas, or is reserved for sale till a fair occurs in the neighbourhood. Those, again, whose credit or resources are more considerable, enter eagerly into the Tartar trade. The imports from the plains are, in this case, the same as above enumerated, as fine manufactures or expensive articles are only brought up when previously bespoke; from the Bhooteas they receive in exchange, partly cash and partly Tartar and Bhote productions. The latter comprise hawks, musk, pankhis, (coarse camlets) wax, masi (frankincense) kutki, and a variety of other roots and drugs. The Tartar products consist of borax, salt, gold-dust, and chawre tails. The zeal and industry evinced by this class of traders, in the execution of commissions, is very great, as they frequently proceed in person as far as Furruckabād and Lucknow, in search of the articles required from them.
The commerce carried on by merchants, is of the same nature as that last described, the only additional merchandize, not included in the above detail, supplied or received by them, in barter with the Bhoteeas, consists of

**Deliveries.**

- Fine Sugar Candy.
- Spices of all kinds.
- Europe Broad Cloth.
- Corals.

**Receipts.**

- Shawl Wool.
- Coarse Shawls.
- Ditto China Silks.
- Saffron.
- Bulgar Hides.
- Ponies.

An enumeration of the exports and imports, from this province to the plains, is given in the appendix. As the value of the former by no means equals that of the latter, the deficiency is made up in specie. No transit duties being collected, it is impossible to form any correct estimate of the total value of the imports and exports: between four and five lacks for the first, and from three lacks to three lacks and a quarter for the other, is probably within the actual amount.

There can be no doubt that every branch of commerce in this province, more particularly that with Tartary, has experienced very great improvement during the last six years, and has probably been augmented in the proportion of full two-fifths. The only check to trade which now exists, arises from the expense and difficulties of carriage. At present, every kind of merchandize is transported on coolies, who carry from thirty seers to one maund pakha. The hire from Almora to Kasipur, the nearest mart in the plains, is two rupees and eight annas to each man, and the Almora merchant, accordingly, adds twenty-five per cent. on the Kasipur invoice price, to cover this and other incidental charges, and to allow him a profit. Proceeding
further in the interior, the prices gradually rise; and at the foot of the Himalaya, may be stated at from fifty to seventy-five per cent. above the cost in the plains. With the formation of public roads, practicable for beasts of burthen, these obstacles will gradually cease.

It now only remains to mention the marts of principal resort for the hill trade. To the east, the Mandi of Belhar is frequented by the merchants of Champawat, and the traders of the eastern district; whilst the commerce of Almora and of the remainder of Kamaon (proper) is carried on with Kasipur and the Chiklia Mandi; to these also now flows that of the eastern purgunnas of Gerhwal. Ajsergerh is the market for the midland and Najibabad for the western parts of Gerhwal and for Srinagar. Since the establishment of the British government, the petty traders by no means confine their transactions to these marts, but visit also most of the principal towns of Rohilkhand for the purposes of traffic. The merchants of Almora and Srinagar have no established correspondents at any town in the plains, with the exception of the marts above enumerated. There are no village marts for the disposal of agricultural and other produce, but the periodical melas, or fairs, at religious places of pilgrimage, to which the traders resort, are frequent in all parts of the country.

The foregoing view comprises only the commerce of the hills; a further branch in this province is that of the timbers, bamboos, terra japonica, &c., the produce of the forests in the Bhawar. This trade is engrossed by the inhabitants of the towns and villages of Rohilkhand, bordering on the Turai, from whence, as the hill Zemindars have no transport, they are obliged to sell the articles on the spot at a low price, very inadequate to the labor expended in cutting and preparing them. The carriage in use, consists of hackeries and large buffaloes: tatoos are also used for the conveyance of light articles. The foregoing remark applies equally to the traffic in Kuth, or terra
japonica, though not from the same cause: this article is prepared only by persons of the lowest, or Dom cast, who, having no capital of their own, are obliged to work on advances, either at a given rate for the produce, or in the shape of wages. These speculations prove extremely profitable, and the returns are always quick. The Kuth does not cost the capitalist more than from five to eight rupees the maund, while in Rampur and other large towns of Rohilkhand, the price is commonly from ten to fourteen rupees the maund. The trade in timber, &c., proves equally advantageous; a hackery load, the original cost of which may have been two rupees, with an additional expence of eight annas, government impost, sells for more than double at the nearest mart. The continuance of these high profits is, no doubt, to be attributed to the almost universal dread entertained of the climate of the Tarai forests. The people who now carry on the trade, are, with few exceptions, invariably Mohammedans. For the convenience of the purchasers, the hill Zemindars have established small Mandis, or marts, at which the timbers and bamboos are collected, when cut and prepared; they are conveyed thither by manual labor. The forests nearest the plains being now totally exhausted of timber, the traders are obliged to come almost to the foot of the hills, where a supply of the finest timbers, calculated for the consumption of years, presents itself. Sisu forms an exception, as large trees of this species are becoming scarce in every part of the Kamaon forests. A list of the productions exported from the Tarai forests, will be found in the appendix.

A short view of the present Judicial and Revenue Systems, will now be taken. The first calls for little notice, as the general absence of crimes in this province, renders this branch of administration of minor importance. From the 1st January, 1820, to the 31st December 1821, the total of criminals confined in jail, amounted to sixty-five, for the undermentioned offences.—
<table>
<thead>
<tr>
<th>Crime</th>
<th>No. of Prisoners</th>
<th>No. of Crimes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Murder</td>
<td>4</td>
<td>4</td>
</tr>
<tr>
<td>Thefts above 50 rupees</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td>Forgery</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Perjury</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Adultery</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>Petty thefts and receiving stolen property</td>
<td>29</td>
<td>17</td>
</tr>
<tr>
<td>Assaults, defamation, and other petty misdemeanors</td>
<td>24</td>
<td>15</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>65</strong></td>
<td><strong>43</strong></td>
</tr>
</tbody>
</table>

In addition to the preceding, one murder, and two thefts above fifty rupees were perpetrated, in which the offenders eluded apprehension. Affrays of a serious nature are of very rare occurrence, and even petty assaults are not frequent. Decoities sometimes take place in the Bháwar or Tarai, perpetrated by robbers from the neighbouring districts of Rohilkhand, to which they return immediately after the commission of the crime. The offence of adultery is, from the lax state of morals, extremely common among the lower orders, but it seldom forms a subject of complaint in the court, except when accompanied by the abduction of the adulteress. Infanticide was formerly practised among some Rajput families of high caste, attached to the Raja’s court at Srinagar, but since the emigration of these persons on the Gorkha invasion, no case has ever occurred in the province. Suicide is very prevalent among females of the lower classes. The commission of this act is rarely found to have arisen from any immediate cause of quarrel, but is commonly ascribable solely to the disgust of life generally prevalent among these persons. The hardships and neglect to which the females in this province are subjected, will sufficiently account for this distaste of life, as with a trifling
exception, the whole labor of the agricultural and domestic economy is left to
them, while food and clothing are dealt out to them with a sparing hand.
Suicide is never committed by males, except in cases of leprosy, when, as in
other parts of India, the leper sometimes buries himself alive. Deaths from
wild beasts are very frequent; they probably do not fall short of one hundred
annually. Complaints against individuals for sorcery and witchcraft are very
common indeed in an infatuated belief in the existence of such power, pervading
the whole body of the inhabitants of this province. All cases of unusual or
sudden sickness and mortality, are immediately ascribed to witchcraft, and
individuals are sometimes murdered, on suspicion of having occasioned such
calamities. Applications to the court on the subject of caste are numerous:
these are invariably referred to the Pundit of the court, whose decree de-
levered to the party concerned, is always conclusive. These references are, no
doubt, a consequence of the practice established under the former govern-
ments, by which the cognizance of cases involving deprivation of caste, was
confined to the Government Court. The public at large still appear to con-
sider such reference as the only effectual means for obtaining restoration and
absolution.

The management of the Police in the interior, is entrusted to the Tah-
sildars, and the only establishments exclusively devoted to this duty, are the
Thanas at Almora, and at the five principal Ghats, towards the plains, namely,
Kotdwara, Dhikuli, Kota, Bhamourfi and Timlf. The expense of these estab-
ishments amounts to three thousand and sixty-two rupees per mensem; the
charges under the same head, on the 1st May, 1816, stood at eight hundred
and seventy-two rupees per mensem.

The provincial battalion is also available for police duties, and during
the healthy season, from November to April inclusive, a line of guards, ex-
tending along the frontier of Rohilkhand, are stationed for the protection of
the Tarai from Decoits. These posts have superceded the Chokis formerly occupied by the Heri and Mevati Chokidars, who, under the former governments, engaged, on certain considerations, to repress robberies in the Tarai, and made themselves answerable for the restoration of all property which might be stolen within their respective jurisdictions. The remuneration for this service consisted in a fixed tax leviable on all persons, merchandise, or cattle, passing certain limits. On the introduction of the British government, it was found, that the system itself was far from efficient, and that numerous abuses were daily practised in the collection of the authorized Chokidarí dues. Thefts of cattle were frequent, and suspicion attached to the Chokidars themselves, of being participators, if not principals in their perpetration. The responsibility of the head Chokidar proved merely nominal, as restitution of the stolen property was, in most instances, evaded. The system was, on these grounds, totally abolished in the year 1817, and the advantages resulting from this measure have been fully evinced, in the almost total suppression of robberies and other outrages, hitherto so prevalent in that part of the country: the Tarai under the Gerhwal Pergunnas, which is almost wholly in the Moradabad jurisdiction, must be excepted in this remark. No class of people answering to the village Chokidars in the plains, are to be found in this province.

In Civil Judicature, the simple forms of the preceding government have been generally retained. The petition originating the suit, is required to be written on an eight anna stamp, but no institution or other fees are levied: a notice, in the form of itala náma, is then issued, which process is served by the plaintiff, and in three cases out of four, produces a compromise between the parties: where ineffectual, it is returned by the plaintiff into court, when the defendant is summoned. The parties then plead their cause in person, and should facts be disputed on either side, evidence is called for. Oaths are never administered, except in particular cases, and at the express desire of
either of the parties. Suits, for the division of property, or settlement of accounts, are commonly referred to arbitrators selected by the parties. In the issue and execution of decrees, the established forms are followed, but the leniency of the native creditors renders imprisonment and sales, in satisfaction of decrees, uncommon: since the introduction of the British government, only eight debtors have been confined in the Almora jail, six at the suit of individuals, and two on public demands in the commercial and commissariat departments. At present, only one court (the commissioner's) exists in the province for the cognizance of civil claims, and the absence of fees and simplicity of forms, as therein practised, joined to its frequent removal to every part of the country, have hitherto tended to prevent any inconvenience being experienced from the want of Moofusil courts. The gratuitous administration of justice, has not been found to excite litigation, as the absence of native pleaders, and the celerity with which causes are decided, operate as checks to such an abuse. The number of civil suits entertained during the year, from 1st January to the 31st December, 1822, amounted to 1,462, of which only four hundred and thirty-eight proceeded to the summons of the defendant; of the latter, one hundred and thirty-one were subsequently withdrawn, by Razinamas, and three hundred and seven finally adjudicated. Disputes regarding land, form the greater portion of suits instituted. The value of those in action rarely exceeds one hundred rupees. The proceedings of the court are written in the Hindi, with the exception of the examinations, which, for the sake of expedition, are recorded in the Persian.

The revenue administration is here conducted on the same principles as are in force in the plains. On the conquest of the province, as a temporary arrangement, the revenue of each Pergunna was farmed for one year to the Kamin or Siyana. The receipts of the preceding year, as exhibited in the Kanongo returns, were assumed as a standard, a deduction of twenty-five
per cent. being allowed for the difference of currency. The Jumma thus
fixed, amounted to 123,577 Furruckabad rupees. At the expiration of this
settlement, the Padháns were called upon to engage for the assessment of
their respective villages: as this mode of collection was, in some degree,
novel, and as the individual responsibility of the Padháns remained to
be ascertained, the arrangement in question was only partially introduced,
and the leases restricted to one year, at a Jumma of 1,87,949 rupees.
The success with which this experiment was attended, and the punctuality
with which the revenue was realized, led to an extension of the system on
the third settlement, which was fixed for a period of three years, at a Jumma
of 1,60,206 rupees. The present settlement was formed on the same prin-
ciple, and from the reluctance of the Málguzárs to engage for a longer
period, was again fixed for a term of three years. The objections preferred
against a longer lease were founded on the migratory habits of the lower
class of cultivators. The Jumma of the 1st year, or 1877, amounted to 1,69,394
rupees, which has been raised in the last year of the term, 1879, by the
rents of new villages, to 1,76,664 rupees. This sum is collected from 7888
Málguzárs, and is comprised of the following items:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cess on Agriculture</td>
<td>1,69,566</td>
</tr>
<tr>
<td>Ditto ditto Copper Mines</td>
<td>3,860</td>
</tr>
<tr>
<td>Ditto ditto Iron Mines</td>
<td>1,100</td>
</tr>
<tr>
<td>Ditto ditto Pasturage</td>
<td>2,638</td>
</tr>
</tbody>
</table>

A further branch, at former settlements, consisted of cess on the profits
of trade, under which head 7000 rupees were annually collected from the
Bhoteas. This source was forgone at the last settlement, and a remission
to that amount made to the Bhoteas. The revenue derived from timbers,
bamboos, kuth, &c., in the Taraí forests, may also be included in the land
assessment, as, although levied in the shape of duties from the exporters, it
is, in fact, the government share in the value of the national products of those forests, all of which are public property. These duties have been hitherto let to farm on annual leases, at the undermentioned Jumma:

<table>
<thead>
<tr>
<th>Year</th>
<th>1816-17</th>
<th>17-18</th>
<th>18-19</th>
<th>19-20</th>
<th>20-21</th>
<th>21-22</th>
<th>22-23</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1,721</td>
<td>2,841</td>
<td>3,200</td>
<td>3,987</td>
<td>4,850</td>
<td>5,503</td>
<td>6,302</td>
</tr>
</tbody>
</table>

The total improvement which has taken place in these various branches of assessment, since the conquest, falls little short of 60,000 rupees, without taking into account the remission of 7,000 rupees above-mentioned.

Notwithstanding the general lightness of the government demand, a very extensive revision of the detailed assessment has been found indispensable at each succeeding settlement. This necessity has arisen from the contracted state of the laboring population, which renders it difficult for any Malguzár to replace sudden casualties among his tenants. In the present state of minute village assessment, the death or desertion of even a single cultivator, adds greatly to the burden of the remaining tenants: where further losses occur, immediate remissions are generally made to save the village from total desertion. Such defalcations are supplied from a corresponding improvement in other estates, and as contingencies of this nature are best known to the surrounding Malguzârs, the distribution of the Pergunnah assessment has been, hitherto, entrusted to the Padhâns themselves. This measure is executed in a general assembly, or Panchait, of the parties concerned in the scale of the expired Jumma: the increase is, subsequently, laid on in the shape of a percentage. The general equity with which these mutual assessments have been conducted, is sufficiently evinced in the facility and punctuality with which they have been realised. The village settlements are formed with the established Padhân in all cases, except where objected to, on sufficient grounds, by the remaining sharers on the
estate. The nature and dues of the above office have already been described: the small parcels of land attached to it, are particularly specified in the lease as *Hek Padhánchári*; the total of such lands in *Kamaon* proper amounts to about 5000 standard *Básis*, being recorded at 3970 nominal *Básis*. In *Gerhwal*, no public allowance of this nature exists, but a similar arrangement has always been made by the joint proprietors of the estate in favor of the *Padhán*.

It now only remains to be considered how far the rents paid by the actual cultivators correspond with the public demand. A large portion of the province, not less, probably, than three-fourths of the villages, are wholly cultivated by the actual proprietors of the land, from whom, of course, nothing can be demanded beyond their respective quotas of the village assessment. In these cases, the settlement is, literally speaking, *Ryatwára*, although the lease is issued only in the name of one, or at most of two sharers in the estate. The remaining part of the province may be comprised under two descriptions of estates: First; Those villages in which the right of property is recognized in the heirs of former grantees, while the right of cultivation remains with the descendants of the original occupants. In these, the rents are commonly paid in "*Kúl*," or kind, at an invariable rate, as fixed at the period of the grant. Secondly; All villages in which the right, both of property and occupancy, have become vested in one and the same individual. In these, the *Málguzár* has necessarily the discretion of demanding the full extent of the "*Malik Hissa*," or government share, supposing no fixed agreement to have been made between him and his tenants; but such improvidence on the part of the latter rarely occurs, and the great competition which exists for cultivators, in consequence of the contracted state of the labouring population as compared with the extent of the arable land, will long secure favourable terms and treatment to this important class of the community. Under this description of villages are included those newly brought into cultivation, and the *Paekasht* lands; of the first, the proprietary right is always granted to the
reclaimer, in consideration of the expence incurred by him in the enterprise. By the term *Paahasht*, is implied all lands which are cultivated by non-resident tenants. In the *Tarai*, the system of rents is, in some respects, different. The estates there are, generally speaking, of large extent, but none are permanently inhabited with the exception of the villages of the *Tharus* and *Bogasas*, in the low *Tarai*, adjoining *Rohilkhand*. In these, the rents are calculated by the plough of land at an easy rate, never exceeding the proportion of one-tenth of the gross produce. In the upper parts of the *Tarai*, the farms are temporarily occupied by the hill *Zemindars* during the cold season; during the remainder of the year, the danger of the climate occasions their almost total desertion. The *rabi* crop, consequently, forms the chief source of rent to the *Málguzárd*: the individual rates vary from four annas to three rupees the plough, according to the supply of water available for irrigation.

The local divisions having been found inconveniently numerous for the purposes of account and management, many of the petty divisions have recently been united to the adjoining *pargunas*, of which they will, in future, form sub-divisions, while a few districts, composed of villages dispersed in various parts of the province, have also been broken up, and their villages re-incorporated with their original *pargunas*.

By these arrangements, the number of *pargunas* has been reduced to twenty-six, as detailed in statement (A.)

The revenue establishments now consist of four *Tahsildaris*, the relative extent and expence of which are as follows:

<table>
<thead>
<tr>
<th>No. of Villages</th>
<th>Annual Jumma</th>
<th>Annual Expence</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kamaon Huraz Tahsil</td>
<td>4421</td>
<td>90253</td>
</tr>
<tr>
<td>Kali Kamaon</td>
<td>1162</td>
<td>28940</td>
</tr>
<tr>
<td>Gerhval Sinagar, Chandpur</td>
<td>241</td>
<td>28149</td>
</tr>
<tr>
<td></td>
<td>1210</td>
<td>29321</td>
</tr>
<tr>
<td>Total</td>
<td>9034</td>
<td>176663</td>
</tr>
</tbody>
</table>
OF KAMAON.

On the 1st June, 1816, the number of Tahsildaris was eight, at an annual expense of 20,216 rupees; since that period a reduction has also been effected in the Sudder native establishment, the yearly total of which is now 7488, instead of 9840, as it then stood. The Defteris, or Kanongos, nine in number, receive salaries to the aggregate of 3000 rupees per annum. Nine parguna Patwáris have been established with a monthly stipend of five rupees each. The revenue of the resumed nankar lands has fully covered these allowances.

Of the mode of collections, it is only necessary to state, that the demand is divided into four kists, three of which fall on the khariff, and one on the rabi crop. No talabána is levied from the málguzar.

Transit duties of every description were finally abolished in this province in 1818. The consumption of spirituous liquors and drugs is trifling, and the revenue from that source correspondingly small, the present not exceeding 500 rupees annually. The use of stampt paper has been partially introduced in Judicial proceedings, during the last two years. The annual receipt on this account now amounts to 2000 rupees. A comparative view of receipts and expenditure of the province in the years 1815-16 and 1822-23, will be seen in the Appendix, statement E.

The rent-free lands may be classed under two heads, first the "Gánt," or religious assignments, and secondly, those granted to individuals. The "Gánt" villages amount to 973, and contain about 1-15th of the arable lands of the province, all of which are permanently alienated from the rent-roll of government. There are 175 villages enjoyed by individuals, the rakba of which may be estimated at 3000 bísís, or 1-70th of the arable lands of the province; the terms on which these lands are held are various, mostly for life. The largest rent-free estate in the possession of an individual yields about 1,000 Rs. per annum, and is held on a grant from the Nipal government in tenure of
perpetuity. The total revolution which took place in the government at the Gorkha conquest, and the comparative recentness of that event, will explain the small extent of the Jagir lands. At that period, all grants in favor of the public and private servants of the former Rajas were resumed, and subsequently, the Jagirs of private individuals, including even those of the Brahmans, were, with few exceptions, subjected to the same measure. During the last seven years, upwards of 150 villages, including those in Nankar, have been re-annexed to the rent-roll. The greater part of these had been surreptitiously abstracted from the public assessment, by the connivance of the executive officers of the Nipal government. The pensions chargeable on the revenues of this province, amount to 21,670 rupees per annum, according to the following distribution:

\[
\text{Per annum.}
\]

- Pensions of former Govt. for life to individuals: 348
- Pensions of British Govt. for life in Political Department: 9,600
- Pensions of British Govt. for do. do. Military Invalid allowances: 9,570
- Pensions of British Govt. in perpetuity to Religious Establishments: 2,152

It now only remains to offer a few concluding observations on the State of the Province and of its Inhabitants.

The deterioration which had taken place under the Gorkha government, has already been mentioned. On the conquest in 1815, cultivation was found at its lowest ebb, the rent-free villages alone exhibiting a thriving appearance. The laboring classes had been reduced to the extremest indigence, while the Kamins and Siyanas were, for the greater part, overwhelmed with debts, contracted for the liquidation of the public demands. Since that period, a variety of causes have combined to ameliorate the condition of the industrious portion of the community. Light assessments, attended with constant high prices of produce, have more than doubled the
profits of agriculture, while the increased competition which has taken place in
the trade with this province, has considerable enhanced the value of its exports.
To the laboring classes, more particularly those in the neighbourhood of
the military posts, the public works and the transport of stores have afforded
continued sources of employment. The aggregate expenditure under these
heads, during the last eight years has, probably, not been much short of 4 lacks
of rupees, a large sum as compared with the amount of the population by which
it will have been absorbed. It cannot, however, be denied, that the demand for
labor on these accounts has, at some periods, been so excessive as to prove the
occasion of inconvenience and hardship to the people concerned. Partial re-
ductions in the military force, and the augmented resources of the province,
have, in some measure, counteracted the evil. The whole province exhibits
ample proofs of improvement; indeed it may be fairly stated, that the
present cultivation exceeds that of 1815, in the proportion of full one-third.
From the subdivided state of landed property, which here exists, few
individual landholders have the means of acquiring wealth, but though all
connected with the soil are confined to a state of equality, their condition, as
a body, is no doubt superior to that of any similar class of tenants, in any part
of the Company’s territories. A knowledge of these advantages has induced
a continual emigration of cultivators from the adjoining provinces of the
Rajas of Nepal and Gerhwal. To some of the principal Kamins and Brahmins,
the introduction of the British government, by destroying their former
influence, has proved a cause of regret, but to the great bulk of the popula-
tion, this event has been a source of unceasing benefits and congratulation.
ADDITIONAL OBSERVATIONS.

Page 137. The Province of Kamaon, as now formed, comprises the whole of the Raj of that name, together with a large portion of the principality of Gerhwal. Strictly speaking, the name of Kamaon is applicable only to the country lying between the Kali, or Gogra, and the Ramganga, to which tract it was given by the Rajas of the last race, who sprung originally from a Chieftain of the Pergunna of that name. The appellation of Gerhwal is said to have been derived from the number of Gerhs (Fort) formerly existing there. Almora is said to have been so named from the abundance of wild sorrel (Almor) which grows in its vicinity.

Page 153. A remarkable variety of snake is the "Churao," a species of Boa of immense size, found only on high mountains, and in the wildest solitudes. It is said to prey chiefly on deer and other wild animals, but occasionally seizes and swallows cattle which may have approached its cave. By the lower orders, more particularly the herdsmen, fabulous powers and features are ascribed to this animal: among other wonders, it is said to possess a long flowing mane of red hair, and to make use of a large pine tree as a walking stick, when descending the mountains. Of the real existence of the Churao, (stripped of these wonderful attributes) there can be no doubt, as it is occasionally killed by hunters.
OF KAMAON.

The "Gola," or "Gosamp," is nearly white in the northern parts of the hills, and its skin, which is extremely hard, and forms a handsome material for sword scabbards, is rendered the more valuable from the scarceness of the animal.

Page 160. They represent themselves as being the descendants of one of the aboriginal princes of Kamaon, who, with his family, fled to the jungles to escape the destruction threatened by an usurper: under the pretension to royal origin, the Rawats, or Rajis, abstain from offering to any individual, whatever his rank, the usual eastern salutation. The origin of this tribe, howsoever the claim to regal descent be disposed of, must certainly be referred to some race of inhabitants anterior to the settlement of the present race. The great difference in customs and religion from the Hindu tenets, which exists among the Rajis, might be ascribed to the savage mode of life pursued by them and their ancestors for so long a period, but the total dissimilitude of language, which renders the Raji and present Kunaya wholly unintelligible to each other, cannot be accounted for in the same mode, and can only be attributed to a separate origin. A conjecture may be hazarded, that the outcasts, or Doms, are in part descended from the aborigines. A marked difference exists in the personal appearance of this class and of the Hindu inhabitants; the former being, for the most part, extremely dark, almost black, with crisp curly hair: they are, at the same time, in a state of nearly universal slavery, a circumstance which, from its extent, can scarcely be ascribed wholly to the mere process of purchase, but which may be explained by supposing a part of the aboriginal inhabitants to have been seized by the first Hindu colonists, and reduced to slavery, in which state their descendants have since remained.

Page 161. The name "Badari," is derived from Badari, Sanscrit, the Beri or Jujube. The legends respecting the origin of this idol differ: by
one account, it is said to have been, in remote ages, an object of peculiar veneration and worship in the adjoining province of Thibet, from whence it fled, about seventeen centuries past, to the spot on which the temple now stands: the second, and more probable legend, represents the idol to have been originally found in the river near the temple, which was then erected and dedicated to it by Sankarachāri, a missionary from the peninsula of India: the appearance of the idol, which bears scarcely any resemblance to the human form, and exhibits evident traces of having been once worn, and polished by the action of water, gives strength to this tradition.

Kedārnāth, an incarnation of Sadasheo, is not a form of Vishnu,* but the word "Kedār," is divided from "Ke," Sanscrit, water, and "Dār," abounding with: the worship of this idol, at its present site, is carried back to the remote of fabulous ages, being ascribed originally to the Pāndavas. These brothers, after their battles with the giants, are said to have proceeded to Haridwār, with a view to expiations and to worship Sadasheo. That god, alarmed at their approach, fled under the form of a buffalo, and was pursued by them to Kedār, at which spot he dived into the earth, leaving only his posteriors visible above ground. This part, of which the Pāndavas established the worship, continues to receive the adoration of the pilgrims at Kedār. The remaining portions of the body of the god receive worship at the temples of "Kalpeśwar," "Madhyameswar," "Rudranāth," and "Tunganāth," all situated along the Himālaya chain, and which, together with Kedārnāth, form the Panch Kedār, a peculiar object of pilgrimage to pious votaries, but which, from the difficulties of the roads, few are able to accomplish.

In the rear of Kedār is the Himālaya peak of "Mahā Panth," celebrated in Hindu Mythology, as the point at which the Pāndavas devoted

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* This correction of the original passage, by the author himself, had not been received when page 161 was printed.—H. H. W.
themselves, and from whence they were taken up to heaven: a similar blessing, it is believed, will be conferred on every virtuous and pious person, who may reach the peak, or perish in the way; from twenty to twenty-five votaries annually sacrifice themselves in the attempt to ascend the Mahá Panth, or Great way, or by throwing themselves over a precipice, called Bhyrava Jhamp, in the neighbourhood: by suicide, at the latter spot, the votary expects to have realized in his future state, that object and wish for which he expressly devotes himself. These suicides are chiefly from Guzerat and Bengal, and commonly leave their houses for the avowed purpose of proceeding to Mahá Panth, and such sacrifices by hill-people are rare; it may, therefore, be reasonably presumed, that they are not occasioned by the influence or suggestions of the priest and attendants of the temple.

Page 164. The personal appearance of the inhabitants varies in a marked degree, in different parts of the hills, though the same general caste of countenance, a lank face, with prominent features, prevails throughout. In the northern districts, the people are short, stout-made and fair, while in the southern hills, the stature is somewhat greater, the form spare, and the complexion sallow: the natives of the midland pargunnas, present a medium appearance between the two first mentioned classes. The children of both sexes are, generally speaking, everywhere fair and handsome, but as the boys approach to manhood, their features become coarse, and their face loses its fullness. The females, from constant exposure to the weather, and from incessant labor, lose all pretensions to good looks at an early age, and when advanced in life, are commonly remarkable for their extreme ugliness. Women of the higher ranks, not subject to such vicissitudes, must be excepted, as they are invariably fair and often beautiful.

A similar variation in costume exists in the hills. In the northern districts, the principal article of dress, consists of an unsewn web of cloth,
either of hemp or wool. In the males, this is thrown over the shoulders, and descends down behind to the knees, from whence it is doubled, and carried back over the shoulders; the two ends are fastened on the breast, by wooden or metal pins, the corners being passed over and under the opposite shoulder, the sides are drawn forward, so as to meet over the body, and are secured in that situation, by a kamerband of cotton or hempen cloth. A narrow strip of cloth passed between the legs and fastened by a string round the waist, and a skull cap, complete the suit. The arms and legs are thus left bare and unincumbered; in rigorous weather, however, blanket trousers are partially worn. The women fasten the web of cloth, in a somewhat different mode, as it reaches to the heels, and hangs full like a petticoat, and in addition, they wear commonly a boddice of dark coloured chintz, and a narrow scarf of white cloth. In other parts of the province, the dress of both sexes resembles that of the corresponding classes in the plains, excepting, that the turban is little used, and the "jagůh," or "jáma," reaches only to the knees. It may be observed, generally, of the hill people, that they are extremely indifferent in regard to the state of their every-day apparel, and continue to wear their clothes till reduced to mere shreds and tatters, but on holydays and festivals, individuals of either sex prefer abstaining themselves from the festivities, to appearing in a worn out garment.

The great bulk of the population subsists on the coarse grains, such as Mandúa, Jangúra, Koní, Chena, Mana, &c., and the inferior kinds of pulse, Urd, Gahat, Bhat, Raens, &c. The Mandúa is either made into bread, or is dressed as porridge, "bári," and seasoned with "jholi," buttermilk and turmeric boiled together—the Chena and Koní, are also made into bread, or boiled whole, and eaten as rice. When travelling, the lower classes live chiefly on "Satú," the meal of parched barley, of which every individual carries a supply with him: this article requires only the addition of a little water to prepare it for eating. Rice forms the favorite food of all
those who can afford to purchase it. Wheat is only in partial consumption, chiefly on occasions of entertainments at marriages, &c., when the peculiar scruples of Hindus prevent the use of rice. Vegetables of all kinds, both cultured and wild, are objects of universal consumption; among the latter description, not already noticed, may be mentioned the nettle, fern, tulip, malu, &c., of which the shoots, root, and bean, respectively, are eaten: the list of herbs, roots, and leaves, considered edible by the natives, is endless: indeed, from their indiscrimination in this respect, fatal cases of poison sometimes occur. During the periodical residence of the agricultural classes in the Taraí, their principal food is "Gúya," or sweet potatoes, boiled, and eaten with butter-milk.

Animal food is in much request among all classes; with the exception of those animals, the use of which, as food, is prohibited by their religion, and excepting also reptiles of all descriptions, and carrion birds or beasts, every sort of animal is converted to food, in some part or other of the hills: by the southern Gerkwali, rats and mice are considered as dainties. The favorite flesh is that of the goat, or of the sheep, where bred: against the sheep of the plains, an universal prejudice exists, its long tail rendering it, in the eye of the Highlander, a species of dog. No scruple as to the mode of decease exists, and animals dying a natural death from disease, or other cause, are eaten by the Hindus, as well as by the Doms.

Tobacco is smoked by all, but the highest caste Bramins, who substitute Chir-raz, the inspissated juice of the hemp plant: they, however, chew the leaf pounded and mixed with lime, a practice which prevails also among the other classes.

The use of spirituous liquors is, in Kamaon, confined to the lowest class or Doms: in Gerkwal, the Hindus are less scrupulous, and excepting a few
Brahmin families, all drink a species of whisky there manufactured, either from rice or barley: at the same time, they will not touch the common kinds of spirit, as prepared in the plains; the objection to the latter arising from the mode in which the liquor is made, as well as from the caste of people by whom the manufacture is carried on, whereas the Gerhwal spirit is prepared by Hindus of the Rajput caste, and is fermented by the juice of particular roots, against the use of which no religious prejudice prevails. Intoxication is rare, and takes place only at the religious festivals.

The mildness of the temperature of the hills would lead to the expectation, that the inhabitants would enjoy an exemption from most of the diseases incident to less favored countries, and that a different state takes place, is doubtless to be attributed, in a great measure, to the people themselves. By their avocations, the labouring classes are occasionally compelled to descend into the vallies, the air of which is invariably noxious during half the year. The purity of the natural atmosphere, is also counteracted by the state in which the villages are kept: the dung heap forms a prominent object in front of, and contiguous to every farm: the villages are commonly buried in dense crops of gigantic hemp, while the houses are enveloped with a profusion of scaldent vegetables, such as cucumbers, water-melons, pumpkins, &c. &c. From the united operation of these causes, during the worst season of the year, general sickness prevails throughout the hills, in the shape of quotidian, tertian and quartan fevers. Contagious and typhus fevers occasionally break out, generated, no doubt, from an excess of the same cause. These always exhibit the rapid and malignant features of plague, as does also the small pox, which proves extremely destructive whenever it visits the hills. Rheumatism is common during the cold weather. Cutaneous eruptions of various kinds are universally prevalent among all ranks, and are ascribed by the inhabitants to the use of spring water. Leprosy does not appear so common as in the plains. To the above, must be added affections of the spleen and
of the lungs, bowel complaints, stone and dropsy, all of which are frequent. A general disinclination prevails among the lower classes to the use of physic, on the avowed principle, that from the pureness of their general diet, their stamina is not sufficiently strong to stand the effects of powerful remedies: cooling drafts and restoratives are, however, taken without hesitation: those in most general use, are infusions of fennel seed, black pepper, or cherayta, in water. In most disorders, recourse is had to cauterizing, performed by the application of lighted balls of tow, or of some other similar substance, either to the back of the neck, the breast, or the pit of the stomach. Firing by means of an iron, is also resorted to in cases of strains, swellings, or rheumatism. In all diseases, the principal reliance for their cure is placed on charms tied to the person of the patient, on magnetism, and on various superstitious ceremonies and sacrifices. Inoculation is never thought of in the interior, till the small-pox actually appears in the village itself, or in the immediate neighbourhood, and then, from the unskilful manner in which it is performed, or from the use of virulent matter, the precaution proves, in frequent instances, ineffectual. In the case of this, and of other contagious distempers, non-intercourse is found, by the inhabitants, to be the best preventative, and with this view they sometimes abandon their villages, and retreat, temporarily, to the summit of an adjoining mountain, and there continue for some days, till they presume the contagion to have passed away. Considering the rude state of medical science in these hills, it is somewhat remarkable, that lithotomy should be in common practice: this operation is performed on subjects of all ages, and apparently with very general success. The operators are from among the low caste Dom, and the only instruments used, are a razor and a pair of common forceps. Some notice may here be taken of the Goitre, which is common in these hills, although it is here a disease which injures only the personal appearance, and not the bodily health or mental faculties of the subject. This affection has been ascribed to various local peculiarities, or to a peculiar susceptibility in the constitution of mountaineers, but
the example of these hills fully demonstrates, that it cannot be referred exclusively to any one of the commonly assigned causes. The Goitre is here found among the residents of most elevated villages, as well as among those of the low vallies, in spots where snow is never seen, as well as in those near which it for ever lies; in districts where no minerals are known to exist, as well as in those abounding with mines; among people who drink none but river water, as well as among those who use only springs; among the rich equally with the poor; and lastly, it attacks individuals recently from the plains, as well as the natives of the hills. A conjecture may be hazarded, that the Goitre is in part produced by the effects of the keen mountain air acting on the exposed throat; a covering to that part seems at any rate to be the most effectual remedy as well as preventative; in cases of incipient Goitre, the natives have immediate recourse to the use of a neckcloth, formed of otter skin, or some other warm substance, which is worn till the swelling has wholly subsided; and although instances have occurred here of European females and children being attacked by Goitre, no case of any European male being so afflicted has yet taken place. Various nostrums and remedies are prescribed by the native practitioners: among the latter, a simple sold in the bazar, under the name of "Gellur Patia," is in most request. Outward applications, cauterizing, and issues, are also resorted to, but all, notoriously, without the slightest prospect of success in any but incipient cases. In closing this subject it may be observed, that the practice of the "Baidas," or Brahmin physicians, among the upper classes, is on a par with that in the plains, whither such practitioners are originally sent to study medicine. Musk appears to form an ingredient in almost every remedy administered by them, and, indeed, the inhabitants of the hills universally entertain the greatest confidence in the medicinal virtues of that drug.

The population of the interior, as has been already stated, is comprised almost solely of the agricultural classes. From the nature of the country, the
communication between villages is commonly both tedious and laborious, and
the intercourse of the inhabitants of even adjacent hamlets is confined to the
periodical festivals which occur at neighbouring temples: on these occa-
sions again, the meeting is composed wholly of the villagers of the surround-
ing district, and the presence of individuals from other parts of the hills is
viewed almost as an intrusion. This state of restricted intercourse, continued
through ages, has tended to preserve a distinctness of character and manners
among the mountaineers, who accordingly still exhibit the compound of vir-
tues and defects common to agricultural tribes in a rude stage of society. Ho-
nest, sober, frugal, patient under fatigue and privations, hospitable, good hu-
moured, open, and usually sincere in their address, they are, at the same time,
extremely indolent, fickle, easily led away by the counsel of others, hasty in
pursuing the dictates of passion, even to their own immediate detriment,
jealous of each other, jealous of strangers, capable of equivocation and petty
cunning, and lastly, grossly superstitious. To personal courage, the lower
order make no pretensions; the high Rajput families, who are most part de-
scended from western adventurers, are in no way deficient in the inherent
spirit of their race. Conjugal affection has scarcely any existence in the hills;
wives are universally considered and treated as part of the live stock, and
little or no importance is attached to the breach of female chastity, except-
ing when the prejudices of caste may thereby be compromised. To their
children, they, however, evince strong affection, and instances of suicide, by
fathers as well as mothers, from grief for the loss of a child, are far from
uncommon. The indolence of the male sex is insuperable, even by the pros-
ppect of gain, and the whole labor of the domestic economy and of agriculture,
excepting only ploughing and harrowing, is left to the women; and a rate of
wages, greater by one half than that which exists in the plains, fails in induc-
ing the voluntary attendance of day labourers: the people of this class will,
however, without hesitation wander hundreds of miles, and spend weeks to
gain a few annas by peddling the commodities of the plains. All mountaineers
unite in an excessive distrust of the natives of the low country, whom they regard as a race of swindlers and extortioners: the jealousy with which the mountaineers of one pergunna view those of another, amounts to a spirit of clanship, which feeling may, doubtless, be ascribed to the state of government that, at one time, existed in these hills, when every pergunna and subdivision formed a separate and independant principality. Local attachments are very predominant, and an eventual return to their natal village continues to be the cherished hope of those, whom the want of means of subsistence may have compelled to migrate: from the same sentiment, the petty landed proprietors entertain an overwhelming affection for their hereditary fields. Of the honesty of the hill people, too much praise cannot be given: property of all kinds is left exposed in every way, without fear and without loss: in those districts whence periodical migration to the Taraí takes place, the villages are left with almost a single occupant during half the year, and though a great part of the property of the villagers remains in their houses, no precaution is deemed necessary, except securing the doors against the ingress of animals, which is done by a bar of wood, the use of locks being as yet confined to the higher classes. In their pecuniary transactions with each other, the agricultural classes have rarely recourse to written engagements, bargains concluded by the parties joining hands, ("Hath Marna") in token of assent, prove equally effectual and binding, as if secured by parchment and seals. If exceptions to this general character for honesty exist in the hills, they are to be found only in the class of Doms, or outcastes, who are commonly of loose and dissipated habits, confirmed, if not acquired, by continued intercourse with the plains. At a former period, the higher orders would appear to have been rapacious, oppressive, and vindictive, and acts of violence and bloodshed, perpetrated from motives of rapine or revenge, were of common occurrence. The impotence of the government, which had neither the power to repress outrages, nor to redress injuries, was doubtless the principal cause of these disorders, which, under the strong and vigorous system of the Gorkhas,
soon ceased, and all classes are now equally conspicuous for their order and submission to public authority. The mountaineers are of a lively disposition, much inclined to singing, dancing, and sports; they are also fond of hearing and relating tales, and of puzzling one another with riddles; games of ball are prevented by the nature of the country, but sports of other kinds are numerous; and among them the Englishman will recognize Hocky, and many other games familiar to his youth. The most common sedentary amusements are Bagla, Bakri, fox and geese, Ramchur, drafts and chowper; chess and cards (Ganjifa,) are played by the higher classes at Almora and Srinagar, among whom, more particularly the Brahmans, an inclination for gambling is generally prevalent. The style of dancing has been noticed among the religious ceremonies. The singing is of three kinds, each, with its peculiar time and measure. 1st.—The Bharao, a species of dramatic recitation, in which two or more characters are brought forward, the measures varying with the subject. In this class are also comprised the hymns, in honor of the local gods and demigod. 2d.—The Josa ballads, composed on popular and passing events, the time of which is quick and lively, more particularly in the chorus. 3d.—The Byri, or Bhagnaol, a species of duet, sung commonly by a male and a female, who respond to each other in extemporary stanzas alternately. The subject has commonly reference to the situation or actual occupation of the parties, clothed in numerous metaphors and similies, drawn chiefly from vegetable products: where the parties are skilful, the Byri is made the vehicle of personal praise or satire: this style of singing is highly popular in the Kamaon pergunnahs, and it is there a common saying, that no female heart can withstand the seductions of an accomplished Byri singer. The measure is slow and plaintive.

The only musical instruments in common use, are drums of various kinds, as in the plains, and the shepherd's pipe; this latter is rude and simple, formed from the small hill bambu: its power, as well as that of the performers, appears
to be confined to a few notes continually repeated and prolonged: when heard in the glens and dells, the melody of this instrument is wild and pleasing.

An attempt to collect the numerous superstitious beliefs current in these hills, would be an endless task, the result of which would by no means repay the labor bestowed, as these beliefs are for the most part rude and gross, displaying neither imagination nor refinement in their texture. The mountaineers believe implicitly in the existence of the various tribes of ghosts, evil spirits, demons, goblins, fanes, elves, &c., and have, moreover, the fullest evidence in the powers of sorcery and witchcraft: a few of the most current superstitions, under these several heads, may be stated.

The ghost tribe is divided into numerous varieties: the first and most formidable is the Bhūt, or ghost: individuals who may have died a violent death, whether by murder, execution, drowning, and to whose remains due funeral honors may not have been paid. The Bhūt continues to haunt his descendants for generations in an invisible shape, and requires to be occasionally appeased by sacrifices and offerings. Masān, or Imps, are the ghosts of young children, the bodies of whom are buried, and not burnt, and who prowl about the villages in the shape of bears and other wild animals.

Tola, or Will of the Wisps, are the ghosts of bachelors, that is of males, who may die at mature age unmarried. The society of the Tolas is supposed to be contemned by all other classes of ghosts, and they are, accordingly, seen only in wild and solitary places.

Airī, the ghost of a person killed in hunting, is believed to haunt the forest in which the accident may have occurred, and is heard, from time to time, hallooing to its dogs. To hear the voice of the Airī, portends some calamity to the hearer.
Acheri, or fairy, the ghosts of young female children; these reside on the tops of the mountains, but descend at dusk to hold their revels in more convenient spots. To fall in with the train, at the time, is fatal, as the Acheri punish such intrusions with death: they occasionally also molest those who may cross the sites of their abodes during the day, more particularly females, who may have any red articles of dress on their person at the time, the Acheri bearing a peculiar antipathy to that color. When female children are taken suddenly ill, it is immediately concluded that the Acheri have cast their spell or shadow (Chayá) on the child, with the view of adding her ghost to their numbers. The optical illusions and shadows, seen in various mountainous countries, are also occasionally visible on some of the mountains in this province, which are accordingly celebrated as the peculiar resort of the Acheri, as the processions of elephants, horses, &c. which sometimes appear on the summits, are naturally ascribed to those ideal beings. A hill opposite to Srinagar, is celebrated in this respect; the train of shadows which, from time to time, appears to move along its ridge, continues visible for some minutes, and is, in consequence, viewed by numbers of the inhabitants of the town. It is therefore certain, that these shadows originate in physical causes, and are not created by the imagination of individuals. The theory, by which this illusion is explained in other places, is particularly applicable here, as the shadows in question, are invariably seen at the same hour, that is, when the sun is sinking below the horizon.

The Deos, or demons, form a numerous class, and scarce a village but has its particular Deo: some of the tribe are obnoxious to men, others to women or children, while a more ignoble race vent their malice on cattle. An account of one of these Deos will serve as a description of the whole tribe. This demon, called Rúnia, haunts the north gunnaas of Kamaon, removing occasionally from one place to another; in his migrations, he makes use of a large rock for a steed, on which also he nightly
perambulates the villages in the vicinity of his residence. Though invisible to the eye, his approach is indicated by the clattering of his massive courser: he molest only females: should he, in his excursions, fall in with, and take a fancy to any woman, her fate is assured: from that moment she is haunted by him incessantly in her dreams, and gradually wasting away, she falls eventually a victim to his passion. Such is the ancient belief regarding Rúnia, and an infatuated conviction of having become the object of his choice, is not uncommonly attended with a fatal termination.

The power of occasioning sickness, and even death, by means of incantations, Ghát, is ascribed to those skilled in witchcraft. The Bogsa, or Sorcerer, is further supposed to be capable of assuming the form of a wild beast, (as the man-wolf of Germany,) for the purpose of destroying his enemies. An old man residing near Srinagar, and practising as a physician, is a most notorious Bogsa, and is believed by his neighbours to be not less than two hundred years old: the reputation of having devoured many individuals, under the form of a tiger, cost him the loss of his teeth, many of which were extracted, by orders of the then Rája, to render him less formidable in his future metamorphoses.

The evil eye has its effects here, as elsewhere, and many cases of sickness are ascribed to its operation. In Gehrwal, a peculiar superstition exists, which ascribes to inanimate objects the same effects as the evil eye. This is called Bed,h Hona, literally “becoming a mark to;” as where a new house, from being built on an eminence, or from its superior height, becomes a prominent object to, and overlooks other houses, the latter, in respect to it, are said to be Bed,h Luga, or “struck,” and the sickness or death of the inmates can only be prevented by the lowering or total removal of the obnoxious building. This prejudice has no connexion with the jealous feelings regarding privacy, common to the east, as similar effects are ascribed to houses, and even
rocks on opposite and distant mountains, as well as to erections in the immediate vicinity. With so many imaginary sources of calamity and sickness, independent of natural causes, the population must have become extinct, had not the means of prevention and cure for the former existed, possessing the full confidence of the inhabitants. Religious ceremonies, sacrifices, exorcism, and counter-charms are resorted to, in all cases of sickness ascribed to the malice of ghosts, demons, fairies and witches. In cases of temporary affection, such as fits, &c., the devil is driven out either by flogging the possessed with nettles, or by fumigation with some horrible odour. A belief in the temporary and occasional presence of a deity in the bodies of individuals, is here universally prevalent, and the superstition applies equally to all the local deities, and to persons of both sexes, of all castes and classes. Individuals subject to the inspiration of some particular deities are, on such occasions, consulted as oracles, but in most instances, the fit evaporates in dancing: this consists in the motion of the head or body, at first slow, and gradually quickening, till it becomes convulsive, and beyond the control of the inspired, and is thus continued till utter exhaustion: during this ceremony, the excitement is created and kept up by the music of a drum beat by one of the spectators.

Drought, want of fertility in the soil, murrain in cattle, and other calamities incident to husbandry, are here invariably ascribed to the wrath of particular gods, to appease which, recourse is had to various ceremonies. In the Kamaon districts, offerings, and singing, and dancing are resorted to on such occasions: in Gerhowal the measures pursued with the same view, are of a peculiar nature, deserving of more particular notice. In those villages of which Kāli is the tutelary divinity, a sacrifice of bull buffaloes is offered up: the number of animals slaughtered on such occasions varies with the means of the inhabitants: each buffalo is successively led to the door of the temple for decapitation: the first stroke is inflicted by the principal Zemindar, and if not immediately fatal, is followed up by repeated.
blows from the surrounding crowd, until the animal is despatched, or rather hacked to pieces. In villages dedicated to the protection of Mahádeva, propitiatory festivals are held in his honor; at these, Bántis, or rope-dancers, are engaged to perform on the tight rope, Lang, or to slide down an inclined rope stretched from the summit of a cliff to the valley beneath, and made fast to posts driven into the ground. The Bánti sits astride on a wooden saddle, to which he is tied by thongs: the saddle is similarly secured to the bast, or sliding cable, along which it runs, by means of a deep groove; sandbags are tied to the Bánti's feet sufficient to secure his balance, and he is then, after various ceremonies, and the sacrifice of a kid, started off. The velocity of his descent is very great, and the saddle, however well greased, emits a volume of smoke throughout the greater part of his progress. The length and inclination of the bast necessarily vary with the nature of the cliff, but as the Bánti is remunerated at the rate of a rupee for every hundred cubits, hence termed a tola, a correct measurement always takes place: the longest bast which has fallen within my observation was twenty-one tola, or 2100 cubits in length. From the precautions taken as abovementioned, the only danger to be apprehended by the Bánti is from the breaking of the rope, to provide against which, the latter, commonly from one and a half to two inches in diameter, is made wholly by his own hand: the material used is the bháber grass. Formerly, if a Bánti fell to the ground in his course, he was immediately dispatched with a sword by the surrounding spectators, but this practice is now of course prohibited: no fatal accident has occurred from the performance of this ceremony since 1815, though it is probably celebrated at not less than fifty villages in each year. After the completion of the sliding, the Bart, or rope, is cut up, and distributed among the inhabitants of the village, who hang the pieces as charms at the eaves of their houses. The hair of the Bánti is also taken and preserved, as possessing similar virtues. In being thus made the organ to obtain fertility for the lands of others, the Bánti is supposed to entail sterility on his own; and it is firmly believed, that
OF KAMAON.

no grain sown with his hand can ever vegetate. Each district has its hereditary Bidi, who is supported by annual contributions on grain from the inhabitants, and by remunerations for his performance, at the occasional festivals in question.

In the Kamaon districts, a practice prevailed at the festival of the Bagwali, of the males of several villages meeting together at a particular spot, and there, divided into two parties, engaging with slings. Each party took post on the opposite bank of a stream, the passage of which formed the object of contest: as the mountaineers are generally expert in throwing stones with this instrument, bones were frequently broken, and even fatal accidents sometimes occurred in this sport. The apprehension of incurring a charge of murder in the event of such fatal termination, has led to the almost total cessation of the practice since 1815.
APPENDIX.

LIST OF EXPORTS FROM THE HILLS TO THE PLAINS.

<table>
<thead>
<tr>
<th>Item</th>
<th>Item</th>
<th>Item</th>
</tr>
</thead>
<tbody>
<tr>
<td>Grain, of all kinds</td>
<td>Cherafa</td>
<td>Hemp.</td>
</tr>
<tr>
<td>Pulse, ditto ditto</td>
<td>Miha.</td>
<td>Hempen Cloth.</td>
</tr>
<tr>
<td>Oil Seeds, ditto ditto</td>
<td>Various kinds of Bark.</td>
<td>Chirras.</td>
</tr>
<tr>
<td>Turmeric</td>
<td>Roots and Herbs, used either for dyes or medicines.</td>
<td>Opium.</td>
</tr>
<tr>
<td>Ginger, green and dry</td>
<td>Tej-Pat, leaves of wild Cinnamon.</td>
<td>Ghee.</td>
</tr>
<tr>
<td>Saffron, Cashmere</td>
<td>Red Pepper.</td>
<td>Oil.</td>
</tr>
<tr>
<td>Hill, Cardamums.</td>
<td>Walnuts and Hazel Nuts.</td>
<td>Wax.</td>
</tr>
<tr>
<td>Mari, (Frankincense.)</td>
<td>Pine Almonds.</td>
<td>Musk.</td>
</tr>
<tr>
<td>Laljiri.</td>
<td></td>
<td>Borax.</td>
</tr>
<tr>
<td>Nirbhased, Zedoary.</td>
<td></td>
<td>Silajit, (Bitumen.)</td>
</tr>
<tr>
<td>Archa, Rhubarb.</td>
<td></td>
<td>Khará Mitti (Chalk).</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Coarse Serges, (Pankhí.)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

PRODUCE OF THE TARAI, EXPORTED TO THE PLAINS.

<table>
<thead>
<tr>
<th>Item</th>
<th>Item</th>
<th>Item</th>
</tr>
</thead>
<tbody>
<tr>
<td>Timbers</td>
<td>Wooden Vessels.</td>
<td>Oil.</td>
</tr>
<tr>
<td>Rafters</td>
<td>Charcoal.</td>
<td>Grain, of all kinds</td>
</tr>
<tr>
<td>Planks</td>
<td>Lime.</td>
<td>Pulse, ditto ditto</td>
</tr>
<tr>
<td>Bambus</td>
<td>Gum.</td>
<td>Oil Seeds, ditto ditto</td>
</tr>
<tr>
<td>Oil and Sugar Mills</td>
<td>Gum Lak. h.</td>
<td>Sweet Potatoes, (Güya).</td>
</tr>
<tr>
<td>Ebony</td>
<td>Kat. h.</td>
<td>Turmeric.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Baber Grass.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Mung ditto.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Tát.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Dará.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Roghen.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Banslochan.</td>
</tr>
</tbody>
</table>

LIST OF IMPORTS FROM THE PLAINS.

<table>
<thead>
<tr>
<th>Item</th>
<th>Item</th>
<th>Item</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cotton Prints, ditto ditto</td>
<td>Gir, soft Sugar, Sugar Candy Salt.</td>
<td>Alum, Potas, &amp;c.</td>
</tr>
<tr>
<td>Silk Goods.</td>
<td>Spices of all kinds.</td>
<td>Sulphur, and various drugs.</td>
</tr>
<tr>
<td>Broadcloth.</td>
<td>Betel nut.</td>
<td>Hard Ware, of all kinds.</td>
</tr>
<tr>
<td>Cotton, &amp; Cotton Thread.</td>
<td>Coconuts.</td>
<td>Copper in sheets (Europe).</td>
</tr>
<tr>
<td>Blankets</td>
<td>Soap.</td>
<td>Tin.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Káncch.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Lead.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Gun-power.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Coral.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Pearls, and Jewels.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Gold and Silver Laces, and thread.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Country Paper and Ink.</td>
</tr>
</tbody>
</table>
OF KAMAON.

STATEMENT A, shewing the number of Villages, Houses, and Cattle, in the Kamaon Purgunnas.

<table>
<thead>
<tr>
<th>NAMES OF PERGUNNAS</th>
<th>DETAIL OF VILLAGES.</th>
<th>DETAIL OF HOUSES.</th>
<th>DETAIL OF CATTLE.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pali,</td>
<td>1101</td>
<td>9</td>
<td>23</td>
</tr>
<tr>
<td>Baramandali,</td>
<td>768</td>
<td>45</td>
<td>56</td>
</tr>
<tr>
<td>Chouger Kha,</td>
<td>400</td>
<td>25</td>
<td>31</td>
</tr>
<tr>
<td>Phalda Kote,</td>
<td>188</td>
<td>2</td>
<td>3</td>
</tr>
<tr>
<td>Dhania Kote,</td>
<td>87</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Danpoor,</td>
<td>242</td>
<td>5</td>
<td>71</td>
</tr>
<tr>
<td>Gangoli,</td>
<td>485</td>
<td>27</td>
<td>59</td>
</tr>
<tr>
<td>Kota Chakata,</td>
<td>310</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>Katoli Mareri,</td>
<td>40</td>
<td>4</td>
<td>155</td>
</tr>
<tr>
<td>Total of Hazur Tehsil</td>
<td>3246</td>
<td>150</td>
<td>424</td>
</tr>
<tr>
<td>Juar Bhoite,</td>
<td>133</td>
<td>8</td>
<td>1</td>
</tr>
<tr>
<td>Dharma,</td>
<td>61</td>
<td>14</td>
<td>0</td>
</tr>
<tr>
<td>Bhoite,</td>
<td>214</td>
<td>22</td>
<td>1</td>
</tr>
<tr>
<td>Kali Kamaon,</td>
<td>547</td>
<td>6</td>
<td>29</td>
</tr>
<tr>
<td>Dhananrow,</td>
<td>107</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Shor,</td>
<td>217</td>
<td>0</td>
<td>6</td>
</tr>
<tr>
<td>Sira Askot,</td>
<td>238</td>
<td>0</td>
<td>9</td>
</tr>
<tr>
<td>Tahsildari Kali Kamaon,</td>
<td>1109</td>
<td>6</td>
<td>47</td>
</tr>
<tr>
<td>Kamaon Purgunnas,</td>
<td>4965</td>
<td>148</td>
<td>472</td>
</tr>
</tbody>
</table>
### STATEMENT A, shewing the number of Villages, Houses, and Cattle, in the Gerhwal Pergunnas.

<table>
<thead>
<tr>
<th>NAME OF PERGUNNAS</th>
<th>DETAIL OF VILLAGES</th>
<th>DETAIL OF HOUSES</th>
<th>DETAIL OF CATTLE</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>A. tin.</td>
<td>Rent-free in Individual.</td>
<td>In Religious Assignments</td>
</tr>
<tr>
<td>Baraseo,</td>
<td>609</td>
<td>8</td>
<td>47</td>
</tr>
<tr>
<td>Dewal Gerh,</td>
<td>178</td>
<td>9</td>
<td>22</td>
</tr>
<tr>
<td>Choundkote,</td>
<td>315</td>
<td>0</td>
<td>27</td>
</tr>
<tr>
<td>Nagpur,</td>
<td>351</td>
<td>7</td>
<td>221</td>
</tr>
<tr>
<td>Ganga Salan,</td>
<td>441</td>
<td>0</td>
<td>11</td>
</tr>
<tr>
<td>Puenklanda,</td>
<td>23</td>
<td>0</td>
<td>13</td>
</tr>
<tr>
<td>Tahsildari Srinagar,</td>
<td>1899</td>
<td>19</td>
<td>346</td>
</tr>
<tr>
<td>Chandpur,</td>
<td>338</td>
<td>0</td>
<td>15</td>
</tr>
<tr>
<td>Badhan,</td>
<td>348</td>
<td>0</td>
<td>22</td>
</tr>
<tr>
<td>Talla Salan,</td>
<td>265</td>
<td>0</td>
<td>19</td>
</tr>
<tr>
<td>Molla Salan,</td>
<td>106</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Dassoll,</td>
<td>0</td>
<td>8</td>
<td>28</td>
</tr>
<tr>
<td>Tahsildari Chandpur,</td>
<td>1047</td>
<td>8</td>
<td>155</td>
</tr>
<tr>
<td>Gerhwal Pergunnas,</td>
<td>2927</td>
<td>27</td>
<td>361</td>
</tr>
<tr>
<td>Total Province,</td>
<td>7902</td>
<td>175</td>
<td>973</td>
</tr>
</tbody>
</table>


**STATEMENT B**, showing the Abstract detail and amount of Revenue fixed by the Gorkha Government, for the district now forming the Province of Kamaon, in the Sambat year 1868, corresponding with 1812.

<table>
<thead>
<tr>
<th>NAMES OF DIVISIONS</th>
<th>Land Revenue</th>
<th>Shums, or Nuzzumia</th>
<th>Ghoorah, or Tax on Cattle</th>
<th>Jozdi, or Tax on Domestic</th>
<th>Tundalbar, or Tax on Loomas</th>
<th>Sone, or Rent, or Tax on Forest</th>
<th>Almara, or Tax on Whisky</th>
<th>Super, or Customs</th>
<th>Total, Exclusive of Customs</th>
<th>Total Revenue in Gorkha Rupees</th>
<th>Total in Pundishand's Collector's Rupees</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kamaon</td>
<td>85925.37</td>
<td>422.8</td>
<td>50741</td>
<td>1980</td>
<td>4220</td>
<td>7150</td>
<td>2000</td>
<td>3000</td>
<td>1200</td>
<td>164496</td>
<td>2500</td>
</tr>
<tr>
<td>Ghurval</td>
<td>88000.1147</td>
<td>454</td>
<td>1283</td>
<td>1495</td>
<td>10900</td>
<td>2401</td>
<td>170</td>
<td>600</td>
<td>2000</td>
<td>104551</td>
<td>2000</td>
</tr>
<tr>
<td>Total Province</td>
<td>173951.8890</td>
<td>2853.25</td>
<td>5717</td>
<td>18400</td>
<td>4800</td>
<td>5370</td>
<td>1800</td>
<td>2897</td>
<td>4500</td>
<td>269977</td>
<td>4500</td>
</tr>
</tbody>
</table>
STATISTICAL SKETCH

STATEMENT C, exhibiting the quantity of Arable Land, contained in the Province, agreeable to the recorded Rakba, as reduced, by estimates, to one common standard.

<table>
<thead>
<tr>
<th>NAMES OF PERGUNNAS</th>
<th>DETAIL OF VILLAGES</th>
<th>PRESENT NOMINAL RUKBA</th>
<th>NOMINAL RUKBA AS REDUCED TO STANDARD BEESEE</th>
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STATEMENT C, exhibiting the quantity of Arable Land, contained in the Province, agreeable to the recorded Rakba, as reduced, by estimates, to one common standard.

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<th>NAMES OF PERGUNNAS</th>
<th>Villages in Settlement.</th>
<th>Present Nominal Rukba in Joggles</th>
<th>Nominal Rukba as reduced to Beikes.</th>
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Notes: The table provides a detailed breakdown of villages in settlement, present nominal rukba in joggles, and nominal rukba as reduced to beikes, for each named area in the Kamaon province.
**STATEMENT D**, exhibiting the Pergunna Land Assessment for each Year, from the Conquest, and also for the last Goorkha Settlement.

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Comparative Statement of the Total Receipts in the years 1815-16 and 1822-23.

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<th>Custom Tackers and Drugs.</th>
<th>Adverse and Drugs.</th>
<th>Stamp.</th>
<th>Customs, including Customs, including Base Duties.</th>
<th>Prof. and Loss.</th>
<th>Total.</th>
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Comparative Statement of Expenditure of the Native Establishments in 1815-16 and 1822-23.

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### Supplementary Statement

*Exhibiting the Result of the Survey of the Khalsa Lands, and of the Quinquennial Settlement formed in 1824.*

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<th>NAMES OF PERGUNNAS</th>
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<th>RAJBA in HSQ</th>
<th>Jumma of the Last Triennial</th>
<th>Jumma of the Quinquennial Settlement</th>
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**Note:** The table details the assessment of land cultivation, with specific figures for each perguna and their respective contributions to the Jumma of the last and quinquennial settlements.
III.

ON A NEW METHOD OF DETERMINING

THE LONGITUDE,

From the Observed Interval between the Transit of the Moon’s Enlightened Limb, and that of the Sun, or of one or more Stars.

BY CAPTAIN P. W. GRANT,

Survey Department.

The subject of this Memoir has engaged the attention of the most illustrious astronomers of modern times; and, it has called forth the most splendid efforts of genius, to investigate and to determine with precision, those elements from which the motions of the heavenly bodies, and their true places in the heavens, at any instant of time, are computed. For this purpose, it was necessary to ascertain the general laws by which the motions of the sun and planets are regulated, and the numerous disturbing forces by which their mean motions are affected. Kepler, Newton, and Braddely, were the first to discover and define the most important of these laws, but it remained for the astronomers of a later period, to complete the fabric of which these illustrious men had laid the foundation. La Place and others, have exhausted the
utmost resources of the most refined analysis, in investigating the numerous disturbing forces, and lunar inequalities which could arise from the theory of gravity, and to the labors of Dr. Maskelyne, are we mainly indebted for the successful application of these and similar researches, to purposes of eminent practical utility. Of the several methods which have been employed for the purpose of determining the longitude on land, the eclipses of Jupiter's satellites have, till lately, been considered as “affording the readiest and, for general practice, the best method of settling the longitudes of places.” But experience has shown, that this is by no means true to the extent implied, and that, although it be perhaps the readiest method of approximating to the truth, it is, nevertheless, very imperfectly adapted for giving results “with that degree of accuracy, which the present state of modern astronomy requires.” The reader who wishes to make himself acquainted with the history of the meridional transits of the moon, may refer with advantage to the Memoirs of the London Astronomical Society, in which the subject is accurately illustrated. The method explained by Mr. Baily, refers, however, to corresponding observations of the moon's transit over two different meridians*. The method which it is the object of this memoir to explain, is that adopted, (and I believe originated) by the Rev. Mr. Fallows, the Astronomer at the Royal Observatory at the Cape of Good Hope. “To the scientific world,” as has justly been observed by the Rev. Dr. Pearson, “the talents of Mr. Fallows are too well known and appreciated, to require eulogium,” and I perform a pleasing duty, in availing myself of this opportunity of acknowledging the great obligations which I owe to that distinguished astronomer, for the instruction and information which I derived from frequent converse and personal

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* In Tilloch's Philosophical Magazine for 1803, a rule is given by Mr. Lowe, for determining the difference of longitude from the observed transits of the moon over two meridians. In substance, the rule is correct, only that the moon's motion in twelve hours, uncorrected by the equation of 11\textdegree} diff. is adopted, instead of her motion, in the absolute interval between the times of transit.
communication with him. The new method to which I allude, is founded on the principle of determining the right ascension of the moon's centre from the observed transit of her limb, compared with that of the sun and one or more stars, and then to find, from the Nautical Ephemeris, at what time at Greenwich, the moon had the same right ascension. The accuracy of this method depends partly on that of the catalogues of right ascension of such Zodiacal or other stars, as may be used to compare with the moon's transit: hence only those stars should be used, whose right ascensions are accurately determined. With a good clock or chronometer, therefore, adjusted to sidereal or mean time, (the former is most convenient) and a transit instrument, placed in the plane of the meridian, the longitude of any place may be determined in two nights, within 15' of the truth. During the whole course of my experience, the observations of any one night seldom differed more than this quantity, from the mean result of the observations of several consecutive nights; and I may safely affirm, that with a good clock or chronometer, and a transit instrument properly adjusted, one observation of the transit of the moon, compared with two of the sun (when their declinations do not differ more than 10') one the noon preceding, and the other on the following noon, will give the longitude probably within 10'. Some of the Greenwich stars, too, whose apparent right ascensions are computed for every tenth day, will always be visible on the meridian, and if the rate of the chronometer be uniform, will, without further trouble, afford a more correct result, and one more to be depended upon, than a series of observations of the eclipses of Jupiter's satellites.

With respect to errors, which may be supposed to arise from the imperfection of the Lunar Tables, I have already adverted to the pre-eminent services rendered to practical astronomy, by the late Astronomer Royal. This fact is, in no instance, more strikingly illustrated, than in the distinguished and unequalled excellence of the Astronomical Ephemeris. The perfection to
which the Solar and Lunar Tables have attained, scarcely leaves a \textit{desideratum} on this head. It is true, that several equations in the Lunar theory, still remain unknown, but there is every reason to believe, that the amount of error which is superinduced from the omission of these equations, will not, for many years to come, involve any perceptible error in the Lunar Tables. The accuracy of the Lunar and Solar Tables being thus established, and the moon's motion, in right ascension, being more rapid than that of the other planets, it is evident that the determination of her position in the heavens, at any instant of time, under any meridian, must afford the readiest, and one of the most accurate methods of determining the difference of longitude between that meridian and any other, for which the moon's place has been computed. This object may be attained in two ways—one of which is by observing the interval that elapses between the transit of the moon's limb, and of one or more stars, whose right ascensions are well determined.

From a comparison of the results deduced from this method, and that of the eclipses of Jupiter's satellites, it has been found, that the longitude deduced from the latter, is generally in excess of that deduced from the lunar transits. This remark is grounded on my own experience, but I should not have hazarded it, had not other observers drawn the same conclusion. It may, perhaps, be difficult to point out the sources of error in either. This much, however, may be said, that the data from which the Lunar Tables are constructed, (excepting, of course, the errors of computation,) are as correct as theory, combined with observation, can make them, and that the right ascensions of the stars, which may be selected, for comparison, from Pond's Catalogue, have no error that is likely to come within the range of ordinary observation, or

* The other method alluded to, will form the subject of a separate Essay. It is as accurate as that of the Transit Instrument.
that can materially influence results. But this is not the case with respect to the data from which eclipses of Jupiter's satellites are computed. The precision of the tables of that planet, is by no means such as to dispel all doubt; the results deduced from observations of immersions and emersions, are liable to be vitiated by many extrinsic circumstances, such as the state of the atmosphere, different powers of vision in the observers, and the uncertainty from these and similar causes of the appearance and disappearance of the satellites. In these remarks, I am fully borne out by the testimony of Mr. Francis Baily, whose high attainments as an astronomer and mathematician, entitle his opinion, on all subjects connected with practical astronomy, to the utmost deference. But it is unnecessary to quote the sentiments of any particular individual. There would appear then to be no question, as to the superiority of lunar transits on the principle recommended by the Cape Astronomer. The errors of the Lunar Tables must, in general, be very trifling; and in the hands of a skilful observer, the transit instrument cannot partake of what is usually termed instrumental error. But neither are the tables of Jupiter's satellites to be depended upon in the same degree, nor can the best and most experienced observer control the circumstances, which should render his observations free from the errors to which I have adverted.

Having premised these observations, in illustration of the superiority of lunar transits, I shall now proceed to explain, in as concise a manner as possible, the method of deducing the longitude from the transit of the moon's limb.

It is presumed, that the reader has made himself acquainted with the several adjustments necessary to the portable transit instrument previous to its being placed in the meridian. These adjustments consist, first, in setting the vertical wires truly perpendicular to the horizon; secondly, in rectifying the parallax of the telescope and the line of collimation; and lastly, in levelling the axis of the instrument.
When these adjustments are made, there is no difficulty within the northern tropics in bringing the instrument into the plane of the meridian. The small altitude of Polaris, renders almost the first adjustment by that star unsusceptible of any further correction; and it seldom happens that some distant object may not be found intersected by one of the wires, which may always be referred to as a meridian mark. To adjust the instrument by Polaris, the observer should have a chronometer, whose rate is uniform and well-determined, and he may, if he knows the equatorial interval between the wires, calculate the exact instant it should intersect the first and second wires, which will prepare him for the final adjustment to the central wire.

The transit instrument is the most perfect that has been invented for the improvement of astronomy. Instruments for measuring angles, no effort of art can render perfectly free from errors of centering, division, &c. But the transit instrument is not susceptible of any instrumental error that may not be obviated. When the instrument is accurately adjusted to the meridian, it will be advisable for the beginner to select from the catalogues, those stars which he thinks best adapted, allowing an interval of at least 3° or 4° between each. He should make a list of them under the heads of their names, right ascensions for the beginning of the year, and their declinations and altitudes; since by means of the computed altitudes, the instrument is elevated to the same altitude on the circle, and he will find the star to be observed, in the field view of the telescope. Having observed the transit of the first star, the difference in right ascension of those that follow, will indicate nearly the time that will elapse before the second or third star may be expected to appear in the field view.

When the observer becomes accustomed to the instrument, and expert in directing it, and in noting the times of transit, he may then observe the transit of as many stars as can be done conveniently, within a given distance from
the equator, by merely giving the instrument a sweep slowly along the meridian, noting the times of transit and the altitude, or zenith distance of each star on the circle. From the altitudes, he computes the approximate declination of the star, and knowing also, from the time of its transit, the approximate right ascension of the star, he will, on reference to the catalogues, be able to discover its name and character.

It may, however, be laid down as a rule, that when an observer can select from ten to fifteen or twenty good stars, that is, stars whose right ascensions have been recently determined,* some before and some after the moon’s transit, and within two or three hours, a desirable degree of accuracy will be attained; and when a good clock or chronometer is used, the interval may be extended to five or even six hours; but when a watch is used, whose rate is not uniform, the interval ought not to exceed one hour, or at most two hours; and it should ever be borne in mind, that one good observation of a star whose ARn. is well determined, is far preferable to a hundred observations of stars, whose ARns. are imperfectly ascertained.

It has elsewhere been observed, that when a star is on the meridian, the right ascension of that star is the right ascension of the meridian; it follows, that when the moon’s limb is on the meridian, the right ascension of that limb is the right ascension of the meridian. But the right ascension of the meridian may be deduced from the interval in sidereal time that elapses between the transit of a star, and any given instant of time; consequently, if at any known interval, before or after the transit of a star, the moon’s limb be on the meridian, the right ascension of the meridian deduced from that interval,

* Pond’s Catalogue of 400 stars is, probably, the most accurate that has been published, and I have used it in preference to any other.
must be the right ascension of the moon’s limb at that instant of sidereal time, and, if we know the ARn. moon’s limb at any given instant of time, we easily deduce that of her centre, for the ARn. moon’s centre = ARn. moon’s limb + Semid. in ARn. at the same instant. But the ARn. moon’s centre, when her limb is on the meridian, is not the same as when her centre is on the meridian. The difference no wise depends on the time the moon takes in passing over the meridian, nor is it affected, as has been supposed, by the augmentation; for the semi-diameter in right ascension is the angle subtended by the moon’s radius at the centre of the earth, and measured on the equator. Nor does the apparent augmentation of the semi-diameter affect the right ascension of her limb on the meridian, by accelerating or retarding its approach. Now, the right ascension of the moon’s limb, when on the meridian, is the same as the right ascension of the meridian; in other words, it is the same as the sidereal time at which the moon’s limb is on the meridian. Also, apparent time is the difference between the right ascension of the meridian, and the right ascension of the sun’s centre at the same instant; and knowing the ARn. moon’s limb on the meridian, we deduce the apparent time, by subtracting from it the sun’s ARn. given in the Nautical Almanac.

Such, briefly, is the process of deducing the ARn. of the moon’s limb and centre, and thence the apparent time of observation, from the intervals between her transit and that of one or more stars, whose apparent right ascensions are known. From these data, the longitude of the place of observation is deduced in the following manner.*

RULE 1ST.—Having, in the manner already explained, found the right ascension of the moon’s limb, find also the apparent time of observation,

---

* This method was first communicated to the late Colonel Blacker, by the Author, on his return from the Cape of Good Hope, in May, 1825.
corresponding to this ARn., in other words, at what apparent time the moon's limb was on the meridian. First, compute from the Ephemeris, the right ascension of the sun at noon, at the place of observation, which subtract from the ARn. moon's limb, as above found, the remainder is the approximate time of transit. From this quantity, subtract the proportional part of the sun's daily increase of right ascension, according to the number of hours and minutes elapsed, and the second remainder is the apparent time of the transit of the moon's limb, true to the fraction of a second.

**Rule 2d.**—In order to find the ARn. of the moon's centre at this apparent time, take out the semi-diameter, as given in the Ephemeris, and either multiply it by the natural secant of the moon's declination, or if there be no table of natural secants present, then, to the Logm. of the horizontal semi-diameter, add the Logm. secant of the moon's declination, the sum is the Logm. of the semi-diameter in ARn., which added to, or subtracted from the observed ARn. of her limb, gives the ARn. of her centre, when her limb was on the meridian.

**Rule 3d.**—Having thus found the right ascension of her centre, the next and last process is, to compute from the Ephemeris, at what apparent time at Greenwich, the moon's centre had the observed right ascension; the difference of these apparent times is the difference between the right ascension of the meridian of the place of observation, when the moon's limb passed it, and that of the meridian of Greenwich, at the same instant of time to the angle at the pole, formed by the two meridians, measured on the equator to the difference of these meridians in sidereal time to the longitude from the first meridian.

A few examples will render the method perfectly intelligible to any person who has the slightest knowledge of nautical astronomy. I shall first compute one transit, observed near Calcutta.
### 30th May, 1825.

The moon's western limb passed the meridian per solar chronometer at Antares ditto, ...

<table>
<thead>
<tr>
<th>H</th>
<th>M</th>
<th>S</th>
</tr>
</thead>
<tbody>
<tr>
<td>11</td>
<td>33</td>
<td>10.5</td>
</tr>
<tr>
<td>12</td>
<td>38</td>
<td>23.2</td>
</tr>
</tbody>
</table>

Interval in solar time, ...

Acceleration of sidereal on solar time, ...

Interval in right ascension between transit of moon and Antares, ...

Right ascension of Antares per Ephemeris, ...

<table>
<thead>
<tr>
<th>H</th>
<th>M</th>
<th>S</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>05</td>
<td>12.70</td>
</tr>
<tr>
<td>10.68</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>05</td>
<td>23.38</td>
</tr>
<tr>
<td>16</td>
<td>18</td>
<td>45.87</td>
</tr>
<tr>
<td>15</td>
<td>13</td>
<td>22.49</td>
</tr>
<tr>
<td>1</td>
<td>9.20</td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>14</td>
<td>31.69</td>
</tr>
<tr>
<td>228°</td>
<td>37.55</td>
<td></td>
</tr>
</tbody>
</table>

Rn. moon's limb, ...

\( \phi \text{ Sem.} 16^\circ: 11^\prime \text{ Dec.} 20^\circ: 33 \text{ and} 16^\circ: 183 \times 1.008 = 17.3 = 17^\circ: 18^\prime = + \\
\text{1} = 9.20 \\
\text{15} = 14 = 31.69 \)

Right ascension of moon's centre, when her limb was on the meridian, ...

ARn. moon's limb, ...

Sun Rn. at noon at Greenwich, ...

\[ \begin{align*}
\left\{ \begin{array}{c}
15 \colon 13 \colon 22.5 \\
4 \colon 27 \colon 54.8 \\
10 \colon 45 \colon 27.7 \\
- 40.0 \\
10 \colon 44 \colon 47.7 \\
\end{array} \right. \\
\text{Moon ARn. from Ephemeris:} \\
\end{align*} \]

29th May Midn. ...

30th May Noon ...

31st May Midn. ...

<table>
<thead>
<tr>
<th>H</th>
<th>M</th>
<th>S</th>
</tr>
</thead>
<tbody>
<tr>
<td>218</td>
<td>8</td>
<td>31</td>
</tr>
<tr>
<td>225</td>
<td>35</td>
<td>33 = 7</td>
</tr>
<tr>
<td>223</td>
<td>7</td>
<td>58</td>
</tr>
<tr>
<td>240</td>
<td>44</td>
<td>33</td>
</tr>
</tbody>
</table>

Moon's motion in 12 hrs: 7 : 32 : 45.

<table>
<thead>
<tr>
<th>Ditto 4h.</th>
<th>...</th>
<th>2° : 30 : 47 and 5h. = 3° : 08 : 37.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Eqn. 2d</td>
<td>...</td>
<td>27 for V hours 29.</td>
</tr>
<tr>
<td>IV. P. M.</td>
<td>...</td>
<td>2 : 30 : 14</td>
</tr>
<tr>
<td>ARn. at Noon</td>
<td>...</td>
<td>225 : 35 : 03</td>
</tr>
</tbody>
</table>

| Moon's Rn. at | { Moon's hourly motion } |
| IV. P. M. | ... | 3 : 08 : 08. |
| Greenwich | ... | 2 : 30 : 14. |

Moon observed Rn. at Calcutta, ...

Moon Rn. at Greenwich, at IV. P. M. ...

| Difference, | ... | ... |
| Then, | ... | ... |
| Hourly motion, | ... | ... |
| As 37 : 9 : 60m. | ... | 32 : 23. |
| Time at Greenwich, when the moon's centre had right ascension, ... | ... | ... |
| Time at Calcutta, ... | ... | ... |

| Longitude, | ... | ... |
| Place of Observation (East of Fort William Flag-Staff), | ... | 5 : 53 : 24.7. |
| Longitude of Flag Staff, | ... | 5 : 33 : 17.7. |
This longitude agrees with that deduced from several Transits observed about the same time, and is probably within 10. of the truth, 5: 53: 17. 7. being in excess.

Such, briefly, is the process of deducing the Longitude from the transit of the moon's limb, and stars near her. It obviously is the simplest, the most convenient, and one of the most perfect methods that can be employed.*

It is presumed, that every person who ventures to use the transit instrument, has made himself acquainted with the elements of astronomy; that he knows the distinction between apparent and mean right ascension, and that he is conversant with the uses of the tables, for giving the corrections for precession, aberration, solar and lunar nutation. The tables used most commonly for this purpose, are those of Dr. Woollaston, but these are not so correct as could be desired. Correct tables will be found in DeLambre's Astronomie Théorique et Pratique, also in Biot's Astronomie Physique, and in the "Portable Tables," of Baron Zach, published at Florence in 1809. Nevertheless, all of these are tedious to ordinary computers, who do not always know how to apply the negative and affirmative signs of an argument. The easiest and most convenient are those prepared by the Reverend Mr. Fallows,† consisting of only five tables. One great advantage these tables possess is, that of giving the correction for precession, without reference to the annual variations,

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* In the above example, the equation of IIIrd. differences is omitted, as being unimportant. In the 38th Number of the Journal of Science and Arts, Mr. Henderson has inserted two convenient tables for finding the correction of IIIrd. and IVth. differences.

† These tables are contained in Dr. Pearson's Introduction to Practical Astronomy, which contains the most complete and useful selection of astronomical tables that has ever been published. To undertake the compilation and publication of so laborious, and so expensive an undertaking, required all the talents of that distinguished astronomer, and a degree of enthusiasm for science, of which there are but few examples.
so that the approximate right ascension and declination of any star, are used as arguments of simple entry, to give the correction.* The annual variations contained in La Caille and Mayer's catalogues, will be found inaccurate at this time, because they depend upon the right ascensions and declinations, which are variable quantities, and from the time that has elapsed since the construction of these catalogues, (from forty to seventy years) these quantities have considerably changed. It follows, that those stars ought to be preferred whose right ascensions are founded on recent observations, or which have been computed with reference to the changes produced in the annual variation, by the motion of the equinoctial points, and the secular diminution of the obliquity of the ecliptic.†

When the transits of several stars are observed, it will not be necessary to compute the correction for each star separately; all that need be known, is the mean right ascension of each star, for the beginning of the year, and it will be sufficient to know the declination within one minute. The following rules explain the method which I have adopted for reducing my observations:

Rule. 1st. Add together the times of transit of all the stars per chronometer, also all the mean right ascensions, and all the mean declinations for the beginning of the year, and divide each sum by the number observed.

Rule. 2d. From the mean of the times of transit, subtract the time per chronometer of the moon's transit, the difference, when corrected for the rate

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* The argument is tabular No. (1.3362 × Sin. Arn.) multiplied by tangent of star's declination, and added to 3.0678.—Care must be taken in the application of the Sin. Arn. which, in the two last quadrants, that is, between twelve and twenty-four hours, is minus.

† These observations were written previously to the appearance in India of the 11th. vol. of the Memoirs of the Astronomical Society of London, containing the admirable tables of Mr. Baily.
of the chronometer, is the interval in mean solar time, which, corrected by
the acceleration of sidereal on solar time, will be the interval in right ascension.

Rule. 3d. Now, with the mean of all the mean right ascensions, and the
mean of all the declinations, compute from Mr. Fallows' Tables the corrections
for precession, aberration, and nutation, and which, applied to the said mean,
according to its sign, the sum, or difference, is a mean of the apparent right
ascension of the stars.

Rule. 4th. To this apparent right ascension, add the interval found by
Rule 2d, if the time of the moon's transit is greater than the mean of the times
of the star's transit, otherwise, subtract the interval, the sum, or difference, is
the right ascension of the moon's observed limb, from which that of her centre,
is deduced as before.

The following example is cited in illustration of the proposed method.

**OBSERVATORY AT PROME IN AVA.**

13TH NOVEMBER, 1825.

<table>
<thead>
<tr>
<th>Names and Characters of Stars.</th>
<th>Times of Transit per Chronometer.</th>
<th>Mean ARn. of Stars, for 1825.</th>
<th>Declination.</th>
</tr>
</thead>
<tbody>
<tr>
<td>36 Aquarius.</td>
<td>7: 3: 44. 5</td>
<td>22:1:15. 93</td>
<td>12°: 25</td>
</tr>
<tr>
<td>1 h. ditto.</td>
<td>7: 45: 51. 0</td>
<td>22: 43: 28. 73</td>
<td>8: 32</td>
</tr>
<tr>
<td>2 h. ditto.</td>
<td>7: 58: 22. 0</td>
<td>22: 56: 10. 75</td>
<td>8: 40</td>
</tr>
<tr>
<td>3 h. ditto.</td>
<td>7: 58: 32. 0</td>
<td>22: 56: 10. 54</td>
<td>8: 43</td>
</tr>
<tr>
<td>4 h. ditto.</td>
<td>7: 59: 06. 2</td>
<td>22: 56: 46. 15</td>
<td>8: 55</td>
</tr>
<tr>
<td>5 h. ditto.</td>
<td>8: 09: 02. 0</td>
<td>23: 06: 41. 84</td>
<td>10: 08</td>
</tr>
<tr>
<td>6 h. ditto.</td>
<td>8: 12: 07. 0</td>
<td>23: 09: 51. 40</td>
<td>10: 40</td>
</tr>
</tbody>
</table>

| Sum.                         | 55: 06: 44. 7                    | 159: 50: 16. 34              | 68: 03       |

Mean, ... ... 7: 52: 23: 51   22: 50: 02. 33    9°: 43

Moon's transit ... 8: 16: 13. 70

Difference, ... 00: 23: 50. 19

Rate, losing, ... + 0.05

Acceleration, ... + 3. 91

Interval in ARn. + 00: 23: 54. 15

Correction for Precession, &c. + ... ... 03. 81

Apparent right ascension, ... ... ... ... 22: 50: 06. 19
When a great number of stars has been observed, whose declinations differ from one another, it will be proper to divide them into sets, each set to comprehend those stars, whose declinations approach to one another closely, and the longitude should be deduced from each series separately, as in the subjoined example.

The subjoined transits of twenty-two stars were observed on the 18th February 1826. The moon's first limb culminated per chronometer at 3h. 20m. 05s. 7. declination 20° 30': Hor. Semi—15° 27'', and semi-diameter in ARn. =1m. 5s. 93.

The stars are divided into three classes or series, according to their declinations, and the mean of the approximate right ascensions and declinations of each series, is used as the argument to find the correction for the precession, aberration and nutation of that point of the heavens which corresponds to the ARn. and declination. The tables used are those of Mr. Fallows. If other
tables be used, the correction for precession must be found by the rule given in a preceding note.

Thus, from series first, we obtain the mean of all the right ascensions = 5h. 36m. 36s. and of all the declinations 16° 32'. With these two arguments, and the sun's longitude = 10s. 20° 30'—enter the tables, and take out the numbers opposite to each, from which are obtained the corrections for precession, aberration, solar and lunar nutation, the Algebraic sum of which is the correction for the apparent right ascension of the stars, whose approximate right ascension is 5:37:25.99, and declination 16° 32', and which is found to be 2s. 22.

This would also be the correction for any one star, whose right ascension and declination were respectively 5h. 37m. 26s and 16° 32'. Proceeding in the same manner with series 2d and 3d, the correction is found to be 2s. 43 for the former, and 2s. 50 for the latter. The labor of finding the corrections for each of the twenty-two stars separately is thus reduced to three operations. But the labor of computing the corrections for each star, would be greatly diminished, if we possessed tables containing the maxima of aberration and nutation; desiderata, which it is the author's intention to supply on the principle adopted and recommended by Mr. Fallows, in Dr. Pearson's Introduction to Practical Astronomy.*

When the stars observed are to be arranged in series, it will be proper, in the first place, to compute from each star, the approximate ARn. of the moon's limb, in order to detect any error that might inadvertently have been introduced in noting the times of transit. The most careful observer is liable to

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* The Tables alluded to, comprehend all the moon culminating stars contained in Pond's Catalogue, and computed for 1835.
mistake in noting the minute or the 10th second, for, in counting, he may commence from 20s. instead of 10s. and so forth.

I will further add, that when a meridian mark is not visible at night, the adjustment of the instrument, during the time of observation, should be verified by observing the transits of two or more stars differing considerably in declination.

Thus the same night in which the annexed transits were observed, Capella culminated, \[ \ldots \ldots \ldots \ldots \ldots 11^h:46:01.5 \]
Sirius \[ \ldots \ldots \ldots 13:19:22.5 \]

<table>
<thead>
<tr>
<th>Difference in solar time</th>
<th>[ \ldots 1:33:21.0 ]</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acceleration</td>
<td>+ 15.53</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Observed difference of ARn.</th>
<th>[ \ldots 1:33:36.53 ]</th>
</tr>
</thead>
<tbody>
<tr>
<td>Per Tables Capella's ARn. is</td>
<td>[ 5:3:53.76 ]</td>
</tr>
<tr>
<td>Sirius</td>
<td>[ 6:37:31.00 ]</td>
</tr>
<tr>
<td>Difference computed</td>
<td>[ \ldots 1:33:37.24 ]</td>
</tr>
</tbody>
</table>

Error in 62° = 00:00:00.71

Also Capella culminated, \[ \ldots 11:46:01.5 \]
Rigel \[ \ldots \ldots \ldots \ldots \ldots 11:48:19.7 \]

<table>
<thead>
<tr>
<th>Observed difference</th>
<th>[ \ldots 2:18.20 ]</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acceleration</td>
<td>+ 35</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Difference in ARn.</th>
<th>[ \ldots 00:2:18.55 ]</th>
</tr>
</thead>
<tbody>
<tr>
<td>Difference per Tables</td>
<td>[ 2:18.80 ]</td>
</tr>
</tbody>
</table>

| Difference or error | \[ \ldots 00'.25 \] |
And, making allowances for errors of observation, it is evident that the instrument was well adjusted. The method of adjusting a transit instrument by circumpolar stars, is seldom or ever practicable in low latitudes. I have already stated, that in India the Pole Star is best adapted for this purpose, and the adjustment may be verified by computing from the equatorial interval between the wires, the instant that Polaris should bisect the 1st, 2d, and 3d wires.

I beg to remark, in conclusion, that I have deemed it unnecessary to introduce into this Memoir, analytical formulae of demonstration, which often perplex the student, who is not well grounded in Mathematics, and which, perhaps, not unfrequently deter him from pursuits in Practical Astronomy and Geography. My object is, to render easy and intelligible, what may be accounted difficult by those who know little more than the rules and practice of Nautical Astronomy, and who yet may have excellent opportunities of multiplying Observations, for the improvement of Geography;—in short, to recommend the more general use of the Transit Instrument, in preference to any other method for determining the longitude on land.

But, although I am decidedly of opinion, that the method of lunar transits here explained, is to be preferred to eclipses of Jupiter's satellites, yet I would not be understood to invalidate the utility and expediency of embracing every opportunity that offers, of observing them.

The results deduced from corresponding observations of immersions and emersions, made under different meridians, I consider to be unexceptionable; while those deduced from a comparison, with the computed times given in the Ephemeris, clearly show, that the Tables of Jupiter, have not yet attained to that degree of perfection, which is indispensably necessary to ensure general confidence.
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| y's Transit                 | 13: 20: 05. 7                    |                |                         |

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| Acceleration                |                                  | 30: 39. 93        |

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<td>5: 53: 32. 57</td>
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<td>6: 38: 13. 21</td>
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Rules for deducing the Right Ascension of the Moon's Limb from the Observed Transit of the Sun and Moon, and hence the Longitude.

If the sun's motion in the Ecliptic were uniform, that is, if his daily motion was equal to the acceleration of the fixed stars (8m 55s 9), the interval, in mean solar time, between the transits of the sun and moon, would be equal to the difference of their right ascensions at the instant of the moon's transit; but, as this is not the case, as the sun's daily motion in ARn. is sometimes greater and sometimes less, than the mean acceleration of sidereal on solar time, it follows, that the interval in solar time must be corrected by the daily difference of the equation of time given in the Ephemeris. When the daily difference of the sun's right ascension exceeds 8m 56s, the proportional part of the daily difference of the equation of time is subtractive, otherwise additive to the interval.

Thus, after the 2d November 1825, the sun's daily motion is greater than 8m 55s 0.—For instance, between the 18th and 19th, it is 4m 10s, being about 14s in excess, which is the daily difference of the equation of time nearly. Hence it appears, that an apparent day, or twenty-four hours of apparent time, on the 18th and 19th, was in excess of a mean solar day, by 14s, and so on, till about the middle of February, when an apparent day becomes less than a mean solar day. Hence,—

1.—With a solar chronometer, correct the observed interval for the rate, and then we have the interval in mean solar hours.

2.—If an apparent day is in retardation of mean solar time, that is, if the interval between two transits of the sun, exceeds twenty-four hours mean
solar time, then the corrected interval is to be diminished in proportion to twenty-four hours. Thus, if the interval is $6^h: 29^m: 59^s$, in mean solar time, and the daily difference of equation of time, (which is the retardation of apparent on solar time) $14^s$, the correction would obviously be as $24^h: 14^s :: 6^h: 59^s: 3^m: 25$, because $6^h: 29^m: 59^s$, mean solar time, is equal to only $6^h: 29^m: 55^s: 75$, of apparent time, but this quantity in apparent time is equal to the sun's distance in right ascension from the meridian at the time of the transit of the moon's limb, and therefore, the sun's right ascension at that apparent time, plus, this distance from the meridian, is equal to the right ascension of the meridian at the same instant, equal to the right ascension of the moon's limb, at that instant.

One or two examples will be sufficient,—and one set of observations will generally give the longitude within $10^\circ$ or $15^\circ$, when the proper precautions are used.

OBSERVATORY AT PROME,

17th November.

<table>
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<tr>
<th>H.</th>
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<tr>
<td>The sun passed the meridian per chronometer,</td>
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<td>Moon's limb, ditto ditto,</td>
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<td>Interval per chronometer,</td>
<td>06: 11: 25. 8</td>
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<tr>
<td>Rate 2. 5 in $24^h$,</td>
<td>+7</td>
<td></td>
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<tr>
<td>Interval in mean solar time,</td>
<td>06: 11: 26. 5</td>
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By reduction, the daily difference of the equation of time is $12^h: 5$ per day, and in $6^h: 11^m$ an apparent day,

\[
\begin{align*}
\text{is } & = 24: 00: 12. 5 \text{ solar time,} \\
\text{Sun's meridional distance,} & = 6: 11: 22. 8
\end{align*}
\]
Now, the assumed longitude is 6° 21′, and 6° 11′:—
\[
6° 21′ = \text{nearly } 23° 50′ \text{ at Greenwich. Sun's apparent ARn. at Prome, at } 6° 11′: 22′ = (23° 50′ \text{ at Greenwich}) \text{ is,}
\]

| Right ascension moon's limb | 21° 41′ 29.7 |
| Add moon's semidiameter in right ascension | 1° 01.1 |
| Right ascension moon's centre | 21° 42′ 30.8 |

Now let us compare the moon's transit with that of the sun, on the following noon, and we must then reverse the operation, and take a mean of the two observations.

| Moon's limb passed meridian on 17th | 6° 51′ 55.0 |
| Sun's ditto passed 18th | 24° 40′ 38.8 |
| Interval | 17° 48′ 43.8 |
| Rate | +1.8 |
| Interval in mean solar time | 17° 48′ 45.6 |
| Daily acceleration, 12.5, and correction for 17° 48′ is | — 9.4 |
| Complement | 6° 11′ 23.8 |
| Sun's right ascension as before | 15° 30′ 06.9 |
| Right ascension moon's limb | 21° 41′ 30.7 |
| Moon's semi-diameter | 1° 01.1 |
A NEW METHOD OF

ARn. moon’s centre by last transit, ... ... ... ... 21: 42: 31. 8
Ditto first ditto, ... ... ... ... ... ... ... ... 21: 42: 30. 8

Mean, ... ... ... ... ... ... ... ... ... 21: 42: 31. 3
Now the time at Greenwich, when the moon’s centre had this ARn. is computed to be, ... ... ... ... ... ... ... ... 23: 50: 45
And the time at Prome is, ... ... ... ... ... ... ... ... ... 6: 11: 23

Longitude, ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... 6: 20: 38
Now the true Longitude, as deduced from lunar transits, is, ... 6: 20: 40

The practical superiority of this method over that given by several writers, is obvious, for the two consecutive transits of the sun, one preceding, and the other subsequent to the moon’s transit, will determine the correction for rate, and an horizontal deviation of 5′ in the transit instrument, will superinduce an error of only 0′. 5 in right ascension at the most.

Another method equally accurate may be adopted, but it is more tedious. In this method, we may deduce the apparent time from the moon’s right ascension; independently of the correction for acceleration, or retardation of solar on apparent time, but then we must use the sun’s right ascension as an element. Or we may compute the apparent time, in the way shown in the example. Neither of these methods are so commodious as the first method.

PROME OBSERVATORY,
17TH January, 1826.
Sun passed meridian, ... ... ... ... ... ... ... ... ... ... 00: 08: 07. 6
Moon, ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... 6: 42: 55. 2

6: 34: 47. 60
DETERMINING THE LONGITUDE.

Brought forward ... 6:34:47.60
Rate, ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... 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A NEW METHOD OF, &c.

OR BY METHOD FIRST.

Mean solar time from apparent moon when moon's limb passed meridian, ... ... ... ... ... ... ... ... ... ... \{ 6:34:48.0

Acceleration of solar on apparent time = to daily difference of equation of time, (20' in 24') = ... ... ... \{ - 5.5

Apparent time, or sun's meridional distance, ... ... ... ... 6:34:42.5

Sun's ARn. at 6:34:42.5 (=0h:14m:00 Greenwich,) 19:55:59.2

ARn. moon's limb, ... ... ... ... ... ... ... ... ... ... 2:30:41.7
IV.

NOTICE
OF THE
KHYEN TRIBE,
INHABITING THE YUMA MOUNTAINS,
BETWEEN
Ava and Aracan.

By Lieutenant T. A. Trant,
His Majesty's 38th Regiment of Foot.

On the march from Yandaboo to Aeng, in 1826, across the Yuma mountains, an opportunity first occurred of obtaining some personal knowledge of the people by whom those mountains are inhabited, and the following brief notices of them may, perhaps, not be thought uninteresting.

The people who inhabit the range of mountains that separate Ava from Aracan, and who are termed Khyén, are very different in character and habits from their Burman neighbours: in appearance, the men are much inferior to the Burmese, their countenances being flatter, and not so regular: the dress also differs; it is very simple; a black cloth, striped with red and white, is thrown over the shoulders, a black cloth is worn round the loins, and a black jacket is occasionally used. They bind their hair with a fillet of black or
NOTICE OF THE

white cloth, and with a spear, or cross-bow, and a quiver full of arrows, a *Dah*, and a pouch to contain tobacco and betel, their dress is complete. The women merely wear a black petticoat, reaching to the knees, and adorn their necks, and the hem of their garments, with couries and glass beads: all the menial offices of the house devolve upon them:—they procure water for daily consumption, pound paddy, and dress the food of the men, who are generally employed in fishing and tilling the land. The young Khyén girls are rather pretty, than otherwise, but a custom, which has been handed to them by their ancestors, stamps many of them with the brand of ugliness, and renders them most hideous objects. This consists in tattooing the whole face in segments of circles, with a blue mixture, leaving the neck of its natural colour, and thus giving them the appearance of wearing masks, were it not that the deadly aspect of the white space round the eyes, and the livid color of the lips, indicated the transformation to be indelible. The Khyéns nearest the plains are a quiet inoffensive set, and must be distinguished from the Khyéns of the further mountains, inasmuch as they have placed themselves under the Burman government, and are liable to be called upon for their quota of men in case of war, and pay taxes; whereas, the others are quite independent, residing in the most remote and unfrequented recesses of the mountains. Those Khyéns hold themselves aloof from, and are entirely independent of the rest of mankind, whom they consider their enemies and lawful prey, and acknowledge no sovereign: they herd together in small parties of thirty and forty, and select some fertile spot in the neighbourhood of a mountain stream, sufficiently large to cultivate grain for their consumption. There they erect their miserable dwellings, and, with the produce of the land, consisting of rice and turmeric, contrive to support themselves: the rivers furnish them with abundance of fish, and they will eat any animal, however disgusting it may be.

The origin of the Khyéns is lost in fiction, and of the details of their early history, the present race know little, except from vague traditions, verbally
transmitted from one generation to the next. They, however, say, that in
former days, the plains of Ava and Pegu were peopled by their race, and were
under the dominion of one of their kings, when a horde of Tartars made a
sudden irruption from the northward, and overran the country. For some time,
the interlopers kept up the appearance of friendship with the aborigines of the
soil, but, becoming daily more formidable, and having secured a footing in the
land, they threw off the mask, and, electing a king amongst themselves, declared
themselves independant of the Khyén king. The Tartar chief then sent
to the Khyéns, and desired their allegiance, stating, that it was contrary to the
dictates of nature, that two kings should reign, or that two races of people
should exist in the same land, and having deposed the Khyén king, and put
many of the chieftains to death, they obliged the others to seek for refuge in
flight. The remaining chiefs, therefore, with their attendant villagers, collecting
all their cattle and other valuables, availed themselves of the first opportunity
of escaping from the thraldom in which they were held, and fled to the lofty and
remote mountains on the frontiers of Siam, China, and Arracan, where they
considered themselves safe from the persecution of their conquerors, whom
they left in undisputed possession of the plains. With them went some members
of the royal family, but, in the course of time, and from deaths and changes of
residence, all traces of them were lost, and the Khyéns of this country know
not whether any of the royal blood exist or not. Divested, as they now were,
of a common head, to whom they could look up for advice, they, in each vil-
lage, selected from the community one who, either from age or experience,
was deemed worthy to be their chief, and in this independant state they
have since remained, each little hamlet considering itself as perfectly distinct
from those adjoining.

These small republics have since resisted all attempts at much inter-
course with their more civilized neighbours, and have preserved unsullied
their innate love of liberty.
Only one trace still exists of supreme authority, and this is in the person of the Passine, or head of their rude religion. This personage resided near the source of the Moh river, on a mountain, called the Poyon, and by his descendants, in the male and female line, the office of prophet or soothsayer is filled. Writing being unknown, their mandates are delivered verbally, and implicitly obeyed: to them, every dispute of importance is referred for arbitration, and in cases of sickness or marriage they are always consulted. The tenets of the Khyén faith are most simple. They have no idea of the Supreme Being, nor have they any tradition respecting the creation: they are the children of the mountains, and nature alone has any claim on their feelings. In consonance with this idea, they consider, that every thing which is useful to them, or conduces to the luxuries of life, ought to be held in the highest veneration. The principal object of their adoration is a thick bushy tree, bearing a small berry, and called by them Subri, and under the shade of its branches they, at certain seasons of the year, assemble with all the members of the family, and offer sacrifices of oxen and pigs, on which they afterwards feast: their cattle accompany them during these excursions, and participate in the respect paid to the tree, as being the most useful of those blessings which have been so sparingly bestowed upon them. Another object of adoration is the thunder bolt, or rather, perhaps, the meteoric stone: whenever a thunder storm occurs, the Khyéns watch, with the utmost anxiety, the spot where the lightning strikes, and when the weather is again calm, they proceed to the place they had marked, and examine all the trees, to observe whether any has been scathed by lightning: should they be so fortunate as to find one, they immediately dig the ground under the injured bough, and commence searching for the sacred stone, which is generally of the size of the hand, and is, by them, imagined to fall from heaven. This stone is supposed to possess the most supernatural qualities, and its appearance is hailed by the sacrifice of a hog and a bullock, after which it is delivered over to the care of the Passine, who keeps it as an infallible talisman against every sort of disease.
Their ideas of the difference between good and evil consist in supposing that those who honor and respect their parents, take care of their children or cattle, and eat most meat and drink spirits to the greatest excess, will be well provided for hereafter, and their souls transferred into the bodies of oxen or pigs, whilst those whose sensual appetites are not so great, and who do not enjoy to the utmost all the good things of the earth, which may be thrown in their way, are considered unworthy of a future reward, looked down upon and condemned. Although it is evident the Khyens partly profess the doctrine of transmigration, yet it seems most extraordinary that they should not only feel no compunction in killing their cattle, but deem it a meritorious act. It must however be observed, that the sanction of the Passine is necessary before an animal can be slain.

When any one dies, the event is hailed as a joyful circumstance, and the relations give a grand feast, to which all the village is invited, when the degree of affection borne to the deceased is shewn by dancing, eating, and drinking, in prodigious quantity. Should the defunct be a man of property, his body is burned, and the ashes being collected, are placed in a basket, and either taken to the mountain of Keyoungnatyn, on the way from Shoechatoth, or to the mountain of Yehantoun, and there deposited: the latter mountain is very sacred and very lofty, for, to use the native phraseology, "from its summit the whole world can be seen." Over the tomb of a chief, a house is erected, and people are left to watch and defend it from malevolent spirits, and a log, rudely carved, to represent the deceased, is laid there for the same purpose. The poor people, if not in the immediate neighbourhood of Yehantoun or Keoungnatyne, are buried anywhere in the vicinity of their own village.

Matrimony with the Khyens is purely a civil contract, unhallowed by any religious ceremony. The contracting parties proceed, in the first instance, to the Passine, whose advice is requested respecting the match. If his opinion
is favourable, the bridegroom sends the parents of the damsel a present, composed of a pig, an ox, a spear, a tomtom, a dah, and calabash full of a spirituous liquor distilled from rice. A grand feast is then given, at which all the relations attend, and the marriage is considered duly solemnized.

Should the lady, after marriage, prove false to her marriage vows, and the gay deceiver be discovered, he is obliged to present a hog, an ox, and a spear to the injured husband, and a fine string of cowries to adorn the neck of the fair one, who, after this peace-offering, is considered quite exonerated from any blame, and is re-admitted to her husband's favour, without her reputation being in the least degree tainted.

In the case of any illicit intercourse being discovered between the young Khyéns, the man is obliged to pay a bullock to the girl, but if she becomes a mother, she claims him as her husband, and if he refuses, another bullock is the penalty inflicted on him: he takes the child into his own charge, and the damsel is restored to her fair fame.

The virtue of a chieftain's daughter is estimated at a much greater value; no less than three bullocks being the fine for leading her astray from the path of rectitude, and the same number, should the offender refuse to make reparation by marriage. Marriage is not permitted in nearer consanguinity than cousins, but incest, although a crime but seldom heard of, is absolved by paying only one bullock to the father. A divorce can be procured at the same expence.

If a murder is committed, the perpetrator is immediately seized by the village chief, who obliges him to give up three of his friends or relations, as slaves to the family of the deceased, or ransom them at the rate of thirty rupees a man, thus estimating human life at the moderate sum of ninety
rupees, but if the murderer is unable to pay the fine, or procure his sureties, he is himself kept in servitude. Should he escape, and take refuge in another village, the inhabitants of it immediately return him, if they have a proper sense of propriety, but if they do not, and refuse to send the culprit back when demanded, war is denounced against them, and their village destroyed. The murderer, if taken, is re-committed to slavery, it being expressly recommended them by the Passine, not to shed the blood of each other.

Theft is not considered a very heinous crime, but should corn be purloined, the offender is obliged to purchase his own freedom, either by finding a substitute, or paying thirty rupees.

The Khyéns have no knowledge of medicine, but, on the contrary, appear to hold it in great contempt. When, therefore, a man is taken ill, he is taken to the Passine, who first partaking of a feast prepared by the friends of the invalid, recites incantations over him, and uses the meteoric stone as a charm against all the ravages of the disease. If these do not prove efficacious, the man is left to his fate, and no further exertion is made to save him.

Hospitality is a virtue which it is difficult to ascertain whether they would put in practice or not, shunning as they do, all intercourse with strangers, the manner in which one intruding on their haunts would be received, seems rather problematical. They however state, that if a foreigner was to fall in with one of their villages, he would not be ill treated, but they did not recollect such a visit ever having taken place.

From the wild cotton growing in the mountains, the Khyén women fabricate their own clothes, and even make enough to become an article of traffic with the low-landers. Silver is not procured in the mountains, but iron ore is found in considerable quantity, and with honey and dried fish, forms the
principal articles of trade: these they carry into Aracan and Ava, and exchange for money, or such articles of food and clothing as their own wilds have denied them.

With the use of fire arms they are, generally speaking, unacquainted, and seem to hold them in great awe: their own weapons are the spear, dah, and the cross-bow, with a quiver full of arrows. The latter are made of bamboo, with the point hardened by fire, and doubly barbed; they are deeply poisoned, and the slightest touch inflicts instant death. This poison is vegetable, and procured by making an incision in the bark of certain trees, and collecting the liquor which exudes.

The frightful custom of tattooing the faces of the women, derives its origin from a very curious story, and one that reflects much credit on the inhabitants of the mountains. At the period when the Tartars conquered the plains, and drove the Khyéns to the mountains, they imposed an annual tribute on this persecuted race, and in default of payment, used to seize the prettiest of the mountain beauties, and collecting a considerable number, presented them to their despotic sovereign, who selected from the groupe those whom he deemed worthy to adorn his seraglio. To such an extent was this monopoly at last carried, that the Khyéns, in order to save their race from extermination, persuaded all their young women to sacrifice those personal charms which drew such a dangerous distinction on them. A proposition with which they immediately cheerfully complied, and tattooed their faces. When these hideous creatures were presented to the monarch, he sent them back in great wrath, and ordered a fresh search to be made for new objects to fill his harem: it, however, proved fruitless, as all the girls had undergone the test of freedom, and none remained unblemished, save old women and children. Foiled thus in his attempt to destroy the happiness of the inoffensive Khyéns, the tyrant turned his views elsewhere, and no longer molested
them, the custom, however, still remained, and it is only latterly that it is falling into disuse.

From the little that was seen of the Khyéns, they appear to be a quiet race, and entirely devoted to agricultural pursuits; but as those individuals met with, are mostly all living in a comparatively civilized state, under the British and Burman governments, it would not be a fair criterion to characterise the generality by particular classes, as all accounts agree in stating the former to be savage, and addicted to plunder and rapine. To judge, however, by their simple code of laws, they are not by any means deficient in the knowledge of right and wrong, and are quite aware of the footing on which men stand with each other. It is therefore highly probable, that with lenity and kindess, they might be induced to mix with their more civilized neighbours, and become useful members of society.
V.

TRANSLATION

OF AN

INSCRIPTION

ON THE

GREAT BELL OF RANGOON,

WITH NOTES AND ILLUSTRATIONS.

By The Rev. G. H. Hough.

"During the period of four Then-khyé,¹ and one hundred thousand mundane revolutions, having perfectly fulfilled the ten virtues in their thirty sub-divisions, being one who has not an equal in the three mansions of Nats, men, and Brahmas, by means of the twelve Atsiendéyun,² and being perfect in beneficence, the supreme of all conquerors, Deity, who vanquishes the five tyrants,³ having delivered, during forty-five years,⁴ countless multitudes of intellectual beings from the changes of this transmigratory state, and conducted them to the golden region Maha Niekhana Abarapura,⁵ having mercy upon the collective number of rational beings, experienced in the rotary transitions of the three states of being,⁶ as during the course of five thousand years, the fifty-nine divisions of the Damma Kanda,⁷ which conduct to desired
felicity, diffuse light, and as the globe of the sun disperses mist, and illuminates
the four islands, so has he mercifully committed to rational beings, the splendour
of the eternal moral law, to remove the soul mist overspreading men, Nats,
and Brahmas, through lust, ignorance, and false doctrine, from his entering
into the everlasting enjoyment of Niekban, at the root of the two Eng-gyeng
trees in the garden of the Malla Kings, in Kukthien-ná-yon, 2320 years,
of the establishment of the religious dispensation (of Gautama), common era
1138, Sunday, 9th day of the decrease of the moon Nayon, by means of
power above all royal dominions on the surface of Zam-pú-di-pa, in circum-
ference 10,000 Yúzana, and by means of beneficent attributes, which
diffuse fragrance beyond the limits of the mansion of the Brahmas, the
celestial apex, the Great Bell, eminently named Maha Gandha, metal weigh-
ing 15,555 Piektha, diameter five cubits, height seven cubits and twelve
inches, circumference fifteen cubits, thickness twelve inches, the successor of
the monarchs of Engwa, the golden city, the city Ya-ta-na-púrâ, the conque-
ring place, having the inscription "twelve walled," the resplendent golden city
and palace, the supreme capital Ya-ta-na-púrâ Shevé Engwa, the confluence
of five rivers, like the tongues of lions, the fame of the incomparable golden
palace, whose glory is religious merit, the lord of life and rightful monarch,
Maha Damma Rázadepate, and transcendently glorious, who maintains the
prosperity of religion and the great kingdom, and makes the perfection of his
authority to equal the perfect orb of the newly risen sun, who bestows com-
plete benefactions, and fulfils the precepts of incarnate divinity and of holy
men, who practises the ten royal virtues, and possesses the seven moral quali-
ties of the pious, purity of intention, circumspection, modesty, tenderness
of conscience, knowledge, charity, wisdom; who erects and gilds royal
works of merit in his empire, far and near, monasteries, monuments (to
the memory of Búd'h,) and colonnades of images, who supports and gilds
memorials raised in honor of the deity, preserves the three divisions of the
84,000 scriptures, and the monasteries of five, four, and three successively
riving roofs for the priesthood, in order to promote piety, learning, and religion, by the influence of his power, wisdom, authority, might and glory, (orders to be cast.) The various countries in Sam-pū-dieh, which the father, grandfather, and great grandfather, lords of the white elephant, proprietors of life, rightful kings, have taken possession of, and govern by their wisdom, authority, and glorious arm, viz. the kingdom Thunáparanta, in which are situated the provinces Sakú, Saleng, T’heleng, Yau, and S’hau. The kingdom Thirik’hétarama, in which are situated the provinces Tha-ré-kéttará and Uga-darít. The kingdom Naya-wattana, in which are situated the provinces Kétumadí, Dwárówati, and Zéyawadí. The kingdom Ayudd’haya, in which are situated the provinces Thaukkatai and Piek-thalauk. The kingdom Páwyaka, in which are situated the provinces Sandapúrí, Sammá-thenkahmoing, and Salom. The kingdom Harimunsa, in which are situated the provinces Zengmay, Labon, Anan, and B’hayau. The kingdom K’hémáwarra, in which are situated the provinces Kyington and Kyngmay. The kingdom Zanyarauti-Nagara, in which are situated the provinces Kuingyon and Muingsay. The kingdom Kambausa, in which are situated the provinces Monai, Nyoungshwé, and Onghaung. The kingdom Maháthaka, in which are situated the provinces Zikok and Ryalpyen. The kingdom Muuriya, in which are situated the ports Mauko, viz. Muingmou, Waik’hweng, and Hotháláthá. The kingdom Shien, in which are situated the provinces Bannau, K’hwélon, and Katk’hyo. The kingdom Alawé, in which are situated the provinces Mohnyen, Mosit, and Mokaung. The kingdom Manipúra, in which are situated the provinces Kathay and Mwéyeng. The kingdom Zampadipa, in which are situated the provinces Arimaddana, Pugan, Myensuing and Yengya. In these various kingdoms, the prosperity of religion and the prosperity of the people have been beyond measure manifest, and objects of royal patronage and care. In the city Rangoon, the three Taluing territories, and kingdom Rámiinya, in which are situated the provinces Moktama, Hanthawati, Puthien, and Myaungmya, anciently the city Kinya, and country (called)
Paunki'Hara-waté, in order that the religious dispensation (of Gautama) might be established during the period of five thousand years, to the merchant brothers Tapoktha and Pallika, (he), deity, conqueror of the five tyrants, with his golden hand, stroking his head, gave eight hairs, that to those coming to pay their respects and homage to the monument in which they are enshrined, with the three divine relics of the three deities, on the summit of this hill Tampaka-kota, the monumental depository of the divine relic of the great Buddha, Gautama, the immense advantages of merit might be extended. The four images of the four deities, Kakuthan, who was revealed in the eighth succession of king Maha Thamata; moreover, in the ninth, eightieth, and one hundred and tenth succession, Kauwagon, Kathapa, and Gautama, denominated, by excellence, conquerors of the five tyrants, near the monument fronting the four faces of heaven, together with a beautifully gilded temple, in the form of one divinely speaking, he (the king) has erected. The multitudes of men and Nats coming to pay homage to the monument, hair, and image, striking this bell, the meritorious work of royalty, the sound of which is pleasant and delightful, make sonorous their offering, and their prayer for the attainment of the state of Nats and Niekbak. Year of the religious dispensation 2322, common era 1140, 11th day of the increase of the moon Tabot-wai, after the third watch, the position of the stars being propitious, with metal weighing 15,555 Piektha, diameter 5 cubits, height 7 cubits 12 inches, circumference 15 cubits, thickness 12 inches, the Bell is cast, and to the monument of the divine hair, the King presents it an act of homage. For this meritorious gift, replete with the virtue of beneficence, may he be conducted to Niekbak, and obtain the destined blessing of men, Nats and Brahmas, (obtained) by means of divine perfections. May he obtain in his transmigrations, only the regal state among men and Nats. May he have a pleasant voice, a voice heard at whatever place desired, like the voice Kutha-meng, Ponnaka, and Alamaka, when he speaks to terrify, and like the melodious voice of Karaweik, king of birds, when he speaks on subjects which
Nats, men and Brahmans delight to hear. Whatever may be his desire, at the thought of his heart merely, let that desire be fulfilled. Let him not, in the least, meet with that, towards which he has no mental disposition, and for which he has no desire. When the deity Arimadeya, shall be revealed, let him have the revelation, that he shall become Withúdi Nat, supreme of the three rational existences. In every state of existence, let him continually and truly possess the excellence of wisdom, and according to his desire, in practices pertaining to this world, and to the divine state, so let it be accomplished. Thus, in order to cause the voice of homage, during the period of 5000 years, to be heard at the monument of the divine hair, in the city of Rangoon, let the reward of the great merit of giving the Bell, called Maha Ganda, be unto the Royal Mother Queen, the Royal Father, Proprietor of Life, Lord of the White Elephant, the Royal Grand-Father, Aloungmeng, the Royal Uncle, the Royal Aunt Queen, the Royal Sons, the Royal Daughters, the Royal Relatives, the Royal Concubines, the Noblemen, the Military Officers, and Teachers. Let the Nats who guard the religious dispensation 5000 years, the Nats who guard the royal city, palace and umbrella; the Nats who, all around, guard the empire, provinces and villages; the Nats who guard the monument of the divine hair, around the hill Tampakokta, together with the Nats governing Bomma and Akatha, and all rational beings throughout the universe, utter praises and accept the supplications.
NOTES.

(*) An Athenk'hyé (Sanskrit, Asankhyeya) has the one hundred and forty-first place from units. A mundane revolution, or Kabá, (Sanskrit, Kalpa,) is a period of an indefinite, and vast number of years.

(*) "Atsiendéya," an attribute or perfection belonging only to a Búdhíh.

(*) "The five tyrants"—These are animal constitution, influence of natural operations, passion, mortality, and the most powerful evil Nat or demon.

(*) "Forty-five years"—The period of Gautama's doctrinal ministries. He entered into holy orders at thirty-five, and died at the age of eighty years.

(*) "Maha Niekbana Ab'harapúra," the region of annihilation. After passing into which, according to the Búdhíh doctrines, there can be no further transmigration. The popular belief is, that Niekbán (Sanskrit, Nirvan) is equally exempt from joy and misery, and, in fact, the termination of existence. But amongst the learned of the Burmese there is a difference of opinion on this subject; some agreeing with the vulgar belief, but others considering Niekbán as a place of perfect felicity. The latter, therefore, are not strict Búddhíhists. It is with reference to the popular doctrine that some images are represented sleeping. There has been for several years a learned, but heretical teacher in Shwétoung, a few miles below Prome, who has taught the doctrine, that death is annihilation, and that transmigration is an absurdity. Those of his school are not numerous. In fact, the fear of persecution operates powerfully against an open and practical dissent from the popular faith. Religious controversy, however, may be carried on, provided it do not endanger the estab-
lished creed. The teacher above alluded to, a short time previous to the late war, with some of his disciples, was summoned to answer to a charge of heresy. Their consciences, however, on the pressure of the occasion, met with but little difficulty in conforming to the external modes of worship, as those acts were external merely, and could not affect the main point of faith called in question, which was annihilation at death.

(6) "Three states of being"—The state of Brahmas, of Nats, and of Men.

(7) "Dhamma-K’handa" Sanscrit, Dharma Khanda—The collection of the sacred writings of the Búdd’hists is so called. These different writings or books are said to amount to 84,000. The religion which they inculcate, or the dispensation of Gautama, is to continue 5000 years. Nearly half that period had elapsed.

(8) "Men, Nats, and Brahmas"—The system of the universe, according to the Búdd’hists, consists of one high mountain in the centre, called in the Burmese language Myenmu, or Mrenmu, and in the Páli, Mahá Meru, surrounded by four islands, of which the southern, called Sampudieck, (Sanskrit, Jambudwipa) is our world. The three other islands are also inhabited by human beings differing in features both from us, and among themselves. The inhabitants of the universe are said to consist of three classes of beings, viz. Men, Nats, and Brahmas, the Nats being superior to Men, and the Brahmas to the Nats.

(9) "Engyeng trees"—I have not been able to ascertain any particulars of this tree, excepting from report. It is described to be large, and its substance very hard and durable. Its blossoms are numerous, small, flat, turned upwards at the edges, indented, and highly odoriferous. The wood-petrafactions, found in considerable quantities at Prome, and adjacent places, are of this tree.

(10) "Malla Kings"—The Kings and country here alluded to, are supposed to be Indian.

(11) "Era 1138, &c."—The bell, by this account, was cast forty years ago, in the reign of Sengkú, grandson of Alung-p’húra. Sunday is a literal
translation of the Burmese word for the same day of the week, which is called Tanenganwéné, called so from the sun, considered as a planet.

("a") A Yúzana, is a distance very little less than thirteen miles; thus, the circumstance of the Great Southern Island, which is our earth, is 130,000 miles.

("b") "15,555 Piektha"—The Piektha, called by Europeans a viss, is 366 pounds avoidupoise, and therefore the weight of the bell is within a trifle of twenty-five tons.

("c") "Engwa," "Yatanapúra"—Engwa is what is corrupted by Europeans into Ava. Eng means a fish-pond, and wa an entrance or opening. The town was constructed on the site of seven fish ponds, and derived its name from this circumstance. The Kings are called after the capital city, and indeed, there is no common name for the country inhabited by the Burmese nation. Yatana, or Ratanapúra, is the City of Gems. By the Burmese, the word ra is not only commonly sounded like ya, but in writing, the two letters are frequently used interchangeably.

("d") "Like the tongues of Lions"—The words in the original are both Páli and Burmese; the former is Thíha, a corruption of the Sanscrit word Singha. The lion is not a native of the Burmese country; there are in it, however, images in great numbers, said to be representations of that animal; though it is difficult to find any traces of resemblance. A short time before the breaking out of the late war, the King received a present of a lioness. On the commencement of hostilities, it was considered a bad omen to have at the capital an animal, whose figure was painted on the English banner. She was doomed, therefore, to the same treatment as a Kala, or foreigner, that is to say, was closely imprisoned and starved.

("e") "Maha Damma Razadipate," is the Prakrit form of Mahá Dherma Rájádhipati, or Supreme Lord of virtuous kings.—H. H. W.

("f") "Ten royal virtues,"—These are donations for religious purposes, practice of religious precepts, beneficence, integrity, gentleness, temperance, suppression of anger, lenity, forbearance, condescension.
(18) "Royal works of merit"—The works of merit, enumerated, are all dedicated to religious purposes, and not one of public utility is even hinted at. The whole country, indeed, is singularly destitute of roads, bridges, tanks, aqueducts, and, indeed, of every public work conducing to the comfort or convenience of the people.

(19) "The various countries in Sampúdiek"—Here we have an enumeration of the different countries and kingdoms (on the great southern island,) over which the sovereignty was claimed by the Kings of Ava, forty years ago. The names of the kingdoms are all in the Páli language, and those of the provinces in the Burmese; many of the latter being rather the names of tribes, than of countries.—Thunáparanta is a country on the right bank of the Eráwati, lying west of Pugan Myo.—Thákhetarama is a country lying east of Prome, on the left bank of the Eráwati.—Nayawattana, or Nayawadh'hana, is believed to be the present province of Taungú.—Ayudd'haya is the Burmese and Páli name for Siam, two of the principal northern provinces are given, viz. Thaukkatai and Piekthalouk, known by the names Sukatai and Pisaluk.—Páweyaka is a portion of Lao.—Harimunsa is the north-west portion of Lao.—Khéniwara is also a portion of Lao.—Zanyaruti-Nagara, is a portion of Lao also—Kambausa is a part of Lao.—Mahithaka is a country lying north of Ava, the second province of which, Kyatpyin, is the place in which the famous ruby and sapphire mines exist. These mines are six days journey from the capital.—Mauriya is, again, in Lao.—Shain is a country lying north of Ava: Banno, one of its provinces, is the place where the celebrated Chinese fair is held. It is thirteen marches distant from Ava.—Alavi is a portion of Lao, lying east of Ava.—Manipúra; the Sanscrit or Páli name is given here to the kingdom of Cassay; the latter, under the name of Kathay, being considered a province.—Tampadipá is a country which embraces the present province of Pugan and others.—Yamanya is the kingdom of Pegu, or the country of the Taluings, comprehending Hanthawati, Bassein, Myaungmya, and Martaban.
"Monument"—This edifice, and others of similar form, have been generally, but improperly, called Pagodas. They are solid masses of brick, and are erected to the memory of Gautama. Images are not necessary appendages to them, although many of them have a small niche, in which one is situated. If there are any buildings in the country properly denominated temples, they are those erected of wood, for the accommodation of the large images of Bud’ha, and within which acts of adoration are performed.

"Maha Thamata"—This appears to have been, in ancient times, a common name for a succession of kings in some part of Hindostan.

Three of the five Bauddhas recognised by the Cingalese, or of the seven known to the Bauddhas of continental India. The names are in Sanscrit Kanaka, Kasyapa and Gautama.—H. H. W.

"In the form of one divinely speaking"—This is the form in which all the images of Bud’ha are represented.

"Era 1140"—By this date it appears that the Bell was completed in about two years and a half, from the time the royal order for casting it was issued.

"Kuthameng, &c."—King Kutha was an extraordinary man, who lived in the former age, or world, whose vociferations could be heard throughout the great southern island. The voices of the other two were equally sonorous.

"Arimadéya"—The fifth Bud’ha. He is supposed to be now on Myenmu, in one of the regions of the Nats. The age of man is now diminishing, and he will hereafter become old at ten years; thence his years will increase to the number of a Thenk’hyé (see note 1,) and then diminish again to 100,000 years; at that time Arimadéya will appear.

"Umbrella"—A white umbrella is a badge of royalty in Ava.

"Bomma and Akátha"—The former is the earth, and the latter ethereal space.

They are clearly the Sanscrit Bhámi and Akása.—H. H. W.
ADDITIONAL REMARKS.

Among the Burmese, the two objects of religious worship, are monuments erected to the memory of Gautama, and images of Bud’h. The monuments are built with bricks and clay, covered with lime; are quadrangular at the base, and being raised several feet in this manner, take a cylindrical and tapering form, until they come to a point, on which a cap or crown of open iron-work is fixed. Many of them are covered with gold leaf. In each side of the quadrangular base, of a large proportion of them, is a small room or niche, only sufficiently commodious for a small image of Bud’h. The monuments vary in height, not being less, generally, than thirty feet. The large images of Bud’h are ill-formed representations of a human figure, sitting on a base or throne, in a cross-legged posture, the palm of the right hand placed upon the knee of the same side, and the left hand resting upon the lap, with the palm turned upwards. These are also built of bricks and mortar, and are not unfrequently covered with gold leaf. These two are the only proper objects of religious adoration, being considered as substitutes for deity or Bud’h. Besides these, are images carved in wood, of various and ludicrous forms, not necessary to the devotional part of religion, but are imaginary representations of Nats, or good and evil genii. These genii are invisible, and dwell in solitary places, large trees, near tanks, &c. Insanity, uncommon diseases, peevishness in children, and many of the evils men endure, are attributed to their evil influence; ceremonies are performed, and offerings made to eject or appease them. There appears to be some similarity between the Jewish superstition of demoniacal possession, and the Burmese notions of the influence of Nats.
There are also images of beings who lived in former times, and are said to have been anthropophagi. These images are monstrous in their formation, and disgusting in their appearance.

The large monument situated near Rangoon, called Shwe-da-gon, is the most celebrated in the country. It is antecedent to all others, about two thousand three hundred years having elapsed since its foundation was laid, and the first building formed. It is a solid mass of mason work, and is somewhat more than three hundred feet in height. Its circumference, at the base, is nine hundred cubits, or one thousand three hundred and fifty-five feet. The area on which it stands, is about eight hundred feet square, and is accessible on each side by stone steps varying in number, the least of which is eighty. The monument is covered with gold leaf. The cap, or crown, surmounting it, is thirty-six feet in height, and contains of gold, the bodily weight of his late Majesty. The original monument was small, and has been enlarged to the present dimensions by successive additions. It is not, however, the magnificence of this immense pile that renders it, for so it is, peculiarly an object of national respect and veneration. Underneath its massy weight are deposited the relics of the four last Buddhs, viz. the staff of Kauk-ka-than, the water-dipper of Gau-na-gon, the bathing garment of Ka-tha-pa, and eight hairs from the head of Gau-ta-ma. Five Buddhs belong to the present system of the world, and Arimadéya, the last, is to appear many millions of years hence.

In the Burmese account of the origin of the world, it is stated, that after the dissolution of the former system, which was effected by a flood of waters, a lily of immense height and size arose, having on its top five buds, and four branches extending from the sides of the stalk. The five buds contained each a Thengan (the yellow cloth of a priest) and were indicative of the number of Buddh's pertaining to the system. Four of these, as mentioned before, have "opened," or "blossomed," as the Burmese
express it, alluding to the expansion of the buds. The stalk, by natural process, formed the great central mountain Myema, on which are situated the happy regions of the Nats. The four branches and their leaves were transformed into the four great islands, severally surrounded with five hundred small ones. Gautama appeared about five hundred and forty years before Christ. He was the son of Thoddaudana, king of a country in Hindostan, called Kappilawot, and was heir to the throne. But at the age of thirty-five years, relinquishing all his worldly prospects, he, by the practice of self-denial and religious austerities, during forty-five years, but more on account of the fund of religious merit, which he had accumulated during his previous states of existence, attained his destined perfection at the age of eighty years, and expired in the certain hope of annihilation. When he was near his death, two brothers, Tapaktha and Palika, merchants from the kingdom of Yamanya, (now Pegu) and the city of Ukkalaba (the site of which was near the place on which Rangoon now stands) being on a journey, for the purposes of trade, happened to be near the place where Gautama then was, and being informed, in a miraculous manner, of his having arrived to the state of Bud’h, and of his having fasted during forty-nine days, they went to make him a religious offering of food, and pay him homage. When the god had satisfied his appetite, they desired him to give them some relic of himself, that their countrymen might enjoy the benefit of paying it adoration. He accordingly extracted eight hairs from his head, and, giving them to the merchants, directed that they should be deposited with the relics of his three divine predecessors, in the place where they should be found. Having received from him the intimations necessary for the accomplishment of their object, they left him, and although they were deprived of four of the hairs at two different places, they arrived at Ukkalaba, and found to their great joy, that they had still the full number of eight! Traces of the moat of this ancient city are still visible near Rangoon, called Ukkalaba moat. After searching with due assiduity, and receiving many extraor-
dinary revelations, directing them towards the objects of their pursuit, the relics were found on a hill about a mile from the town, and were, at the same place, deposited in a cell dug for that purpose, with the eight hairs, and a monument erected over them. The account also states, that vast treasures were deposited with them.

Bells are commonly suspended near monuments of the largest class, or which have, for particular reasons, any celebrity. They are not considered as necessary appendages to the monuments, but are merely offerings, and are used by worshippers, to make it more extensively known among men and Nats, that an offering has been presented, and an act of worship performed. They are suspended a few feet from the ground, and rung by striking them on the outside. The first bell of which we have any particular account of being presented as a religious offering to the monument of Shwè-da-gon, was given by a king of Pegu, some say more than three hundred years ago. Its weight was 555,550 picktha, or viss, 5 tickals and 5 moos, about 407 tons, 19 cwt. 2 quarters and 6 lbs. Its diameter was about twenty feet, the depth of the inside twenty-six feet, and its circumference a little more than sixty feet. The sound of this bell was tormenting to the ears of the heretical world; it became, also, an object of plunder. A foreigner, whose name was Zenga, with a fleet of seven vessels, came, and with his armed force, succeeded in taking it down, and conveying it as far as a large creek, about a mile to the eastward of Rangoon, and when attempting to put it on board, it sunk, and was irrecoverably lost. The large bell now suspended near Shwè-da-gon, met with almost a similar fate during the late war. While an attempt was making to put it on board a ship, it sunk; but after remaining several months at the bottom of the river, it was taken up and restored to its former situation. The inscription, of which the two first sheets contain a copy, is cut in twelve lines of large characters round the circumference of the bell.

*Rangoon, June, 1826.*
VI.

SANSKRIT INSCRIPTIONS

AT

A B U.

By HORACE HAYMAN WILSON, Esq. Sec. As. Soc.

An extensive collection of Sanscrit inscriptions has been found upon the mountain Arbuda, or, commonly, Abū,* copies of which have been presented by Captain Speirs, Political Agent at Sirohi, to the Society: to each inscription is attached a brief notice in Hindi, stating the position which the monument occupies, or specifying its character. The inscriptions themselves are too voluminous to admit of translation, nor is the greater number of them of such importance as to deserve it. It will, therefore, be sufficient for all useful purposes, to offer a concise description of the series, translating, in detail, those only which appear to afford materials to history.

*A mountain, or rather mountainous range, about eighteen miles south west of Sirohi. According to Major Tod, the summit is five thousand feet above the sea. He calls it a place of wonders, independent of the temples with which its sides are covered. Trans. Royal As. Soc. I. 189.
No. I. is of this class. It is inscribed on a black slab on the left side of a temple of Achaleswara, or Siva, in the usual form of a Linga, as Lord (Iswara) of the mountain (Achala): the benedictory stanzas, at the commencement, are too much injured to be intelligible, the remainder, however, with a few exceptions, apparently of no great moment, is perfect, and runs thus:

Om! Glory to Sarvesa.

4. who caused these repairs to be made, his praise is recorded by me.

5. By whom the repairs were made in the temple of Achaleswara, his exalted Agara* race is first recorded.

6. Formerly, the illustrious families of the sun and moon were eminent upon earth. Upon their extermination, the lord† Vachcha, through fear of crime, meditated profoundly.

7. From his meditation, in holy combination with the moon, there appeared upon earth—of the great Sage, beholding the Dailyas spread through all the regions.

8. He destroyed the chief demons with his weapons, and appeared the indignant Vachcha, from worshipping whom the name Vachhya was derived, and from the—of moon—Chandrawansa.‡

9. This mighty race, and pure family, thence originated, for the preservation of military virtue from shame, and by the will of fate displayed extraordinary desert.

10. In the excellent race, the most eminent for virtue,—by whose splendor all tribes were over-cast, renowned formerly as Sindhuputra.

* This word may possibly be the original name of the tribe known as Agarwals, who, according to Major Tod, though now traders, claim a princely origin. It is, however, of provincial use, and has no meaning in Sanscrit: in one place it appears to be the name of a city; in another, it appears to be intended for Akara, a mine, the change of a consonant to corresponding hard consonant, as from k to g, is not an uncommon peculiarity in the dialects of India.

† The phrase Bhagavan, rather implies a deity, but in the next verse, Maharshi seems applicable to this personage.

‡ One tribe of Rajputs bears the name of Chandravansi, and another of Vachcha Goti, probably for Vachcha Gotri, of the Gotra, or family of Vachcha, the locality of the name and legend, as well as the changes that occur here, render the purpose of the passage far from distinct.
11. After him ———Lakshmana, the possessor of all auspicious signs———.

12. The hero, named Manikya, whose distinguished capital was Sakambhari, delighted the world by his prudence and prowess.

13. To him succeeded Adhira, his heroic son. His son, Hirakasata, was the ornament in the race upon earth.

14. Mahinda, best amongst the most elevated, the reputation of his house upon earth, after whom in this family the prudent Sinduraja was renowned.

15. Obtaining, by his valour, the high station of Mahinda, Kulavireddhana exalted the glory of these princes.

16. In like manner, as Raghu, the founder of his family, shone upon earth, the hero of the descendants of the sun, so Prabhurasa Raja, by his valour, did justice to his name.

17. After him was Danda, the mighty, a King of the Chahumana race,† and his son was Kirttipala, whose fame is spread throughout the world.

18. Samarasinha maintaining the purport of his name,‡ destroyed his enemies in battle, as a lion slayeth the deer.

19. He had two sons, following their father's steps like a lion's cubs, of whom Udaya Sinha bore the burthen of the kingdom of his father.

20. His excellent son Mina Sinha, was distinguished for his liberality, and was the independant lord of all the Kshetriya tribe.

21. After him Pratapa, the pride of his race, was the delight of the empire, a Chahumán, entitled to reverence by the regard he paid to his fame, and a consuming fire to his foes.

* This is a strange name, and is most probably an error: the original is सिरसमरसिन्हे... भास्वेतम् तत्।।

† Chahumán, Chahuván, or, as it occurs in the dialects, Chauhan, is well known as the family name of a Rajput tribe: it should seem, as if the line of succession was here changed, for the Chauhan Rajputs pretend to belong to the solar, not the lunar branch of the Kshetriyas.

‡ The lion of war.
22. His son, of unprecedented excellence, was named Dasaratha, and of auspicious seed, he bore four seeds of royalty, through the favour of Hcri.

23. His cherished consort was Namalla Devi, in splendor equal to Aditi, she brought forth four heroic brothers of like desert, sustaining the burthen of the immovable earth.

24. Lavanya Kerna, Lundha, Lakshmana, and Lavanermá, and the eldest ruled the kingdom.

25. A prince who, without considering himself, performed acts for the benefit of others alone, and faithfully served Gopūla, the deity of his race, till he was taken by the gods to their abode.

26. Lavanya Kerna being gone to heaven, his next brother, Lundha Deva, succeeded; a hero, who was a tree of bounty to his friends, and governed various regions, won by the valour of his arm.

27. Having slain his enemies, upon their repeated discomfiture, as the Sovereign of the immortals exterminates the foes of the gods, he acquired the district of Chandrāvatī, and the pleasant mountain Arbuda.

28. In that time, and in those realms, there was not his like in the field of battle, and even Sambhu, armed for combat, had proved inferior to Lundhaga in conflict.

29. The Lord of countless hosts, he performed on Arbuda, acts worthy of his triumph, and placed in the presence of Achalēswara statues of his queen and himself.

30. Thus the pure mine of virtuous merit, and chief of men, Lundha, of the house of Agara, repaired, in the kali age, the temple of Surēswara.

31. The wise monarch, the restorer of holy shrines and temples on the mountain Arbuda, like another paradise, the resort of the Serpent King:

 Or Dasaratha, the name of the father of Rāma and three other princes, the analogy of whose birth may have suggested the appellation, or it may have accidentally occurred.

† The mother of the gods.

‡ This name again occurs Lundhaga, Lūniga, Lundhi, and Lundhāgara, as well as Drīrha, and Tūndhi. Lundha seems to be the right reading, and Lundhaga, with the pleonastic ga, instead of ka, and Lundhāgara, the family name added, are admissible.

§ There is so much quibbling on the word Agara here, that this is little better than a conjectural translation, Surēswara, the Lord of the Gods, is Siva.
32. Rebuilt the temple of Achaléswara, and consecrated it with the customary holy rites.

33. By that devout Prince, was Hetunji, village, granted for the perpetual support of the temple of Achaléswa.

34. As well as an annual grant in perpetuity to Achaléswa, for the support of the temple, out of his affection and firm faith.

35. This encomium was written by Mahidhara, the chief of the place, a Brahman, by origin of a pure and holy family, and the city of Agara.*

† May fortune be propitious! Samvat 1377. (A. D. 1321,) on Monday the eighth of the light fortnight of Vaisakh, in the reign of Lundhagara, residing in Bahunda, near to Chandravati, the great temple of Achaléswara, on Arbuda mountain, was repaired by Sre Lundhaga, of the imperial race.‡

No. II. This inscription occurs on a Bijek, or a Slab, below the eight hundred and eight Lingas, in the temple of Achaléswara.

It is slightly defective at the commencement: it then proceeds with no interruptions, of any consequence, to the twentieth stanza: from this to the forty-seventh, it is much broken; and it terminates abruptly: the latter part, comprising the date, being illegible in the original monument. The deficiencies are, however, of no consequence, as, from what is perfect, it appears, that the Inscription commemorates some public act of Malla Deva and

* In the original, खालायजेनागरागरेण यश: वितांकैं महींसरेण दूसरेण II He is called in the first half of the stanza, a Dwija.

† Verse 36, which precedes the date, is a perfect riddle, not worth deciphering: it continues the encomiastic Epithets of the preceding.

‡ A sentence intervenes here, partly defective and otherwise unintelligible—the name, Mahandel Sinh, and title, Karandikopa, apparently occur in it. The whole Inscription is written in a very defective style, and is full of errors and obscurities.
his brothers, a full detail of whose descent is given in No. XVIII, dated A.D.
1231: the date of this inscription must therefore be the same, as well as
its general tenor, and it would have been unnecessary to have particularised
it further, except for two circumstances.

The first, is its position under a groupe of Lingas, indicating its erection
by a worshipper of Siva, in concurrence with which it opens with a Stanza,
the purport of which is the invocation of that deity. The object of the grant,
however, and the creed of the granter, are Jaina, and their connection with
the types, and formulae of the Saiva religion, presents a curious and unex-
pected amalgamation.

The other peculiarity is the detail it gives of the royal house of Guzerat.
As this forms the groundwork of some observations, to be made generally
on the deductions derivable from the inscriptions, the passages are trans-
lated.

The first verse is simply benedictory: of the second, the first half of the
Stanza is nearly complete, and contains the names Chola and Chaulukya, as
well as what appears to be a proper name, Móla Rája (चौलूक्य राजा Mośa Rāja)
The second half is wholly wanting, and may either contain a proper
name, or the epithets of the individual referred to in the first. The first part
of the Stanza is also deficient, but Chámunda Rájá (चामुंडराज Rájá)
plainly appears, after which the inscription then proceeds thus.

3. from him Vallaśhā Rájá, the Lord of the sea shore, became the friend of the
world.

4. After him Durlabha Rāja enjoyed the world, acquired by the valour of his arm,
and after him Bhima maintained the integrity of his kingdom.
5. Kaladeva his Son, supported the burthen of the earth.*

6. His successor was Siddha Rājā, eminent for his virtues, and sustaining the universe, through which his name was spread.

7. Deva Kumāra Pāla, after him protected the earth: his fortune was upheld by two supporters, equity and virtue.

8. By whose attention to propriety, the vices injurious to a state were enfeebled.—

9. After whom, Ajayapāla reigned, whose son was Māla Rājā: his younger brother,† the illustrious Bhima, supports the burthen of the earth.

The rest of the Inscription records the descent of the posterity of Dhūma Rājā, precisely in the same order as in No. XVIII, only not so fully.

No. III. Inscription number three is written in Bhákha: it records the repair or embellishment of a Mekhalá, or Pedestal of a Siva Linga, in Arbuda Gerh, on the face of which is engraved; By command of Mahā Rao Seo Sinh, in Samvat 1877 (A. D. 1821.)

No. IV. Is inscribed on a black Slab, in the embankment of a tank, behind the temple of Achalēswara: it records the construction of the reservoir, by different individuals, in the Government of Teja Sinha over the districts of Chandrāvati, and the reign of Munīndra (राजश्री सचेष्टर महामुनीच विजय राज्य) in the year 1387. (A. D. 1331.)†

* The last half of the verse is wanting, and there may be a name omitted here. Abulfazl, as we shall hereafter see, has a prince named Kurram, immediately before Sudh or Shid Raj.

† Such is the usual meaning of the original term, Anujamā, as it, however, implies merely, "born after," it may possibly signify Son, a sense which there are some reasons for preferring.

‡ If this date is correctly given, the ruler of Chandrāvati must be a different person from the Teja Sinha of Inscriptions VIII and X. The name of the paramount Lord is rather unusual, but it scarcely admits of being regarded as an Epithet only.
No. V. Is a short inscription on a Pedestal of Nandi, the Bull of Siva, in front of Achaleswara, recording its fabrication by order of the Raveel, in 1464, (A. D. 1408.)

No. VI. A brass image of a Cháran, or Bard, in front of Nandi, bears record upon its pedestal of its being one of two such images presented by two persons of the Cháran tribe, the Bháis, or Bards, of Western India, in the year 1689, (A. D. 1633.)

No. VII. A Bhákhí inscription on an iron Trident, states its being presented by different individuals in 1468 (A. D. 1422.)

No. VIII. A figure of Paramára, (see No. X.) upon the embankment of the Mandákiní, with the images of three buffaloes, with an inscription, stating that the former was set up by the Paramára, Dhrávërska, in the reign of Tej Sinha,* 1342, (A. D. 1286.)

No. IX. A Sanscrit inscription, dated 1630 (A. D. 1574,) occurs upon a Bijek, or slab, in a temple called the temple of Mán Sinh. It records the construction of the building, and its dedication to Achaleswara, with the erection in it of an image of the Rájá, by his widow Dhára Bái.

No. X. A long inscription on a black stone, in a Math, behind the temple of Achaleswara. This requires translation.

* This may possibly be the same as the Tej Sinha of No X, although the date of that is the same, in the reign of his son Samara Sinh. This Dhrávërska, however, must be a different person from the Chief so named in Inscription XVIII, who must have flourished about the end of the 12th Century.
Om. Glory to Siva.

1. May that Achaleswara ever grant us good fortune through affection for mankind. He is the Lord who dissolves the well-framed universe, whose body is free from illusion, and whose but partially known essence, claims the praises of Brahma, and the deities who delight in mortification.

2. May He ever abide with us, who carries in his lotus hand, the fifth head of Brahma, torn from its station, and deriving beauty from the wounds inflicted by the formidable talons of the victor, and who, in olden time, was born of a black and crimson hue, of the universal form, as he offered his own body in his lotus throne, an oblation to fire, to obtain dominion.

3. May that Elephant-headed deity be propitious to you, upon the mountain of whose projecting forehead, the clustering bees pay their devotions, murmuring their meditations in low and indistinct song, and impatient of all other pursuit, as they forego their glossy colour in the dews exuding from his temples.

4. May that leap of Hanumán over the sea, preserve you, which at a period, when the end of the Kalpa had not arrived, agitated the universe, as if the end of all things was at hand, the stability of the egg of Brahma was subverted, the sphere and sky were about to fall together, and the earth trembled as if the crumbling mountains rent the yawning main.

5. The liberal race of Guhila*, high raised upon the foreheads of the princes of the earth, adorned with all good qualities, gave lustre to the five regions; and followed the path of virtue through all its ramifications.

6. In that race is the king and lord Nárayana ever honoured, and no wonder, therefore, that it is illustrious, as by what other cause should it become the refuge of kings.†

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* Guhila, or Gohal, is mentioned by Abulfazl (Ay. Ak. 2. 72.) as a race of Rajputs, it is also one of the chief Rajput tribes in Guzerat. (Macmurd, Bombay Transactions vol. 1. 229.)

† Panchavibhúsita-sah, by whom the five Āśas, or quarters, were adorned, but the most usual number is Ten, not five, the points of the compass, with the intermediate bearings, and the Zenith and Nadir: possibly the four cardinal points and the Zenith are here intended.

‡ The latter part of this verse is unintelligible.
7. That family skilled in removing the afflictions of mankind by removing the distress of their heart, and overcoming the wicked in war, derived honor from Vappaka, and the possession of Medapata, whose beauty surpassed that of the city of the immortals, and humbled the pride of the city of Sesha.

8. There is an extensive city named Nagahrada, where Harita Rasi performed penance, and rendered the vicinity the resort of the devout.

9. Some for the good of mankind commencing prescribed rites, propitiated here the lord Agni, by pure oblations, shedding supreme lustre, and others excelling in the knowledge of restraining respiration, and seeking truth in holy and lonely places, beheld the universe in themselves.

10. In this grove, the holy sage being liberated from all bonds, and perfect in abstraction, and having seen present the visible tree of the universe, Harita, the abode of perfection, on separating from his own body obtained union with Siva; having presented to Vappaka, his votary, the glory of dominion.

11. Vappaka, by his devotion to the feet of the sage, obtained from Harita a high rank as a Kshetriya, having passed through that of a Brahman under the plea of the service of the Muni. The Princes of this race now ornament the earth like the military virtues embodied.

12. The son of Vappaka, the chief guide of Policy, was named Guhila, whose name is attached to the Princes who have been born in his race.

13. From him was born Bhoja, the King of men, the worshipper of Vishnu, whose intellect was lovely as the moon, whose ornament was the ambrosia of science, whose delightful appearance surpassed that of the pure Kama, and by whom the pride of ocean, in its depth and height, was humbled.

14. Affable, and grasping, as in sport, his formidable sword, the fortune of his foes was wooed by Bhoja, who contemplated difficulties and danger with delight, as if he were the personified energy of heroism.

* Medapatoshidham ashtesma. It elsewhere appears that Medapata is the name of a country or district, (See No. XIII.) and Pata occurs in No. XIX., as a city, or its dependence, as Anahillo Pata.

† Rasi occurs elsewhere as a family name, or more probably, the common epithet of a set of religious characters.

‡ Topovana, a grove of penance.
15. His son was Kālabhoja, fierce with the mighty, a foe as destructive as time, a monarch, the familiar friend of policy, the effacer of the beauty of the Chora women, the decapitator of the heads of hostile princes, the chastiser of the lord of Kernāta, and delight of those connected with him by friendship.

16. His arms were the bolt that secured the mansion of pleasure, associating women with couches, and trees with flowers, peopling the world with the pious, and the branches of trees with birds.

His son was Bhartrībhaṭa, the lord of the earth, a splendid seyon of this stem, humbling the pride of the tree of heaven.

17. His waist might be grasped with the hand, his breast was as broad as a gate, in his presence kings were afraid, as wild elephants of the lion.

18. By the birth of Samāhātika, the king of serpents obtained a companion, and a friend, in bearing the burden of the earth, and higher raised his head; in the sparkling flames of the fire of his wrath, adverse princes, their intellects being confounded by the destruction of their partisans, were consumed like moths.

19. After him the cloud-like sword of Khumāna, sprinkled the warriors with brilliant drops in the storms that wasted the dust of earth to heaven, staining the safflower on the breast of their wives, with the collyrium washed from their eyes by their tears—an appearance that excites astonishment in the judgments of the wise.

20. Allāṭā was his son, who in war resembled irresistible fate, whose dreadful scimitar swept away, as if in sport, the hostile host.

21. Naravāhana succeeded him, who seized in battle the cars of the assembled princes, by whom Sankara was revered with profound humility, and who was formidable to his enemies.

22. After him Sakṭi— was born, whose fame was as bright as the stars, whose good qualities were manifold, and from whose valour hostile warriors shrunk with dismay.

23. The prince that succeeded him was Suchiverma, who appeared clothed with terror on the field of battle to his foes, and like Visākha, the son of Sambhu, at whose feet the towering heads of kings lay prostrate, united fortune with prowess.

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* This may be his name, Avanipāla; not an epithet only.
24. When the might of Suchívermá excited in heaven, the admiration of Indra, and was the burthen of the songs of the brides of the sweet-voiced Gandharvas, the egg of Brahmá was irradiated by the splendid fame of Narávermá, divesting the cheeks of the wives of his foes of the hue that excited desire.

25. When he tasted pleasure in the embraces of the damsels of paradise, Kírti Vermá, like another Indra, protected the earth.

26. This prince having felt compassion for the flames which reduced their delicate forms, and sported with the beautiful-browed damsel of the sky, in the celestial Ganges, the King of the world having slain the associates of his foes, compelled them to bow their foreheads to his footstool.†

27. This king having passed away, his enemies being utterly overthrown, Vairí Sinha established in the world his claim to that appellation.

28. Broad-chested, slender-waisted, unapproachable by the shouts of conflict, Víjaya Sinha next destroyed his elephant-like enemies.

29. Of the wives of his foes, the beauty was dissipated along with the tint of their persons, and by the passion of their hearts, through separation from their lords, whence the state of the Kernikára was produced, which possesses internally redness, and is externally yellow: a change of colour suitable to its cause.

30. After him, Aní Sinh inscribed the eulogy of his fame on all regions, with the ink blackened with the smoke of those fires of his prowess, in which the monarchs, his enemies, had been consumed.

31. By whom the collyrium of the wives of his enemies stained with tears, was applied as an unguent to the eye-lashes of the brides of the immortals.

32. His person was as splendid as the sun, and his golden eight-footed footstool was illuminated by the diadems, set with gems, which bound the brows of the prostrate Chola monarch.‡

* By this expression, and that in the preceding verse, we are to understand that these princes fell in battle; elevation to Indra's heaven, and the charms of its nymphs being the reward of those who fall in fight.

† There is, however, something wrong in the verse, and it seems likely that we should have the proper name in it of another prince. Kesónisvará may be a proper name, instead of an epithet, but it is not ordinarily so used.

‡ Or the four-footed; he being on his hands and knees; the ashtapáda pádápihá having the chatushápá Chora Narésvará, for the sake of the antithesis.
33. His son was Vikrama Sinha, who obliterated the tale of the valour of his adversaries, who compelled fate to avert his countenance, and whose sword, in battle, clove the brows of opposing elephants.

34. Who eradicating all thorns from every quarter, by the sport of his heroic arms, established prosperity on earth.

35. Whose glory is hymned by the delighted sprites of darkness, as on the field of battle, making cups of the bowels of slaughtered warriors, they proclaim, drink, drink, and wandering about in pairs, with hollow skulls, mantling with the intoxicating draught, they quaff the sanguine beverage, and dance inebriate over the slain.

36. Sāmanta Sinha was his son, by whose valour all other warriors were humbled, and by whose beauty the charms of Kāra were surpassed.

37. Kumāra Sinha having baffled repeatedly hostile hosts, made the earth resplendent, and united Laskshmi inseparably with the race of Gubila, and made her ashamed to part from the descendants of Khomāna.

38. The next king was the victorious Mathana Sinha, who humbled his enemies, and derived his appellation* from the slaughter of adverse troops.

39. Whose sword when sheathed, drank not the blood of his foes, and when unsheathed, returned not to its scabbard without drinking their blood, and when opposed to his redoubtable antagonists, was grasped with both hands.

40. After this the land of Medāpāla† was protected, and delighted by Padma Sinha, whose power was as unbounded as that of Sēsha.

41. This scholar traced the praise of the prowess of his arms on the plate of the field of fight, in letters made with the pearls fallen from the cleft brows of the fierce elephants of his enemies.

42. When he took his seat by the side of the sovereign of the gods Jāitra Sinha, undermining the fortune of the arms of ———— and proving an Agastya to the Sea of the Turushka armies, protected the earth.‡

43. The goblins that delight in the field of battle, celebrate the victorious arms of Jāitra Sinha, as they are asked with an embrace by their infernal consorts, drunk with the frontal moisture, for the tusks of the fallen elephant.

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* Mathanam, killing.
† This name is borne out by a foregoing verse, No. 7.
‡ The Mohammedans.
44. After him the munificent Teja Sinha, the terror of adverse princes whitened the universe with his holy fame.

45. Having sprinkled the scattered pearl seeds on the earth of liberality with the water of the frontal exudation, he reaped the fruit by the diligent cultivation of the true Supreme. The augmented rays of his fame combined with the fortune plucked by this Prince from amidst myriads of swords spread through the regions.

46. The son of Teja Sinha, whose body was like that of the primeval boar, and bright sword, sharp as his tusk, upraised upon its point the kingdom of Gurjara for a moment deluged by the Turushka armies. He, Sri Samara, the first of kings, now upholds the burden on the earth, of Bali and Kerna.*

47. The imps of darkness drunk with the blood of his enemies celebrate his fame, when entering on the field of battle, as they dance with headless trunks in their hands striking with their palms responses to the sound of the trumpets.

48. The excellent form of the King adorned with myriads of good qualities, cannot be here eulogised through fear the panegyric be too unlimited in extent.

49. Arbuda mountain shews a gem of the chief mountains cherished by the Gods. Where Vasishtha freed from the sixteen consequences of mutability performed penance.

50. In which mountain, the husband of Bhavani, and inapprehensible by his omnipresence and permeation of all things, assumed formerly the state of Achala.†

51. Where Siva meriting eternal devotion resides; a wonderful assemblage of exquisite beauty.

52. Where some pious anchorites, mortals, and divinities, have obtained union with the Supreme Being through all periods. Of which the Pauronics celebrate the height, and which sustains the Lakshmi of the three worlds under pretence for three moments.

53. The chief of Kings, Sri Samara, repaired this temple, commanded by his destiny, for the purpose of securing his prosperity, and this charitable and devout Prince, also gave to the four Munis, in affection, dwelling and maintenance.

54. Samara the King, observing life to be as transient as the wind, caused the golden staff of the lofty Achalas to be made.

* Both Princes, renowned for their liberality.  † Either fixidity, or a mountain.
55. Bhāvāgni was formerly the chief of the place, who had eradicated the seed of the world by observance of Pasupati.

56. By the force of whose devotions, lions and elephants intent on obtaining emancipation; their forms being purified from their instinctive animosities, became united in friendship, and learned to feel compassion for mankind.

57. His disciple Bhava Sankara, the Brahmāchāri, in order to obtain union with Śiva performed arduous penance.

58. The trees of Arbuda mountain, bearing fruit and flowers at all seasons, teach the efficacy of the devotion which abandons all objects, to their fellow sages.

59. By the advice of Bhava Sankara, the temple (Math) on Arbuda, with the golden staff, was erected by Samara Sinha.

60. He who set up a Linga in the temples of Chakraswāmi, the chief of the Samadhi, which are celebrated through the three worlds, Veda Serma, the son of Priyapata, by him a Brahman of the Nāgara tribe residing on Chitrakuta, this encomium was composed, clear, with many merits, and delighting the hearts of all the wise.

61. As long as Achalessa enjoy union with the Arbuda mountain, so long may this encomium be read by the learned.

62. This inscription was written by Subha Chandra, and engraved by the skilful artist Kerma Sinha. Samvat 1342, (A. D. 1286,) on the first of the light fortnight of Margasirsha.

No. XI. Is a class of single names inscribed on some small brass images of horses of which a number are found about the mountain, one is dated 1660. (A. D. 1604.)

No. XII. Records the erection in the year 1566, (A. D. 1510,) in the reign of Jagmāl, of a copper image of Adi Nāth, at the north entrance of a temple of Chaturmukha (Brahmā) built by a number of individuals of the Jain persuasion on Achala Gerh.

No. XIII. Is an inscription on another door-way of the same building, forty-eight years earlier in date than the preceding, or in 1518, (A. D. 1462,)
and in the reign of KUMBHA KERN. It records the erection of an image of Adi Nāth also by Jains, inhabitants of Dungerpur, governed by the Rawal Soma Dāś, and further specifies the situation of the temple in the fort (Durga) of Kumbhalamere, in Medāpāta, terms that indicate the existence of a strong hold on the mountain Arbuda, and the position of this mountain in the district of Medāpāta.

No. XIV. Specifies the erection of an image of Sānti Nāth by the same persons, and at the same period as the last: it occurs over the third gate-way of the same temple.

No. XV. Is the fourth inscription of the same series occurring on the fourth gate-way, and records the erection of another image of Adi Nāth; the date differs, being 1529, (A. D. 1473): the king is not named; the Rawel of Dungerpur is Soma Dāś; the parties are still Jain.

A note at the foot of this, apparently part of it, runs thus: Images twelve: large, four; small, eight; Mans, (Maunds?) 1444.

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No. XVI. Is an inscription of some interest upon a Bijek, or slab, in the temple of Kanakhaleswara, near Durga village; the following is a translation:

1. May the three-eyed god protect you, that deity, who incorporated half his essence in the form of the toe of Murāri (Vishnu), separating from his other half,* for the purpose of making manifest the double nature of mankind, incapable of real knowledge, whose

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* Quitting his feminine half, Pārvati, the male portion became Vishnu, or Hari Harāmāka, Hari essentially Han: the illusion refers to Siva, in his Androgynous form as Ardhanāriswara.
throat is of the black hue of the autumnal cloud, which comes to drown the universe, and on whose forehead gleams the lunar crescent.

2. Avanti (Ugein), the asylum of warriors preserves the world by the valour of its heroes, purifies it by the holy practices of its Brahmans, followers of the Vedas, exhilarates it with the odours of youth sporting in the lake of love, and is the cherished asylum of the affluent.

3. In this city, the Guru of the shrine of Chandiká, named Támasa, though replete with radiance,* having performed devotion to science in the new convent, firm of soul, the pride of the Cháptiya race, the follower of the path leading to final emancipation,—— the daily worshipper of Chandisa.

4. The disciple of that Muni, was the ascetic discriminator of virtue and science, the enemy of luxury, and devout servant of his Guru, Bárkala Rási.†

5. His son was Jyeshtha Rási, whose mind was exclusively devoted to Isána, from whom sprang Yogeswara Rási, the diligent worshipper of Trílochana, (the three-eyed Siva.)

6. His son was the Saint Muni Rási, skilled to dispel the darkness of wrath from the two worlds, illuminated by the rays of the sun. His female disciples, Sapakshini, Vijayini, and Yogeswari, wore the semblance of the trident-armed goddess, in the attributes of resignation, meekness, and compassion.‡

7. His successor was Durvásá Rási, equal to Durvásas, and who, by arduous penance, became as one of the Muni's.

8. His son was Kedára Rási, the full moon of the night of religious observance, the fame of whose many merits spread to all quarters, and the Tilaka (the ornamental mark on the forehead,) of those sages, who were most eminent in the pure family of Chapala.

9. This holy personage repaired the temple of Koteswara, the Guru of the Lord of the three worlds; (Indra.) He raised the lofty edifice, with full faith in the efficacy of the holy shrine Kanakhala.§

* Alluding to his name, which means darkness.
† Rási here designates a succession of priests, being assumed as a title, like Gir, Puri, &c. no ascetics in eastern Hindustan are met with of this appellation—they appear to have been Yogis or Jógis. See also Ins: X.
‡ This association of male and female ascetics is curious. (See also verse 11.) It is not common now, though it does occur occasionally.
§ The village of Kanakhala, near Haridwar.
10. He constructed the fabric, (fort, or Kota,) so as to inspire terror in the capricious breasts of the birds of the Kali age, with walls whose towering height obstructed the chariot of the sun, in his diurnal course. He renewed the old temple of Atulanath, whose image was the representation of his own desert, and he built two spacious temples dedicated to the trident-armed deity, in front of the Lord of Kanakhala in this place.

11. His sister Mokshadri, pure, and leading a life of holy continence, constructed also here a pleasant temple of Siva.

12. The sage, most eminent in the awful rites of sacrifice, erected a new pillar like an image in the temple, and constructed a column of pure touch-stone, decorated with festoons, in the residence of Kanakhala Sambhu.

13. As long as this Arbuda mountain bears literature on its breast, so long may it enjoy reputation in the world.

14. As long as the cow yields milk, as long as the earth bears corn, as long as the mystic tortoise supports the universe, as long as the sun and moon endure, as long as the stanzas of the first of bards remain, and those of Vyasa are studied, so long may these encomastic verses, the composition of Lakshmihara, be preserved.

Samvat 1265 (A. D. 1909), on Tuesday, the 15th of the light fortnight of Vaisakha, in the victorious reign of the supreme sovereign Bhima Deva, the illustrious exalter of the Chauluka race. Sri Karana, the minister, and other illustrious persons contributing to the work,† the Governor and Lord of Chandrawati, being Sri Dhararesha and like Sambhu among the gods, uniting the earth under one umbrella, and the Prince Sri Prahladana Deva,§ whose voice delights with the melody of the Koil, being Yuvaraja in that time, this composition was inscribed by order of Kedara Rasi, by the artist Prahlana.

No. XVII. A figure of brass of Rishabha Deva bears an inscription, dated Samvat 1525, recording its erection by the Jains of Dungre pur.

* The unequalled God.
† The original is very indistinct, and may be erroneously rendered.
‡ Chandrawati Naha Mandalika, the Mandalika most probably corresponds to Mandalesvara, Lord, or Ruler of a Mandal, or district.
§ Prahladana Deva is the brother of Dhararesha, See Inscription No. XVIII. 38.
No. XVIII. A long and important inscription in the second temple of Vastutála and Teja Pála.

1. I salute the goddess Sarasvatí, who pervades the minds of the learned, and is to be attracted only by that intellect in which she takes up her abode.

2. May that Siva, who sees all things in the twinkling of his eye, glowing with the fire of wrath, alone to be appeased by consuming the body of Káma, be propitious to you, together with the son of Siva (Ganésa).

3. There is a city named Anahilla, the reservoir of happiness to the people, protected by the Chulukyas, equal to Raghu, where the moon-like loveliness of the females irradiates the dark half of the lunar revolution, and banishes the gloom of the fortnight.

4. In that city was Chandapa, the gem of the Prágváta race, whose fame was as white as the flower of the Jasmine, and by whose liberality the all-bestowing tree of heaven was overcome; the fruit of the maturity of his virtue.

5. His son was Chandaprasáda, the golden pillar of the palace of his family, a wide spreading banner of glory.

6. Delighting the pious by the rays of his virtue, Soma was born from him, like the moon rising from the depths of the friendly ocean of milk.

7. From him was born Aswarája, devoting his mind to undeviating faith in the supreme deity, Jína; his beloved queen was Kamáda Dévi, like the consort of the enemy of Tripura, the mother of Kumára.

8. The first son of these two was named Mantri Luniga, who, while yet a child, obtained from fate an interview with Indra.

9. Who is reckoned by the learned, a councillor amongst those possessed of eminent merits, and by whose chaffless intellect the wisdom of Vrikáspati was confounded.

10. Sri Mallá Déva, his next brother, who worshipped Malladéva, was an excellent minister, whose well-governed understanding had no thought of the wealth or wives of others.

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* This is a singular invocation for a Jaina inscription; see also the next inscription.
† It appears from the Ins. No. 2, that Chandapa was one of the ministers, Mantrinandala Khándais Chandapa Práthama Punán, of the Guzerat Princes of the same family.
‡ It may be inferred from this, that he was dead at the date of the inscription
§ The 19th of the twenty-four Jínás.
11. Whose rival in confirming morals, concealing the defects of the kingdom, and reconciling adversaries, was not created by the Creator.

12. The whiteness of the fame of Malladeva, surpassing that of the moon, emerging from a cluster of black clouds, has laid violent hands on the tips of the tusks of the elephant of Indra.

13. The younger brother of this self-restricted sage, the pious Vastupāla, a shower of delight, marvellously laden with the nectar of eloquence, effaces those letters that indicate misfortune, on the foreheads of the learned.

14. The chief Vastupāla amongst the ministers, and poets of the Chalukya race, filches not the property of others, either in fortune or in fancy.

15. Teja Pāla, the youngest of the whole, is celebrated, throughout the universe, the chief of ministers, he shines, augmenting the radiance of his Lord, the terror of the wicked.

16. But who shall describe the glories of Teja Pāla, or of Vishnu, within the recesses of whose wisdom the three-fold world is equally enshrined.

17. There were also seven sisters of these Princes, Jaita, Mao, Sao, Dhanadevi, Sohagā, Vayyukā and Amaladevi.

18. The sons of Aswaraja, are as the four sons of Dasaratha, who have been desirous of again taking a terrestrial birth in a common womb.

19. Whose heart is not delighted by Vastupāla, accompanied by his younger brother, Teja Pāla, like the month Madhu, by spring.

20. Let no one pursue a path alone, remembering this law, the two brothers travel in company along the road of equity, arresting the fascination of impropriety.

21. May ever be increased the prosperity of the united arms, which bear this yoke conjointly, the arms of that virtuous couple by which, in this fourth age, the golden age is restored.†

22. Long may these brothers enjoy health and life, by whose fame the bracelet of the world is set with pearls.

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* A strange string of names with the exception of two, which are pure Sanscrit. Sohaga and Vayyaka, are still names known in the west, and are the Prakrit form of Sanbhagā and Vaidyanātha.

† A set of puns upon the word Yuga, meaning a pair, a yoke, and an age.
23. Of which two able brothers, employed as hands in the cooking of virtue, neither was the left.

24. By this pair the whole world has been impressed with virtue, and the iniquitous Kali age been trodden under foot.

25. Again. A distinguished scion of the branch of Chaulukya heroes was Arna, an illustrious Prince.

26. After him, with uninterrupted radiance Lavanaprasāda, his enemies being broken, obtained the earth, and his fame having traversed the salt ocean, shone as white as the lucid shell, that gems the river of heaven.

27. The son of the Prince the descendant of Kākutstha, Dasaratha, was Viradhavala, whose power swallowed up the hostile Princes of the earth, in the current of whose fame the fortune of those females, whose minds were agitated with passion, was drowned at the period of improper assignation.

28. The eminent Chaulukya, Viradhavala admitted not in his ear the reports of informers affecting these two ministers; by whom the dominion of their lord was irradiated with prosperity, and the courts of the palace were crowded with elephants and steeds.

29. By this couple of ministers placed at his knees, I well know, that this Prince holds prosperity as with his two arms in delightful embrace again.

30. This mountain, Arbuda, the Peak of clustered Hills, is the progeny of the father-in-law of the bridegroom of Gaurī, the brother-in-law of Sasibhūrī, who bears the Mandākini as an ornament in the thick and tangled tresses of his head.

31. In this mountain, if the ascetic, desirous of emancipation, behold the lovely damsel wandering, he yields his heart to passion; but those minds which are agitated with desire, forego their wordly propensities when they observe these holy shrines, reverenced by the sages.

32. On a certain time, from the holy fire-altar of the excellent Vasishtha, a man arose, whose form was more resplendent than the rays of the son of Mrīkanda.

* Inscriptio No. II. says Maitrāvārūni or Agastyā, but, according to one legend, they are the same. Vasishtha perishing by a curse of Nimi, and being re-born of Mitrā and Varuna, or as Maitrāvarūna. Bhāgavat Ch. 9th.
32. The repository of the Vedas knowing that the only pleasure of this being, was the destruction of his foes, gave him the name of Paramāra,* and from him the race so named originated.

33. Dhumra Rāja was the first Prince descended from him, a mortal Indra in the royal race, who made the monarchs of the earth acquainted with pain by clipping their wings.†

34. Dhunduka, Dhrusa, and other heroes were born in this family, the overthrowers of the elephants of their foes, and at last was born the lovely Rāma Deva, who surpassed Kāma in appearance.

35. His son was Yasodhava, who was not overcome by Pradyumna, and the waves of whose fame, tossing in the depth of heaven and earth, washed away the white splendor of the moon: who defeated Valāla‡ the King of Mālava, when engaged in hostilities against the Chatukya Kumāra Pāla.§

36. Dhara Versha,¶ the subject of universal praise, was his son; his sharp sword was ever vigilant to assail the throats of his foes, who being incensed and firm in the field of battle, the wives of the King of Ccenca shed watery drops from their lotus eyes.

37. He, with undiminished splendour, came upon earth as the son of Dasaratha, and as in enmity to Marichi, pursues the chase with unrelaxing speed.

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* Para, an enemy, Māra, a destroyer; a race of Rajputs is still known so named, and is famous in middle Indian History, under the name of Pamār, or Pawār.

† These are puns again on Paksha, a partisan and a wing, and Bhūbhrī, a king, or a mountain.

‡ Valāla is said to have been the Patron of Kālidās, after Bhoja, when the Poet left the Court of the latter in displeasure; a verse in praise of him is cited in the Kūvalayananda.

§ The prince was sovereign of Guzerat at the end of the 12th century.

¶ See Inscriptions VIII and XVI.
38. His younger brother was Prahládana, whose sword was sharp in the defence of the sovereign of Gurjara, when his power was curbed in the field of fight by Samanta Sinha,* and who displayed the excellencies of the mighty conqueror of the son of Danu.

39. I doubt whether the goddess, who holds her seat in the lotus, or the all-bestowing parent of the kine, have assumed a mortal form, and appeared on earth as Prahládana,

40. The son of Dhárayersha was Soma Sinha, who inherited valour from his father, wisdom from his uncle, and liberality from both.

41. Having exonerated the Brahmans from taxes, and conquered all his foes, there was only this that he could not obtain: though his fame, with the radiance of the moon illuminated the surface of the earth, it could not remove the toil of enmity from the countenances of his foes.

42. Like Krishna, the son of Vasudeva, his son was Krishna Rajádeva of surpassing splendour, and dear to fame and mercy.†

43. In race, in manners, in learning, in valour, and in virtue, who is the mortal who has appeared in my eyes like Vastupála.

44. Lalitá Devi, his beloved bride, had by this lord of ministers, a son of unequalled merit, by name Jayanta Sinh, like Jayanta, the son of Indra, by the daughter of Pulomá.

45. Who, even in childhood, which is unfavorable to decorum, and barren in intelligence, possessed prosperity, and modesty, and merit: he surpassed, in personal appearance, the charms of the mind-born deity, and whose heart does not Jaitra Sinha engage.

46. May Jaitra Sinha, the son of Vastupála, live to the end of the Kalpa, whose form surpasses imagination, whose bounty exceeds desire.

47. May the devout Tejapála live for ever, by whom all men are delighted, and gratified as if by Chintámaní.

48. The previous creation of the learned councillors clothed with wisdom, Chánakya, Vrihaspati, Indra, and Sukra, was only the work of Brahmá, in order to prepare for the creation of this minister, but whence did he obtain his superiority over the former?

49. The young brother of Vastupála, Tejapála is the abode of the prosperity of mortals, and the protection of the tribute of the provinces: a receptacle of virtues, he

* Quere—is this a name or an epithet—the lion of heroes.
† Puns, dear to Yasode, the mother of Krishna, Yasodáyá, or Yaso and Dvá, fame and clemency.
thinks slightly of himself, and yet, having seen him, the Kámandaka and Chánakya cease to surprise.*

Again.

An account of the family of Anópamá Devi, the wife of Tejapála.

50. There is a sage named Gágga,† the tiara of the ornaments of the Prágráva race, a resident of the splendid Chandrakáti; with the waves of his merit, who is not delighted: what head does not shake; whose hair does not stand an end?

51. His son Dharaníga, followed his father's steps, who was bound to his Prince's heart by the chain of his merit.

52. His wife was Tríbhúvana Devi, whose virtues were famed in the three worlds, their forms were two, but their hearts were one.

53. Their daughter was Anópamá Devi, like the daughter of Daksha in virtue, who was married to Tejapála, was born a flower of celestial beauty, whose whole family was distinguished for propriety, modesty, wisdom, decorum, liberality, and talent.

55. Their son was Lávanya Sinha, overcoming, in agility, the steeds of Indra, who, having the favour of the fish-banneered god,‡ proceeds on the path of virtue alone.

56. Who does not praise the good qualities of Lána Sinha,§ the son of Tejapála, by which bonds holding fortune fast, the eminence of his fame is securely bound in the three worlds.

57. A plighted vase, full of wealth, not surrounded by venomous snakes, which drawn upon, by the virtuous, remains eternally replenished.

58. The son of Malládeva by Líluka, was Pórna Sinha, his son by Ahlání Devi, was the abode of virtue, Pethara.

59. The son of the minister Tejapála by Anópamá Devi, was the fortunate Lávanya Sinha.

60. For securing the happiness of his wife and son, Tejapála erected the temple of Nemináth on the mountain Arbuda.

* Works on the political duties of Princes.
† Gágabháṣa is known, in the upper Provinces, as the author of several Sástras, medical and others.
‡ Love.
§ Lána and Lávanya, are the same.
61. Tejapala, the friend of the king of the earth, erected the temple of Neminath with massive stones, as white as the conch, the jasmine, or the lunar ray: in front of it he constructed a pavilion; by the side of it, fifty-two places for the reception of the chief Jainas; a Batanaka* in the front.

62. The son of Chandapa was Chadaprasada; Soma, was his son, and his son was Aswaraja; his four sons were Luniga, Malladeva, Vastupala, and Tejapala. Jaitra Sinha was the son of Vastupala and Lavanya Sinh, the son of Tejapala.

63. The figures of these ten, riding on female elephants, like the regents of the ten spheres, coming to see the Jina, are here resplendent.

64. Behind the figures mounted on elephants, there are also there ten persons, accompanied by their wives, sculptured on a clear stone. The younger brother of Vastupala, the wise Tejapala, the unequalled friend of the Chaulukya Prince, Vira Dhavalach, had these executed.

65. Tejapala by the side of Vastupala, the friend of the people flourishes like a mango tree in fruit, upon the borders of a lake.

66. Of the temples, altars, pools, groves, fountains, wells, and reservoirs, in mountains or roads, in villages and towns, that have been constructed by these two brothers, or embellished or repaired, the number is not known, and the earth alone can tell.

67. He who can count the respirations of Sambhu, or tell the twinklings of the eye of Markanda Muni, may be able to reckon up the number of the public works of these two brothers, if he forego all other occupation; but even he must abandon the detail of celebrating their virtuous acts.

68. May the fame of Aswa Raja last for ever, whose posterity have so well known how to distribute bounty and do good.

69. The Guru of the family of Chandapa was Mahendra Suri, of the Gachcha of Norendra, a jewel in the crest of fortune, a possessor of unsought exaltation. He had two sons radiant as the sun and moon: the marvellously virtuous Santi Suri and Ananda Dama Suri.

70. From the last, sprang the illustrious purifier from sin, Harirudra Suri, the new cloud shedding on the world, the waters of the holy Jaina doctrine, an indescribable

* The meaning of this word is not known.
Physician for the diseases inspired by the odour of learning, from whom descended the Muniswara Vijaya Sena.

71. The vessel of the benedictions of this sage, is Udaya-Prabhá Séri, as the light of the ocean, is communicated to the scattered pearls.

72. May this holy place and its founder be renowned as long as the mountain Arbuda upears its head.

73. Sri Soma Deva, by whom the feet of the Chulukya Monarch are honoured, composed this resplendent panegyrical on this holy place.

74. May this eulogium of the race of Vastupala, be propitious through the favor of the mother of Neminatha. This eulogy was engraved by the artist Chandeśwara, the son of Dhandhała, the son of Kihlana, and the consecration was performed by Vijaya Sena Séri, on the mountain Arbuda, on Sunday the third of the light fortnight of Phalgun, in the year of Vikrama 1287, (A. D. 1231).

No. XIX. Is another long inscription, in the same temple, of the like date (Samvat 1287) as the last. It particularises also the same persons as contemporaries, defining their stations more precisely.

The Mahá Rájádhírjé, or Supreme Monarch, is Bhima Deva. Soma Sinha, is a Mahá Mandaeswara, a governor, or feudatory, probably, and Viradhavala, with the title Ránaka, or Rána, is another. The Mudrá Vyá-pári, the keeper of the Seals literally, meaning the Minister, is as in the preceding, Tejapala, by whom it is recorded, that a Chaitya, or Jaina temple and convent, dedicated to Neminatha, were erected and endowed on Arbuda mountain, and named after his brother Luniga Sahiká.

The inscription then proceeds to specify the persons to whom, and to whose descendants certain privileges are to be attached. The posterity

* Or perhaps a groupe of temples; see the following.
of Tejapala, his brothers, their wives, and their kindred, are to have the right, in perpetuity, of bathing and worshipping here at all seasons. Another set of the inhabitants of Chandravati, transmit to their posterity the right of bathing, &c. on the third of Chaitra, at the festival of Nemānath; another set on the fourth, and so on. The inscription presents a list of very extraordinary names, both of places and persons. The former are the villages Kāsahrada, Brahmana Dhaiū, Munda St'halu, a Tirtha, Handā-ū-dra, Marakara, Sihil wāra, Deul wāra, on the Arbuda-hills, Matamahābu, Yawuya, Urāsa, Uttarachha, Siha, Sala, Hetaūngji, Akhi, and others readily verifiable, perhaps, on the spot: the names of the persons are too numerous, and unimportant to be recapitulated.

Besides the appropriation of privileges, the document records the assent of the Brahmans and Rajaputs, of the same district and village, to the arrangements made by Tejapala, and their guarantee of the reservation of the temple, to the Jain worship, as long as the sun and moon shall endure.

No. XX. Although considered as one number, is a set of small inscriptions, to the extent of forty-six, apparently on separate divisions round the temple of Nemānath: they record the construction of Kulikas, or shrines, of the different Jinás, of their images, and of grants for their worship by different Jain individuals, but chiefly Tejapala, or some of his kindred, and are dated, accordingly, from Samvat 1287 to 1293. One, in some provincial dialect, which

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* The original calls them Mandirs. Quere—if small temples are intended, or only the separate shrines of the figures. संदर्भ नेमसास की ग्रद्विषेण न तहे In the outset, the description is चारे देवैल के उपर ले वेष्क लिखिते, the latter seems most likely by the term Kulikā, a little house—a niche.
AT ABU.

is but very scantily intelligible, recording some grant to the Chāliya of Nemināth, by some Jainas, is dated in S. 1360, (A. D. 1304).

No. XXI. A broken Bhākhá inscription on a female figure, without the gate of the temple of Nemināth : it records some benefaction, apparently, of the Dungar Rána Kumbha Karana, to the temples of Adi-Nāth and Nemināth in S. 1509.

No. XXII. Is another series of small inscriptions, fifty-three in number, they are thus collectively described: “There is a figure of Vimala Sah, on horseback; in front of which is the temple of Adi Nātha,* erected by him, and in which inscriptions are engraved on the surrounding shrines.”

The greater number of these inscriptions record grants made, or images set up, by private individuals of the Jain faith, about S. 1378: the longest, regulating certain dues, payable to the Jain temple, is dated in S. 1350, A. D. 1294—and specifies Sárange Deva, as sovereign of Anáhilla Páta and Víśala Deva, as governor, under him, of eighteen hundred mandals, residing at Chandrávatí. One inscription bears date S. 1201, but as nothing else is decypherable, it is of no further value. Another, in like manner, shews a date S. 1309, but nothing else. In Mandir 17, an inscription, partly undecypherable, occurs, but the following is made out:

* श्रीविमल साह की मुर्ति धारे उँचे है तिस के सामने विमल बाहरी आदि नायका
  मन्दिर बनाया है तिसमे प्रदेशिका का मन्दिर रो विज्ञक लिखा है।
"Samvat 1088, (A.D. 1032,) by the blessing of Amhao, Vimala Sah, built the temple of Adi Nātha: this plate records its repair in the year S. 1379, (A. D. 1313,) on Monday, the 9th of the light fortnight of Jyesthā."

Several of them, dated in 1245, (A. D. 1189,) specify grants made to Sānti Nāth and Agra Nāth, by Yasodhavala or his family, as follow:

"31. Samvat 1245. Thursday, the 5th of the dark half of Chaitra, Bh. Siva Deva, Bh. Jasadhavala, of the race of Prāgāt (the image understood) of Santi Nāth, was set up."

"32. Samvat 1245, Thursday, the 5th of the dark half of Vaisakh, Bha. Yasodhavala, and Bha. Saleuna Deva of the Prāgāt family, caused this image of Agra Nāth to be erected for the sake of prosperity. May Aranāth, or Arbuda Tirtha, confer good fortune upon all."

There are some other small inscriptions in and about this temple: one over a figure, dated S. 1631, two in the vestibule, dated S. 1520 and S. 1523, and one on a stone, dated S. 1403, the first specify the erection of Jina figures by private persons, the last is illegible beyond the date.

No. XXIII. Over the door of the temple of Vimala Sāha, is a string of Hindi names, with the date S. 1821.

No. XXIV. There are four Mandirs of the four faced Brahma, but no date is recorded.

* An abbreviation probably for Bhūtāraka, a Prince, as महर्षि for Mahārṣi and श्रेष्ठ for Sreshtha, which occur, both abridged and at full length, very frequently in the inscriptions.
No. XXV. Is a rather long, but imperfect inscription, recording the erection of a Jain temple, by different individuals of the Śvetāmbara branch of the Jains, in 1494, (A.D. 1438), the building is in ruins.

No. XXVI. A ruined temple of Vishnu, near Rasiya Walem, contains an imperfect inscription, dated Saka 1390, (A.D. 1468,) recording the repair of the temple by some private persons.

No. XXVII. A Bhākhā inscription, dated Samvat 1497, recording various grants to Adināth.

No. XXVIII. This is a note by the copyist, of various images found on, Arbuda mountain, viz.

A black figure of Arbuda Bhavānī. No date. A work of the Sat Yug!

A lion and an image of Chāmundā, two figures of Ganesa, figures of the seven Mātris, two Siva Saktis.

In the open air is a slab with this inscription, "Samvat 727, (A.D. 671,) On Saturday, the 3d of the light half of Phālguna, the artist Girdhar, the son of Lādhā, caused these repairs to be made."

There is an inscription also on the pedestal supporting the feet of Bhairava: "The temple of Bhairava was repaired in the victorious reign of Kānhara Deva. Samvat 136." This date, however, is erroneous, as might be conjectured, but the mistake is probably unintentional, and the third or fourth figure may have been omitted in transcribing. A subsequent inscription
in the reign of Kāhnara Deva, bears date S. 1394. The figure of Bhatrava is also, in the estimation of the transcriber, a work of the golden age!

No. XXIX. Is an inscription in the temple of Vasishtha, with various dates: the first is S. 1394, recording the erection of the temple by Mahadeva Pārhi, by the patronage of Kāhnara Deva, the son of Teja Sinh, the Chahuman and Prince of Chandrāvati, as well as the grant of several villages by Teja Sinh, Kāhnara Deva and the Chouhan Sāmanta Sinha. The priest is an enemy to the Jaina sect, as he congratulates the world, upon the recovery of religion from heretics and opposers of the Sruitis and Smritis.

In S. 1506. The Rāna Kumbha Kerna—the son of Maukala Rāna, grants a village for the celebration of the Adi Nāth Jātrā.

In 1589. The Mahā Raja Akhe, erects a temple or a fountain.

No. XXX. An inscription in the same temple, dated S. 1523 and S. 1524, consists of a panegyric of the Muni Vasishtha, and narrates his bringing Arbuda originally from the Himālaya range, of which it was a part: it records also some pecuniary grants made by different chiefs, by the Maha Rāna, Kheta, and Vira Rawel.

No. XXXI. Is an inscription on a fountain or well, near the temple of Vasishtha, recording the modern repair of the old building, and erection of others, by command of Gumān Sinh, the son of Mahārāko Seo Sinh, of Sirohi, in 1875, (A.D. 1819.)
No. XXXII. Records some modern establishments of a Linga, Sarasneswar, by Hasteh Sinh and others, apparently of the Sirohi family, the date is Samvat 1819, (A. D. 1763.)

No. XXXIII. Is an inscription of a similar nature, dated 1873, (A. D. 1817.)

No. XXXIV. Is a double inscription on each side of an ornamented gateway or arch, apparently over a Lingam, called Sri Matá: the Torana or arch was erected in 1792, (A. D. 1736) by the Maháraja Umed Sinh.

No. XXXV. A short inscription recording the erection of a figure 'of or by' the Mahá Ráo Prithi Sinh, S. 1868.

No. XXXVI. Another to the same purpose, dated also S. 1868, gives the name of the Ráo Vairf Sál.

No. XXXVII. In 1872, records the erection of an image of Champavat, by the wife of Mahá Ráo Vairf Sál.

No. XXXVIII. An image of Vairf Sál in the Chatri, is dated 1798.

No. XXXIX. The date S. 1860, on the pedestal of an image of Nándí.

No. XL. A number of brief notices, rarely, indeed, more than the date occur upon the door-ways of some ruined or deserted chambers, the dates vary from S. 1707 to S. 1876, or from A. D. 1651 to 1820: a number of elevated terraces, without date or inscription occur.

No. XLI. An inscription on a temple of Mahádeva, in Sirohi, called Lakhna Bari, recording some grant by the wife of the Raja Suratán, in S. 1649: the inscription is incomplete.
No. XLII. Is an inscription on a pavilion near a reservoir, dated 1603, recording the consecration of a figure of Udebhán Raja.

No. XLIII. Consists of a series of inscriptions in fourteen temples, or the remains, in the town of Sirohi; those of the two first are undecyphered. A temple of Nemináth has two, one dated S. 1683, and the other dated S. 1718, recording the completion of the temple by private persons, in the reign of Akshaya Raja, of Sirohi. In the fourth, are several inscriptions, one imperfect, dated S. 1644, one recording the erection of an image of Adi Náth, in S. 1721, in the reign of Akshaya Raja, and another of the same period, commemorating the erection of a figure of Suparswanábáth. There are no inscriptions in the fifth and sixth, seventh, eighth, and ninth temples, dedicated severally to Sambhu Náth, Adi Náth, to Gambharaji (? ) Sitála Nath, and Bámán Warji (?): the 10th temple contains an inscription, recording the erection of an image of Kirtti Náth, by different individuals, in 1653, (A.D. 1597,) in the reign of Akber.

The 11th bears record of the erection of an image of Sankheswar Párswanábáth, by different Jains of Sirohi, in the reign of Vairó Sál 1736 (A.D. 1680.)

The 12th commemorates the erection of a temple and image of Gáuri Párswanáth, by Padmáretna Suri, in the reign of Prithi Sinh, in 1808, (A.D. 1752.)

No. 13. Is an inscription in the temple of the four-faced Adi Náth, recording its erection by different Jainas, in the government of Suratáná, under the patronage of his son Raj Sinh, in Sameat 1634 (A.D. 1578.)

No. 14. The last is simply a date in the temple of Sánta (Sánti) Náth, 1607, (A.D. 1551.)
REMARKS.

The results afforded by the inscriptions, which have been found upon the mountain Arbuda, are not without an interesting relation to the domestic History of the Hindus. They throw considerable light upon the religious and political history of a place, which, although new to us, is of high consideration in the west of India, and they elucidate the early career of different dynasties, of which a few individuals are pre-eminent in the annals of the Hindus, and traces are still to be found in several Rajput tribes.

The following classification of the principal inscriptions, according to their dates, and the religious divisions to which they belong, will prepare us to appreciate the light they reflect upon the history of the public faith in this part of India.

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<td><strong>XXII. S. 1435 A. D. 1189 YASODHAVALA.</strong></td>
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<td>XXV.</td>
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<td>XXVII.</td>
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<td>XXVI.</td>
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<td>1732</td>
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3 II
The circumstances under which the Arbuda mountain first acquired a character for sanctity, are only obscurely alluded to in the inscriptions, with one exception. In the inscription in the temple of Vasishta, (No. XXX.) it is narrated, that the Muni, after finishing his devotions in the Himátaya, obtained the permission of Siva, to transplant with him a favourite portion of the range to the seat of his own destination. This portion formed Arbuda in its present site. Other inscriptions are contented to shew, that the mountain was the scene of Vasishta’s devotions, and of the miraculous origin of a regal race; the descendants of Paramára, who sprang from the sacrificial fire in which the Muni offered his oblations. A Rajput tribe, called Paraméra, or Pamar, does exist in Guzerat, and is the same with the Puar or Powár tribe, and is of considerable importance in the traditions which Abulfázl has preserved.

The greater number of the inscriptions are Jain; but even their general tenor bears testimony to the original approprition of the mountain to the worship of Siva as Achaléswara, the Lord of the mountain, or as a Linga, with such a denomination. This form of the Hindu religion may have existed as early as the 7th century, of which period one fragment bears indication in the date Samvat 727, (A. D. 671, No. XXVIII.) From the abundant reliques of the same system of religious belief that occur upon the mountain, it seems probable that the Saiva faith enjoyed considerable popularity through a protracted period upon this spot.

According to the record of one inscription, dated A. D. 1315, (No. XXII.) the Jain faith appears to have been engrafted upon the sanctity of the Arbuda mountain in the commencement of the eleventh century (Samvat 1088, a. D. 1032,) when Vimala Sah constructed there a temple of Adináth, the first of the Jinas, or Jaina sages. Of this Vimala Sah, we have no other notice, nor is there any further account elsewhere. About a century and a half from this, the vestiges of the Jaina faith are frequent, and in 1245,
(a. d. 1189,) we have the images of Ara and Sānti Nāth, erected by a prince, who appears to be connected with the royal house of Guzerat, Yasodhavaḷa. This circumstance is conformable to other accounts, and is quite consistent with the conversion of Kumāra Pāla, the sovereign of Guzerat, by Hema Chandra, in s. 1230, as described by the late Lieut. Macmurdo, in the 1st volume of the Bombay Transactions.

The Jaina monuments, although thus introduced, did not supplant those originating with the Saiva sect, as in a. d. 1209, a new temple of Kanakhaḷesvara was built, and one of Kotesvara was repaired by Saiva priests. (No. XVI.) It is clear, however, that although sanctioned, these acts were not patronised by the persons in authority.

The most flourishing period of the Jaina religion on the mountain, immediately followed this, and the sons of Aśwārāja, the minister of the subordinate feudatory chief of Chandrāvatī, Vastupāla and Tejapāla, were munificent benefactors of this spot in the beginning of the 13th century, or about 1231. They built temples of the Jaina saints, particularly of Neminth, repaired and embellished others with statues of the Jinas, or of themselves, and prescribed certain privileges to be attached to the various Jaina families who were associated with them in these pious works. It is very remarkable, however, that the documents commemorating and eulogizing their munificence, and the sanctity of the Jaina Sūris, or teachers, are the compositions, apparently, of Brahmans, and comprehend the benedictory formulae of the Saiva faith, with frequent reference to that divinity and to Paurānic legends. They are also found in temples dedicated originally to Saiva worship, and in conjunction with emblems peculiar to that modification of Hinduism.

From that time till the end of the century, the Jaina religion seems to have possessed the predominating influence; but in a. d. 1286, various grants,
of a Saiva character, appear under the patronage of a new ruler, the son of Teja Sinh. Thenceforward, the two religions divided the occupancy of the place for some time: a number of Jaina grants being dated in A.D. 1322, whilst the temple of Achaleswara was repaired in 1321, and in 1338, one of Vasishtha erected: in the latter, a disposition decidedly hostile to the Jains is manifested. The Jain religion, in fact, was probably falling rather into disfavour, as we have no more grants for a century, whilst those of the Saiva persuasion continue till A.D. 1412.

The sway of a prince, named Kumbha Kerna, seems again to have turned the balance in favour of the worshippers of Jina, and from A.D. 1412 to A.D. 1577, we have only one inscription, No. XXX. of a Saiva character, relating to Vasishtha, whilst those of the Jaina description, are numerous throughout this interval. They continue frequent, indeed, to the middle of the 17th century, and occur as late as the middle of the 18th (or A.D. 1752). It is not impossible there are Jain monuments even more recent, amongst the many pavilions, the character of which is not explained: of late, however, the ascendancy of the Saiva religion seems to have been recovered, and inscriptions of that class date as recently as A.D. 1821, commemorating grants made by Sgo Sinh, Raja of Sirohi.

The political relations of the mountain Arbuda will, perhaps, be considered of greater interest. It was evidently, for a long period, a dependancy of the kingdom of Guzerat, and the city of Anshilta, which we learn from Abulfazl, was the original name of Potten, the ancient capital of that kingdom. Under them, it was immediately subject to the governors and feudatory chiefs of Chandrawati, but, subsequently, was transferred to another family, the rulers of Meda, or Medapita: in more recent times, it appears to have fallen into the hands of the Rajas of Sirohi.

The inscriptions present us with several different dynasties of some importance: these are the Chauhukya family, or sovereign house of Guzerat;
a subordinate branch which may be distinguished, although perhaps not very accurately, as that of Anahilla, and another branch, termed the Prágyáta; a tribe connected with the Guzerat sovereigns, termed Paramātra; the rulers of Meda, apparently the same as those of Dhār, and the house of Agara, or Vachha, who, at one time, seem to have been the sovereigns of Śakambharā, by which, in this place, Chitore most probably is to be understood.

The following are the principal genealogies which may be derived from the inscriptions, the authenticity of which we may afterwards proceed to canvas, as compared with other authorities.

**CHAULUKYA.**

<table>
<thead>
<tr>
<th>Royal House of Pattan, Nehrwala, or Guzerat.</th>
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<tbody>
<tr>
<td>Branch of Anahilla.</td>
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<td>Prágyáta Branch.</td>
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<thead>
<tr>
<th>No.</th>
<th>Ruler</th>
<th>Dates</th>
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<tbody>
<tr>
<td>1</td>
<td>Mula Raja</td>
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<td>2</td>
<td>Chámundar, A.D. 1011* - 1025+</td>
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<td>3</td>
<td>Vallabha</td>
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<td>4</td>
<td>Durabha, A.D. 1028*</td>
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<td>5</td>
<td>Bheima</td>
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<td>6</td>
<td>Kaldeva</td>
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<td>7</td>
<td>Sridhara Raja, A.D. 1094 to 1115.</td>
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<td>8</td>
<td>Kumára Pála, A.D. 1174.‡</td>
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<td>9</td>
<td>Ajaya Pála</td>
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<td>Mula</td>
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<td>11</td>
<td>Bhéma, A.D. 1209.* to 1231.*</td>
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| 1   | Chandapa                                    |       |   |
| 2   | Chandaprasáda                               |       |   |
| 3   | Soma                                       |       |   |
| 4   | Aswárāja                                    |       |   |
| 5   | Lúnda, From Malla, A.D. 1231*              |       |   |
|     | Tejá Pála, A.D. 1287*                      |       |   |
| 6   | Jairá Sinha, Lánánga Sinha                |       |   |

Sánga Deva, A.D. 1294. †

* * * Major Tod, Transactions of Royal Asiatic Society, I. 225.
† Colonel Wilford, A. R. IX. 183.
‡ Lieutenant Macurdo, Transactions Bombay Society, I. 184.
†† Inscript, XVI, and in Ins: II, v. 3.
†‡ Inscript, XVII. No. 12.

* * * Ins: XVIII, XIX, XX.
### Sanscrit Inscriptions

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<td>1 Vappaka.</td>
<td>Vachha.</td>
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<td>Dhundhuka.</td>
<td>2 Guhila.</td>
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<tr>
<td>Dhirupa, &amp;c.</td>
<td>3 Bhoja.</td>
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<td>4 Kalábhója.</td>
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<td>5 Bhartríkbata.</td>
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<td>6 Samuháyka.</td>
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<td>7 Khumánya.</td>
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<td>8 Alláta.</td>
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<tr>
<td>2 Yasodhavala, ... A.D. 1174*</td>
<td>9 Naraváhana.</td>
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<td>to 1189 †</td>
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<tr>
<td>3 { Dhíráverah; } A.D. 1209 ‡</td>
<td>10 Saktírvíma.</td>
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<td>{ Prahládana, }</td>
<td>11 Suchírvíma.</td>
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<td>12 Naravéma.</td>
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<td>4 Soma.</td>
<td>13 Kirítírvíma.</td>
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<td>5 Krishna Deva; ... A.D. 1321.*</td>
<td>14 Vairí Sinha.</td>
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<td>Vesála Deva; ... A.D. 1294.</td>
<td>15 Vijaya Sinha.</td>
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<td>Chauhan Princes</td>
<td>of Chandravati.</td>
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<td>Teja Sinha; ... A.D. 1331.</td>
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<td>Kánuára Deva,</td>
<td>18 Sámanata Sinha, A.D. 1209.*</td>
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<td>Samanuá Sinha A.D. 1338.</td>
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<td>Rasu</td>
<td>20 Mathana Sinha.</td>
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<td>of Chandravati.</td>
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<td>23 Teja Sinha.</td>
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<td>15 { Lávanâyakerna.</td>
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<td>{ Lundha, ... A.D. 1321.*</td>
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** Inscr. XVIII.
† Nos. 31 and 33 of Inscr. XXII.
‡ As contemporaries with Bhima. Ay. Ak. † Inscr. X.
|| Inscr. XXIX.

The Chaulukya dynasty is evidently the same as that termed Solunky, in the translation of the Ayin Akberi, and Solanki in the two interesting dissertations upon various points of Rajput history, by Major Tod, in the first
volume of the Transactions of the Royal Asiatic Society. The succession of the Princes, as given in the inscriptions, and by Abulfazl, very exactly corresponds, and in general agrees with that of a list quoted and commented on by the late Col. Wilford, (As. R. IX. 178): a few of the instances are confirmed by Major Tod.

<table>
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<th>Inscriptions</th>
<th>Ay. Ak.</th>
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<td>Mool Raj</td>
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<td>Chàmund</td>
<td>Jamand</td>
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<td>Vallabha</td>
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<td>Durlabha</td>
<td>Durleb</td>
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<td>Durlabh abdicated A. D. 1021.</td>
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<td>Bhàna</td>
<td>Bhim</td>
<td>Visala or</td>
<td></td>
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<td>Kaladeva</td>
<td>Kurrun</td>
<td>Kera Deva</td>
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<td>Siddha Raja</td>
<td>Sudh Raj</td>
<td>Siddha Raja</td>
<td>Siddha Raya from A. D. 1094 to 1145.</td>
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<tr>
<td>Kumàra Pàla</td>
<td>Kunwar</td>
<td>Kumara Pala</td>
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<td>Ajaya Pàla</td>
<td>Ajee Pal</td>
<td>Aja Pala</td>
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<td>Mûla</td>
<td>Lakhmool</td>
<td>Luk Mula</td>
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<tr>
<td>Bhíma</td>
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<td>Bhala Bhíma Deva A. D. 1209</td>
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The inscriptions present no dates for the earlier princes, but the last, Bhíma, is placed in Samvat 1265 (A. D. 1209), and 1287 (A. D. 1231,) which correspond well enough with Major Tod's dates, allowing an interval of eighty-six years for the last four reigns, from S. 1201, (A. D. 1145,) to S. 1287 (A. D. 1231).

Colonel Wilkes, quoting the authority of the manuscripts of the late Colonel Mackenzie, states, that the Chaulekya dynasty was one of very high antiquity. This appears to be more than doubtful. We may infer, from the inscription, that Mula Raja was the first of this family, and, according to Abulfazl, he went from Delhi about fifty years before the invasion of Mahmud of Ghizni, to seek his fortunes in the west of India. His being the first of the family, is also inferrable from a passage in the Mahâvira Cheritra, of the
celebrated teacher and Yati, Hemachandra, in which the epithet Mularakhy-\dhatu, born in the race of Mula, is ascribed to Kumara Pala. Major Tod seems to consider Chamunda as the founder; but, in either case, we may look upon it as satisfactorily established, that the Chauluka dynasty of Guzerat, commenced in the end of the tenth century.

The inscription No. 1. in which the list is given, furnishes no record of the transactions of these princes, and we are indebted to Abulsazl, to Colonel Wilford, and Major Tod, for almost all we know of them. According to the former, Mula Raja was the grandson of Samant Sinh, by his daughter, whom he had given in marriage to Sri Dhundhura. Chauluka, a descendant of the Rajas of Delhi. Mula Raja obtained the crown by conspiring against the life of his grandfather.

All the authorities concur in the deposition of Chamunda, by Mahmud. The Persian writers state, that he was succeeded by a prince of a different family, which is at variance with the Hindu accounts. Colonel Wilford considers Vallabha to be their Debsalim, who was a member of the former royal family. The inscription leaves it uncertain, what degree of relationship subsisted between Chamunda and his successor; as the term Asmat, from him, may imply either genealogical or chronological descent: the epithet, Lord of the Shore, (Tatinipati) is remarkable. According to Colonel Wilford, who follows the Mohammedan writers, Chamunda was deposed in A.D. 1025, or fourteen years later than the date given by Major Tod.

Durlabha, according to Major Tod, abdicated the throne, but Abulsazl refers this abdication to Kumara Pala. In place of the Kaladeva of the inscription, Col. Wilford has a Visala, or Kerna Deva, who he considers to be the prince mentioned on the Lat of Firoz Shah, A.R. VII. but this seems to be quite unfounded. The Visala Deva, of the Delhi inscription, is the son of
Vella, but Kaladeva is the son of Bhima. He must have reigned also before A. D. 1100, but the inscription on the Lát is dated 1164. It clearly, therefore, has no reference to a Prince of Guzerat. According to Major Tod, Siddha Raja, termed Jaya Sinha, was a warlike and victorious sovereign, who subdued the territory of Naraverma, the grandson of Bhoja, and took him prisoner. We shall have occasion to revert to this subject. Naraverma, as it appears from inscriptions found at Ujayin, and translated by Mr. Colebrooke, (R. A. S. T. i. 232,) died in S. 1190, (A. D. 1134,) and his defeat and capture, by Siddha Raja, were therefore possible occurrences.

Kumára Pála, according to Abulfazl, made choice of a private station during his predecessor's reign, on what account does not appear. This prince is remarkable for his conversion to the Jain faith, and patronage of the celebrated teacher and writer, Hemachandra. We learn from a paper in the first volume of the Bombay Transactions, that he reigned at Putten, in S. 1230, or A. D. 1174, which harmonises well enough with the dates derived from other authorities. Hemachandra acknowledges the patronage of Kumára Pála, and composed his account of the different Jinas, and their principal followers, at his express desire. He makes this prince entitle Siddha Raja, his elder brother, (Asmat Púrvaja Siddha Raja) so that Major Wilford was wrong in supposing him to be the lawful heir, in preference to that monarch.

The period that follows the reign of Ajayapála, offers some particulars, which it is difficult to reconcile with the accounts given by the Mohammedan writers. The last prince of the dynasty, mentioned in the inscriptions, is Bhima, the younger brother of Móla, the son of Ajayapála, who was himself the paramount sovereign in A. D. 1209 and 1231.

According to Abulfazl, however, the dynasty terminated with Móla, or, as he terms him, Lakhmun, after a reign of eight years, and a sovereign of
a different family succeeded, named Bird Mool, who reigned twelve years; to him succeeded Bildeo, who reigned thirty-four, and he was succeeded by Bhima, who reigned forty-two years. Computing his series of years, from the deposition of Jamund, in A.D. 1025, Lakhmul must have reigned from A.D. 1186 to 1194, and Bhima from A.D. 1240 to 1282. The Bhima of his list, can scarcely be that of the inscriptions, therefore, by whom the whole of the interval, during which he states Bird Mool and Bildeo to have reigned, must have been occupied, agreeably to the dates of those records.

Again, we find from other authorities, that, instead of the limited reign assigned by Abulfazl to Lakh Mul, there is reason to extend it very considerably, and the Lagam Raya of Mirkhond, whose account is translated by D’Herbelot, and who is clearly the same with Lakh Mul, is said to have reigned eighty years, until attacked and deposed by Mohammed Khilji, which Colonel Wilford supposes might have happened about A.D. 1209. It is very doubtful, however, if Mohammed Khilji ever invaded Guzerat, although Mohammed Ghori and Kutter ad Din led their armies against the province at periods which are the source of some further perplexity.

Mohammed Ghori is said to have been defeated in A.D. 1178, by Bhima Deva, the King of Guzerat, which carries that prince, therefore, further back than his predecessor, Mula, in Abulfazl’s chronology. Kutteb was encountered at various dates between 1198 and 1202, which, according to Mirkhond, would fall also in the reign of Mula, by the same prince, or Bhima Deva, whose reign, from the joint testimony of the different records, is thus made to extend from 1178 to 1231, or 47 years, including the period assigned by Abulfazl to five princes, or all those from Jay Sinh to the Bhima, who succeeded Beil Deo.

It is not unlikely that Bhima, when first opposed to the Mohammedans, was only his brother’s general, or he might have been associated in the govern-
ment as Yuva Raja, or young king. In 1209 he reigned alone, and it is not impossible that he continued to reign sometime after 1231, so that the joint reigns of himself and his brother may have afforded some foundation for the length of the supposed reign of Lagam Raya. In the list of Guzerat princes consulted by Colonel Wilford, he found but one prince corresponding to Mulà, called Balumula, who was succeeded by Bhala Bhima Deo, and this last, he considers to have furnished Abulfazl with his Beil Deo and Bhim. It seems very possible, therefore, that instead of the four princes of the Ayin Akberi, we should have but two, Mulà, named Lakshmana, or Vira and Bhima Deva. There must, however, have been a second prince of the latter denomination, or his reign must have extended much beyond the limit of the inscriptions, and to a period of very improbable duration, if we are to place any trust in the chronology of Abulfazl. It cannot be very far wrong, from the accuracy with which it approximates to the date of a succeeding prince.

We have another prince in the list of apparently paramount sovereigns, in a different inscription, and at an interval, which implies some intermediate prince of princes, Sàranga Deva, in whose reign an edict is promulgated by Visala Deva, governor of Chandrâvati dated S. 1350 (A. D. 1294). There is also an apparent allusion to a person named Kerena, who, with others, was in opposition to the sovereign, but the passage is incorrectly transcribed: and its exact purport cannot be made out. Sàranga Deo and Kurrau, are the two last Hindu princes in Abulfazl’s list, and reigned from A. D. 1292 to 1320. It was in the reign of the latter, that the kingdom fell a prey to Mohammedan invaders.

The Chaulukya House appears, in these inscriptions, to have been divided into several collateral branches, and, besides the main line, the sovereigns of Guzerat, we have two subsidiary dynasties. One of these is here distinguished
as the Anahilla branch, for want of a better designation, but as one with Patten, that city was the capital of the royal branch. The last-named in this family, Viradhavala, however, is described as a Mahāmandaleswara in the reign of Bhīma, and the especial patron of the hereditary ministers, Tej Pāla and Vastu Pāla, who were inhabitants of Anahilla. Viradhavala also bears the title of Rāna. The ministers are declared to be members of the Prāgāṭa race, which is possibly a division of the Chaulukyas, the name not having been met with as that of a distinct tribe.

The rulers of Chandrāvati, a city at the foot of the western face of the Arbuda mountain, about fourteen miles east of Abu, appear to be a distinct race, the Paramāra, or Puar Rajputs, who are, at present, one of the military tribes of Guzerat. The inscription No. XVIII. v. 32, describes the legendary origin of this tribe, from the sacrificial fire of Vasishtha, on the mountain Arbuda. According to Major Tod, the founder of this family, was Arpāla, or Adipati, but no mention of him occurs in the inscription. Yasodhavala, the individual named there, was, in all probability, the first who was associated in the alliance or service of the Guzerat prince, Kumāra Pāla, having defeated Valāla, the king of Mālava, in his invasion of the country. His sons, Dhārāversha and Prahlādana, were also military chieftains in the same service, and encountered enemies more formidable than their Mālava neighbours. According to Fersishta, Kuttēb, the general of Mohammed Gori, sustained, about 1192, a severe defeat in Guzerat, by the prince of Narwalla and his allies. In 1196, he revenged his disgrace by a victory over the combined armies of Bhim Deo, with his allies Walin and Daraparis, in the first of whom we recognise the Bhīma, and in his allies, the Prahlādan and Dhārāversha of the inscription (XVI.) which is dated A.D. 1209, or thirteen years later. Major Tod was misinformed in stating Dhārāversha as the last of the Paramāras, as his son and grandson are named in inscription XVIII.
The inscription No. X. (v. 42 and 46,) records the successful aid given by two chiefs of another tribe, of the Guhila Rajputs, to the Guzerat prince, against the Mohammedans. It is possible that the first, Jaitra Sinh, was one of the confederacy against Kutter, but it is not clear to what aggression Samara Sinh, the son of Teja Sinh, could have been opposed; as the period at which he flourished, about A.D. 1286, preceded, by eleven years, the nearest invasion on record, that of Allauddin. The events might have occurred in the reign of Balin, although we are told his policy was directed to oppose the Moguls, rather than encroach upon his Hindu neighbours.

The Guhila Rajputs, called Gohel by Abulfazl, and Goil by Lieutenant MacMurdo, are one of the leading tribes of Guzerat: their genealogy is very fully detailed in inscription No. X. and it comprehends a name of great note in the traditions of the Hindus, that of Bhoja, the third of the line. The precise date of the prince’s reign is not yet determined upon sufficient data, but we may, perhaps, be allowed to take it at A.D. 1030. From Bhoja to Samara Sinh, are twenty-one reigns, and the date of the latter, according to the inscription, is A.D. 1286; giving, therefore, 256 years, or something more than twelve years to a reign. An average, no doubt, rather low, but not below the possible proportion on a long line of martial chiefs, and not sufficient, therefore, to invalidate the identity of this Bhoja, with the celebrated monarch of Dhār.

A more weighty objection, however, arises to their identification, from the tenour of an inscription found at Madhukara Gher, by Major Tod, the substance of which is given by him (T. R. A. S. i. 223) and by which it appears, that the son of Bhoja was named Udayāditya, and that his son was Naravṛma, who, by an inscription found at Ějain, died in S. 1191, or A.D. 1185. If the Madhukara inscription be correctly interpreted, then Bhoja could not have died much earlier than 1070, and we can scarcely suppose that twenty-one reigns occurred in 216 years, or at the rate of little more than ten years to a reign.
Even if this were admitted, the variety of names is not to be reconciled, and the Bhoja of Dhär, and of our inscriptions, must be different persons. It is worthy of notice, however, that the Ujjayini inscriptions, which name Udayāditya and his descendants, make no mention of Bhoja, and it seems rather singular, that the Madhukara inscription should omit the name of Munja, Bhoja's predecessor. It may be observed also, that the Bhoja Cheriitra, as quoted by Major Tod, calls the sons of Bhoja, Deva Raja and Vachha Raja (p. 224). In our list, we have a Naraverma, and the next name, Kirttiverma, is of precisely the same import, as the Yasoverma of Major Tod's inscription. Whether they are the same, cannot be averred, and the resemblance of names goes no further than in these two instances out of the five, which occur in the Ujjayini grants. (p. 231.)

From the possession of Arbuda, by Samara Sinha, the last on the Guhila roll, the district of Chandravati had probably been made the reward of his aid to the Guzerat prince. This district, however, whether as an independant principality, or a fief, did not long remain with this family, and Chandravati, with the mountain Arbuda, came under the power of the Chaukan, Lundha Deva, in A.D. 1321: the final subversion of the Guzerat kingdom, by the Mussulmans, no doubt having paved the way for the dismemberment of that monarchy and its dependencies, by every petty aggressor. We may probably extend this line, by adding to it other two princes, as Teja Sinh and his son Kàhna Deva, who was lord of Chandravati, in Samvat 1394 (A.D. 1388.)

Beyond this date we cannot trace, with any continuity, the fortunes of the holy mountains. It has, no doubt, since undergone a frequent change of masters, the record of which belongs to modern history, and may, no doubt, be easily traced upon the spot, if it should be thought to merit investigation.
VII.

ON THE

GEOGRAPHY AND POPULATION

OF

ASAM.

By CAPTAIN JOHN BRYAN NEUFVILLE,

Deputy Assistant Quarter Master General.

In taking a survey of the information lately acquired with regard to the Geography* and Population of Asam, it may be necessary to premise, that prior to the occupation of Rangpur, the capital of Asam, during the late war, all accurate knowledge of these subjects terminated at that point, and that the course of the Brahmaputra had been almost invariably laid down by Hydrographers from a northerly direction and origin, where it was supposed to derive its source from the range of mountains which gives birth to the Ganges.

* Subsequently to the date of this Memoir, much additional information has been collected with respect to the Geography of Asam. Several points, however, of much interest remain to be determined, on which account, any notice of them is, for the present, suspended. When the investigation is complete, some of those members of the Society who are conversant with Geographical enquiry, will, it is be to hoped, communicate the result.—Note by the Secretary.
Experience recently acquired dissipates this favourite hypothesis, and it now appears far more probable, (as indeed, has been asserted by the inhabitants of Eastern Assam,) that the original rise of the Brahmaputra, or Lohit, takes place at the same point, whence flows the Irawadi to the southward, through the heart of the Burman empire.

The general course of the Lohit above Rangpur, is in a north-east direction, gradually inclining to the eastward on approaching Sadiya, and issuing through the hills from the Reservoir of the Brahmakund, situated in about the ninety-sixth degree of Longitude, and twenty-seventh degree north Latitude—beyond it, masses of snowy mountains extend to the eastward, whence, at a considerable distance, the Lohit is supposed to draw its first source.

In more tranquil times, the Brahmakund was a place of great pilgrimage, and is still held in reverence by the Hindus, as possessing peculiar sanctity.

Having thus adverted to the general course of the stream, I shall proceed in detail, commencing from the mouth of the Dikho river, where the map drawn by Ensign (now Lieutenant-Colonel Wood,) terminates.

Quitting the mouth of the Dikho river, which flows from the southern hills, past Ghargaon and Rangpur, the channel of the Brahmaputra is found to pursue a northerly direction, inclining to east, for a considerable distance, having on its left bank deep jungle and high trees, which mark the site of former populous villages now desolate, and their inhabitants carried into slavery by the Sinh-phos and other predatory tribes.

The Disang also unites at the mouth of the Dikho, flowing from the south-east, and passing the Bor Halt.
On the right bank is the island, called Mojauli, formed by the separation of the Lohit into two branches, about twenty miles above Rangpur, and re-uniting at Solat Pat, near Maura Mukh: it was formerly populous and thickly studded with villages, of which there are now scarcely any vestiges. At the head of the Mojauli, on the right bank is the district of Síísí, belonging to Asam proper, which has suffered much from plunder and rapine during the late convulsions.

Ascending the Lohit, after a certain space, the mouth of the Bori Dihing appears on the left bank, which runs by Jaypur and Digli Ghat on the route pursued by the Burmese, and furnishes water-carriage thus far for the canoes of the country. The Bori Dihing flows from the hills considerably to the eastward and south of the Brahmakund, throwing off the Nova Dihing in its course, which latter stream takes a north-west direction, and intersecting the Sinh-pho territory, empties itself into the Lohit, near Sadiya: numerous tributary streams from the southern line of hills of the Nagpur tribes, flow into the Bori Dihing in its course, which cross the road followed by the Burmese, and materially add to the difficulty of transit during the rainy season.

Continuing on the left bank, which is everywhere covered by deep grass and forest jungle, the mouth of the Dibúri Nala presents itself, marking the western boundary of the district inhabited by the tribe called Morans, Muteks, or Mowamarias, tributary to Asam. The limits of this tract are bounded on the south by the Bori Dihing River, on the west by a line drawn between that stream and the mouth of the Dibúri, on the north by the Brahmaputra, and on the east by a line drawn from the Bori Dihing to a point opposite to the Kundil Nala, near Sadiya. The portions at present inhabited are entirely on the banks of the Dibúri, which takes its rise near the north-east angle, and intersects diagonally the entire tract.
The Mowamarias, or Morans, are subject to one Chief, called the Barsenapat, who also acknowledges allegiance to his Lord Paramount, the Rajah of Assam: he has successfully maintained his independance, and preserved his country from ravage during all the late convulsions, as well from the Burmese, as the Sinh-phos, and all the neighbouring predatory tribes.

The Mowamarias are Hindus, worshippers exclusively of Vishnu; but they appear very negligent of the proper observances, and religious opinions of their faith, and are scarcely considered by the natives from our Provinces, as within the pale of Hinduism. They are almost as much addicted to plunder, as the wild tribes surrounding them, and were held in equal dread by the Assamese. The present place of residence of the Barsenapat, is Banga Gora, on the Dibári, and is nearly centrical. The former capitals, called Bara and Chota Sakri, near the head of the river, being too near the Sinh-pho border.

Resuming the right bank above the head of the Mejouli, and the Sití district, the river pursues a tract now quite barren of culture, and covered with trees and jungle, until it approaches the first line of hills, and washes the country inhabited by the tribe of Mirís, a nearly barbarous race, rudely armed with bows and arrows, and differing altogether in language, appearance, and manners from the inhabitants of Assam proper. They have some villages on the bank, of which Motgaun is principal, having been recently re-peopled by the Gaum, or chief, who resumed his allegiance to the Assam government, and claimed protection from the hill Abors, his neighbours. The Mirís, as well as the Abors, are very expert in the management of the bow: they make use of a deadly vegetable poison to tip their arrows, which grows in the hills of the Mishmi and Bor Abor tribes, and is much prized: they employ it also to kill wild animals, whose flesh is not rendered unwholesome by its operation. The country inhabited by the Mirís, extends from the Sísí district to the Dihong river, which flowing from the
northern hills, empties itself into the summit near Siláni Mukh, (so called from the numerous fragments of rock and stones). The accounts given by all of the course of the Lohit, from the Brahmakund, and above this point, are so corroborative, and so supported by geographical appearances, that I entertain little doubt as to the general accuracy of our knowledge regarding it, and have ceased to consider that stream, as any longer possessing claims to paramount interest. I therefore pause at the Dihong, the very great bulk of which, added to many peculiar circumstances related of its supposed source and passage, unite in rendering it an object of the greatest importance in the pursuit of scientific enquiry, as to it alone can we look for any prospect of the realization of the generally received theory, attributing a northern origin to a branch of the Brahmaputra.

The existence of a very large river called the Sri Lohit, (or sacred stream) running at the back of the mountainous ranges, appears to be too generally asserted to be altogether void of foundation, but I am totally unable to ascertain the direction of its course, and can only reconcile the contradictory accounts by supposing it to separate into two branches taking opposite channels; one of these flowing from east to west, is said to discharge its waters into the Dihong, periodically with the rainy season, and the arguments in favour of this statement, are supported by very strong data. The opening in the mountainous ranges through which the Dihong issues, is sufficiently defined to authorize the opinion of its being the channel of a river, and that there is a communication with the plains of the north, has been shewn by fatal experience.

In the reign of Rajeswar, little more than half a century ago, a sudden and overwhelming flood poured from the Dihong, inundating the whole country, and sweeping away, with a resistless torrent, whole villages, and even districts: such is described to have been its violence, that the general features of the country, and the course of the river, were materially altered.
by it. This flood continued for about fifteen days, during which time various agricultural and household implements, elephant trappings, and numerous articles belonging to a race, evidently social and civilized, of pastoral and agricultural habits, were washed down in the stream.

This circumstance, which does not seem to admit of any doubt, must establish satisfactorily, the existence of a passage from the north to a stream connected with the Brahmaputra, and its communication, either perennial, periodical, or occasional, with a considerable river of the northern plains. All the accounts received by me, concur in calling this river the Sri Lohit, and that it takes its original rise from the upper or inaccessible Brahman-kund, (as recorded in their sacred traditions,) at the same spot with the Buri Lohit, or Brahmaputra. It must be a stream of great importance, as it is familiar to all the various tribes with whom I have held intercourse. The Dihong river, therefore, as being supposed to unite with it, I consider as the point of keenest interest in the extension of geographical knowledge.

Near the confluence of the Dihong with the Lohit, is also that of the Dibong, (a minor stream) which also issues from the northern hills, but considerably to the eastward of the Dihong, and the hilly space between is inhabited by the Abors, a rude hill race, populous and independant, of whom the more powerful, called Bor Abors, occupy the inner, more lofty, and secure ranges. Of the manners and customs of these savage tribes, we have, as yet, but little information, for up to the period of my quitting Sadiya, none of them had been inspired with sufficient confidence to visit us. A list of the names of chiefs on the first, or lowest range, as given to me, will be found in the Appendix. (1.)

Above the mouths of the Dihong and Dibong, and the Miri territory, the river passes through the district of Sadiya, the capital of which, of
the same name, is situated about six miles inland, on the Kundil Nala. This district is also tributary to Asam, and properly a part of it, but is now nearly laid waste, and inhabited principally by refugee Khamptis and Mahuk, driven by the Sinh-phos from their original seats to the south-east. It is governed by a Khampti Prince, who has assumed the Asamese title of Sadiya Khawa Gohein, claiming the same descent from the god Indra, with the Rajas of Asam, the chiefs of the Mostamarias, Shams, &c.

The Khamptis of Sadiya and its neighbourhood emigrated towards the plains, now occupied by the Sinh-phos, in the reign of Rajeswar, or Raja Gaurinath, within the last half century, at which time that part of the territory remained in its original integrity. They obtained permission to establish themselves on the Theinga, and settled at Laffa-bori, where they remained till the flight of Raja Gaurinath, during the civil wars, when they took forcible possession of Sadiya, ejecting the then Sadiya Khawa Gohein, and reducing the Asamese inhabitants to slavery—they have maintained it, uniting with the Burmese interest, during their invasion and occupation. They seem to be a tall, fair, and handsome race, particularly in the higher classes, far superior, in personal appearance, to the tribes surrounding them.

In their religious worship and observances, there is no perceptible difference between them and the Burmese Shans, who are all Buddhists. The only idols adored are Gautama, and his sainted disciples, but they seem extremely ignorant of the principles and tenets of their own faith. The Khamptis assert, that from the opposite sides of a lofty mountain, called Doi Sao Pha, rising from the midst of four others of stupendous altitude, to the eastward of Asam, and separating it from their country, spring the Sri Lohit, the Lohit of Asam, or the Brahmaputra, and the Irawadi, the last flowing south to Ava. About twelve miles to the north-east of
Sadiya is Sonapur, formerly a strong frontier post of the Assam Government, beyond which the river ceases to be navigable, except to the canoes of the country. The surface of the Sadiya district consists chiefly of rich alluvial soil, admirably adapted to the cultivation of rice and other produce requiring moisture: it furnishes two crops annually, but the inhabitants seldom till a sufficiency of land, to ensure them against scarcity and famine.

Returning to the left bank of the Lohit, opposite the district of Sadiya, and where that of Sena Pati ends, lies the country inhabited by some tribes of Sinh-phos, accessible principally by two rivers, the Now Dching and Theinga, which issue from the eastern and south-eastern hills, and fall into the Brahmaputra, about ten miles above the Parallel of Sadiya.

The tract of country on this side of the hills, now occupied by the Sinh-pho tribes, was originally part of Assam, and inhabited by the native subjects of that Government. These were dispossessed by the encroachments of their hill neighbours, commencing with a period of about forty years, until the latter eventually established themselves on the fertile low lands which they at present hold. As utter havoc and desolation marked their progress, they formed new settlements, bearing the names of their original seats in the high lands, or, more properly speaking, taking the designation of the chiefs, by which it appears their place of residence is always known, as Bisa Gaum, Daffa Gaum, &c. which are the patronymics of the chief, and are also used as the names of their principal towns. The Sinh-phos are nominally divided into twelve Gaums, or clans, and the term "The Twelve Chiefs," is used to express the collected body of the race. Of these, Bisa Gaum, Daffa Gaum, Satu Gaum, and Lattora, are considered the most influential, but have no authority, by right, over the others: each is governed by its own chief, called Ghai Gaum, and all act separately, in concert, or adversely, as circumstances and inclination may dictate: indeed, they seem to be held together by no bond of
union or fraternity, and rarely to co-operate, except for some temporary purpose of plunder. Of late years they have taken advantage of the weakness of the Asam Government, and have carried their ravages with fire and sword beyond the capital, Rangpur, laying waste the whole country, as far as Jorhal, and carrying off the wretched inhabitants into slavery: both banks of the river have been swept by their depredations, and the number of captives stated to have been carried off appears almost incredible. Of these the greater part have been sold to the hill Sinh-phos, Khamis, Shams, &c.; but many of those retained for domestic and agricultural services in the Asamese lowlands, were liberated by the advance of the British detachments.

In the hills to the eastward of the pass to Ava, (the western hills being inhabited by the Nagas) and the country beyond them, are the original possessions of the Sinh-phos, whence, as before stated, they have descended into upper Asam. In endeavouring to trace their manners, customs, and traditions, there is great discrepancy and contradiction between the accounts of the different chiefs, although, in some material points, they agree.

The statement given by the Bisa Gaun, the most intelligent of them, appears to be the most consistent, and I therefore follow it, leaving the fabulous portions to be brought up in the Appendix (No. II.) By his account, in which he agrees with the others, the Sinh-phos were originally created and established on a plain at the top of the mountain, called Mujai Singra Bhim, situated at a distance of two months journey from Sadiya, between the country of the Bor Khamis and the border of China, and washed by a river called Sri Lohit, flowing in a southerly direction to the Iravadi: during their sojourn there, they were immortal, and held celestial intercourse with the planets and all heavenly intelligences, following the pure worship of one supreme being; but on their descending to the plains, they fell into the common lot of humanity, and having been obliged to embrace their hands in the blood of men.
and animals, for subsistence and in self-defence, soon adopted the idolatries and superstitions of the nations around them, since which period twenty-one generations have passed away.

In their migration from east to west (following the account of the Bisa Gaum,) they reached [after a certain number of stages (App. III.)] the stream called Turung Pani, near old Bisa Gaum, or the Bijamın-yua of our maps, which takes its rise on the south side of the range, called Patkoí, between Asam and the Shám country, running to Hukhung (old Bisa) Munkhung, or Mogaum, and eventually to the Irawadi, where it takes the names of Samokhtura. The north side of the Patkoí hill is also said to give birth to the Nowa and Bori Dihing.

The leading chiefs in this expedition are said to have been those of Bisa, Kultung, Satao, and Nanla, whose descendants are now widely spread over the country.

They appear to have been independant of the powerful nations around them, and their form of Government to have consisted in a number of separate chiefships, or Gaums, of equal rank and authority, yet occasionally possessing comparative weight and influence, from superior ability or resources. The principal division amongst them appears to be into two classes. The Sinh-phos proper, and the Kákús, the latter being an inferior, though not servile race, and distinguishable only by name. The Sinh-phos, as far as I could understand, seem to be divided into four nominal castes, or tribes, called Thengao, Mayang, Lubrang and Mirp.

When in their own country, and before the plunder of Asam furnished them with slaves, they appear to have cultivated their lands, and carried on all other purposes of domestic life, by means of a species of voluntary servitude, entered into by the poorer and more destitute individuals of their own people,
who, when reduced to want, were in the habit of selling themselves into bondage, either temporarily, or for life, to their chiefs or more prosperous neighbours. They sometimes resorted to this step, in order to obtain wives of the daughters, and in either case, were incorporated with the family, performing domestic and agricultural service, but under no degradation. Sinh-phos, in this state of dependance, were called Gám Lao. In the succession to patrimonial property, the mode of division, as described by them, appears most singular; the eldest and youngest sons dividing everything between them; the eldest taking the landed estate, or place of settlement, with the title; the latter, the personals; while the intermediate brethren, where any exist, are entirely excluded from all participation, and remain with their families, attached to the chief, as during the life time of the father.

As a striking example of this custom, the Gaums of Bisa and Satao, from whom I derived my information, adduced the case of their common ancestor, a Satao Gaum, seven generations back, who at his death, left three sons, from whom the families of the present Satao Gaum, Bisa Gaum, and Wakyait Gaum, are descended. Of these, Satao Gaum, the eldest, succeeded to the chiefship and land, while Wakyait Gaum removed to another part of the country, taking all the cattle and personal property, and leaving the Bisa Gaum to seek his own fortune: the descendants of this last have now acquired, by their own enterprise or ability, an ascendancy both in wealth and influence over the others.

The Gaum of Sátora is a Káku, but has elevated himself by his resources to an equality of estimation with the Sinh-pho chiefs, and is considered as amongst the most influential.

The religion of the Sinh-phis, appears to be a strange mixture of all the various idolatries and superstitions of the nations, with whom they have inter-
course, and to have no fixed principles common to the whole tribe. The osten-
sible worship is that of Gautama, whose temples and priests are found in all
their principal villages, and have evidently, as also by their own account, been
borrowed from the Sháms and Khamis. They are also in the habit of deify-
ing any Sinh-phos whom they may chance to kill in action, during a fray with
some other tribe or village, and of sacrificing to them as their penates; and in
every case of emergency, such as famine, pestilence, or danger, they make of-
ferings to the Megh Deota, god of the elements, of clouds and stones, (called
also Ningsekis) sacrificing buffaloes, hogs, and cocks. The skulls of buffaloes so
offered up are, afterwards, hung up in their houses, in memorial of their
piety.

Polygamy, without restriction, is followed by the Sinh-phos, and they
make no distinction between the children born to them of Asamese or foreign
mothers, and those of the pure Sinh-phos. They reject, with horror, the
idea of infanticide, under any shape or pretext.

The custom observed in their funerals varies according to the quality of
the deceased, and the manner of his death. Those of the lower classes being
buried almost immediately, while the chiefs are generally kept in state for
two or more years, the body being removed to some distance during the pro-
gress of decomposition, after which it is placed in a coffin, and again restored
to the house, where it remains surrounded by the insignia of rank used dur-
ing life.* The body of the Gaum of Gakhind, was found by us in this state,
on taking possession of the stockade in June last, and had lain there more
than two years.

* In the Narrative of Captain Cook's first Voyage to Otaheite will be found a remarkable coin-
incidence between the Funeral ceremonies of the Islanders, and those now described of the Sinh-
phos.
Fig. 1 Monument of a Sindope Chief
3 The Dhan
4 The Shield

Fig. 2 Sheath of the Dhar
5 The Shield
The reason assigned by them for this custom is, to avoid the danger of
drawing down on them feuds with the more remote branches of the family,
spread in different directions, who would consider it a deadly insult, were the
corpse to be interred without due intimation being given, and they thus delay
performing the final rites until replies shall have been received from every
member entitled to that compliment. At the proper time, the corpse is in-
terred, and a monument of earth, confined by bamboo matting, of a peculiar
form, erected over it.

If the deceased met his fate by any violent means, they also sacrifice a
buffalo, the head of which they fasten as a memorial in the centre of a large
cross of wood of the Saint Andrew’s form—but, if on the contrary, the case
is one of natural death, they omit this ceremony, saying, that the gods have vo-
lutarily taken him to themselves.

The native arms of the Sinh-phos are the Dhao, a short square-ended
sword, an ablong wooden shield, the spear and bow, but they are partial
to musquets of which they have a few, but are unable to preserve in an effici-
ent state. The soil of the Asamese lowlands, occupied by the Sinh-phos,
is extremely fertile, consisting almost entirely of a surface of rich alluvial earth,
on a gravelly basis. It yields two crops annually, and is adapted in an admir-
able degree to rice cultivation, being well watered by numerous streams.
The sugar-cane, indian-corn, &c. &c. would also thrive. The depopulation
of the district, and the predatory habits of its present occupants, however,
have materially diminished cultivation, and the greater part of the country is
now overrun with the rankest jungle—nor is this evil likely to be remedied
under a considerable lapse of time, the assumption of their Asamese slaves
having reduced the Sinh-phos to the necessity of their own exertions, either
in the raising or purchase of grain. To the former, though attended with
little comparative labor from the natural fertility of the soil, the present
generation seem very averse, never personally engaging in either pastoral or agricultural pursuits, which were conducted by the slaves, who bore a proportion to their masters, of at least fifty to one. The Sinh-pho chiefs seem, at the same time, fully sensible of the value of the possessions they have acquired on the fertile plains over their original seats in the hills, and I have no doubt, but that seeing the necessity of submitting, they will settle into order and tranquillity, and that, by a gradual amelioration in their habits and character, their descendants may become peaceable and valuable subjects.

The post of Sadiya is nearly encircled, at a distance of from thirty to fifty miles, by lines of mountains, behind which are more lofty ranges covered with eternal snow—from which the Dihong and Dibong rivers flow from the north, the Lohit east, and the Theinga and New Dihing, more to the southward, where the hills decrease in height, and present the pass to Ava, of which I shall speak hereafter.

The portion of hills of the lower ranges, between the heads of the Dihong and Dibong, I have already described as the territory of the Abors: more to the eastward of them, on the line of hills including the opening of the Brahmakund, is the district of Mishmis, another numerous hill tribe, differing only in name from the others. (Appendix No. IV.)

Beyond this mountainous region extends the grand field of enquiry and interest, if any credit be due to the opinion universally prevalent here respecting the nations inhabiting those tracts. The country to the eastward of Bhot, and the northward of Sadiya, extending on the plain beyond the mountains, is said to be possessed by a powerful nation called Koltias, or Kultas, who are described as having attained a high degree of advancement and civilization, equal to any of the nations of the East. The power, dominion, and resources of the Kulta Raja are stated to exceed by far those of
Asam, under its most flourishing circumstances, and in former times, a communication appears to have been kept up between the states, now long discontinued.

To this nation are attributed the implements of husbandry and domestic life, washed down by the flood of the Dihong before mentioned. Of their peculiar habits and religion, nothing is known, though they are considered to be Hindus, a circumstance which, from their locality, I think most unlikely, and in all probability arising merely from some fancied analogy of sound, the word Kolita being used in Assamese to signify the Khaet caste. There is said to be an entrance to this country from upper Asam, by a natural tunnel under the mountains; but such is obviously fabulous, at least to the assumed extent. All accounts agree in stating, that a colony of Asamese, under two sons of a Bara Gohein, about eight generations back, took refuge in the country of the Kolitas, on the banks of the Sri Lohit, whence, till within about two hundred years, they, at intervals, maintained a correspondence with the parent state. They were hospitably received by the Kulta Raja, who assigned lands to them for a settlement, and they had naturalised and intermarried with the inhabitants. Since that period, however, no trace either of them, or of the Kullas, had been found until the flood of the Dihong exhibited marks of their existence, or of that of a nation resembling them in an acquaintance with the useful arts.

The plains to the eastward of the Kulta country, beyond the Mishmis, is well known as the country of the Lama, or the Yam Sinh Raja, a nation also independent, and said to be frequently engaged in hostility with Kullas. The inhabitants are described as a warlike equestrian race, clothed something after the European manner, in trousers and quilted jackets, and celebrated for their breed of horses. There is a pass to the Lama country, through the Mishmi hills, a little to the northward of the Brahmakund, a jour-
ney of twenty days, which was described by a man, who accomplished seventeen: it is practicable only to a mountaineer, and appears to present almost insuperable difficulties. He states, that on two occasions, the traveller is obliged to swing himself across precipices by the hands and feet, on a rope of cane stretched from rock to rock. (Appendix No. V.)

To the southward of that tract, and eastward of the Brahmakund, lies the country inhabited by the Bor Khamtis, from whom the Khamtis of Sadiya are sprung. They are Buddhists, of the same worship as the Burmese, Shams, &c., and claim divine origin. Through their country, they state, the Irawadi flows towards Ava, taking its rise from the hills, dividing them from Asam and the Mishmis. I have been furnished with a route from Sadiya by the Theinga. (Appendix No. VI.)

The principal difficulty which I have experienced in tracing the route from Rangpur into Ava, from various sources of information, has arisen less from any actual differences of statement than from the discordant dialects and mode of pronunciation of the people. Thus, although, the Asamese, the Khamtis, Sinh-phos, and Burmese, from whom I made enquiries, all seem to agree as to the general distance and direction, yet each gave a different route, and seemed to have no acquaintance with those of the others. Two rallying points, however, became established, namely, Namrup, or Namhog, second of the map, on this side of the hills, and old Bisa, or Bijanun Yua, on the other.

The first correction requisite in the Burmese route, laid down in the map, is at the commencement, quitting Rangpur, whence the road should take a north-easterly direction, until it reaches the entrance of the pass near Bisa Gong, at the junction of the Bori and Nowa Dihing rivers. This road, after crossing the Disang, near Bor Hath, and the Bori Dihing at Jypur,
skirts the northern base of the Naga hills, and follows the course of the *Bori Dihing*. The names of many stages in the map being clearly traceable. Thus, *Borhapa Chowka*, for the Asamese *Bor Háth Chokey*; *Tapan*, the *Tipang Nala*, *Tuongria* and *Namhog*, for *Kuonkreea Namroop*, *Phake Yua* for *Wakyet*, and *Namhog* second, for the valley and post of *Namrup*, in the entrance to the passes. This should more properly be placed about the twenty-seventh degree of north latitude, and 95° 40' east longitude. *Tapha Kamyua*, I conclude to be old *Daffa Gaum*, which is situated in that direction. *Nun Nun* is common to both. *Poa-puo* is the *Pathkoi* hill, near which the original boundary of *Asam* and the *Shám* country was fixed. *Thiki taon* (a high hill) is called, by the Khamtis, *Takka*, and the *Thekkhee Nala*, *Tashyait*. *Beejanoomyooa*, or *Hákhung*, of the Burmese, is old *Bisa Gaum*, the original seat and possession of the *Sinh-phos* of that tribe and name, where some of them still remain, and preserve their allegiance to the present chief, whose influence extends through the entire intermediate space in the passes. The distance from *Namrup* to old *Bisa*, notwithstanding the difficulties of transit, accomplished by all in ten days, by marches described as from day-break till noon. It has been regularly traversed for a series of years, and is universally asserted to present no difficulties of any formidable nature: indeed, the greater part is described as being excellent, winding round the high hills, and, except in one or two instances, with no very great angle of acclivity. Water is in abundance throughout, except at two places, the fourth halt from *Namrup*, and at the hill of *Thikitaon*, where it is scarce, but not altogether deficient. Further particulars of this route, from different authorities, will be found in the Appendix No. VII.
APPENDIX.

No. I. Page 336.

Villages of the Abor Chiefs, on the lower range from the West to East.

1. Tani Gaom, nearly north of Silan Mukh, between the Bangoosmaid and Salang Hills.
2. Tati Tarin Gaom, between the Salang and Dokhas Hill.
3. Takbong Gaom, on the Alluremah Hill.
4. Takrüm Gaom, on the Bohmadi Hill,
5. Bassinpong Gaom.
6. Tabât Gaom.
7. Lütung Gaom.
8. Tibang Gaom.
10. Tangúsíng Gaom.
11. Mia Rekhia Gaom.
12. Tengi Pah Gaom.

No. II. Page 339.

By the Bisa Gam, or Chief of the Singh-pho Clan of Bisa.

In the beginning, the Great Gosein, (the Supreme Being,) created man, and regarded him with especial kindness and favour. He gave him the whole earth to dwell in and enjoy, but forbade him bathing or washing in the river called Rémsíta, under a threatened penalty of being devoured by the Rékhas, (Demon,) and totally destroyed as the forfeit of his disobedience. That if, on the contrary, he refrained, Rékhas should have no power over him, and he should inherit the earth eternally.
Mankind, however, soon disobeyed the injunction, and the whole race was devoured by Rākhas, with the exception of a man called Sirī Jīa, and his Wife Phaksat.

These were seated under a tree, when the Gosein caused a Parrot, perched on a bough, to speak, and give them warning to avoid the North, and fly to the Southward, by which they would escape from Rākhas's hands. The man Sirī Jīa obeyed, but Phaksat took the other road, and fell into the clutches of Rākhas. When Sirī Jīa saw Phaksat in the power of the Demon, he was divided from them by the river Ram Sita, the forbidden stream, and forgetting, or disregarding the prohibition, he immediately crossed it to her rescue, and was also taken by Rākhas, who prepared to devour them. In the act, however, of lifting them to his mouth, a flame issued from all parts of his body, and consumed him on the spot, since which time no Rākhāsas have been seen on the earth, in a palpable shape.

The great Gosein having then fully instructed Sirī Jīa and Phaksat in all useful knowledge, placed them on the Majāi Sanguru-bhūmī hill, and from them, the present race of men are descended.

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By the Satao Gam, or Chief of the Clan Satao of Sinh-phos.

The Sinh-phos came originally from a place situated two months' journey from Satao Gaem, and peopled the earth.

The race of man having killed and roasted buffaloes and pigs, which they devoured, without offering up the prescribed portions in sacrifice to the gods, the Supreme Being, in his anger, sent an universal deluge, which covered the earth, and destroyed the whole race of man, with the exception of two men called Kang-litang and Kuliyang, and their Wives, whom he warned to take refuge on the top of the Singra Bhām Hill, which remained above the waters: from them the present race are descended.

A Brother and Sister belonging to a race superior to man were also saved. The Supreme Being directed them to conceal themselves under a conical mound of earth, taking with them two cocks, and nine spikes of bamboo, the latter they were to stick through the sides of the mound, and pull them out one by one daily. They did so for eight days, but the cocks took no notice. On drawing out the ninth, the light appeared through, and the cocks crowed, by which they knew that the waters had subsided. They then went out, and as they were in search of fire they encountered the old woman belonging to the Demon Rākhas, who endeavoured to seize them: they, however, effected their escape to the ninth heaven, where they were deified, and are sacrificed to by the Sinh-phos, with cocks and pigs.

The name of the brother is Kai-ja, and the sister Giung.
APPENDIX.

By the Sadiya Khawa Gohein, the Khamti Prince of Sadiya.

The race of men having fallen into every kind of iniquity, the Supreme Being, "called by us Soori Mithia, but worshipped by all nations under different names"* determined on destroying it, and creating it anew. With this view, he gave warning in a visien to four holy Goheins, directing them to take shelter in the heaven, Meru (called by the Khamtis Noi Sao Pha,) and then caused seven suns to appear, which burnt up the whole earth, and destroyed every thing on it. After which, there came violent rains which washed away all the cinders and ashes, and refreshed and re-fertilized the earth.

The four Goheins then descended, and re-peopled it with a new race.

No. III. Page 340.

Migrating from East to West, the Sink-phos first established themselves on the plain of Kundayung, on a branch of the Sri Lohit.

Thence to the hills, called Nangbrang-book, which are situated South-east from Hakhang (or Bija-nun-yua, of the map) East of Bhanmno, and four or five days' journey from the Chinese border.

Thence to the Kultobang Hill.

Thence to Pisa-Pant, Eastward of Hakhang.

Thence to Gunung Pant, where they had an action with the Burmese and Shams, and were victorious.

Thence to Tuhang Pant and old Bisa, or Hakhang (Bija-nun-yua.)

No. IV. Page 344.

The Villages of the Mishmets, from West to East.
1. Padu Mishmi, near the Dibong N.
2. Gurai Mishmi.
3. Tamagar.
4. Digari Mishmi, North of the Brahmakund: thence proceeding Easterly, within the Hilly ranges, are,

* Literal interpretation of his words.
1. Mizu Gaom.
2. Kursang Myym, a large populous place: to the district of the Bhur Mishmi, or more powerful, and thence to the confluence of a river called Mamni, with the Samka, which runs south, through the Khami country, to Ava, on the banks of which are the Mishmi villages of
1. Namnu Gaom.
2. Dorhu Gaom.
5. Bangu Gaom.

No. V. Page 346.

Route through the Mishmi hills to the country of the Lama.
Quitting the Brahmahund, cross a cataract of the Lohit, by a rope of cane suspended across the precipice, to Philsa Gaom.
2. Cross the Tidang, also by a rope bridge, to Philsa Gaom.
5. Tasi Tibang Gaom.
7. Miku Arua: occupying seventeen days: thence three to the Lama city and fort on this side of the Sri Lohit.

No. VI. Page 346.

1. From Sadiya to the mouth of the Theings, and cross the Brahmaputra.
2. On the left bank of the Theinga to Satao Gaom.
3. To Sinum Gaom.
4. To Satora Gaom.
5. To Laffu Bari.
APPENDIX.

6. Cross the Theinga and Khope rivers.
7. Pass between the Lashang and Chiklai hills, and cross the Khope Nala, to the Phukkan Nala.
6. Pass the village of Didamria Beter, and cross the Tumut Nala to the Tangut Nala, (all these Nalas run into the Now Dihing in the hills.)
9. Cross the Toppan to the Tangut.
10. Pass the Namshung hill, and cross the Mukhotai Nala to Kamku Gaoon.
11. Cross the Dufu Pani, pass the village of Bujan, and cross the Nalas of Juki Pani, Jan Pani, Khope Pane, Lua Pani, Namang Pani, and the Dihing, to Phakhung Gaoon and Nimna Gaoon.
12. To Namshi Pani.
14. To the Bor Malak.
15. To the Ishang hill, thence three days to the Bor Khamtis country; the route, during the last stages, being very winding and between lofty hills.

No. VII Page 347.

From Namrup to
1. Khaaka.
2. Nampet.
4. Sukhep.
5. Pothoi (Poe Poe).
9. Tobkoh (Thikitaon, a high hill.)
11. Tushyset (Thokki)
12. Hukhang, or old Bisai Gaum, (Bijanoon yooa,) where the hills end, and the route passes through a fine, populous, cultivated country: crossing the Nampeo Nala, the Tunkoh Nala, (Tahonka of the map,) and descending the small hill of Chambuo (Mount Samu,) to Khungloh, cross the Namkhung Nala, (Nampua,) in all eight days from Bisai or Bijanun, to Munghing or Mogaum, from whence are both open road and water transit to Ameropura.
VIII.

HISTORICAL AND STATISTICAL SKETCH OF ARACAN.

BY CHARLES PATON, Esq.

Sub-Commissioner in Arakan.

The following particulars relating to the newly acquired province of Arakan, are the result of a tour made through its several subdivisions, and such communication, with the people of the country, as an imperfect command of the language would permit. I have, however, in all cases, endeavoured scrupulously to satisfy myself of the correctness of the information, by personal inspection, and by the fullest corroborative evidence that was procurable.

The ancient history of Arakan, has been chiefly extracted from Magh manuscripts, in the possession of the late Commissioner, Mr. Robertson. That of more recent periods has been gathered also from written records, but especially from the oral communications of individuals, who were implicated in the transactions, or who witnessed their occurrence.
The topography of the country has been derived from personal observation, and the communications of Officers employed in the Quarter-Master's or Survey Departments, and the population from a census, taken by Mr. Robertson and myself. My own experience, and frequent intercourse with the most intelligent natives, have enabled me to offer a description of the productions of the country, and the character of the people.

The province of Aracan and its dependencies, Ramree, Cheduba, and Sandaway, lie between eighteen and twenty-one degrees of north latitude, and may be averaged at about sixty miles in breadth; bounded on the east and south by the Yomadang mountains, on the west by the Bay of Bengal, and on the north, by the Naf, and the mountains of Wyii, at the source of the Mrosa, covering an extent of about eleven thousand square miles, of which there are not, at present, more than four hundred in a state of cultivation. The greater part of the country, from the bottom of the mountains, drawn to the sea is a Sunderban, and the only possible way of communicating with the different villages, is by water.

The Province of Aracan, exclusive of the capital, includes fifty-five village divisions, or districts: each district, or division, containing, according to its size, from two to sixty paras, or small villages: each division is placed under the control of a Sirdar, who is held responsible for the good conduct of the paradas of his division, who are, generally, appointed by the suffrage of the villages. The town of Aracan was divided, by the Burmese, into eight wards, according with the number of outlets from the fortifications, each ward had its own Police, but all were placed under the Meosugri and Acherong, of the city, who received the daily reports: if any complaint was preferred, not cognizable by them, it was referred to the Judicial Court, consisting of the Akwennwon, (Collector of land revenue) Akowon, (Collector of Port Customs) two Chikaydos, law officers, and two Nakhandos, (royal
reporters,) if the case could not be settled by them, an appeal was made to the Raja, whose decision was final in all cases, not affecting the officers of the state or Kheuks of village divisions, who had the privilege of appealing to the Shaway Whlotdo, or Court of the King in Council. In capital offences, the friends of the criminal, if able to pay a handsome sum of money, rarely failed to effect the release of the culprit, and often, even, at the place of execution. In many cases, plaintiff and defendant were both made to pay fees and costs, of which the officers of the police had their share, and in consequence the utmost vigilance and efficiency were kept up, rendering it almost impossible for crime to be committed without the knowledge of the civil officers of the state.

The province of Ramree including Amherst Island, is divided into twenty-five village divisions. The Island of Cheduba has always been considered as one district, and contains ten paras. The provinces of Ramree, Sandaway, and Cheduba, had each a Deputy Governor, but all were subordinate to the Raja of Aracan, whose situation was the best in the gift of the King of Ava, and always bestowed upon some relation, or as a reward for eminent service rendered to the state by the individual invested with that high honor, who was only required to remit a portion of the revenue to Ava for the support of the white elephant, never exceeding one hundred and twenty biswas of silver, equal to about six hundred and sixty-three thousand, six hundred and sixty-three: the remainder became his sole perquisite.

The Governor and Deputy Governors were, generally, relieved every third or fourth year. When their successors arrived, the Kheuks, or head men of village divisions, were summoned to the seat of Government, when a heavy fee was exacted for confirming them in all their former rights and privileges.

According to the Chronology of the Mughs, the present year of our Lord 1826, corresponds with 1188 of their era, which was established in honor
of Goadma (Gautama) who introduced the worship of Buddha into these regions, during the reign of Chanda Sorea Gota, and built the famous temple of Mahamuryicha. When the religion of Buddha had been universally adopted, Goadma told the King, that he intended visiting other nations of the earth, for the purpose of propagating the true religion, and solicited his permission to depart, which was granted, on his allowing the King to take a cast of his figure in mixed metals; all the cunning artificers in the kingdom having been convened, the work was commenced on a Wednesday morning, and on the following Friday, the cast was complete, when Goadma disappeared, and the image was set up in his stead. The image is stated to be composed of equal parts, gold, silver, copper, brass, lead, tin, iron, steel and tutenague, and of the following dimensions: 

Pedestal, of the same metals as the image, four cubits broad.

Figure, in a sitting posture, eight cubits high.

Chanda Sorea Gota, the first Raja on record, after a long and happy reign, died in the sixty-third year of the Mugh era.

His successors were Sorea Kadoo, who died in the Mugh era

<table>
<thead>
<tr>
<th>Raja</th>
<th>Year</th>
</tr>
</thead>
<tbody>
<tr>
<td>Maha Jynog</td>
<td>154</td>
</tr>
<tr>
<td>Sorea Chanda, 1st</td>
<td>226</td>
</tr>
<tr>
<td>Molla Tyn Chanda,</td>
<td>268</td>
</tr>
<tr>
<td>Bulea Chanda,</td>
<td>288</td>
</tr>
<tr>
<td>Kala Chanda,</td>
<td>317</td>
</tr>
<tr>
<td>Thala Chanda, 1st</td>
<td>346</td>
</tr>
<tr>
<td>Sorea Chanda, 2d</td>
<td>368</td>
</tr>
<tr>
<td>Sikhi Raja,</td>
<td>384</td>
</tr>
</tbody>
</table>

* Possibly for Surya Gotra, the Solar dynasty, or the whole may imply the Kings of the Solar and Lunar races, or the periods during which those dynasties were in existence, rather than any particular individual. It is to be observed, however, that in either case, the Mugh Chronology will not correspond with that of the Puranas.—H. H. W.*
He was succeeded by Thala Chanda, 2d, who being a great favorite of the gods, they sent him an enchanted spear, Dhao, and magic ring, from the invisible world. In the year 387, he went on an expedition against China, leaving the magic ring with his wife, as a safeguard to her virtue, and charm against the influence of evil eyes, with this injunction, that in the event of his not returning, she should raise that person to the throne, whose forefinger the ring would fit, knowing it would accommodate itself only to him, who was blessed with the favor of the gods, and that he should thereby not only secure a good husband for the queen, but a wise ruler for the people. The Raja having effected the object of his expedition, was accidentally drowned on his way back: the mournful intelligence was conveyed to the Queen, by the minister, who tried every artifice to ingratiate himself into the Queen's favor, with the hope of being raised to the sovereignty: the Queen told him of the late King's injunction, relative to the ring, and stated that he whose forefinger the ring fitted, should be raised to the throne, whether a prince, or a peasant. She accordingly presented the ring to him in full durbar, and he made every effort to put it on, but in vain: it was then tried by the nobles, who all suffered a similar mortification: at length, the story of the ring having spread far and wide, two brothers, by name Amra Te and Amra Ko, of the Jhum caste, inhabitants of the Kaladyne hills, came to try their fortune, and both found the ring to fit. The Queen made choice of Amra Te, and raised him to the throne, who shortly afterwards becoming jealous of his brother, slew him; upon which Bay Bay Wun, Amra Ko's son fled to the mountain of Phu* Bhong Tong, between Aracan and Ava. About this period, So Bhonga Pin, King of Ava, being irritated on hearing that the Queen of Aracan had raised a Jhum to the throne, resolved to make war upon Amra Te. On his way to Aracan, he fell in with Bay Bay Wun, who

* Yoomadong.
volunteered his aid against his uncle: when they arrived at the village of Parendaung, in Aracan, Bay Bay Won remained to fast and pray for three days, and entreated the gods, that if it was decreed he should become the Raja of Aracan, and be permitted to revenge his father's death, they would send him three armed boats from the invisible world: on the third day his prayers were attended to, and the war boats appeared; but he was instructed, first to attack the King of Ava, and then march against his uncle. Having worsted the King of Ava, who retired to his own kingdom, he advanced towards the capital. Amra Te fell sick and died in 392, after a reign of only five years. Bay Bay Won held the reins of government undisturbed, till the year 405, when Anwaro Tungza, King of Ava, to revenge the defeat of Su Buong Phu, invaded Aracan with a large army, and having defeated Bay Bay Won, in a pitched battle, compelled him to retire to Phosani Kang, where he recruited his forces, and renewed the contest; and, after various engagements, succeeded in recovering the western half of his kingdom: the Burmese holding the eastern. During this divided rule, there appear to have been continual disputes, which lasted till the year 423, when Kamang Tadong (the son of King Thala Chanda, who was drowned in returning from China), came from the hills of Wyii, near Gürjena, where he had been long secreted, with an army of Jhims, and attacked, defeated, and killed the Burmese Raja: about this time Bay Bay Won died, and Namong Tadong became Raja, and held his Court in the city of Chambolao till the year 438, when he died, upon which, the Minister raised a descendant of the ancient Rajas, by name Kadu San, to the throne, and he ruled till the year 443: his immediate successors were as follows:

Chanda San, brother of the late Raja, who reigned till the year 449
Manik Rangfro, son of Chanda San

He was succeeded by his son Maha Sorn, who reigned till the year 462, when his brother Sorn obtained the sovereignty, and ruled till 464:
he was succeeded by his son Pósark, who held the reins of government till the year 468, when a person named Nanik Frúgíř became Raja, and ruled till the year 470, when his minister Changsabau raised a rebellion in the kingdom, and having put the Raja to death, assumed the reins of government: he held them only for one year, having been deposed by his own minister, who placed a son of Nanik Frúgíř, by name Manik Kyn Lado, upon the throne, who ruled till the year 476, and was succeeded by Manik San, 1st, who ruled till the year 479: his successor was Manik Kala, who governed till the year 481, when Manik Phalong, 1st, ascended the throne, who was deposed and put to death in 485, by his own minister San Kyang, who held the government till the year 487. About this period two of Manik Phalong's sons fled and took refuge with the King of Awa: their names were Manik San, 2nd, and Manik Zado: on the death of San Kyang, they held the government till the year 492, when Leyya San, grand son of Manik Phalong, 1st, assisted by an army from the King of Awa, invaded Aracan, defeated and killed Manik Zado, and possessing himself of the reins of government, ruled till the year 498: his descendants and successors governed as follows:

<table>
<thead>
<tr>
<th>Name</th>
<th>Years</th>
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<tbody>
<tr>
<td>Leyya San</td>
<td>500</td>
</tr>
<tr>
<td>Maha Rajgiri</td>
<td>502</td>
</tr>
<tr>
<td>Leyya Wyngiri, 1st</td>
<td>510</td>
</tr>
<tr>
<td>Leyra Wangte,</td>
<td>520</td>
</tr>
</tbody>
</table>

Kowalda next ascended the throne, and reigned till the year 530: this Raja built the temple of Mahatí, and set up in it the large and famous idol of that name: he appears to have ruled over a part of China, the whole of Awa, Siam, and Bengal, and to have been possessed of five white elephants. On his death, his son Dasa became king, and held possession of all his father's dominions till the year 542, when he died: this prince is stated to have been lord of sixty white elephants: his successors were as follow:

ST
Angang, who ruled till the year ..... 544
Manik Fatekja, ..... 549
Myng Jakar, ..... 551
Kyngha Robu, ..... 553

During the reigns of these Princes, China, Ava, and Siam, appear to have been wrested from the Government of Aracan. Chalang Bisst, the minister, taking advantage of the imbecility of Kyngha Robu, put him to death, and usurped the Government; but the people not being pleased with this wicked act, openly rebelled, and having killed Chalang Bisst, raised Byo San, a son of Kyngha Robu, to the throne, who re-conquered all the countries lost in the four former reigns. This Prince died in 564, and the following were his immediate successors:

Narabnan Manik, who ruled till ..... 566
Tabu Khyng, ..... 571
Naku Kun, ..... 574
Nachao, ..... 579
Nachawai San, ..... 580
Manik Konakgiri, ..... 581
Manik Kunki, ..... 582
Khynfa Laung-giri, ..... 588
Khynfa Loung-ni, ..... 584

This Raja having been deposed and killed by his minister, was succeeded by his son Leyya Wnggire, who ruled till the year 589; his successor was Sana Phanfru, who governed till the year 600. This Raja's first son, Nanaja, held the sovereignty for the first six months, and his second son, Nita Laung, for the last six months, of the year 601, when a descendent of the old Raja's, by name Alowa Nasru, son of Nanik Kunki, obtained the government, and reigned till the year 607. This Prince's rule extended as far
as the city of *Mursheidabad*, which was in his possession. His successors were
*Raja Lakri*, who ruled till 610, and *Chowa Lakri*, 615; and another son of
*Alowa Nasru*, whose name is not preserved, held the reins of government
till 623: he was succeeded by *Jomfi Sfr*, who reigned till the year 630,
when *Nynkagfr* ascended the throne, and ruled till 633. This Raja's go-
vernment proving tyrannical and oppressive to the people, they rebelled and
put him to death, but raised his son *Manik Phalong*, the second, to the throne,
and he held the government till the year 637, when he was deposed and slain
by his minister *Chemyn*, who assumed the sovereignty, and held the rule till
the year 648, when his subjects rebelled, and having put him to death, set
*Manik Jy*, son of *Manik Phalong*, a boy of about seven years old, upon the
throne: he ruled till the year 744, a period of 96 years: his successors were as
follows, viz.

*Ujana Gr*fr, who ruled till. ..... ..... 749
*Saywa*, ..... ..... 752
*Synjawaiw Manik*, ..... ..... 757

*Raja Las* ascended the throne in 738, but his minister, *Chysaman*, hav-
ing stirred up a rebellion, obliged him, after one or two successful engage-
ments, to fly the kingdom, and usurped the government, which he held till
the year 760. In the year 761, the people of *Aracan* being dissatisfied with
Chysaman's government, deposed him, and brought *Raja Las* back, who
ruled till the year 762, and was succeeded by his brother *Chanda Las*, who
reigned till the year 766: the son of *Chanda Las*, *Jomwaf*, succeeded to the
throne; in the year 768, *Mong Bhong* Raja, of *Ava*, threw off the yoke,
and, having assembled an army, invaded *Aracan*. *Jomwaf* not being
able to oppose him, left the kingdom, and took refuge with the King of
*Hindustan*, leaving *Mong Bhong* to take quiet possession of the government.
*Jomwaf* having ingratiated himself with the King of *Hindustan*, by teaching
his people the proper way to catch wild elephants, made bold to solicit his
aid in recovering the throne of Aracan. The King sent one of his ministers, by name Wali Khan, with an army for that purpose, and he succeeded in driving the Burmese out of the kingdom; but, instead of placing Jomuwa upon the throne, he threw him into prison, and usurped the government himself. Kléang Jomuwa’s brother managed to bribe the officer, in whose custody he was, and they both fled to the King of Hindustan, who, on hearing what had occurred, sent for Sadik Khan, the son of Wali Khan, and ordered him to proceed in company with two of his ministers Jé Baba, and Daím Baba, with strict injunctions to replace Jomuwa on the throne, and put his own father to death. The King’s orders were duly obeyed, Jomuwa was reinstated, and Wali Khan decapitated. In the year 792, Jomuwa removed the seat of government from Chambalai to the town of Aracun, built a stone fort, and surrounded the town with a strong wall, measuring about nine miles: the labour of this work must have been immense, as, in many places, mounds of earth are thrown up to fill the spaces between contiguous hills; in others, the hills are joined to each other by a mound faced, on both sides, with stone work, averaging, in height, from fifty to one hundred feet. This Prince appears to have paid, annually, one lac of rupees to the King of Hindustan, which was continued by his successor, Azi Khan, and by his son Kala Shama, until the year 854, his successors were as follows:

Jati, who ruled till the year ....... 856
Manikra Bong, for only ....... six months. 863
Chalank Ka, till ....... 885
Manik Raja, ....... 887
Kora Buddee, ....... six months.
Manik Chawagiri, ....... 893
Sha Raja, till ....... 915
Mamba, ....... 917
Manik Da, ....... 926
His brother, whose name is not preserved,
Mōngijān ruled only twenty-eight days, when he either died of disease, or was put to death by his minister Νάra Baddigiri, who held the sovereignty during the year 1007, and was succeeded by his son Sādu Thyn, who governed till the year 1022, and was succeeded by Chanda Thao Chyn. It was in this reign that Sōja, the brother of Aurangzēb, sought refuge in Aracan, and was kindly received by the Raja, who supported him and his followers for five years. Notwithstanding the Raja’s hospitality and kindness, Sōja was not content, and actually set up a faction in the kingdom; he repaired to the hills of the Kaladyne, and having been joined by many malcontents, set the Raja at defiance: in 1043, a battle took place between the Raja and the Moghul Chief, in which the former was not only worsted, but obliged to give up his claim to Chittagong and Tippera, so long held by his predecessors.

In 1047, Sōri Lāo Thyn, the second son of the former Raja, ascended the throne, but being a man of no ability, through his imbecility the whole kingdom fell into disorder: he, however, shortly after died, and was succeeded by his son Wara Thyn, who ruled till the year 1054: this Prince, however, did not in any way ameliorate the condition of his subjects: his immediate successors and descendants, Mani Shao and Sādō Wong, held the reins of government till the year 1058, when, on the death of the latter, Tadong, a Wazir, became Raja, but he was deposed the following year by a Chief, named Murāophi, who only held the rule for eight months, having been deposed by a Chief, named Kāla Mayta, who, in 1062, was expelled by Naraṭi Po, and he again by Kēojang, who ruled till 1068, when he was deposed.
by Shah Doula, who governed till the year 1072. After this a chieftain, known by the name of the Kana Raja, obtained the supremacy, and by his bravery and good management, not only put down all factions in his kingdom, but regained the district of Chittagong and Tippera, and ruled till the year 1093, when his son-in-law, Sorya, aided by a party of conspirators, deposed and slew him, and assumed the Government of Aracan, but could not retain that of Tippera and Chittagong: he died in 1095, and was succeeded by his son Norati Baddi, who governed for one year, when he was deposed by his uncle Nara Powa, who only held the Government during the year 1097. In 1098, his son Ujala ascended the throne, and after ruling for six months, was killed by a Musselman, named Kala, who also ruled for six months, when he was killed by a Mug Chieftain, named Mamdarai, uncle of Ujala Raja, who reigned till the year 1104, and was succeeded by his uncle Ubhaya, who, in 1109, sent an expedition under his son-in-law, Sain Twanja, against Ava, the result of which is not recorded. In 1116, Aga Bakir, the Dacca Nawab, having been worsted in a contest near Dacca, by a Chief named Umada, applied to the Raja of Aracan for assistance: he sent a Sirdar, by name Layal Morang, with one thousand war boats to the aid of the Nawab, and enabled him to gain the victory. In 1123, Raja Ubhaya died, and was succeeded by his son Sati Sö, who only held the reins of Government for forty days, when his brother Pura- man assumed the Raj, and held it till 1126, in which year he was deposed and killed by Maharaja, a Chieftain, who had married a daughter of Raja Ubhaya. This Maharaja ruled till 1135, when he was deposed and killed by Saomana, the son of the Sirdar who, under Ubhaya's Government, had carried an armament to Dacca to the assistance of Aga Bakir. Saomana ruled till the year 1139, in which year a person named Pruf, who was the head musician at Aracan, went privately to Sandoway, and having collected a number of men in the jungles, attacked and killed Saomana, and held the sovereignty for forty days, after which he was deposed, and compelled
to become a Rauli (priest,) by Thyn Mori, a native of Ramree, who ruled till 1144. On his death, Samada, son of his aunt, ascended the throne, but in consequence of his bad Government, several attempts were made to depose him, and a Chief named Snydogwau, formed a plan, in concert with Sagyua Toungza, the Meo-sugri of Ramree, to make the Government of the country over to the Burmese. Chenguza, then King of Ava, rejected their proposal on the plea of the unhealthiness of the climate of Aracan, stating, that he did not wish to expose his army to the pestilential effects of that country. On the death of Chenguza, in the year 1145, and on Phado Phura ascending the throne, Snydogwau and his colleague went privately to Ava, and solicited his Golden Footed Majesty to take Aracan and its dependencies under his protection, upon which the King sent three of his sons, Hisay Meng, Pujay Meng, and Tongu Meng, with an army in three divisions, to take possession of the country. The conspirator Snydogwau conducted the main body into Aracan, by the Talak route; Samada Raja, on hearing of the approach of the Burmese, fled, and concealed himself on the island of Maxway-dong-do, near Ramree, leaving the fate of his kingdom in the hands of his minister Ken Baway, who opposed the invaders at the village of Kim, about seven coss to the southward of the fort of Aracan: he was worsted, and the Burmese got possession of the country. The divisions under Pujay Meng and Tongu Meng entered the provinces by the routes of Toungo and Sandowau: the Mugh Chief at Sandowau, by name Khewati, offered resistance, but not being able to oppose the Burmese, fled to Chota Anak, on the Nef; where he was afterwards killed. The Surdar of Ramree, by name Jagshi Meng Thatchingri, having also been defeated, the Burmese got possession of the kingdom.

In 1146, when the Government of the Burmese had been firmly established, Raja Samada was seized, and with his family, jewels, and treasure, and the famous image of Godmah, conveyed to Ava. Nanda Bagyan, a Surdar, who
had accompanied the expedition, was made Governor of Aracan, and another chief, by name Nara Samagyo, was put in charge of Ramree, and its dependency, Cheduba. Nanda Kamani was made Governor of Sandoway, and the conspirator Syngdaway, was appointed Meo-sugri of Aracan, and his colleague Saggya Tounga, was confirmed in his former situation of Meo-sugri of Ramree.

Nanda Bagyan is stated to have been a man of conciliating manners, and was much liked by the people: he put the Talak route into repair, and settled the country: this Chief died in 1149, and was succeeded by Anonk Pektikwon, who ruled till the year 1152: during his government, the tyranny of the Burmese proving intolerable, several of the Mug Sirdars revolted; but finding themselves unequal to the contest, they solicited aid from the British Government, which was refused: at length, being driven to desperation, they displayed the banner of rebellion, and being headed by two enterprising chiefs, Songshi and Chamfri, and joined by a number of the Mug inhabitants, they assembled at Pragyonla Pawbra, near to Ooreateng, on the eastern side of the river, and advanced upon Aracan, which they besieged for five weeks, and nearly succeeded in taking the place: but their chief leader, Songshi, having been accidentally shot through the head, the Mugs lost all confidence in themselves and dispersed: the Sirdars fled to the Company's territories, and the Ryots returned to their villages.

On the arrival of Mong Pasi, a relation of the Royal family, Anonk Pektikwon returned to Ava. Mong Pasi only ruled for one year, when he died in 1153, and was succeeded by a chieftain named Jynogdawon: during this Sirdar's rule, the King of Ava invaded Yudra, or Siam, and his troops suffering much from the want of provisions, one of the Secretaries of state, by name Mongni, was sent to Aracan with a fleet of boats for grain: he was attacked at the village of Ankhur Chykhwa Kheon,
in the district of Sandoway, by a large party of Mugs under three Surdars, Palong, Khwoppek, and Kheoway Jagongnyng, who defeated Moongri, and got possession of all the boats: shortly after this they prepared to attack Aracan. On their arrival at Mahati, Jynghawon advanced to meet them, but they had dispersed before his arrival, in consequence of being hard pressed by a fleet of war boats from Ramree. The Mug Surdars fled into the Chittagong district, and their followers returned quietly to their villages.

In 1155, Jynghawon was recalled, and Myngla Raja, a relation of the King, appointed his successor. During this chief's rule, the King of Ava sent a large army, under Myngi Kheodong, to demand the three Mug Surdars, Palong, Khwoppek, and Kheoway Jagongnyng, who had taken refuge in the Company's territories, who were delivered up. Palong and Khwoppek were shut up in a dark cell, and starved to death. Kheoway Jagongnyng managed to make his escape, and again returned to Chittagong, where he still resides.

In 1157, Myngla Rajah was recalled, and Myngi Kheodong appointed his successor. In 1160, Khyngberring and his father, the Meosugri, with several other Surdars, stirred up a rebellion, taking advantage of the absence of Myngi Kheodong, who had been called upon by the King to take command of the army employed in the conquest of the Yudra country. The King, on hearing of the insurrection, sent for Khyngberring's brother Sanguaway, who was then at Ava, and after acquainting him with the treachery of his father and brother, put him to death, and ordered Myngi Kheodong immediately back to Aracan, placing under his command three thousand chosen troops. The Mugs, on hearing of his approach, became alarmed, deserted their leaders, and dispersed. The Meosugri and Khyngberring with other Surdars, fled towards Chittagong. The Meosugri falling sick...
on the way, died at the village of Mraosik Kheon (Chota Anak). After this, nothing particular occurred till the year 1179, when Khyungberring, with other Surdars, formed a resolution to attempt the expulsion of the Burmese, and having collected about five hundred Mugs, invaded Aracan in twenty-five boats, and landed at the village of Mujay, the Kheouk of which place immediately joined them with about four hundred men: they then proceeded to Oreatong, attacked the Burmese Thannah, and put them all to death. On information reaching the Raja of Aracan, he would not at first believe it: the next day Khyungberring arrived with a fleet of war boats, at Babudong Ghat, where he was met by the Raja, and defeated. After this, Mynig Kheoddong turned every Mug out of the town of Aracan. Khyungberring, although worsted in his attack upon Aracan, had still a considerable force under his command, part of which he detached under some steady Surdars towards Talak, with orders to destroy all the villages that did not join him. They burnt Niong Khwakan and Talak, which created such terror amongst the Mugs, that they all declared for him, and joined his standard, and he very shortly overran the province of Aracan and its dependancies. Mynig Kheoddong, not being able to oppose him in the field, applied his means for the protection of the capital. The Cheduba Raja, with a force of about three thousand men, attempted to reinforce the Burmese troops, but he was attacked by a party of Mugs, under Mayok Tungshay, near the village of Nationg, about two days journey from Aracan, killed, and his force completely defeated, with the loss of about one thousand men: the rest fled into jungles, and escaped. Shortly after, the Governors of Ramree and Sandoway came to retrieve the Burmese character, and punish the insurgents, with a force consisting of about five thousand men, in two hundred war boats. The Mugs waited for them at the village of King Nawa, near to where they had defeated the Cheduba Raja. The Mug fleet consisted of eighty large boats, under Khyungberring in person, attacked the Burmese with such bravery and skill, as completely to defeat them with great loss, and
following up the advantage, got possession of Ramree, Cheduba, and Sandoway, at all of which places he left a considerable force, and then returned to Oreatong, where he built a large stockade for the reception of his army, and having completely hemmed in Myngi Kheodong, by a chain of stockades round the capital, he sent a Vali, by name Mohammed Hussain, formerly Kazi and Shahbandar of Aracan, to the British Government in Calcutta, to solicit its countenance and aid, which were refused. Myngi Kheodong finding himself hard pressed for provisions, and no prospect of relief, resolved to attack the Mug stockade at Loungra Toungmo, to the southward of the fort, which he succeeded in carrying; three days afterwards, he attacked the Mug post at Layaamring, near to Babdong Ghat, and was equally successful; upon which, Khyngbering assembled all his forces near Chambalay, on the bank of the Khamong, about six cos from Aracan, where the Burmese attacked and defeated him with great loss, upon which he retreated, and shut himself up, with the remainder of his forces, in the stockade at Oreatong. About this time, a reinforcement of five thousand men arrived from Ava, via Rangoon, in war boats; on their reaching Sandoway, they attacked the Mug stockade, and were repulsed, upon which the commander, Jyngda Won, one of the former Rajas of Aracan, told his Surdars, if they did not carry the place next day, he would put them all to death. The following morning, at day light, they again stormed the place, which had, in the mean time, been reinforced by a party from Ramree, notwithstanding which, the Burmese succeeded in carrying it. After their loss of Sandoway, the Mugs left their stockades at Ramree and Cheduba, and took to their war boats, and gave the Burmese battle near Khooohimo, on the Ramree frontier, in which they were worsted. When Khyngbering heard of this disaster, he sent all his disposable force to their aid, who met their defeated friends near to Mribong, about one day's journey on this side of Talak, where they waited the approach of the victorious Burmese. Another engagement took place, in which the Mugs
were defeated with great loss, and being now quite disheartened, they dispersed. Khungberring, on hearing of the discomfiture of his forces, fled towards Chittagong, and took refuge, with about twenty trusty followers, on the island of Muscal where he began to form plans for attacking Aracan. In the month of Katshon, (May) 1174 Mug era, Khungberring having assembled about one thousand five hundred Mugs, again invaded Aracan; partly by water with twenty war boats: the rest of his force marching by land, and succeeded in surprising the Burmese post at Lawadyo, where they found a large depot of grain. The Raja of Aracan, as soon as he heard of Khungberring’s approach, sent a Surdar, by name Nakynbo, with a detachment of one thousand men to oppose him. The Mugs gave him battle near to Mangdu, and were completely routed and dispersed, Khungberring escaping only with seven followers.

The Raja of Aracan supposing that Khungberring’s incursions were connived at, assembled a large force at Mangdu, and sent a Vakil to the officers commanding at Chittagong, to state, that if Khungberring and his followers were not given up, a war between the kingdom of Ava and the British Government would be the inevitable consequence. The authorities at Chittagong assured the Vakil, that Khungberring’s incursions were made without the knowledge or connivance of the British Government, and thus the matter terminated, but not to the satisfaction of the Raja of Aracan. Shortly after this, Khungberring having collected a number of malcontents, commenced marauding on the plains, and was meditating another attack upon Aracan, but falling in with a British detachment, under Lieutenant Young, near Coxe’s Bazar, his party was dispersed: he, notwithstanding, very shortly managed to collect them again, and invaded Aracan with about forty war boats. On his arrival at the village of Majay, he was joined by the head man, and the greater part of the inhabitants. The Raja of Aracan immediately sent a fleet of war boats against him, and an engagement took place
near Majay, in which the Mugs were again worsted. After this defeat, Khyungberring made only one more attempt to gain the sovereignty of Aracan: having got together about three thousand men, he took up a position in the Kaladyne mountains, which he strongly stockaded. The Burmese sent a force against him, and a battle took place in which he was defeated with great loss: his followers deserted him, and he was put to the greatest shifts for the means of subsistence. After having been hunted by the Burmese from one fastness to another, and being quite worn out with watching and fatigue, he closed his eventful career in the Mayngdon, a mountain near to the village of Chakaria, in the Chittagong district.

Myngi Kheodong having ruled over Aracan for eighteen years, died in the year of the Mug era 1175, and was succeeded by Myngi Maha Noratha, father-in-law of the former King of Ava. The only extraordinary event during his rule, is the purchase of a very large diamond in Calcutta, for the King, through the agency of Sujah Kazi. After having held the government for five years, he was recalled, and Myngi Maha Khidong appointed his successor, who took charge of his office in 1181. Nothing particular occurred during his government, excepting the exportation of a large quantity of rice to Rangoon, for the use of the Burmese army, then engaged in a war with the Yudra people. This Raja was recalled in 1183, and Myngi Maha Kheojawa Tarawyn, was appointed his successor in 1183, of the Mug era. During the month of Tonthalong, corresponding with August 1823, a person named Koungjakay, Kheouk of the village of Majay, having oppressed the Ryots, they complained against him to the Raja, who decided in their favor; in consequence of which the Kheouk left the province, and fled into the Chitragong district, turned corn dealer, and set the Raja at defiance. The Acherrang at Mangdu, by name Naay, was ordered by the Raja to establish a choki at Shapuri, for the purpose of seizing Koungjakay whilst navigating the Naf. His boat, on one occasion, happened to pass laden with rice, when Naay
called to him to stop, telling him that a choki had been established by the
Burmese, and that each boat passing must pay two rupees. Koonjagay
replied, Shapuri belongs to the Company, you have no right to establish a
choki on it, and I will not allow you to search my boat; upon which Naay's
people fired into the boat, and Koonjagay was killed: the boatmen imme-
diately pulled over to the Chittagong side, and reported the circum-
stance to the Thannadar, at Tek Naf, who brought the affair to the no-
tice of the Magistrate, Mr. Lee Warner, who sent a party of Sepoys to
take possession of the Island of Shapuri. This was immediately made known
to the Raja of Aracan, who, after some deliberation, sent a detachment of
five hundred men to retake it, which they did, and this originated the
war. Previous, however, to resorting to open hostilities, negotiations were
attempted by the British Government, to settle the differences, and define the
frontier of the two states, but in vain; shortly after the declaration of war,
the Burmese entered our provinces in force, and cut up a Detachment at
Ramū, under Captain Noton, when they stockaded themselves; but as soon as
Sir A. Campbell took Rangoon, they were recalled for the defence of Pegu.

Division and Population.—The province of Aracan, as has been observed,
consists of four divisions, Aracan proper, Ramree, Sandoway and Cheduba. At
the time of the first settlement of these districts, they were found to contain,
the first, fifty-eight villages or hamlets; the second, twenty four; the third, sev-
ten; and the last, ten; besides the capital of Aracan, and the town of Ramree.

The population of Aracan and its dependancies, Ramree, Cheduba, and
Sandoway, does not, at present, exceed a hundred thousand souls, and may be
classed as follows:

Mugs, six-tenths.
Musselmans, three-tenths.
Burmese, one-tenth.

Total, 100,000 souls.
The Musselman Sirdars generally speak good Hindustani, but the lower orders of that class, who speak a broken sort of Hindustani, are quite unintelligible to those who are not thoroughly acquainted with the jargon of the southern parts of the Chittagong district. The universal language of the provinces is the Mug, which, although differing in some respects from the Burmese, particularly in pronunciation, is written and spelt in the same way, and with the same character. Almost every one is able to write, and as females are not precluded from receiving instruction, they are often shrewd and intelligent. The Mugs being particularly fond of hunting and fishing, do not make such good farmers as the Musselmans; however, as Banias and shop-keepers, they surpass the Bengalis in cunning, and, on all occasions try, and very often successfully, to overreach their customers: stealing is a predominant evil amongst them, yet they are not given to lying: when detected after the commission of any felonious act, however serious, they almost invariably, and with the utmost frankness, confess the crime, and detail with the greatest minuteness the manner in which it was perpetrated.

*Customs in Marriage.*—The Burmese follow the example of European nations, and court their wives: after the consent of the parents has been obtained, a day is fixed for the wedding, and all the relations and friends of the parties invited to a festival, in the bride's father's house. After the preliminaries of the dowry have been settled, the whole sit down to the feast; the bridegroom and bride eat out of the same dish, which binds the contract, and they are declared to be man and wife; when the son-in-law becomes a member of the family, till his wife's shyness has worn off, and she wishes to have a house of her own. The Mugs go through the same ceremony, with the exception of not having the pleasure of courting. The young folks are not allowed to think of marriage, unless the match be arranged by the parents.
Should the husband wish to separate from his wife, against her will and inclination, he must give up all the property, and take upon him all her debts, and quit the house with nothing on but his dhoti, but should the wife wish for a divorce, she has only to summon her husband before the Magistrate, and tender to him twenty-five rupees, which, by their law, he must accept, and the release is effected, by the wife breaking a pàn leaf in two, eating one half herself, and giving the other to her husband: should they have any children, they are divided according to their sexes, the father obtaining the boys, and the mother the girls: should man and wife separate by mutual consent, the property is equally divided, and both are at liberty to remarry.

Slavery.—Amongst the Burmese and Mugs, slavery is tolerated in all shapes. Slaves brought from the Khyengs, or hill people, cannot redeem themselves by money, without the consent of the owners; every other species of slave has the privilege of ransom.

It is a common custom amongst the lower orders, when a man wants money, to pawn his wife for a certain period, or until the debt be liquidated; should the woman become pregnant whilst in pawn, the debt is rendered null and void, and the husband can reclaim his wife, and if he choose take the child also, and a fine of sixty rupees from the father: such practices are shocking to the civilized mind, but the barbarous and dissolute habits of these people, reconcile to them all sorts of prostitution and vice: a woman loses nothing of reputation by the frequent change of her husband, and is as much respected by the community generally, as those who continue constant.

The Burmese and Mug women having equal liberty with the men, are fond of dress, and appearing in public: the dress worn by the women, consists of a red bindi, wrapt tightly round the bosom, over which a robe comes down as far as the knee: the lower garment, or what ought to
be a petticoat, is an oblong piece of cloth, only sufficiently wide to meet and fasten in one side of the waist, so that every step a fashionable female takes, exposes one limb completely: they are, however, not backward in shewing their shapes and well-formed persons to the best advantage, always taking care to conceal as much as possible the appearance of the feet.

Funeral Ceremonies.—The Mugs have no prescribed form for disposing of the dead: some burn the bodies, others bury them: the coffins of the wealthy are richly gilt, and made in the shape of a sarcophagus. The chief priests and men in power are generally embalmed, and their bodies preserved for many years: the method of cleaning the intestines is by quick silver: music and dancing take place at the funerals of those whose friends can afford to pay for the entertainment, and although the people are, by their sastras, prohibited from the use of liquor on any occasion, it often happens, that a funeral is the scene of dissipation and riot.

The musicians are all registered, and placed under a Sirdar, styled by the Rajah, Sangido Saway, and no one can procure a set without an application to him, who charges according to the number of instruments: the Sangido Saway pays a considerable sum, annually, to the Raja, for this privilege.

Import and Export Duties.—The Custom House was at Aracan, which had five detached chokis, established at the following places, one at Rala, one at Ptkheon, one at Oreatong, one at Mángbra, and another at Lanrâ Kheon. When boats or vessels arrived at Oreatong, which was the chief choki, and not farmed out, the Darogah, after taking an inventory of the cargo, put a Peon on board to conduct the vessel to the Custom House, where duties were levied, in kind, at the rate of ten per cent., unless a pecuniary arrangement had been entered into, which was not an uncommon custom.
All the other chokis were leased out yearly, but the rent paid every six months: the revenue realized from Import and Export Duties may be averaged at fifty thousand rupees per annum.

Ferries.—There were five public Ferries in the Province, one at Tek Naf, one at Chůkadong, alias Babadong Ghát, one at Lengrakkado, one at Mongbonay, and one at Radong Nyongbong Kado, which were all farmed out.

The revenue derived from the Ferries, amounted to about Sicca Rupees four hundred per annum.

The seventeen large Nullahs viz, the Kaladyne, Uskalyng, Namada, Belyn Kheon, Mi Kheon, Temma Kheon, Yan Kheon, Anûk Yan Kheon, Trendan Kheon, Murasay Kheon, Limrû Kheon, Pymarang Kheon, Ashay Limrû Kheon, Taraway Kheon, Jong Kheon, Talak Kheon and Yuanaway Kheon, were also farmed out, with the privilege of a monopoly of all the bees’ wax, timber, tobacco, cotton, and bamboos, grown on the hills, and also of the Pûjûng, a sort of twilled cloth made by the hill people, and much prized by the inhabitants of the plains.

The revenue derived from this source, averaged about Sicca Rupees eight thousand per annum.

Mint.—The Mint was in Aracan, and any person was allowed to take bullion to it, for the purpose of being coined, paying five per cent to the state: the process of coining was very tedious; the silver, after being melted, was cut into small pieces, then weighed and beat out to the proper size: the coin was then placed between two dies, and with a few strokes of a heavy hammer, the impression was effected: when the whole of the establishment was employed, they could with difficulty make two thousand rupees per day.
Land Revenue.—It appears, that the only land assessed, was that on which sugar cane, hemp, indigo, onions, garlic and turmeric were grown: the annual tax upon a piece of land, one hundred and fifty feet square, sown with sugar cane or indigo, was two rupees, and one rupee for hemp on the same measurement: onions, garlic, and turmeric, on a slip of ground, one hundred and fifty long by three feet wide, paid eight annas. Revenue on the produce generally was levied at one uniform rate throughout the kingdom; every plough drawn by buffaloes was assessed at ten layngs, but ploughs drawn by bullocks paid only ten tanyngs annually. The average number of ploughs employed annually, amounted to about three thousand.

Fisheries.—For the privilege of using or fishing in the tanks or fresh water lakes, two rupees were annually exacted from every thirty houses; nets used in the rivers, were assessed according to their size, averaging from two to ten rupees each per annum; where stakes were used, the taxation was regulated according to the nature of the bank, and the distance staked in: the revenue derived from the fisheries, amounted to about two thousand rupees annually.

Productions.—Teak timber is to be had in the hills, at the source of the Kaladyne and Murasay rivers, but the difficulty in bringing it down to the plains, so much enhances the price, that it is found a cheaper plan to import it from Rangoon and Laymeana, in the district of Bassein.

The Garjan tree called Kanyeng, red Jarul, and Tán, abound on the banks of the Naf and Meyú, near the foot of the mountains.

The pine apples and plantains of this Province are, perhaps, the finest flavored in the world, and procurable in the greatest abundance. Mangoes, jack fruit, sweet limes, and cocoa-nuts, are also abundant; but oranges are
scarce, Bhanges, red pepper, cucumbers, water melons, Papeyas, and Raktalits, are very plentiful.

Sugar-cane grows most luxuriantly, and might be cultivated to a great extent.

The indigo plant is as rich and flourishing as any in Bengal, but the art of manufacturing it is unknown to the inhabitants, and, consequently, the cultivation of the plant is almost entirely neglected. Oil from the Til plant, is produced in considerable quantities in the plains, but mustard-seed oil, is chiefly used. Cotton and tobacco are cultivated on the banks of the hill streams.

The staple articles of produce are rice and salt. In plentiful seasons, rice used to sell for three Mug rupees the hundred arries, or thirty maunds, and the latter from fifteen to eighteen arries.

The cultivation of rice may be carried to any extent, and as the population increases, will be extended, and tend not only to render the climate and country more healthy, but, becoming an article of great trade, will increase the revenue considerably.

Black Pepper grows wild at Aeng and Sandaway, and if cultivated, might become an article of trade, and yield a handsome revenue to Government.

Lime-stone is to be had in abundance on the islands of Ramree, Cheduba and Jaggy, and as the soil of the country answers for brick-making, there will be no difficulty in introducing brick-buildings into these provinces; during the rule of the Mugs and Burmese, no one was allowed to build brick or stone houses, those materials being appropriated solely for the construction of temples and the repair of fortifications: all the houses were
of wood, and no Surdar could build one that did not correspond with his rank, the plan of which was, in the first instance, submitted for the approval of the Prince.

Gold dust and Silver, in grains, are found in the nullahs at Bassein: all those employed in gathering the precious metals pay each twelve rupees in gold, for the privilege, as no one is allowed to collect the dust without a purwannah from the King. The process is managed by a tray, about half an inch deep, which is filled with sand, and taken into the stream, where the sand is moved about, and carried away by the water, the metals remaining at the bottom.

The soil of Cheduba is well adapted for the cultivation of Cotton, which may be introduced with advantage. Sandoway, Aeng, and various parts of the province of Aracan, appear favourable for the cultivation of Coffee, and I would recommend the immediate introduction of the plant into these provinces: the land-holders are very desirous to improve and add to the productions of the country, and ought to meet with every encouragement: if a nursery, on a small scale, under an experienced superintendent, was established to rear the Coffee plant, I have no doubt the experiment would prove successful.

The land revenue of Aracan and its dependancies, for the first five years, may be estimated at Rupees 150,000 per annum.
Import and export duties at 50,000
Court fees and fines at 20,000

Total, Sa. Rs. 220,000 per annum, exclusive of what may be derived from the manufacture of Salt, and the sale of Opium. After that period, there is every reason to hope the resources will be more considerable.
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Governors of Aracan, under the Burmawh Government.
IX.

ON THE

ZEH R MOHEREH,

OR SNAKE STONE.

By CAPTAIN J. D. HERBERT.

In the 18th Volume of the Transactions of the Asiatic Society, is a paper, giving the results of an Analytical Examination of what are called Snake Stones, by Dr. Davy. The author has not stated by what appellation those which he examined were distinguished, but from the remarks appended by the Secretary, it is presumed that they are, if not identical, yet to be classed with the Bezoar of Europe, or what is more commonly in India known as the Zehr Mohereh, or Poison Stone. The Zehr Mohereh is stated, in the appended remarks, to be of two different kinds, the one of animal, the other of mineral origin. The former are supposed to be calculous concretions formed within the stomach or intestines of an animal, and are of rather various composition. M. Vauquelin analysed several, and there is a short account of his results under the article Bezoar, in Ure's Chemical Dictionary. The Bezoar is of a concentric lamellar structure, as might be expected from the manner in which it is formed. The Mineral Bezoar is stated, in the above paper, to be of similar structure and appearance, only differing in its origin.
Having obtained, from three different sources, several specimens of the mineral variety, for the distinction is familiar to those who sell these stones, I have thrown together the following particulars, the result of a cursory and somewhat hasty examination of them.

It is to be regretted that Dr. Davy omitted stating the specific gravity of those he examined. The determination of the specific gravity affords one of the easiest, and I may say most certain methods, of recognising substances possessing anything like definite composition. The importance of the character for discrimination begins to be generally acknowledged, and it is from a failure in noting this, and other equally obvious particulars, that many of our published analyses cannot, with certainty, be referred to the substance operated on. An examination of the specific gravity of the several specimens which I possess of this production, has satisfied me, that more than one substance is sold, and pass current as a mineral Bezoar. My collection contains at least two marked varieties, which I shall endeavour to discriminate as follows.

No. 1. Obtained through the kindness of G. W. Trail, Esq., Commissioner in our Northern Mountains, from the people of Jowahir, who say that it is found with detritus, in a cave or natural quarry, in the road, leading into the valley of the Setlej. It is stated to be procurable in sufficient quantity. These specimens offer the following characters.

The specific gravity is 2.31, the hardness 3. It is in smooth flat pieces of middling size, two and half inches by one. These have the surface varied by conchoidal depressions, or hollows. Other pieces are of an irregularly ellipsoidal figure, though I have since had reason to believe, that these are, in reality, a distinct substance. The former are, externally, of an olive green color, and have a waxy lustre, being polished by frequent attrition, when worn, as they are used to be, round the neck as a charm. Internally,
they are dull, of a greenish grey color, fine earthy composition approaching to impalpable, but nothing, in the most distant degree, resembling the lamellar structure is to be detected. The fracture is perfect conchoidal. It is not, however, obtained without difficulty, and the parts separate suddenly without giving fragments. The character is quite peculiar to this substance. The edges of the fracture, though sharp to the eye, feel quite smooth. The smell is peculiar, and I may say indescribable. It is partly earthy, but this term alone does not convey an adequate idea of it. Acids appear scarcely to have any effect, even when the powdered mineral is digested with them. Some iron, however, is evidently taken up, as the solution, tested with Prussiate of Potassa, assumes immediately a blue color.

Before the Blow Pipe it is infusible: when first exposed to its action, it blackens, but the black color is dissipated by a continuance of the heat, and is succeeded by a light buff, something similar to that of Wedgwood's ware. In this operation it loses its peculiar smell. If the heat be continued, the edges assume a white ashy appearance, but undergo no further change. With Borax, on the wire, it fuses with considerable intumescence, and imparts to the salt an ill-defined, dirty, green color. With Soda, it fuses into a hard brittle scoriaceous mass—with an increased dose, it forms an opaque bead, having a dirty yellow or light brownish tinge. The bead gelatinises with acids.

Leisure was wanting for a regular analysis, which, however, I propose hereafter making. The above is quite sufficient to shew that it is perfectly distinct from those examined by Dr. Davy. Like them, however, it would appear to contain some Animal or Vegetable matter, at least if we are to judge by the transient black color, which it assumes under the Blow Pipe. It appears also to contain Protoxide of Iron, but by far the greatest proportion of its substance must consist of Silica. It is unnecessary to say, that the above characters equally separate it from every known Mineral substance.
No. 2, was purchased in the Bazar of Nujeebad, and No. 3, which I class with it, from an itinerant dealer at Haridwar. They are irregular pieces, apparently broken from a larger mass. The first has a specific gravity of 2.58, hardness 3.5; the latter, a specific gravity of 2.68, with a hardness 4. They have both that unctuous aspect which is discriminative of Magnesian Stones. The fracture is imperfect conchoidal, sometimes uneven or irregular. The only difference between them, besides that of specific gravity, is in color. The latter is of a bright greenish yellow, including to Sulphur yellow, the other a dull or oil green.

There appears to be little doubt, in considering the above description, that these specimens are Serpentine, the specific gravity of which is given by Professor Mohs, as 2.5 to 2.6 and hardness 3. Much uncertainty has hitherto prevailed as to the real character of this rock, and many very different substances have been confounded under this term. So great has been the latitude in consequence given to the characters, that many Mineralogists have doubted whether there be a distinct Mineral species entitled to this name, or whether it be not always, as it certainly is very often, a compound Rock. The whole natural order of Magnesian Minerals is, even yet, in great confusion; but the precision which has been introduced into this Science by Professor Mohs, and the admirable artificial arrangement proposed by him, bid fair to throw a general and strong light on this, and other obscure parts of this interesting Science.

We see in the remarks by the Secretary appended to the paper before mentioned, that the Bezoar has been called Piére de Serpent, Pedra del Serpente, and Snake Stone. It is equally clear, that the Mineral called Serpentine is frequently sold for the Bezoar, and supposed to possess all its virtues. The origin of the term Serpentine, has never been satisfactorily accounted for. It has been said to owe its name to the resemblance which
its color and spotted delineations bear to those of a Snake's skin; but there is not, in reality, the slightest resemblance to justify such a derivation. In fact, it has been taken for granted, that the Modern Serpentine is the same as Pliny's Ophites, whereas it seems much more probable, that the latter term was applied to that rock which is the green Porphyry of the Moderns. May it not, in reality, have derived its name from having originally appeared in Europe as the Mineral type of the Snake Stone, Lapis Serpentis, whence other Stones resembling it, obtained also the same name.

I may observe, that the Stones which have formed the subject of this communication, were termed Zehr Mohereh, corrupted into Jarmor, by those who were ignorant of the learned languages. They were considered, from the people from whom they were obtained, to possess mysterious virtues, and particularly to furnish an Antidote to Poison. They are sold by weight, and the price is very high.
X.

NOTICE
OF THE OCCURRENCE
OF
COAL AND LIGNITE
IN THE
HIMALAYA.

By LIEUTENANT CAUTLEY.

To the Secretary of the Asiatic Society.

Sir,—Near the small village of Silam, in the lowest range of mountains westward of the Karda Valley, about four miles from the point where the river Choura Pani opens into the plains, a Geological exposé of some importance has been developed by the slipping of the right bank of the Jajar Nadi, (which, at the point of fracture, rises from 70 to 80 feet) into the bed of the stream. In a series of alternations of indurated clays, and white micaceous sand-stone, seams of coal, varying from \( \frac{1}{2} \) to \( 2\frac{1}{2} \) or 3 inches in breadth, are a prominent feature; their general position being at an angle of \( 80^\circ \), or thereabouts, though frequently interrupted by partial slips and sinkings of superincumbent and contiguous strata, which, together with their extreme minuteness, gives the seams more the appearance of a venous, than an alternating structure.
A stratum of a tenacious blue* clay, alternating with this micaceous sand-stone, appears to develop the greatest deposit of the above mineral, although the distribution of it throughout the bank is by no means confined to this particular spot, a similar deposit taking place about 200 yards lower down the stream, in the total absence of the blue clay, where the white sand-stone, of an extremely friable quality, is perforated with (to all appearance) veins of coal, having in its immediate contact a distribution of light earth, highly impregnated with native Sulphur.

From its appearance and mineral feature, I should class it in that variety which exists in the transition from common brown to pitch coal, a classification authorized by its alluvial position, &c. although the casual observation made by myself, urges me to confess, that the remark is made with considerable diffidence.

Color, velvet black, lustre resinous; principal fracture in the small fibrous, great, slaty; cross fracture smooth, and even in the friable specimens; in the large perfectly conchoidal; brittle and easily frangible, breaking into splintery, rhomboidal, or trapezoidal fragments; specific gravity 1.34; Burns slowly with a Bituminous (and in those parts which have been in contact with the white sand-stone a highly Sulphureous) odour; when

* 'Shale clay,' Color denominated green bice verging to blue; texture foliated, unctuous and greasy feel. Breaks down by exposure to weather in rhomboidal, and irregular four-cornered pieces, adheres to the tongue, and plastic.

The stratum above mentioned had been partly excavated by the village people, who use it, as I was informed, in cleaning the floors and walls of their huts after solution in water.

Another species of indurated clay, or rather Shale, into which it passes, of a reddish color, and unctuous and greasy feel, containing imbedded nodules of the above blue clay, forms a great proportion of the bank. The coal deposits, however, appear to be solely in alternation and junction with the blue clay, and white micaceous sand-stone.
IN THE HIMALAYA.

ignited in open fire, it leaves behind a residue of a reddish brown color; does not soil with the touch; contains minute crystals of Pyrites. The general structure appears to consist of thin lamina parallel to the line of seam, jointed.

It is a matter of little doubt, that an excavation at the point where these seams have been discovered would produce a result highly satisfactory in the exposure of a greater deposit; as it is a circumstance not to be passed over, and well known to Geologists, that the presence of Shale, or the tenacious blue clay into which it decomposes, is supposed to be the strongest indication of the existence of a coal formation in its vicinity; and Aiken, in making the above remark, concludes:

"There are few situations in which this shale or clay occurs, where an accurate search will not discover detached fragments of coal, and often the crop or outburst of the seam itself; and even should these be wanting, it will be well worth while to employ the borer, and pierce through the shale; immediately beneath which a seam will be found, if it belongs to the coal formation."

To the Secretary of the Asiatic Society.

Sir,—In continuation of the paper, which I had the honor of presenting, relative to the appearance of coal in the Jajar Nadi, it is necessary for me to observe, that although the mineral, of which specimens are presented, bears undoubtedly the character of coal in a mineral sense, and as a specimen, may be admitted as such into a cabinet, there may be doubts whether, geologically speaking, its position, and the formation in which it has been discovered, would entitle it to a higher rank amongst the Bituminous minerals, than the intermediate grade between coal and peat, or a Ligneous deposit under various degrees of Bituminization.
The presence of marine remains, which is supposed to be an essential distinction between the Lignite and Coal series, would leave but little doubt of the classification of the mineral in question: unfortunately, a very strict search has not discovered organic remains of any description: in conformity therefore to the experience of others, and particularly of Mr. McCulloch, who remarks, that marine remains occur in all the Lignites, I decline giving an opinion on a subject intricate in itself, and upon which so much uncertainty prevails even amongst the first Geologists.

The certainty of this mineral being coal, is rendered also less clear from a further discovery of a carboniferous deposit in the same range of hills; in the proximity of similar rock formations; and in the presence, of a variety of the blue clay or shale, described in my last notice, which bears so decidedly the character of a Ligneous deposit, from the absolute exposure of trunks or roots of trees in a state more or less Bituminized, as to leave little doubt in my mind, that the venous appearance of the seams at Silani, which I did not satisfactorily account for at the time, was nothing further than the appearance natural to the ramification of minute branches or roots of trees;* more particularly, as the extreme high angle at which they were placed, together with the irregularity that prevailed in their position, would make it difficult to reconcile the arrangement with the outcrop of regular seams of coal: allowing, therefore, the possibility of an excavation discovering a coal series at this point, we may with safety refer the mineral found, either to Lignite itself, as defined by McCulloch, and with which it agrees in every respect, with the exception of the proximity of marine remains; or to some of the intermediate grades existing before the approach to coal.

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* Coal pipes, English Mines.
That these hills contain abundance of this matter is evident, and although in my visits to a number of the Ghats or passes, I have only discovered three deposits, viz: one at Silani, and two in the Kalawala Pass, eastward of the Jumna river, of which I hereafter make mention, I find so little difference in the rock, which constitutes the formation, and so much of the blue, red, and purplish clays and shales throughout the whole line, that a search more strict than my time or duties will allow, would, I am convinced, enable me to place these carboniferous strata amongst the general formations of the lower ranges.

Without entering into a detailed Geological Survey, it may be necessary, in elucidation of the present subject, to state, that these hills consist entirely of clays, sand-stones, and diluvial beds of various thickness, alternating one with the other without any appearance of regularity, inclining to the horizon at an angle of from 20 to 35° N. E. The sand-stone, more or less micaceous, occasionally abounding in white mica to such a degree as to modify the appearance of the rock, and as frequently bearing in its composition minute specks of black mica alone, varies from extreme pliability, to a compactness, which, together with its slaty character, adapts it to use in buildings. It alternates, as I before remarked, with clays of various colours, and of various consistency, and also contains imbedded nodules of these clays from the size of a pea to a foot in diameter. The color, indeed, of the sand-stone, appears to be in a measure dependant on that of its adjoining stratum of clay, which frequently gives a consistency of extreme toughness when in connection, terminated by a conglomerate of clay, sand-stone, and frequently carbonate of lime, entangled in a confused mass. This conglomerate appears to be a leading feature throughout, appearing in distinct strata of variable thickness, and from the adhesive qualities imparted by the clay, in projecting points and abutments to the stream, where the sand-stone, unable to withstand the continued attrition, has been removed entirely.
The cement of this sand-stone may be considered as argilloferuginous, though, from the intimate mixture of calcareous matter that partially takes place, it effervesces with acids in a greater or less degree. In the white and light colored varieties, carbonate of lime appears to be the sole cementing ingredients, and throughout the whole of the formation, although partially admitted, calcareous matter may be considered as a general accompaniment. The springs from this cause, carry a quantity of lime in solution, sufficient to give a coating to the rocks over which they pass, as well as to form considerable deposits of Tuffa, though not in sufficient abundance, to form masses capable of being turned to account in lime burning. I have in my possession, specimens of Stalactites formed by these springs.

The enormous strata of diluvial gravel, rising at an angle of from 20 to 35 degrees, which add a feature to these hills of such great interest, are, in many parts, by the intervention of the calcareous ingredients, formed into a solid conglomerate, cemented by the chaste and purest lime. In conclusion, I cannot pass over a singular decomposition that takes place in these gravel beds; Boulders of the hardest and most compact rocks, amongst which I may enumerate granite, gneiss, mica slate, hornblende schist and green-stone, being reduced to a perfect state of friability by the decomposition of the felspar: a point upon which the limits of my letter will not allow me to enter, and which, therefore, is left to be described by those of greater experience and research.

Having given a cursory description of the formation itself, I now come to the first position, in which the carboniferous matter was found at the Kalawala Pass: the second, was found at some distance in the same line of hill, containing branches and roots much less bituminized, and more clearly defined in the impression of vegetable remains than the former.
The deposit consists of a stratum of loose arenaceous sand-stone, varying in color from white, which is generally in contact with the mineral, to various shades of red and yellow. The Lignite (by which name I shall call the substance in question) appearing in horizontal layers, frequently contorted, varying from minute threads to the thickness of one and two inches. At other places, transverse sections of trunks of trees, evidently flattened by a vast pressure, and the interior of which has been displaced by the ingredients of which the stratum is formed, are scattered indiscriminately: the state of carbonization to which they have arrived is various, some specimens of a reddish hue, appear as if half charred, soiling the fingers with an ochry powder, and of a texture hard and tough; whilst others, brittle, and giving way on exposure, present an appearance altogether similar to a coal deposit. To describe the appearance of this stratum, I can compare it with great correctness to the variegated mixture of color of a Tiger’s hide, the stratum itself possessing a color precisely corresponding with the whitish red, while the position of the Lignite completes the resemblance in the addition of the black stripes.

This stratum lies between two others of conglomerate formed of clay and the calcareous sand-stone, of a quality extremely tough, under which is the blue clay, much inclined in position to the adjoining strata, which stratum is about a foot in depth, of a blue slaty colour, and globular concretionary structure, effervescing strongly with acids, and crumbling to pieces on exposure: the inferior strata consist entirely of a bluish sand-stone which terminates the section to the bed of the river. From the general inclination of the strata throughout these hills, it may be inferred, that an angle from 20 to 30 N. E. is the actual dip longitudinally.

In drawing a comparison between this and the coal at Silâni, independent of the difference in position, and contiguity of the blue clay with the
coal, it may be remarked, that a very material difference exists, which may be considered as favorable to the latter being admitted as a member of the coal series. The Silání coal, although equally brittle at parts, comes out in masses, giving a large conchoidal fracture, is accompanied by Pyrites, as well as native sulphur, the result of its decomposition, circumstances not met with in the present deposits. The former may be accounted for, by the Kalawala not having arrived at that state of bituminization, which characterises that at Silání; but the latter, if it proves to be the case, that sulphur is totally absent at Kalawala, is an indication upon which we may form a very warrantable decision on its approximation and dependence on the Lignite family. The only doubt therefore that arises is, in the classification of the Silání mineral: that at the Kalawala Pass bears so decidedly the character of a submerged deposit of vegetable remains, bounded by the limits of its own peculiar stratum, that it may be placed with those carboniferous substances so frequently met with in diluvial beds, and the secondary sand-stones. From a point above the yellow stratum, in which a mixture of conglomerate had taken place, I extracted a specimen of a branch of a tree, the charring of which was so trivial, as to give it the appearance of a petrefaction: the diameter of the branch was about an inch; but the discovery of this alone, even had there been doubts before of the family to which it was allied, would, I conceive, have removed all difficulties on the subject. Throughout the whole, however, it may be observed, that the outer coating of the wood appears to have been the only part that has undergone the chemical change, the interior being in almost every instance replaced by the sand-stone or the rock in which it is imbedded.

The Second deposit at the Kalawala Pass, corresponds so closely with the description already given of the preceding, that it would merely be a repetition were I to enter into the details. The sand-stone, however, in which it is imbedded is of a bright yellow color arising from the same source, as the
coloring principle, throughout the formation, which appears to be oxid of Iron, as the presence of Sulphur could not be detected. *

In writing this notice, my object is to give local information alone, without any intention of entering into theoretical detail, or pronouncing an opinion on the origin of this stratum, or of the inclined position of the strata of gravel, which form such an extraordinary and unaccountable feature of these Hills: both of these subjects are worthy of a better pen, and I feel unequal to attempt such a description as would merit the notice of the Society.

The sand-stone formation, which extends from the entrance into the Hills to the clay slate that skirts the valleys of Dehra and Karda, and constitutes the mountain of that range, on which stands the Fort of Jytek, obtains in its proximity to the clay slate, a highly argillaceous aspect, as well as a tenacity adapting it to use in building, and to architectural purposes generally; its structure, moreover, depending on the smaller portion of the Mica, admits of its being easily worked, and formed into blocks of any thickness. A purplish and greenish color distinguishes the sand-stone in the Nahn and Jytek vicinity, from that of the lower ranges, as well as the presence of a metallic oxid, which, together with a variety of iron-stone, is found in nodules throughout the mass. I am not aware that this sand-stone formation has, as yet, been compared with that of England or other countries: to desire information therefore upon a subject which has, as yet, been little attended to, and in the hope of promoting an enquiry, as well as a strict Geological examination of the series to which this sand-stone may be referred, I

* Although I have been unable to detect Sulphur in this sand-stone, I am strongly of opinion that it exists, as specimens in my possession have every appearance, as far as color is concerned, of its presence.
shall conclude with an opinion, that it approximates to the red marl, or new red sand-stone of English Geologists. That it is daily forming, is a matter of no doubt whatever, but we must refer those beds alternating with the inclined gravel strata, to a catastrophe which has totally inverted the order of things, and evidently placed the Dehrah and Karda valleys between the debris and the parent rocks of the primary ranges. The vast slips and fallings of these Hills, provide boulders and gravel for the beds of the mountain streams, which must, of course, be undergoing a proportionable degree of elevation, in the depressions of the Hills themselves. This annual supply of new gravel may also account for the quantity of lime stone which is found in the beds of these streams, and which, after the annual rains, leads merchants and lime burners to the Ghats for the purpose of collecting and burning the stone.

A total absence of organic remains, a feature of the new red sand-stone of England, with the variety in color, impregnation with calcareous matter, and presence of carbonaceous, are points of comparison, assimilating it with the red marl of England.

It may also be observed, that a singular and striking peculiarity of these Hills exists in their peaked and pointed tops, resembling the outline of a primitive formation, more than that of simple stand-stone and its accompaniments. This peculiarity of appearance is, I consider, owing to the extensive distribution of clay and carbonate of lime, which protects it from undergoing the rapid decomposition and disintegration that would necessarily attend upon the sand-stone, if unaccompanied by these ingredients.
XI.

NOTICE
ON THE
OCURRENCE OF COAL,
WITHIN THE
INDO GANGETIC TRACT OF MOUNTAINS.

BY CAPTAIN J. D. HERBERT, SUP. MIN. SURVEY.

The discovery of Coal in India, may be considered a recent occurrence. The first notice of this mineral, appears to have been in the Burdwan district, about sixty or seventy miles from the town of that name; where the late Mr. Jones, who formerly owned the works known as the Albion Mills, conceived, and executed the spirited design of rendering available, whatever supply of the mineral might eventually be found; and thus of introducing into general use in India, a substance, which, perhaps, more than any other, has exercised, and will exercise, an influence in advancing the prosperity of nations. He appears to have made an examination of the ground, by boring; before venturing on an experiment, which would require some outlay of capital, and, according to the report which I had of his proceedings, these preparatory trials gave indications of a very extensive bed of Coal; having
considerable thickness, and but little removed from the surface. Of his successor's proceedings, I can give no account; but at the time I visited the mines (the beginning of 1823,) the works had attained a considerable degree of forwardness, upwards of ninety-three thousand maunds of Coal having been raised to the surface.

These mines are situated in the undulating low country, which lies at the foot of that mountain range, along which part of the new road from Calcutta to Benares runs. The road begins to ascend it at Bankora, where an earthy decomposing Granite may be seen at the surface, intermixed with Gneiss, which appears to be the prevailing rock on the line thence to Katkam Sandi, a little beyond which the descent is made to the plain country, by the Dangai Pass. Mica slate is also found in many places. The Gneiss often contains Granite veins, (Katham Sandi,) the Felspar of which is of a reddish hue. In the Mica slate, (and Gneiss also, probably) is found disseminated abundance of octahedral iron ore, in grains, and the sand of some of the nullahs is highly charged with it.

These mountains then belong, beyond doubt, to the Primary class of formations—whether bounded along their whole extent by secondary rocks, I cannot say; but on the banks of the Damuda, we have at the mine, and but a few feet below the surface, a micaceous sand-stone frequently of a reddish hue, very tender and friable, and under it, the regular bituminous shale of the coal strata.

The next notice of coal, as far as I am aware, is that found by Mr. D. Scott, on the Sylhet frontier, which appears in the Geological Transactions, (New Series, vol. 1.) The specimens were all derived from very small masses, having, in some instances, all the appearance of an imbedded tree or plant, frequently in very thin seams. It is described as occurring in
the sand-stone, which there borders the great mountain zone, forming the
continuation in that quarter of the Himálaya. This formation, I should be
inclined to consider as equivalent to one sand-stone of the Indo Gangetic
tract, were it not that it is said to contain beds of bituminous shale, a rock
never observed in this quarter. The statement is important, and well de-
serves verification, as, if not originating in some mistake, it may be con-
dered to hold forth a well-grounded hope of discovering profitable beds of
Coal.

A third notice appeared in the Newspaper, of Coal, found in digging
a well at Ságár, or Jebbelpur, (I forget which): of the nature of the rock, or
mode of occurrence of the Coal, I have never been able to learn any further
particulars.

The fourth notice of Coal in India, is one lately submitted to the So-
ciety, by Lieutenant Cautley, Assistant to the Superintendent of the Doab
Canal: specimens of the Coal, and including rock, were obligingly submitted to
my inspection by that officer. Having myself also, discovered several other
localities of this mineral, I have thought it might not be altogether uninterest-
ing, to submit to the Society the several particulars which I have thrown
together on the subject.

The Coal found by Lieutenant Cautley, in the vicinity of Nahn, is
part of a series of thin seams or flat veins, which are traceable along the whole
line of sand-stone hills, that lie at the foot of the great Himálaya chain or
system, and form the transition to the plain country. This sand-stone is
(I think it almost certain) part of an extensive secondary formation, which,
on the one hand, includes the sand-stone hills of Sylhet, and on the other, the
suliferous range of Lahore. This latter opinion, if founded in fact, would
tend to establish the identity of this range with the rock marl of England,
the rock which, in most of the Coal fields, immediately overlies the Coal. It possesses coincidences in Mineralogical and Geological character, which add strength to the supposition—such are its argillaceous and conglomerate beds, its low degree of consistence, &c. &c.; but leaving this question for the present, as one for the determination of which further evidence is required, I shall proceed to give the result of my examination of this rock, along nearly the whole of its extent within the British possessions in this quarter, adding such particulars with regard to the occurrence of Coal in it, as I am in possession of.

Along the whole of this tract, which is bounded by the Setlej and Kāli rivers, this sand-stone forms the common boundary of the plain, and mountain countries. It does not attain to any considerable elevation: its highest peaks, which are between the Jumna and the Ganges, rising about two thousand feet above the plains at their feet, or three thousand above the sea. In other quarters, as at Ropar on the Setlej, it is scarcely elevated one hundred above the bed of that river, which itself is about one thousand feet. It is found under three very distinct and well marked types. 1. The first is a Micaceous sand-stone of a grey color, containing also scales of Chlorite, and not unfrequently a minute proportion of Carbonate of Lime. When the latter is at all considerable, it possesses great hardness and tenacity, but it is friable and incoherent very often, and little better than loose sand. This type is rarely of the conglomerate structure, and never to any depth. 2. Argillaceous beds of a reddish color with particles of Mica, and also of Chlorite disseminated, which may be separated by mechanical analysis from the finer portion, a reddish bole, composed of Alumina and Silica, colored by oxid of iron. A small portion of Carbonate of Lime is also found, and when this is more abundant, it assumes the hardness and sonorous qualities of the more well-defined rocks. The Carbonate of Lime is generally found in greatest quantity in the hard tubercular masses of every size, which are peculiar to these and
the sand-stone beds. They also contain thin seams or veins of the bole, which forms the finer part of the general basis. These beds, if seen unconnected with the other strata, would be described as a deposit of brick earth. They occasionally pass into a well defined reddish shale, having a perfect schistose structure, and in hard specimens frequently not distinguishable from some varieties of the older slates. 3. Conglomerate Beds, which consist of the preceding reddish earth as a basis, with perfectly rounded fragments of Quartz Rock, Grey Wacke, Granite, Horn-blende Rock and Limestone. The first constitutes nine-tenths of the number, the last is the most rare of all. The arrangement of these water-worn fragments though not agreeable to the position which gravity would assign them, as far at least as size is concerned, is yet very regular, both as regards the definiteness of each stratum, and the parallel position to the stratiform, which those fragments hold that have any thing of a flat shape: some of these layers alternating with argillaceous beds, or occasionally with sand-stone strata, are not above three inches thick, while others are fifty feet. It is not unusual to see them gradually extenuated till they disappear, thus forming what are called Lens-shaped strata. Sand-stone occasionally, but rarely, forms the basis.

It is then in this rock that the Coal occurs, in every instance but one, in the sand-stone type. Its mode of occurrence, as far as I have been able to judge, is in flat veins or seams, more or less inclined to the horizon. The quantity is never considerable, the largest vein yet discovered, being about nine inches or a foot in thickness. In general they are much smaller, and some are not more than one-twentieth of an inch. The line of contact with the sand-stone is always sharp, and well defined, there being nothing interposed analogous to the shale of the Coal formation, and the only peculiarity

* In strictness perhaps, there are but two types, the Argillaceous and the Arenaceous—the Conglomerate being considered a modification of either.
OCCURRENCE OF COAL,

observable in the sand-stone, being an ochreous stain, extending to a certain distance, but strongest in the immediate contact of the vein. In one locality, a saline efflorescence accompanies it, as also, sulphurous incrustations. Specimens have been obtained from another locality, with disseminated pyrites.

The specific gravity varies from 1.32. to 1.58. The latter being too high from adhering stand-stone. The hardness rather exceeds that of Selenite: 2.0. to 2.5. of Mohs' system, may represent the limits; it is of a jet black color, possesses considerable lustre, particularly the smaller veins, which are extremely beautiful. The composition is, in general, impalpable, but it has sometimes the ligneous structure—in the latter case, the lustre is low in the direction of the fibres, and the fracture less like that of true Coal. The transverse fracture has, however, the usual lustre, and when reduced to fragments, it is not distinguishable from the other kinds. Where the ligneous fibre has disappeared, the fracture is perfect conchoidal, and uneven, the former being frequently marked with concentric circles, similar to what is observed in Cannel Coal. The fragments are indeterminately angular, approaching to wedge-shaped. It burns with flame, giving out a thick smoke and bituminous smell, which, in some specimens, is accompanied by the odor of sulphurous acid. It leaves a reddish brown ash, of equal bulk with the original fragment.

This general account of its properties, enables us to refer it at once to the Bituminous Coal of Mohs. The specific gravity, in some of the specimens, is a little higher, but this is obviously the effect of impurities. It is more difficult to discover, with which of the numerous sub-species and kinds of former writers, it is synonimous. The descriptions are so vague, and there is so much similarity in the few particulars that approach to definiteness, that one cannot but consider the greater part of them as merely
different shades of the same substance. If it were necessary to fix its place amongst a series of fanciful divisions that have no reference either to science or utility, I would say, that some specimens appear to approach nearest to the Conchoidal brown Coal of the Wernerians, were it not for the obvious absurdity of calling a substance brown, the color of which is in reality of the most perfect black. Other specimens, the smaller veins for instance, bear considerable resemblance to jet, and a third set to Cannel Coal, thus showing, that in reality, these are distinctions without differences. The two species of Mohs are, however, well marked, and, therefore, easily discriminated; and this not only by their chemical properties, but also by the more accessible character of specific gravity. The bituminous Coal, when not contaminated with foreign earthy ingredients, has a specific gravity below 1.4, the non-bituminous, above. To the former, our mountain Coal belongs, and its proportion of volatile ingredients, which I determine to be fifty-four per cent., assigns it a place near the most perfect Coal.

A practical division of the varieties of Coal has been: 1. Those which burn with much flame, but do not coke, or leave cinders, the refuse being a light ash. 2. Those which burn with less flame, but coke and leave cinders. 3. Those which, like charcoal, burn without flame, and leave a bulky and heavy ash. The first, which is comprehended under the bituminous species of Mohs, includes the Cannel Coal of Scotland, and Wigam Coal of Lancashire. The second division is also comprehended under the bituminous species of Mohs, and includes New Castle, Westmoreland, and Staffordshire Coal. The third is the non-bituminous Coal; the examples are Kilkenny Coal, Welsh Coal, and some varieties of Scotch Coal. The Burdwan Coal belongs to the first division, as do also some specimens of our mountain Coal, others again seem to burn with less flame, besides having a higher specific gravity than belongs to Coals of this class.
The localities of the mountain Coal yet discovered, are: 1. That mentioned in Lieutenant Cautley's communication, which has been already submitted to the Society. This vein or seam, I am told by Dr. Govan, was originally discovered, when the British army were encamped under Nahan, at the opening of the Gorkha war. 2. In the Timli Pass, leading into the Dehra Dün, in a stratum of conglomerate. This Coal has the ligneous structure almost perfect, and differs but little in appearance from common Charcoal. The site is rendered remarkable by the saline efflorescence, and sulphurous incrustations which accompany it. Who was the first to observe this Coal, I cannot say; but in 1817, I made notes of its occurrence, and in that year or the following, I sent specimens of it, by desire of a friend, to Mr. Ricketts, which the late Dr. Voysey pronounced to be the brown Coal of Werner. 3. In the Kherí Pass, where it occurs in sand-stone, both in the form of an imbedded tree or log, with the ligneous structure almost perfect, and in numerous thin seams, having a strong resemblance in lustre and compactness to jet. This locality I discovered in April last: it is much more productive than either of the others: the principal vein, which I have compared to an imbedded tree, may be about twelve inches square. The product of this seam has a specific gravity of 1.4984. It is inflammable, but not without a high heat. It is most remarkable for its want of lustre till reduced to fragments, in which state it is not distinguishable from the jet-like variety: another curious peculiarity is the ease with which it is reducible into fragments of a certain size, and the resistance it opposes to any further comminution. In this property, its lustre in fragments, and its high specific gravity, it is easily distinguished from Charcoal, which it, in other respects, so closely resembles, as to be liable to be mistaken for it. It contains about fifty-four per cent. volatile matter, which being driven off, leaves a brilliant looking Coke, part of which was found to have a specific gravity exceeding that of water, part less; this induces the supposition, that the proportion of volatile ingredients is underrated, although it was found that, in the last hour
of the experiment, only 1,45 grain was lost, though exposed to a very considerable heat: the original quantity being one hundred grains. The retort broke at this period, and leisure was wanting for the repetition of the experiment. From the appearance of the products, which consisted of water, carburreted hydrogen, and an oily looking dark colored fluid, I should infer its resemblance to the Bovey Coal of England, from which, however, in external appearance, and in specific gravity, it differs sufficiently. The more resinous-looking varieties from this locality, in which the ligneous structure has disappeared, have a specific gravity of 1.386, a higher lustre, and are more inflammable. 4. In the same Pass, about half a mile from the preceding locality, my assistant, Captain Manson, discovered several other small veins, the Coal of which has a high lustre and conchoidal fracture.

The fifth locality, and the one best worthy of notice, is on the ascent from Bhimaury to Bhim Tal, in the bed of the Balia, close by the bridge over that stream. This vein was shown me by a Native, who also furnished me with a specimen, the half of which was Pyrites. The rock is sand-stone, and, as remarked of that in the Kheri Pass, is much discolored in the neighbourhood of the vein. The vein is about four inches in thickness, (that is, the largest, for there are several) and the Coal has a high lustre, and occasionally a perfect conchoidal fracture. No traces of organic structure are visible, the composition being impalpable. It is remarkable, as indeed are all the varieties, for its extreme brittleness, which is such, that no specimen of any size is obtainable. Were it not for this defect, many of them might be used as substitutes for jet, to which frequently they bear no inconsiderable resemblance. The present variety has, however, the aspect rather of Cannel Coal, and like that, when cut with a sharp knife, the surface is left full of small conchoidal depressions, which give it very much the appearance of a spongiform structure. This Coal burns with the most brilliant flame of any: occasionally being incrusted with sulphur, it develops the odour of that substance in combustion.
I shall here enumerate, for comparison, my determinations of the specific gravity of these specimens, with those of the best defined varieties, as distinguished by Mineralogists.

<table>
<thead>
<tr>
<th>The Balia Coal</th>
<th>Splent Coal, (Govr. Colln.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 3236</td>
<td>1 2903</td>
</tr>
<tr>
<td>Another piece</td>
<td></td>
</tr>
<tr>
<td>1 3287</td>
<td></td>
</tr>
<tr>
<td>A third</td>
<td></td>
</tr>
<tr>
<td>1 335</td>
<td></td>
</tr>
<tr>
<td>A fourth</td>
<td></td>
</tr>
<tr>
<td>1 3435</td>
<td></td>
</tr>
</tbody>
</table>

The Kheri Coal, (ignifaced)  1 4984

Another piece  1 43

A third, (piciform)  1 386

Burdwan Coal, (Slaty)  1 498

Cannel Coal, (Govr. Colln.)  1 278

The following are from Books.

<table>
<thead>
<tr>
<th>Bovy Coal, by Hatchett,</th>
<th>Glasgow Coal, by Ure,</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 13</td>
<td>1 28</td>
</tr>
</tbody>
</table>

New Castle Coal, by Watson  1 27

Kilkenny Coal, by Thompson  1 49

Ditto, by Musket  1 60

<table>
<thead>
<tr>
<th>Non-Eocene.</th>
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</thead>
</table>

It will be, perhaps, asked; is this Coal, of which the traces are probably widely diffused in our sand-stone range, likely to prove of any value, or do these many indications afford any ground to hope for the discovery of more extensive and profitable deposits? To this it may be replied, that the considerations on which are founded the hope of discovering, in the neighbourhood of these mountains, the true Coal formation, are quite independent of its occurrence under this type and in this form. If anything, perhaps, they are rather unfavorable to the expectation of eventually discovering beds of the true Coal formation. For it has been noticed, that in those countries in which the Coal beds are most largely developed, as in England, the traces of the mineral, in the superincumbent sand-stone, are rare, if not altogether wanting; while on the Continent, where the true Coal beds do not occur, small seams or veins are frequently met with in this rock.

But taking into consideration the arrangement of the surface in India, and the fact, that we have a trough, or basin, as it were, situated between
the great Himalaya system on one side, and the table land of Malwa on the other, bounded, too, by rocks that are always found associated with the Coal measures, it does not appear improbable that a valuable deposit of this mineral may yet be found somewhere between the line of secondary sandstone described in this paper, and the primary sand-stone, which makes its appearance at Delhi and other places. But, for the full and correct consideration of this question, data are still wanting. The above are the containing rocks of the Coal formation; it being never found above the one or below the other, and in this fact, combined with the configuration of the surface, are contained the true grounds on which the discovery may be looked for. Certainly not in the occurrence of the trifling veins and seams above noticed.

The grey-wacke formation being considered, by most Geologists, as synonimous with the old red sand-stone, the occurrence of Coal, underneath the former rock, does not invalidate the truth of the opinion, which assigns a fixed place to the Coal measures in the general arrangement of formations. It would appear, however, that the Coal found subordinate to grey-wacke is, generally, of the non-bituminous species. Another fact connected with the occurrence of Coal, as associated with this rock, is the prevalence of trap rocks. In the Indo Gangetic tract of mountains, grey-wacke supplies the place of the old red sand-stone, lying immediately on the rock described in this paper, believed to be the new trap rocks, which have not, however, yet been traced to any extent, although there are certainly indications of them in more than one place. The Coal found in the Balia does, certainly, lie very near the junction of the two rocks, and there are undoubted trap rocks in the immediate neighbourhood. In particular, I may enumerate a green stone, a felspar porphyry, and a porphyry, with a greenish grey basis, almost compact, with imbedded crystals of felspar. These circumstances bear some kind of resemblance to those described, as belonging to the Welsh coal-fields; but in the greater elevation of our grey-wacke, and the absence of every thing like a
Coal basin, the comparison fails: the Welsh Coal is, however, of the non-bituminous kind, and therefore not so valuable. The circumstances too, here noticed, on which, after all, no great stress can be laid, are only found in the neighbourhood of this single locality; all the others being far removed from the grey-wacke formation, and having no trap rocks in their vicinity.
NOTICES
OF THE
LANGUAGES, LITERATURE, AND RELIGION
OF THE
BAUDDHAS OF NEPAL
AND BHOT.

By B. H. Hodgson, Esq., Civil Service,
Assistant to the Resident at Katmandoo.

The various contributions which I have had the honour to forward to the Library and Museum of the Asiatic Society, and the lists by which they have been accompanied, will have put the Society in possession of such information as I have been able to collect respecting the articles presented. Some connected observations, suggested by the principal of them, may, however, be not unacceptable, as derived from enquiry on the spot, and communication with learned Nepalese. I do not pretend to offer a complete or detailed view of the Literature or Religion of the Nepalese, as derivable from conversancy with the sacred authorities, the study of which is obstructed, not only by inherent difficulties, but by considerations of a local nature, originating in the displeasure expressed by the Nepalese Government towards such of its subjects as are suspected of imparting to Europeans the knowledge they possess. A few general remarks are all, therefore, that can be attempted at present, and may prepare the way, it is hoped, for further investigation.
The proper language of Nepal, or the Newari, has much, in common, with that of Bhot or Tibet. It may have been, perhaps, an inferior and poorer dialect, which has, consequently, been obliged to borrow more extensive aid from the copious introduction of Sanscrit. The following is a comparison of a few terms in both dialects:

<table>
<thead>
<tr>
<th>English</th>
<th>Newari</th>
<th>Bhotiya</th>
</tr>
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<tbody>
<tr>
<td>The World</td>
<td>*(s.) Sansár,</td>
<td></td>
</tr>
<tr>
<td>God</td>
<td>*(s.) Bhagwan,</td>
<td></td>
</tr>
<tr>
<td>Man</td>
<td>*(s.) Manno, or Majan,</td>
<td>Jobj Sanghiah, Laha.</td>
</tr>
<tr>
<td>Woman</td>
<td>Míá,</td>
<td></td>
</tr>
<tr>
<td>Quadruped</td>
<td>*(s.) Pasu,</td>
<td></td>
</tr>
<tr>
<td>Bird</td>
<td>Gango,</td>
<td>*(k.) Díja.</td>
</tr>
<tr>
<td>Insect</td>
<td>*(s.) Kícha,</td>
<td></td>
</tr>
<tr>
<td>A Worm</td>
<td>Dalambí,</td>
<td></td>
</tr>
<tr>
<td>Fire</td>
<td>Míh,</td>
<td></td>
</tr>
<tr>
<td>Air</td>
<td>*(s.) Phoy,</td>
<td></td>
</tr>
<tr>
<td>Earth</td>
<td>Cháh,</td>
<td></td>
</tr>
<tr>
<td>The Sun</td>
<td>*(s.) Súraí Deo,</td>
<td></td>
</tr>
<tr>
<td>The Moon</td>
<td>Timla Deo,</td>
<td></td>
</tr>
<tr>
<td>The Stars</td>
<td>*(s.) Nagú,</td>
<td></td>
</tr>
<tr>
<td>A Mountain</td>
<td>*(s.) Gúh,</td>
<td></td>
</tr>
<tr>
<td>A River</td>
<td>Khussi,</td>
<td></td>
</tr>
<tr>
<td>Father</td>
<td>Boba and Opju,</td>
<td></td>
</tr>
<tr>
<td>Mother</td>
<td>Má,</td>
<td></td>
</tr>
<tr>
<td>Grand-father</td>
<td>Adjhu,</td>
<td></td>
</tr>
<tr>
<td>Grand-mother</td>
<td>Adjíama,</td>
<td></td>
</tr>
<tr>
<td>A Child</td>
<td>Mochá,</td>
<td></td>
</tr>
<tr>
<td>A Boy</td>
<td>Kay Mochá and Bháju,</td>
<td></td>
</tr>
<tr>
<td>A Girl</td>
<td>Miah Mochu and Mejú,</td>
<td></td>
</tr>
<tr>
<td>Uncle, (plural)</td>
<td>Kakka,</td>
<td></td>
</tr>
<tr>
<td>Aunt, (dítto)</td>
<td>Mánjú,</td>
<td></td>
</tr>
<tr>
<td>Summer</td>
<td>*(s.) Tápullá,</td>
<td></td>
</tr>
</tbody>
</table>

* The *(s.)* indicates a Sanscrit origin.

† Mr. Klaproth, in his Comparative Vocabulary, applies Karma to Stars, and Nima to the Sun. The former, as observed by Mr. Hodgson, signifying Sunshine, may be connected with the Sanscrit Gherma, warm. I have added a few words from the Tibetan Vocabularies of the Asia Polyglott, which are marked *(s.)*. It is to be observed, however, that the Bhotiya terms do not always correspond with those given as Tibetan, by Mr. Klaproth, although they do occasionally agree.—H. H. W.
<table>
<thead>
<tr>
<th>English</th>
<th>Newari</th>
<th>Bhotiya</th>
</tr>
</thead>
<tbody>
<tr>
<td>Winter</td>
<td>Chylla</td>
<td>(k.) Gun.</td>
</tr>
<tr>
<td>Grain</td>
<td>Uan</td>
<td>Soh.</td>
</tr>
<tr>
<td>Rice</td>
<td>Jaki</td>
<td>Bra.</td>
</tr>
<tr>
<td>Wheat</td>
<td>Cho</td>
<td>Tho.</td>
</tr>
<tr>
<td>Barley</td>
<td>Tacho</td>
<td></td>
</tr>
<tr>
<td>Marriage</td>
<td>Biah</td>
<td>Pama.</td>
</tr>
<tr>
<td>Birth</td>
<td>Maeha Bolo</td>
<td>Kiowa.</td>
</tr>
<tr>
<td>Death</td>
<td>Séto</td>
<td>Shesin.</td>
</tr>
<tr>
<td>A House</td>
<td>Chah</td>
<td>Khim.</td>
</tr>
<tr>
<td>A Stone</td>
<td>Lohu</td>
<td>Ghára.</td>
</tr>
<tr>
<td>A Brick</td>
<td>Appa</td>
<td>Zhubu.</td>
</tr>
<tr>
<td>A Temple</td>
<td>Dewa</td>
<td>Lha.</td>
</tr>
<tr>
<td>An Image, (of a man or beast,)</td>
<td>Kata Malli</td>
<td></td>
</tr>
<tr>
<td>A Bridge</td>
<td>Taphú</td>
<td></td>
</tr>
<tr>
<td>A Tree</td>
<td>Simah</td>
<td>(k.) Ston-bba.</td>
</tr>
<tr>
<td>A Leaf</td>
<td>Sihau</td>
<td>(k.) Loma.</td>
</tr>
<tr>
<td>A Flower</td>
<td>Swong</td>
<td>Meto.</td>
</tr>
<tr>
<td>A Fruit</td>
<td>St</td>
<td></td>
</tr>
<tr>
<td>A Horse</td>
<td>Sallo</td>
<td>Taq.</td>
</tr>
<tr>
<td>A Bull</td>
<td>Doho</td>
<td>Palang.</td>
</tr>
<tr>
<td>A Cow</td>
<td>Mása</td>
<td>Lango.</td>
</tr>
<tr>
<td>A Buffaloe</td>
<td>Miah</td>
<td>Mye.</td>
</tr>
<tr>
<td>A Dog</td>
<td>Khicha</td>
<td>Khigo.</td>
</tr>
<tr>
<td>A Cat</td>
<td>Bhow</td>
<td>Gure.</td>
</tr>
<tr>
<td>A Jackal</td>
<td>Dhou</td>
<td>Kipchang.</td>
</tr>
<tr>
<td>A Sister</td>
<td>Khibin</td>
<td>Chamu.</td>
</tr>
<tr>
<td>A Brother</td>
<td>Kinya</td>
<td>Chou.</td>
</tr>
<tr>
<td>Kindred</td>
<td>Thajbo, and Tha Mannu</td>
<td></td>
</tr>
<tr>
<td>Strange Folk</td>
<td>Kato and Miah Pi</td>
<td>(k.) Wu.</td>
</tr>
<tr>
<td>The Head</td>
<td>Chong</td>
<td>Tra.</td>
</tr>
<tr>
<td>The Hair</td>
<td>Song</td>
<td>Tongba.</td>
</tr>
<tr>
<td>The Face</td>
<td>Qun</td>
<td>Mf.</td>
</tr>
<tr>
<td>The Eye</td>
<td>Mekha</td>
<td>Gna.</td>
</tr>
<tr>
<td>The Nose</td>
<td>Nhya</td>
<td>Kha.</td>
</tr>
<tr>
<td>The Mouth</td>
<td>Mhútô</td>
<td>Koma.</td>
</tr>
<tr>
<td>The Chin</td>
<td>Mño</td>
<td>Nhamjo.</td>
</tr>
<tr>
<td>The Ear</td>
<td>Nhabo</td>
<td>Prála.</td>
</tr>
<tr>
<td>The Forehead</td>
<td>Kopa</td>
<td>Zhubô.</td>
</tr>
<tr>
<td>The Body</td>
<td>Mho</td>
<td>Lakhpa.</td>
</tr>
<tr>
<td>The Arm</td>
<td>Laha</td>
<td>Kangpa.</td>
</tr>
<tr>
<td>The Leg</td>
<td>Tétf</td>
<td>Yumma.</td>
</tr>
<tr>
<td>Right</td>
<td>Jon</td>
<td></td>
</tr>
</tbody>
</table>
With regard to the Newari words, I can venture to say they may be relied on, though they differ somewhat from Kirkpatrick, whose vocabulary, made in a hurry, exhibits, unavoidably, some errors, especially that of giving Sanscrit words instead of the vernacular. It is remarkable that the Newars (those that pretend to education, and those who are wholly illiterate) are apt, on all occasions, to give to a stranger, a Sanscrit instead of their own Newari name, for any object to which their attention is called for the purpose of naming it. This trick owes its origin partly to vanity, and partly to the wish to be intelligible, which they fancy they cannot be in speaking their own tongue. The real poverty of the Newari is also, no doubt, another cause, and its want of words expressive of general ideas: thus, Creation, God, have no Newari names, and the Sanscrit ones have therefore been borrowed of necessity; the like is true of, mankind, for which, as well as for the two former words, I have not been able, after great pains, to obtain any vernaculars. When a Newar would express the idea of God, without resorting to Sanscrit, he is driven to periphrasis, and says Adjhi Deo, which word is compounded of Adjhu, a Grandfather, and Deo, and thus, by reverence for ancestors, he comes to reverence his maker, whom he calls, literally, the father of his father, or the first father.

As for the Bhotiya words, I cannot always vouch for them, few as they are, having obtained them from a Lama, who was but little acquainted with Newari or Parbattiya. The twelfth word in the Newari column, or Water, is given according to the dialects of the valley. Water is Lo, at Patan, Long at Katmandu, and Gu, at Bhatgong; these places being the capitals of as many kingdoms before the Gorkha conquest.
With respect to the numerals of the decimal scale, the resemblance is strikingly close.

### NUMERALS

<table>
<thead>
<tr>
<th>Bhautiya</th>
<th>Newari</th>
<th>Bhautiya</th>
<th>Newari</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Che</td>
<td>Chi</td>
<td>29</td>
<td>Ní Gún</td>
</tr>
<tr>
<td>2 Gne</td>
<td>Na shi</td>
<td>30 Sôrchi(b)</td>
<td>Ní Sânho</td>
</tr>
<tr>
<td>3 Sûn</td>
<td>Swong</td>
<td>31</td>
<td>Swi Chi</td>
</tr>
<tr>
<td>4 Zgeh</td>
<td>Peh</td>
<td>32</td>
<td>Swi Nassy</td>
</tr>
<tr>
<td>5 Gnah</td>
<td>Gniarah</td>
<td>33</td>
<td>Swi Swong</td>
</tr>
<tr>
<td>6 Tükhe</td>
<td>Khu</td>
<td>34</td>
<td>Swi Phe</td>
</tr>
<tr>
<td>7 Tûn</td>
<td>Nha, or Nhaso</td>
<td>35</td>
<td>Swi Gniarah</td>
</tr>
<tr>
<td>8 Gheah</td>
<td>Chiah</td>
<td>36</td>
<td>Swi Khu</td>
</tr>
<tr>
<td>9 Gûn</td>
<td>Gûn</td>
<td>37</td>
<td>Swi Nha</td>
</tr>
<tr>
<td>10 Chû (Thampah Sânho, an expletive merely.)</td>
<td>38</td>
<td>Swi Chiah</td>
<td></td>
</tr>
<tr>
<td>11 Chu-che</td>
<td>Sanche</td>
<td>39</td>
<td>Swi Gûn</td>
</tr>
<tr>
<td>12 Chu-gne</td>
<td>Saran Nassi</td>
<td>40 Ze-chu(thampah)</td>
<td>Swi Sânho</td>
</tr>
<tr>
<td>13 Chu (p.) Sûn (the letter (p.) written, but scarcely audibly uttered.)</td>
<td>41</td>
<td>Pí Chî</td>
<td></td>
</tr>
<tr>
<td>14 Chû(p.) Zhe</td>
<td>Saran Phe</td>
<td>42</td>
<td>Pí Nassi</td>
</tr>
<tr>
<td>15 Cheánga</td>
<td>Saran Gniarah</td>
<td>43</td>
<td>Pí Swong</td>
</tr>
<tr>
<td>16 Chûrû</td>
<td>Saran Khu</td>
<td>50 Gnah-chu</td>
<td>Gniyû or Gniûa, or Pi-sanho, or merely by pausing on the last letter of Gniarah, or 5; and thus also 60, 70, &amp;c. are formed out of 6, 7, &amp;c.</td>
</tr>
<tr>
<td>17 Chupin</td>
<td>Saran Nha</td>
<td></td>
<td></td>
</tr>
<tr>
<td>18 Chopkia</td>
<td>Saran Chiah</td>
<td></td>
<td></td>
</tr>
<tr>
<td>19 Chûrko</td>
<td>Saran Ghuûa</td>
<td></td>
<td></td>
</tr>
<tr>
<td>20 Né shù (thambah)</td>
<td>Saran Sânho</td>
<td>60 Takh-chu</td>
<td>Qurí (thampah)</td>
</tr>
<tr>
<td>21 Ní Chy</td>
<td></td>
<td>70 Tun do. do.</td>
<td>Nînûu</td>
</tr>
<tr>
<td>22 Ní Nassi</td>
<td></td>
<td>80 Gheah do. do.</td>
<td>Chiah-uu</td>
</tr>
<tr>
<td>23 Ní Swong</td>
<td></td>
<td>90 Gu (p.) do. do.</td>
<td>Geo-l</td>
</tr>
<tr>
<td>24 Ní Phe</td>
<td></td>
<td>100 Gheah (thambah)</td>
<td>Sachy</td>
</tr>
<tr>
<td>25 Ní Gniarah</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>26 Ní Khû</td>
<td></td>
<td>1000 Tong-tha-che</td>
<td></td>
</tr>
<tr>
<td>27 Ní Nhí</td>
<td></td>
<td>100,000 Thea</td>
<td></td>
</tr>
<tr>
<td>28 Ní Chiah</td>
<td></td>
<td>10,00,000 Bâm*</td>
<td></td>
</tr>
</tbody>
</table>

* The first ten, of the Bhot numerals, as well as 100 and 1000, are precisely the same as the Tibetan numerals of the Asia Polyglot, with reference to the different modes of representing the same sounds, adopted by Mr. Hodgson and Mr. Klaphroth.—H. H. W.
Nor is the variation, after passing the ten, of any importance, the principle of both being still the same; that is, repetition and compounding of the ordinals, thus ten and one, ten and two, are the forms of expression in both, and so, twice, &c. The Bhotiya word thampa, postfixed to the decimally increasing series, is a mere expletive, and often omitted in speech. The Newari names of the figures from one to ten, as given by Kirkpatrick, are not correct, and hence the difference between the Newari and Bhotiya names has been made to appear greater than it is: in fact, it seems to me, that even the little difference that remains in the present specimens, may be resolved into mere modes of utterance, according to the genius of the two languages.

Although the following offer no verbal resemblances, the principle on which they are formed presents several analogies.

**Bhotiya and Newari names of the twelve months and days of the week.**

**Bhotiya names of months.**

<table>
<thead>
<tr>
<th>Newari</th>
<th>Bhotiya</th>
</tr>
</thead>
<tbody>
<tr>
<td>February</td>
<td>Chongchola, or Challa.</td>
</tr>
<tr>
<td>March</td>
<td>Bachola, or Néla.</td>
</tr>
<tr>
<td>April</td>
<td>Túchola, or Swola.</td>
</tr>
<tr>
<td>May</td>
<td>Díllâ, or Pélâ.</td>
</tr>
<tr>
<td>June</td>
<td>Gung'la, or Gniâla.</td>
</tr>
<tr>
<td>July</td>
<td>Yung'la, or Kholu.</td>
</tr>
<tr>
<td>August</td>
<td>Koula, or Nhúla.</td>
</tr>
<tr>
<td>September</td>
<td>Kozla, or Chála.</td>
</tr>
<tr>
<td>October</td>
<td>Thingla, or Gungla.</td>
</tr>
<tr>
<td>November</td>
<td>Puéla, or Selâ.</td>
</tr>
<tr>
<td>December</td>
<td>Selâ, or Chiu'chula.</td>
</tr>
<tr>
<td>January</td>
<td>Chelâ, or Chiu'chula.</td>
</tr>
</tbody>
</table>

The second set of Newari names is formed merely by compounding the word Lá, a month, with the names of the cardinals, one, two, &c. As for
the first set of names; here too, we have the final La, and the prefixes are
probably mere characteristic epithets of the seasons, thus February is called Chella,
but Chella means also the cold month, or winter. Further, however, I cannot
explain the meaning of the compounds.

The Bhotiyas, like the Newars, have no simple names for the months, but
call them periphrastically the first, second, &c. month. Dagwa and Latwa,
both mean a month; but in speech this word is never prefixed, save in speaking
of the first Bhotiya month, or February, for from February their year
begins. What Tāngbu means, I know not, unless it be the same with Thampa,
the word that always closes the series of numbers, 10, 20, 30, &c. The names
of all the others are easily explained, they being compounds of the numbers
2, 3, &c. with the syllable pa, or ba, evidently the La of the Newars post fixed.

Newari names of the seven days of the week.

Sunday, (s) Adhwina, or Chuma.
Monday, (s) Swomwa, " Neno.
Tuesday, (s) Ongwa, " Swono.
Wednesday, (s) Budhwa, " Peno.
Thursday, (s) Bāsowa, " Gnano.
Friday, (s) Sukrawa, " Khonno.
Saturday, (s) Sonchowa, " Nhnno.

The first are wholly corrupt Sanscrit, and the second is formed by com-
pounding the word Nhi or Gni, a day, with the cardinals: the Newars have no
simple words of their own, expressive of the seven days.

The Pārbattiya Bhāsha is one of the Indian prakritis, brought into these
hills by colonies from below, and is so generally diffused, that in the provinces
west of the Gogra, it has nearly eradicated the vernacular tongues; and
though less prevalent in those east of that river, it has, even among them,
divided the empire of speech almost equally with the local mother tongues; which too are daily, yet further, giving way before it.

The Gorkhas speak this Pārbattiya dialect; and to their ascendency is its prevalence, in latter times, to be partly ascribed. The valley of Nepal is indeed almost the only spot, not remote from the plains, where the vernacular speech of the people has maintained its ground: the Newari being, in substance, distinct from all the numerous dialects of Sanscrit original.

Now, as these dialects (to say nothing of their conquests along the whole line of hills) have penetrated to the districts close around the valley, to the countries directly north of it; and have even long had a footing in the valley itself, one is apt to ask, why its vernacular tongue has not given way before them, as in so many other instances?

The causes of its escape are, probably, these three: 1st. The fertility of the valley enabled the people to multiply rapidly, and soon to give tolerable consistency to their own speech.

2d. Its uniform surface made communication between all its inhabitants easy and frequent; whence the speech was further advanced, provided with a tolerable stock of words, and formed into a sort of national language.

3d. Its numerous people early adopted a religious persuasion (Buddhism) which made them look on the Hindu colonists with jealousy. Those colonists were commonly of the Brahmanical and Kshetriya tribes—tribes, which, in the more fervid days of yore, could as ill endure a Buddhist as a Buddhist could them.
All these circumstances were reversed in regard to the mountainous tracts, whose people were comparatively few, and those few cut off from easy commerce with one another by huge barriers every where intervening.

Hence they remained so long poor in words and ideas, that when the Hindu colonists (probably in the 15th century, in greatest numbers) came among them, those colonists were enabled, without much difficulty, to make their own speech and creed prevail over those of the aborigines.

A variety of characters is met with in the Nepalese books, both Newari and Bhotiya, some of which are now obsolete, and are undecipherable. A manuscript, of which a copy is forwarded, contains a collection of these Alphabets, each bearing a separate designation, and differing, in some degree, from those now in use. Of the Newari, three kinds of letters are most familiarly known, and four of the Bhotiya.*

The three Newari alphabets are denominated Bhanjin Mola, Ranja, and Newari. Whether these three sorts of letters were formerly used by the Siva Mārgi Newars, I cannot say, but old Baudhā works exhibit them all, especially the two former. Newāri alone is now used by both sects of Newars for profane purposes, and for sacred, both often employ the Devanāgarī, oftener the Newāri. If the Siva Mārgi Newars ever used (which I doubt,) Bhanjin Mola, or Ranja, at least, they do so no longer, or the Baudhās having long ceased ordinarily to employ those letters, in making copies of their scriptures, few Baudhās can now write them; and the learned only (who are accustomed to refer to their old works of religion,) can read them with facility.

In regard to the origin of these letters, we may, without hesitation, refer the Newāri to Nāgari; but the other two present more difficulties. Dr. Carey

* See Plates.
was, some time back, of opinion, that they are mere fanciful specimens of calligraphy. This notion is refuted by the fact of their extensive practical application, of which Dr. Carey was not aware, when he gave that opinion.* By comparing one of them (the Ranja) with the fourth alphabet of the Bhotiyas, it will be seen, that the general forms of the letters have a striking resemblance. Of the Bhanjin Mol, I can say little: it has a very ornate appearance, and possibly, if the apparently ornamental parts were stripped from the letters, they (as well as the Ranja) might be traced to a Devanāgarī origin, from the forms of which alphabet the Baudhās might possibly alter them, in order to use them as a cover to the mysteries of their faith. The Baudhās are, originally, Indians: now, though probability may warrant our supposing that they might alter existing alphabetical letters, for the purpose above hinted at, it will hardly warrant our conjecturing, that they would undergo the toil of inventing entirely new characters. All follow the Devanāgarī arrangement, and, upon the whole, I should not hesitate to assign them a Devanāgarī origin.

Of the Bhotiya characters, four kinds are distinguishable; but only two of them are known by name to the Newars: they are called Uchhen and Umen. The third kind seems to be only a broken, or epistolary form of the second, and the fourth, as already observed, bears some affinity to the Ranja. There is also a character in use ascribed to the Sokhphos, who are said to be a fierce and powerful people, living on the confines of Northern China proper.†

* It is quite obvious, that both the Alphabets referred to are the Devanāgarī, fancifully and slightly modified.—H. H. W.

† Of these, the first is the character known as that of Tibet. Some of the letters bear a resemblance to those of the Devanāgarī alphabet, but the rest can scarcely be referred to the same source, and were probably invented by the Baudhā Missionaries after quitting India. No resemblance to most of them is traceable in ancient inscriptions.—H. H. W.
The great bulk of the literature of Nepal, as well as of Bhot, relates to the Baudhāya religion, and the principal works are only to be found at temples and monasteries; but numerous books of inferior pretensions, are to be obtained from the poor traffickers and monks, who annually visit Nepal on account of religion and trade.

The character of the greater part of these is, probably, that of popular tracts, suited to the capacity and wants of the humbler classes of society, among whom it is a subject of surprise, that literature of any kind should be so common in such a region as Bhot, and more remarkably so, that it should be so widely diffused as to reach persons covered with filth, and destitute of every one of those thousand luxuries which (at least in our ideas) precede the great luxury of books.

Printing is, probably, a main cause of this great diffusion of books. Yet the very circumstance of printing being in such general use, is no less striking than this supposed effect of it; nor can I account for the one or other fact, unless by presuming that the hordes of priests, secular and regular, with which the country swarms, have been driven by the tedium vitae to these admirable uses of their time.

The invention of printing, the Bhotiya priests, probably, got from China, but the universal use they make of it is a merit of their own, the poorest individual who visits this valley from the north, is seldom without his Pothi, and from every part of his dress dangle charms, (Jantras) made up in slight cases, whose interior exhibits the neatest workmanship in print.

Some allowance, however, should also be made for the very familiar power and habit of writing possessed by the people at large, another feature in the moral picture of Bhot, hardly less striking than the prevalence of printing or
the diffusion of books, and which I should not venture to point out, had I not had sufficient opportunities of satisfying myself of its truth among the annual sojourners in Nepal.

In the collections forwarded to the Society, will be found a vast number of manuscripts, great and small fragments, and entire little treatises, all which were obtained (as well as the small printed tracts) from the humblest individuals. Their number and variety will, perhaps, be allowed to furnish sufficient evidence of what I have said regarding Bhotiya penmanship, if due reference be had, when the estimate is made, to the scanty and entirely casual source whence the writings were obtained in such plenty.

The many different kinds of writing which the MSS. exhibit will, perhaps, be admitted yet further to corroborate the general power of writing possessed by almost all classes of the people. Or, at all events, their various kinds and infinite degrees of penmanship, present a curious and ample specimen of Bhotiya proficiency in writing, let this proficiency belong to what class or classes it may.

Something of this familiar possession of the elements of education, which I have just noticed as characterising Bhot, may be found, I believe, also in Indian; but more in the theory of its institutions than in the practise of its society, because of the successive floods of open violence which have, for ages, ravaged that, till lately, devoted land. The repose of Bhot, on the other hand, has allowed its pacific institutions full room to produce their natural-effect; and hence we see a great part of the people of Bhot able to write and read.

In whatever I have said regarding the Press, the general power and habit of writing, or the diffusion of books, in Bhot, I desire to be understood by
my European readers with many grains of allowance. These words are names importing the most different things in the world in the favoured part of Europe, and in Asia. The intelligent resident in Hindustan will have no difficulty in apprehending the exact force which I desire should be attached to such comprehensive phrases, especially if he will recollect for a moment that the press, writing, and books, though most mighty engines, are but engines; and that the example of China proves to us indisputably, they may continue in daily use for ages in a vast society, without once falling into the hands of the strong man of Milton; and consequently, without awaking one of those many sublime energies whose full development in Europe has shed such a glorious lustre around the path of man in this world.

The printing of Bhot is performed by wooden blocks; which, however, are often beautifully graved, nor are the limited powers of such an instrument felt as an inconvenience by a people, the entire body of whose literature is of an unchanging character.

Their writing, again, often exhibits fine specimens of ready and graceful penmanship. But then it is never employed on any thing more useful than a note of business, or more informing than the dreams of blind mythology, and thus, too, the general diffusion of books (that most potent of spurs to improvement in our ideas) becomes, in Bhot, from the utter worthlessness of the books diffused, at best but a comparatively innocent and agreeable means of filling up the tedious hours of the twilight of civilization.

With respect to the authorities of the Baudhda religion, or their Sacred Scriptures, the universal tradition of the Nepalese Baudhists, supported by sundry casual notices in their existing works, asserts, that the original body of those Scriptures amounted, when complete, to eighty-four thousand volumes.
These works are known collectively, and individually, by the names Sūtra and Dharma, and in the Pājā kānd, there is the following stanza:

"All that the Buddhas have said, as contained in the Māha Yān Sūtra, and the rest of the Sūtras, is Dharma Ratna." Hence the Scriptures are also frequently called "Buddha vachana," the words of the Buddha. Sākya Sinha first reduced these words to writing; and in this important respect, Sākya is to Buddhism what Vyāsa is to Brahmanism. Sākya is the last of the seven genuine Buddhas. The old books universally assert this; the modern Bauddhas admit it, in the face of that host of ascetics, whom the easiness of latter superstition has exalted to the rank of a Tathāgata. The sacred chronology is content with assigning Sākya to the Kali Yuga, and profane chronology is a science which the Bauddhas seem never to have cultivated. In the subsequent enumeration, it will be seen that Sākya is the "Speaker" in all the great works. This word merely answers to "hearer," and refers to the form of the works, which is that of a lecture, or lesson, delivered by a Buddha to his Bodhisatwas, or disciples. That Sākya Sinha first collected and secured, in a written form, the doctrines taught by his predecesors, and himself, is a fact for which I cannot cite written authority, but which seems sufficiently vouched by the general belief of all the Bauddhas of Nepal and of Bhot. Not one of them seems ignorant of it. The words Tantra and Purāna, as vaguely expressive of the distinction of esoteric and exoteric works, are familiar to the Bauddhas of Nepal; but it would seem that their own more peculiar, but not more precise, names are Upadesa and Vyākarana, Gātha, Jātaka, and Acedán, seem to be rather subdivisions of Vyākarana than distinct classes.

The word Sūtra is often explained Mūla Grantha, Buddha vachana; and in this sense it has been held to be equivalent to the Sruti of the Brahmanis, as has their Smrīti to the Baudda Vyākarana. But, apt as Buddhism is to
BAUDDHAS, &c. OF NEPAL.

forget the distinction of divine and human nature, the analogy must be essentially defective; and, in fact, the Sutra of the Buddha Vachana often comprehends not only their own proper Buddha Vachana but also Bodhisatwa and Bhikshu Vachana; which latter the Brahmanas would denominate Rishi Vachana, and, of course, assign to the Smriti, or comments by holy men upon the eternal truth of the Sruti. The Newars and Bhotiyas are agreed, that of the original body of their sacred literature, but a small portion now exists. A legend familiar to both people assigns their destruction to Sankara Acharya: and the incomparable Sankara of Sir W. Jones, is execrated by every Baudhha as a blood-stained bigot.

Of the existing Baudhha writings of Nepal, by far the most important of the speculative kind, are the five Khandas of the Racha Bhagavati, denominated the five Rachas, and the five Parmitas together with the Prajna Parmita of the narrative kind: eight of the nine works called the nine Dharmas, the ninth being the Prajna Parmita mentioned above; and which, though classed with the Dharmas for ritual purposes, is, in its character, much more a-kin to the Rachas.

The five Rachas are enumerated in order in the subsequent detail. Each contains twenty-five thousand stanzas, and the whole, consequently, one lac and fifty thousand. The Rachas are of a highly speculative character, belonging rather to philosophy than religion. The cast of thought is sceptical in the extreme: endless doubts are started, and few solutions of them attempted. Saky'a appears surrounded by his disciples, by whom the arguments on each topic are chiefly maintained, Saky'a acting generally as moderator, but sometimes as sole speaker. The topics discussed are, the great first principles of Buddhism; the tenets of the four schools of Baudhha Philosophy are mentioned, but those of the Swabhavika alone, largely discussed. The object of the whole work seems rather to be proof of the proposition, that doubt is the end.
as well as beginning of wisdom, than the establishment of any particular dogmas of philosophy or religion: and from the evidence of this great work it would appear, that the old Baudhha philosophers were rather sceptics than atheists.

The Prajńá Parmita is a work of the same character as the Rächa Bhagavati, of which it is esteemed by some Baudhhas to be the etymon: and by those persons it is said, that the Rächa Bhagavati is only an expansion of the principles and reasonings contained in the Prajńá Parmita.

The nine Dharmas are as follows:

1. Prajńá Parmita.
2. Gánta Vyúha.
3. Dasa Bhúmescvara.
4. Samádhi Raja.
5. Lankásatára.
7. Tathágata Gúhyaka.
8. Lalita Vistára.

Divine worship is constantly offered to these nine works, as the Nava Dharma, by the Baudhhas of Nepal, but why to them in particular, and not to all the works of the Baudhhas I cannot ascertain. With the exception of the first, they are chiefly of a narrative kind; but interspersed with much occasional speculative matter. One of them (the Lalita Vistára) is the original authority for all those versions of the history of Sákya Sinha, which have crept, though various channels, into the notice of Europeans. I esteem myself fortunate in having been the first to discover and procure copies of these important works. To read and meditate them is not for me, but I venture to hint, that by so doing, only can a knowledge of genuine Buddhism be acquired.
Buddhism is not a simple, but a vast and complicate structure erected, during ages of leisure, by a literary people. It has its various schools divided by various Doctors, nor is the Buddhism of one age less different from that of another, than the Brahmanism of the Vedas, of the Purānas, and of the Bhāgavat.

Let it not be supposed, because these works were procured in Nepal, that they are therefore of a local character: the contrary is asserted by the Baudhās, and never disputed. The Sambhu Purāṇa is the only local work of importance in the large collection which I have made. Perhaps it may be surmised, that if (as is stated) the fire of Sākara's wrath consumed all, but some fragments of the sacred writings of the Buddhists, the ample works now produced must be spurious. Let the exaggeration on either side be duly weighed. The Baudhās never had eighty-four thousand principal scriptures; nor did Sākara destroy more than a few of those which they really possessed when he came to Nepal. The proof of the latter statement is, that Buddhism was long after Sākara's time the prevalent and national faith of the Nepalese princes and subjects; and that it is so still in regard to the people, notwithstanding the Gorkha conquest. Sākara may have converted, (I believe he did) one of the princes of the valley; but the others remained Buddhists; and, no doubt, took care of the faith and property of their subjects. All old Baudhā works are written in one of the three sorts of letters proper to Nepal, usually in Ranja and Bhānjin Mola, and on Palmira leaves. Copies of the Rācha Bhāgavatī are very scarce. I am of opinion, after five years of enquiry, that there were but four copies of it in the valley, prior to my obtaining one copy, and a half: one copy more I got transcribed from an old one. No one had, for some time, been able to understand its contents: no new copy had been made for ages, and those few persons who possessed one or more Khandas of it, as heir-looms, were content to offer to the sealed volume the silent homage of their Puja. Time and growing ignorance have been the chief enemies of Baudhā literature in Nepal.

Sûtras, are the principal scriptures, (Mūla Grantha) as the Racha Bhagavati and Ashta Sahasrika Prajná Parmita: they are equivalent to the Vedas of the Brahmanists.

Geyas, are works in praise of the Buddhas and Bodhisatwas, in modulated language. The Gitá Govinda of the Brahmanists is equivalent to our Gitá Pushtaka, which belongs to the Geya.

Vyākarana, are narrative works, containing histories of the several births of Sākya prior to his becoming Nirván. Sundry actions of other Buddhas and Bodhisatwas—also forms of prayer and of praise.

Gáthás, are narrative works, containing moral tales, (Anék Dharmakathá) relative to the Buddhas. The Lalita Vistára, is a Vyākarana of the sort called Gathá.

Udán, treat of the nature and attributes of the Buddhas, in the form of dialogue between a Buddha Guru and Chela.

Nidán, are treatises, in which the causes of events are shewn; as for example, how did Sākya become a Buddha? reason or cause; he fulfilled the Dán, and other Parmitas.*

* Parmita here means virtue, the moral merit by which our escape (passage) from mortality is obtained. Dán, or charity, is the first of the ten cardinal virtues of the Buddhas, “and other,” refers to the remaining nine.
Ityukta, whatever is spoken with reference to, and in conclusion: the explanation of some prior discourse is Ityukta.

Jātaka, treat of the actions of former births.

Vaipulya, treat of the several sorts of Dharma and Artha—that is of the several means of acquiring the goods of this world (Artha) and of the world to come (Dharma).

Adbhuta Dharma, on preternatural events.

Avadān, of the fruits of actions. Upadēsa, of the esoteric doctrines.

The following is an enumeration of some individual specimens of the preceding classes:

First Khand of the Rṣaḥ or Raksha Bhagavati. It is a Maha Vīn Sūtra Sāstra. It begins with a relation (by himself) of how Sākya became Bhagavān; and how he exhorted his disciples (Bodhisattvas) to read, and how he explained the doctrine of Avidya, that is, as long as Avidya lasts the world lasts, when Avidya ceases (Nirvāṇa) the world ceases; aliter, Pravritti ends, and Nirvṛtti begins. Such are the general contents of the former part of this Khand; and the latter part of it is occupied with explanations of Sunyātā and Maha Sunyātā. Sākya is the speaker, the hearers are Subhuti and other Bhikshus: the style is prose (Gadhyā.)

Second and third Khands of the Raksha Bhagavati—contents the same as above.

The Fourth Khand of the Raksha Bhagavati relates, how any one becomes Sarvākṣaramjña, or skilled in the knowledge of all things on earth and in heaven; in a word, omniscient: besides which, the subjects of the former Khands are treated of, more or less, in this.

The Fifth Khand of the Raksha Bhagavati: besides Avidya, Sunya, and the other great topics of the prior Khands, the Khand contains the names of the Buddhās, Bodhisattvas, &c.: the fifth Khand is also called* Vinissuti Suhāsrika Prōjnā Parmita.

* These prefixed epithets contralistinguish the two works, which are both known by the name Prōjnā Parmita. This name, however, properly belongs only to the latter, and when found alone indicates it, and never the fifth Khand of the Raksha Bhagavati.
These Fire Khundas are all in prose.

Ashta Sahasrika Prajnā Parmita, a Mahā Yān Sūtra. A speculative work, treating of the transcendental topics discussed in the *Rāja Bhagavati*, and further, of the doctrine of Nirvāṇa. It is prose. Sākya is the speaker, and Subhuti, and other Bhikshukas the hearers.

Ashta Sahasrika Vyākhya. This is a comment on the Prajnā Parmita, by Hara Bhadra, in verse and prose.

Ganda Vyūha, Vyākaranā Sāstra, contains forms of supplication and of thanksgiving, also how to obtain Bodhi-jñān: prose: speaker Sākya; hearer Sudhana Kumāra.


Sambodhi Roja, a Vyākaranā: an account of the actions by which the wisdom of Buddhism is acquired, and of the duties of a Bodhisattva, prose: speaker Sākya, and hearers Rāvana and others.

Sat Dharma Pundarika: Vyākaranā: an account of the Mahā and other Dipa Dānas, or of the lights to be maintained in honor of the Buddhas, Bodhisattvas, &c.

Lalita Vistāra. This is a Vyākaranā of the sort called Gāthā. It contains a history of the several births of Sākya, and how, in his last birth, he acquired Bodhi-jñān, and became a Buddha; verse and prose: speaker Sākya: hearers Maṅgalya and others.

Guhya Samagga, otherwise called Tathāgata Gahyaka, an Upadeśa or Tantra: contains Mantras and explanations of the manner of performing Puja: prose and verse: speaker Bhagavān (i.e. Sākya): hearers Vaishravana Bodhisattva, and others.

Suvarṇa Prabha, a Vyākaranā Sāstra, an account of Lakṣmi and other goddesses, and of the Bhagavat Dhātu, or mansions of the deities: prose and verse: speaker Sākya: hearer Netra Kumāra.

Swayambhu Purāṇa the greater, a Vyākaranā of the sort called Gāthā: an account of the manifestation of Swayambhu or Adi Buddha in Nepal—and the early history of Nepal: verse: speaker Sākya: hearer Ananda Bhikshuka.

Swayambhu Purāṇa the less, a Gāthā: an account of Swayambhu Chaitya, (or Temple) verse and prose: speaker and hearer as above.

Karanda Vyūha, a Gāthā: an account of Lokesvara Padma Pāṇi: prose: speaker and hearer as above.

Guna Karanda Vyūha, a Gāthā: an amplification of the above in verse: speaker and hearer as before.

Mahāvacaru, an Avadān Sāstra, an account of the fruits of actions, like the *Karma Vyūha* of the Brahmins: prose: speaker and hearer as before.
Asoka Avadān, an Avadān Sāstra: an account of the Triratna, or Buddha, Dharma, Sanga, also of the Chaityas, with the fruits of worshipping them: verse: speaker Upagupta Bhikshu: hearer Asoka Reja.

Bhadrokalpa Avadān, an Avadān Sāstra: an account of the actions of Sākya, and of the wisdom which he thereby acquired: verse: speaker Upagupta Bhikshu: hearer Asoka Reja.

Jātaka Mālā, a Jātaka Sāstra: an account of the various meritorious actions of Sākya in his several births, prior to his becoming a Tathāgata: verse and prose: speaker Sākya: hearer Ananda Bhikshu.

Manichāra, an Avadān: an account of the birth of Sākya, and of the fruits of his actions: prose: speaker and hearer as above.

Dudvinsati Avadān, an Avadān Sāstra: an account of the fruits of building, worshipping and circumambulating Chaityas: verse and prose: speaker Sākya: hearer Maitreya.

Nandi-nukha Svaghosha, an Avadān: an account of the great fast, called Vasundhara; and of the fruit of observing it: prose: speaker Sākya: hearer Ananda.

Bodhi-charyā, an Avadān Sāstra, of the sort called Kārya: contains a highly laudatory account of Dāna Parmita, and of the Bodhi-charyā, (or Buddhist duties), verse: speaker Maitreya: hearer Sudhana Kumāra.

Karuna Pandarika, an Avadān: an account of Arinemi Raja: of Sumadra Renu, Puruchit, of Ratna Garbha, Tathāgata; and of Avalokitesvara, (i.e. Padma Pani Bodhisattva), prose: speaker Sākya: hearers Maitreya, &c.

Chandmrita Mālā, a treatise of prosody, the measures illustrated by verses laudatory of Sākya Sinha: verse and prose: the author Amrita Bhikshu.

Lokeswara Sataka, a hundred verses in praise of Padma Pāni: verse: author Vajra Datta, Bhikshu.

Saraka Dhāra, with a comment: a Kārya in praise of Arya Tārā, Buddha Sakti: verse: author Sarvajna Mitraapia, Bhikshu.

Aparimita Dhārani, an Upadēsa, of the sort called Dhārani: contains many Dhāranis addressed to the Buddhās, who are immortal (aparimanyuha Tathāgata): prose: speaker Sākya: hearer Ananda Bhikshu.

Dhārani Sangroha, a collection of Dhāranis, as Maha Vatrochana's D. Maha Manjusri D. and those of many other Buddhās: verse: speaker Sākya: hearer Vajra Pani.

* Dhāranis, though derived from the Upadesa, are exoteric. They are short significant forms of prayer, similar to the Panchāgya of the Brahmanas: whoever constantly repeats, or wears, made up in little lockets, a Dhārani, possesses a charmed life.
Pancha Raksha, an Upadéśa Dhārani: an account of the five Buddha Saktis, called Prati-
sarad, &c. prose: speaker SÁKYA: hearer ANANDA.

Pratyangira Dhārani, an Upadéśa Dhārani: an account of Pratyangira Buddha Sakti: prose:
speaker SÁKYA: hearer ANANDA Bhikshu.

Tārā Satánāma, an Upadéśa Dhārani: contains an account of Arya Tārā, of her hundred
names, her Vija Mantras, &c. verse: speaker PÁDMA PÁNI: hearer VAJRA PÁNI.

Sugatavedās, an Avadána Sástra: contains an account of the feast kept in honor of the
Sangs or Bodhisattvas: verse: speaker VASUNDHARA Bodhisattva: hearer PUSHPAKE Tu Rej-
Kumara.

Suhkhdevati Loka, the heaven of Amitábha Buddha: verse: speaker SÁKYA: hearers ANANDA
and others.

Septavara Dhārani, an Upadéśa of the sort termed Dhārani: an account of the seven Devis
(Buddha Saktis) called, Vasundhara; Vajra Vidári; Ganapati Hridáryá; Ushnish Víjñáýá;
Parnav Savarí; Mañichi; Graha Mátřiká, together with their Vija Mantras: prose: speaker
SÁKYA: hearers ANANDA and others.

Sriya Sangraha, an Upadéśa: an account of the Tantrika ritual: prose: Speaker SÁKYA: hearers
VAJRA PÁNI, &c. resembles the Maháadáhi of the Brahmas.

Supanta Ratanakara, a Vyákarana, in the sense of the Brahmas; that is, a grammar; the part
that treats of nouns; prose: author DURGA SINHA.

Samghávedan, an Avadán Sástra: an account of the Heaven (Bhuvan) of the Bhikshukas;
near the close is a story of the merchant Sumächa and his wife, whence the name of the work:
prose: speaker SÁKYA: hearer ANANDA.

Chaitiya Punäha, an Avadán, on the worship of the Chaitiyas: prose: speaker SÁKYA: hearer
SUCHETANA, Bhikshuka.

Kathinávedan, an Avadán Sástra: containing an account of the merit and reward of giving
the* Pindapátra, Khišhari, Chívara and Nivása to Bhikshukas: prose: speaker SÁKYA: hearer
KASYAPA Bhikshu.

Pinda-pátravádán, an account of the begging platter of the Bhikshu, and of the merit of
bestowing it on him: prose: speaker and hearer as above.

Dhwajágra Keyuri, an Upadéśa, or Tantra Dhárani: an account of Dhwajágra Keyuri, Bud-
dha Sakti: prose: speaker SÁKYA: hearer INDRA DEVA (the god.)

* The begging platter, staff, and slender habiliments of the Bandhika mendicant, are called by
the names in the text: the Chivara is the upper, the Nivása the lower garb.
Buddhas, &c. of Nepal.


Nāga-pājā, a manual of Puja to the Nāgas for rain. It is extracted from the Sādhanas Mālā. It is of the same character as the Vṛta Paddhati of the Brahmins.

Mahākāla Tantra, an Upadeśa: account of the Puja to be paid to Mahākāla: prose: Vajra Sātwa Bhagavan (i.e. Buddha) speaker: hearer, his Sakti, named Vajra Sattwātmakī.

Abhidhānottarottara, an Upadeśa: account of the esoteric rites: prose: speaker Vajra Sātwa, Bhagavan: hearer Vajra Pāṇi. The rites prescribed by this book resemble in character the Śaiva ritual, and differ from it only in being addressed to different objects.

Vineya Sūtra, containing an account of the Bodhi charyā (or Buddhism) author, Chandra-kirti, Achārya. It is equivalent to the Vyāsa Sūtra of the Brahmins.

Kalpa-lāvadān, an Avadān Sāstra: a highly ornate account of the first birth of Sākya, and of the fruits of his actions in that birth: verse: author Kāsheminda Bhikshu.

Gīta pushtaka Sangrahā, a Geya: a collection of songs on Tāntrika topics, by various hands.

Stotra Sangrahā, the praises of Buddha, Dharma, and Sangha, in verse of various measures, and by various authors.

Dīvyāvadān, an Avadān Sāstra: containing various legends of the first birth of Sākya: verse and prose: speaker Sākya, hearers Ananda Bhikshu and others.

The following list is of a more miscellaneous description.

Name; Sāmrāchik. Author; Thāla Lama. Place; where written; Khanam in Bhot. Subject; Jurisprudence.

Name; Chama Dam. Author; Agu Chu Lama. Place; Tj̄ha Nowa. Subject; the Sagūn Pothi of the Hindoos.

Name; Chārgī. Author; Thiyā Lama. Place; Geja Kelha. Subject; the Juṅ Pothi of the Hindus, or divine wisdom.

Name; Chārgīge Chopāh. Author; Ye pah regreh Maha Lama. Place; Pārgeh ah chu. Subject; cure of all diseases.

* Here is an instance of that confusion of divine and human things to which Buddhism is proved. This is confessedly the work of a mere priest, and is yet called a Mahā Yān Sūtra. See Prefatory Remarks.
Name; Tuchurakh. Author; Suka Lama. Place; Jah-la Denk. Subject; read by Mendicant Monks, to prosper their petition for alms.

Name; Mani Pothik. Author; Chuvil Lama. Place; Gumnwonn. Subject; the use and virtue of the Mani, or praying Cylinder.

Name; Cha-Dam. Author; Gevichor Lama. Place; Yeparkas. Subject; Medicine.

Name; Nepache Pothik. Author; Aberak Lama. Place; Jatu Lam. Subject; Physical Science, or the winds, rain, weather.

Name; Kichak. Author; Ki Ljah Lama. Place; Botoki. Subject; Witchcraft, Demonology, &c.

Name; Tui takh la. Author; Rakachandah Lama. Place; Kubakh. Subject; Science of War.

Name; Dutakh-a-st. Author; Baichik Lama. Place; Gnamna. Subject; read by survivors on the death of a relation, that they may not be haunted by his ghost.

Name; Seru-takh. Author; Takachik Lama. Place; Yipurki. To be read by travellers, during their wanderings, for sake of a safe return.

Name; Sata-tu-nah. Author; Yisah-sekar Lama. Place; Sebha. Subject; read previous to sitting on a Pancheat, for a prosperous issue thereof.

Name; Kerikh. Author; Amadatagh Lama. Place; Asi. Subject; to be read for increase of temporal goods.

Name; Mumbeh. Author; Ti-takh Lama. Place; Bere-ga-hakh. Subject; to be read at time of gathering flowers for worship.

Name; Deknujah. Author; Mon-take-tan Lama. Place; Menka. Subject; to be read previous to laying the foundation of a house.

Name; Thuka-pah. Author; Ari-lah Lama. Place; Baba-rekeh. Subject; to be read on the eve of battle.

Name; Chakasumah. Author; Gaga-Matagh Lama. Place; Macha-lekoh. Subject; to be read whilst feeding the sacred fishes at the temples; a very holy act.

Name; Kusa. Author; Nemachala Lama. Place; Yeparenesh. Subject; to be read at the time of bathing.

Name; Lakasa-ki-pothi. Author; Uma Lama. Place; Lassa. Subject; to be read before eating, while dinner is serving up.

Name; Chandopu. Author; Grahah Lama. Place; Jubu-na-sah. Subject; to be read previous to making purchases.

Name; Sacheh. Author; Ulahkhi Lama. Place; Jadun. Subject; to be repeated whilst exorcising themselves, that no evil spirit may come up.
Name; Báchah. Author; Jahadeh Lama. Place; Maharah. Subject; to be read by lone travellers, in forests and bye-ways, for protection.

Name; Kojaw. Author; Olachayah Lama. Place; Kārh. Subject; to be read by a dead man’s relatives, to free his soul from purgatory.

Name; Yidaram. Author; Machal Lama. Place; Sadarl. Subject; to facilitate interviews, and make them happy in their issues.

Name; Ditākh. Author; Chopallah Lama. Place; Urusikh. Subject; to interpret the ominous creaking of crows, and other inauspicious birds.

Name; Kārāchak. Author; Khuchak Lama. Place; Pheagiah.

Name; Chalad. Author; Gīḍu Lama. Place; Bedākh. Subject; to be read at time of drinking, that no ill may come of the draught.

Name; Kegú. Author; Tupathwo Lama. Place; Kābūj. Subject; for increase of years, and a long life.

Name; Chābeh. Author; Akabeh Lama. Place; Atri Kalágul. Subject; to be read for removing the inclemencies of the season.

Name; Kaghakakh. Author; Sūgnah Lama. Place; Bolekāchar. Subject; to be read by horsemen, at seasons of journeys, that they may come to no harm.

Name; Lúchá. Author; Nowalah Lama. Place; Chaqarakahah. Subject; to be read for increase of eloquence and knowledge of languages.

Name; Ghokatenah. Author; Sujnah Lama. Place; Seakuhah. Subject; to be read by Archers for success of their craft.

Name; The Baudhpothi, or history of the founding of the Temple of Kasachit in Nepal, with other matters appertaining to Buddhism in Nepal.

Name; Sīri pothi. Author; Bistakoh Lama. Place; Jamatakh, a general form of prayer for rich and poor, sick and healthy, man and woman.

Although an accurate estimate of the sources whence these works were derived, would require a long and laborious examination of their contents, yet, from their general character, as well as from local tradition, little doubt can be entertained, that Bhot obtained its literature and letters from India, through the Baudhha Missionaries, or Refugees from Hindustan. These individuals carried with them, and subsequently procured from India, many of the sacred and profane works of their sect, and, as was their wont, they immediately began to
instruct the people of Bhot in their own, that is in the Sanscrit letters and language. They had, no doubt, some success in this measure in the first period of their emigration into Bhot; but in the end, the difficulties of Sanscrit, and the succession of Native teachers to the chairs of the original Indian emigrants, led to a preference of the Bhotiya language, and, consequently, a translation of all the Sanscrit works they had, into the vernacular tongue of the country. This resort to translation took place early; a circumstance which, aided by the lapse of time, and the further and further decline of the original literary ardour, inspired by the Indian Refugees, produced, at no distant period from the decease of the first Indian teachers, the oblivion of Sanscrit, and the entire supercession of original Sanscrit versions by translations into Bhotiya; the Bhotiyas, however, although they thus soon lost the Sanscrit language, retained the Devanagari letters. The result of the whole is, that the body of Bhotiya literature now is, and long has been, a mass of translations from Sanscrit, its language native, its letters (like its ideas) Indian. To support this view of the case, I have to observe, that, even the Nepalese, much nearer as they are to India, and much more cultivated as they are, have resorted extensively to vernacular comments, and even translations of their books, which also are Sanscrit; and that, although the Newars have a good language of their own, they have no letters, but such as are clearly of Nagari origin, and declared by themselves to be so: that all the Bhotiyas, with whom I have conversed, assure me, that they got all their knowledge from India, that their books are translations, that the originals, here and there, still exist in Bhot, but that now no one can read them: lastly, that several of the great Bhotiya classics proclaim, by their very names, the fact. These remarks are applied, of course, to the classics of Bhot: for, in regard to works of less esteem there, I believe such to be not translations, but originals; chiefly legends of the Lamas, and in the vernacular tongue, the best dialect of which is that spoken about Lassa and Digarchü; but still, like the translated classics, written in letters essentially Indian.
An accurate view of the Baudhāya system of belief would involve the perusal of a number of the voluminous works above specified, and would demand more time than could be bestowed upon the task by any person, not otherwise wholly unemployed: the time and application necessary would, no doubt, also be unprofitably expended, as the works, from the short notice already given, are evidently filled with endless subtleties and subdivisions of the most puerile and interminable description: a very few observations must therefore suffice in this place, on the Religious notions of the Baudhāyas of this part of India.

Speculative Buddhism embraces four very distinct systems of opinion respecting the origin of the world, the nature of a first cause, and the nature and destiny of the soul.

These systems are denominated from the diagnostick tenet of each, Swabhāvika, Aishwariya, Yātmika, and Kārmika, and each of these again admits of several subdivisions, comprising divers reconciling theories of the later Baudhāya teachers, who, living in quieter times than those of the first Doctors, and instructed by the taunts of their adversaries, and by adversity, have attempted to explain away what was most objectionable, as well as contradictory in the original system.

The Swabhāvikas deny the existence of immateriality; they assert, that matter is the sole substance, and they give it two modes, called Pravṛtti, and Nirvṛtti, or action and rest, concretion and abstraction. Matter, they say, is eternal as a crude mass, and so are the powers of matter, which powers possess not only activity, but intelligence. The proper state of existence of these powers is that of rest, and of abstraction from every thing palpable and visible, (Nirvṛtti,) in which state they are so attenuated, on the one hand, and so invested with infinite attributes of power and skill on the other, that they want only consciousness and moral perfections to become gods. When
the powers pass from their proper and enduring state of rest into their casual and transitory state of activity, then all the beautiful forms of nature or of the world come into existence, not by a divine creation, nor by chance, but spontaneously: and all these beautiful forms of nature cease to exist, when the same powers repass again from this state of Pravritti, or activity, into the state of Nirvritti, or repose. The revolution of the states of Pravritti and Nirvritti is eternal, and with them revolve the existence and destruction of nature or of palpable forms. The Swabhāvikas are so far from ascribing the order and beauty of the world to blind chance, that they are peculiarly fond of quoting the beauty of visible form as a proof of the intelligence of the formative powers; and they infer their eternity from the eternal succession of new forms. But they insist that these powers are inherent in matter, and not impressed on it by the finger of God, that is, of an absolutely immaterial being. Inanimate forms are held to belong exclusively to Pravritti, and therefore to be perishable; but animate forms, among which, man is not distinguished sufficiently, are deemed capable of becoming by their own efforts, associated to the eternal state of Nirvritti; their bliss, which consists of repose, or release from an otherwise endlessly recurring migration through the visible forms of Pravritti. Men are endowed with consciousness, as well, I believe, of the eternal bliss* of the rest of Nirvritti, as of the ceaseless pain of the activity of Pravritti. But these men who have won the eternity of Nirvritti, are not regarded as rulers of the universe, which rules itself—nor as mediators or judges of mankind still left in Pravritti, for the notions of mediation and judgment are not admitted by the Swabhāvikas, who hold every man to be the arbiter of his own fate, good and evil in Pravritti being, by the constitution of nature, indissolubly linked to weal and woe: and the acquisition of Nirvritti being by the same inherent law, the inevitable consequence of such

* The prevalent doctrine is that they are, some of them, however, say no: the question turns on the prior acceptation of Sunyatā, for which see on.
an enlargement of his faculty by habitual abstraction, as will enable a man to know what Nirvṛtti is. To know this, is to become omniscient, a Buddha, to be divinely worshipped as such, while yet lingering in Pravṛtti; and to become, beyond the grave, or in Nirvṛtti, all at least that man can become, an all respecting which, some of the Swabhāvikas have expressed much doubt, while others of them have insisted that it is eternal repose, and not eternal annihilation* (Sānyatā): though (adds this more dogmatical school,) were it even Sānyatā, it would still be good: man being otherwise doomed to an eternal migration through all the forms of nature—the more desirable of which are little to be wished; and the less so, at any price to be shunned.

From the foregoing sketch it will be seen, that the most diagnostic tenets of the Swabhāvikas are the denial of immateriality, and the assertion that man is capable of enlarging his faculties to infinity. The end of this enlargement of human faculties is association to the eternal rest of Nirvṛtti—respecting the value of which there is some dispute—and the means of it are Tapas and Dhyān—by the former of which terms, the Swabhāvikas understand—not penance, or self-inflicted bodily pain—but a perfect rejection of all outward (Pravṛtтика) things; and by the latter, pure mental abstraction. In regard to physics, the Swabhāvikas do not reject design or skill—but a designer, that is, a single, immaterial, self-conscious Being, who gave existence and order to matter by volition. They admit what we call the laws of matter—but insist that those laws are primary causes, not secondary, are inherent eternally in matter, not impressed on it by an immaterial creator. They consider creation a spontaneity, resulting from powers which matter has had from all eternity, and will have to all eternity. So with respect to man, they admit intellectual and moral powers, but deny that immaterial essence or

* This interpretation of the Swabhāvika Sānyatā is not the general one, though their enemies have attempted to make it so: for the prevalent sense of the word among the Buddhās, see on.
being, to which we ascribe those powers. Animate and inanimate causation, they alike attribute to the proper vigour of nature or Swabhāva. I believe the Swabhāvikas to be the oldest school of Bauddha philosophy, but that school has, from the earliest times, been divided into two parties, one called the Swabhāvikas simply, whose tenets I have endeavoured to state above, the other termed the Prājnika Swabhāvikas, from Prajñā, the supreme wisdom; viz. of nature. The Prājnikas agree with the Swabhāvikas, in considering matter as the sole entity, in investing it with intelligence, as well as activity, and in giving it two modes of action and of rest. But the Prājnikas incline to unite the powers of matter in the state of Nirvṛtti, to make that unit deity; and to consider man's sumnum bonum, not as a vague and doubtful association to the state of Nirvṛtti; but as a specific and certain absorption into Prajñā, the sum of all the powers active and intellectual of the universe. The Aishwarikas admit immaterial essence, a supreme, infinite, and intellectual Adi Buddha, whom some of them consider as the sole deity, and cause of all things, while others associate with him a co-equal and eternal material principle: and believe that all things proceeded from the joint operation of these two principles. The Aishwarikas accept the two modes of the Swabhāvikas and Prājnikas, or Pravṛtti and Nirvṛtti. But though the Aishwarikas admit immaterial essence, and a god, they deny his providence and dominion, and though they believe Moksha to be an absorption into his essence, and vaguely appeal to him as the giver of the good things of Pravṛtti, they deem the connexion of virtue and felicity in Pravṛtti to be independant of him, and to be capable of being won only by their own efforts of Tapas and Dhyān, efforts which they too are confident will enlarge their faculties to infinity, will make them worthy of being worshipped as Buddhas on earth, and will raise them in heaven, to an equal and self-earned participation of the attributes and bliss of the supreme Adi Buddha: for such is their idea of

* Prajñā, from pra, an intensive prefix, and Jñāna, wisdom, or, perhaps, the simpler jña.
Moksha, or absorption into him—or, I should rather say, of union with him. All the Budhas agree in referring the use and value of meditation, (earthly and heavenly,) of the rights and duties of mortality, and of the ceremonies of religion solely to Pravritti, a state which they are all alike taught to condemn; and to seek, by their own efforts of abstraction, that infinite extension of their faculties, the accomplishment of which realises, in their own persons, a godhead as complete, as any of them, and the only one, which some of them, will acknowledge. The Kārmikas and Yātnikas derive their names, respectively from Karma, by which I understand conscious moral agency, and Yatna, which I interpret conscious intellectual agency. I believe these schools to be more recent than the others, and attribute their origin to an attempt to rectify that extravagant quietism, which, in the older schools, stripped the powers above (whether considered as of material or immaterial natures) of all providence and dominion; and man, of all his active energies and duties: assuming as just, the more general principles of their predecessors, they seem to have directed their chief attention to the phenomena of human nature, to have been struck with its free will, and the distinction between its cogitative and sensitive powers, and to have sought to prove, notwithstanding the necessary moral law of their first teachers, that the felicity of man must be secured, either by the proper culture of his moral sense,* which was the sentiment of the Kārmikas, or by the just conduct of his understanding, a conclusion which the Yātnikas preferred; and this I believe to be the ground of distinction between these two schools, as compared with one another. As compared with their predecessors, they held a closer affinity with the Aishwarikas, than with the other schools, inclined to admit the existence of immaterial entities, and endeavoured to correct the absolute impersonality and quiescence of the

* Notwithstanding these sentiments, which are principally referable to the state of Pravritti, the Kārmikas and Yātnikas still held preferentially to the Topas and Dhyān, the severe meditative asceticism of the older schools.
Causa Causarum; (whether material or immaterial,) by feigning Karma or Yatna, conscious moral, or conscious intellectual agency, to have been with causation from the beginning. The Kārmika texts often hold such a language as this: "Sākya Sinha—who, according to some, (the Swabhāvikas) sprang from Swabhāva, and, according to others, (the Aishwarikas) from Adi Buddha—performed such and such Karmas, and reaped such and such fruits from them."

In regard to the destiny of the soul, I can find no moral difference between them and the Brahminical Sages. By all, metempsychosis and absorption are accepted. But absorbed into what? into Brahma, say the Brahmanas—into Śānyatā, or Swabhāva, or Prajñā, or Adi Buddha, say the various sects of the Budhhas; and I should add, that by their doubtful Śānyatā I do not, in general, understand annihilation, nothingness, but rather that extreme and almost infinite attenuation which they ascribe to their material powers or forces in the state of Nirvāṇa, or of abstraction from all particular palpable forms, such as compose the sensible world of Pravṛtti.

How far, and in what sense the followers of these divers and opposite systems of speculation, adopted the innumerable deities of the existent Buddhisit Pantheon, it must rest with future research to determine, when those ample works which it will be my happiness shortly to place within the reach of my curious countrymen, shall have been duly investigated. Suffice it at present to say, that the practical Buddhism of Nepal has long admitted a marked distinction between those saints of mortal mould, who won the rank and powers of a Buddha by their own efforts, and the Buddhas of a celestial nature and origin.

The former of these are seven, and are denominated "Māmushi," or human; the latter "Anupapādakā," without parents, and also "Dhyāni,"

* Called Vipasyi, Sūhi, Viswabhā, Kukku pande, Kanaka Muni, Kasyapa, and Sākya Sinha.
This second appellation is derived from the Sanscrit name for that abstracted musing which has found more or less favour with almost all the Asiatic religionists, but which is peculiarly and pre-eminently characteristic of Buddhism.

The epithet Dhyāni, however, as applied to a class of Buddhas, is obviously capable of an atheistic interpretation, indeed hardly less so than the Mānasū, to which it is opposed: and what therefore I desire to observe is, that the Aishwarikas (beyond the bounds of Nepal too) ascribe this creative Dhyān to a self-existent, infinite, and omniscient "Adi Buddha," one of whose attributes is the partial possession of five sorts of wisdom. Hence he is called "Pāñcachajñāna Aṃmikā;" and it was by virtue of these five sorts of wisdom, that he, by five successive acts of Dhyān, created from the beginning, and in the duration of the present world, the Pancha Buddha Dhyānis."

The names and graduation of these Jñāns, Dhyāns, and Buddhas are thus:

<table>
<thead>
<tr>
<th>Jñānas</th>
<th>Dhyānas</th>
<th>Buddhas</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Svavijñāna</td>
<td>The Dhyān of creation is called 1. Vairochana.</td>
<td></td>
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<tr>
<td>3. Pratyekshana</td>
<td>Sansarajna, and by five repetitions of this, the five 3. Ratnasambhava.</td>
<td></td>
</tr>
<tr>
<td>5. Kriyānushhāna</td>
<td>Buddhas were created. 5. Amoghasiddha.</td>
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It might be expected, that the supreme Buddha having created these five celestials, would have devolved on them the active cares of the creation and government of the world: not so, however; the genius of genuine Buddhism is eminently quiescent, and hence these most exalted spirits are relieved from the degradation of action. Each of them receives, together with his existence, the virtues of that Jñān and Dhyān, to the exertion of which, by Adi Buddha, he owed his existence, and by a similar exertion of both, he again produces a Dhyāni Bodhisatwa. The Dhyāni Bodhisatwas are, one by one, in succession,
the tertiary and active authors of creation. These creations are but perishable, and since the beginning of time, three of them have passed away. The present world is, therefore, the work of the fourth Bodhisatwa, who is now Lord of the ascendant, and his worshippers in Nepal are wont to invest him with all the powers of a Supreme and sole God, the "Præsens Divus being, as usual, every thing. When the existing system of worlds shall have run its course, the offices of creator and governor of the next will be assumed by the fifth Bodhisatwa. The names and lineage of these Dhyâni Bodhisatwas are as follows:

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<thead>
<tr>
<th>Buddhas</th>
<th>Bodhisatwas</th>
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</table>

The Dhyâni Buddhas and Bodhisatwas are considered to stand in the relation of fathers and sons to each other, and as there are Dhyâni Bodhisatwas, so are there Mânushi Bodhisatwas; who again bear to their respective Mânushi Buddhas, the connexion of pupil to teacher, of graduate to adept, of the aspirant after the wisdom of Buddhism to him who possesses that wisdom. I should add, that it is competent for a mortal man to become a Buddha,* whilst he yet lingers in the flesh; albeit, the entire fulfilment of the rewards, if not of the prerogatives of the transcendent character, is assigned to a more unearthly state, viz. the state of Nirvitti.

The images of the Dhyâni Buddhas, which have been forwarded to the Society, occupy (and exclusively of all lower Buddhas) the base of

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* Hence the Divine Lamas of Bhot, though the original idea has been perverted somewhat.
Various Chediya

No. 1 & 2 are simple Chediya. No. 3 is a Koshakara or composite Chediya.
every Manuchaiya,* or highest order of temples in Nepal: and that those images are invariably distinguished by the respective differences exhibited in the specimens transmitted.

The following list of Buddhas compleats all I have at present to offer on the subject. Two lists were prepared for me, some time ago, by an old Baudhha of Nepal, with whom I have long cultivated an acquaintance; but were then laid aside for future examination and explanation where opportunity should serve.

I have accordingly had them compared, under my own eyes, with the scriptures, whence they were extracted, and that comparison has suggested the following brief elucidatory remarks. In the first place, the lesser list has proved to be superfluous, all its names being contained in the larger one. In the next place, the whole number of Buddhas in the greater catalogue has been found to amount to one hundred and thirty-one and not to one hundred and forty-five, as stated elsewhere; the same name being repeated, in some instances, two and three times, by reason of this catalogue consisting of literal extracts from several independent works. And I have thought it better to leave it in statu quo, than to omit sundry names of one series because they occur in another. Such omission might have interfered with some established contiguity, time, place, or circumstances, in regard to the Buddhas, with which we are not acquainted; and with respect to the repetitions, these may be seen, in the list, at a glance, by the references attached to them. There is one deviation from the catalogues as found in the Pothis whence they are drawn, and it is this. After the names of the

* Chaitya, is the proper and sole name for a Baudhaha abode of God. Vihār, the proper and sole name of a Baudhaha abode of the servant of God. In the former dwells the object of worship, in the latter the professed.
six great Manushi Buddhas (Nos. 50 to 56) the name of Sákya Sinha, the seventh and last is given in my list, though not found at that place in the Lalita Vistára: probably because Sákya had not, when that work was compiled, become Nirván and a Tathágata in the proper sense. His name, though occurring before, is notwithstanding, re-inserted in my catalogue in that place, in order to make up the complement of the now famous Sapta Buddha Manushi. Before each distinct series of names, the work, from which it is derived, is uniformly noted.

In the works cited, many more names, besides those given in the catalogue, are to be found, and from the whole of the books which have been procured and transmitted to Calcutta, hundreds of new names might be drawn. In the Samádhí Rája,* Sarvártha Siddha, (Sákya, before he became a Buddha,) is asked by Maitreya and Vajra Páni, how he acquired Samádhí Jñán: In reply, he begins by naming one hundred and twenty Tathágatas, who instructed him therein in his former births, and at the conclusion of this enumeration of Buddhas, Sarvártha Siddha observes, he has given so many names exempli gratia, but that his instructors were really no less in number than eighty crores. There is a verse in the Aparimita Dharani (to be found in many other, and higher authorities) purporting that “the Buddhas who have been, are, and will be, are more numerous than the grains of sand on the banks of the Ganges.” Some of these Buddhas sprang divinely, not generatively from other Buddhas; some from Akás, and some from the Lotos. These are in general evident nonentities, in regard to chronology and history: yet it is often most difficult to distinguish them from their more substantial comperees, the origin of the latter having been frequently traced up to Heaven by the vanity of superstition, while its grovelling genius, no less fre-

* I have this list before me extracted from the Samádhí Rája; but I do not think it worth while to add it to the lists already given.
quently drew down the lineage of the former to Earth. Again, among the Buddhhas confessedly of mortal mould, there are three wide degrees, that of the Pratyeka Buddha, that of the Srāvaka Buddha, and that of the Mahā Yāniṇa Buddha. But the two former are regarded, even by their worshippers, as little more than mere men of superior sanctity; and as infinitely inferior to the Mahā Yāniṇa Buddhhas, such as Sākya and his six great predecessors. We have, however, multitudes even of this highest degree: and besides, the title belongs not only to the supreme Māṇushi Tathāgatas, but also to all the Dhyānis indiscriminately. Upon the whole, then, it seems peculiarly desirable, in the present state of our information, to keep a steady eye upon the authoritative old scriptures, that Sākya is the seventh, and last of the Buddhhas.

It is very worthy of remark, too, that, according to those scriptures, the duration of these seven Buddhhas fills the whole extent of time: the two first being assigned to the Satya Yuga; the two second to the Treta; the two third to the Dwāpara; and Sākya and the Buddha yet to come, being the declared Lords of the Kali or present Yuga. It will hardly, I imagine, be considered an answer to this difficulty to observe, that the Chronology of the Buddhhas, supposes an eternal world, and confounds time and eternity.

It has not occurred to me at present to doubt the historical existence of Sākya's six predecessors, but I have not failed to remark that, while the Buddha writings make ample mention of Sākya's birth, sayings, and doings; and while they ascribe to him, the arrangement at least, and scripture of all the work, they are nearly silent with respect to the origin and actions of the six Buddhhas, who went before him. To go farther into this matter would lead me beyond the bounds I have prescribed myself on the present occasion. What I have said will suffice to shew why the catalogue has been so long withheld, and perhaps would justify the withholding of it still.
List of Tathāgatas compiled from the Lalita Vistāra, Kriya Sangraha and Rakshā Bhagavati.

_Lalita Vistara, 1st Section._

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<td>Dharmaketu</td>
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<tr>
<td>22</td>
<td>Pushkala</td>
<td>Gunarāma</td>
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</tbody>
</table>

* These lists were sent by Mr. Horoson, in the Devanagari character only, with a request that the Secretary would render them into their equivalent Roman characters agreeably to the orthoepy followed in the Researches. This has accordingly been done, but it has been thought likely to be satisfactory to insert the names in the Devanagari letters also.—H. H. W.
### Lalita Vistāra, 1st Section—(continued.)

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<th>No.</th>
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<td>Jnānameru</td>
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<td>58-2</td>
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<td>62-6</td>
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<td>Mahâvyûha</td>
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Lalita Vistāra, 13th Section.—(continued.)

89-33 चचीभराज अक्षोभयाराज. Padmottara.
90-34 तनावसिक्षा Tagarasikhi.
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92-36 महायादन महाप्रदिपा. (See No. 2.)

93-37 पञ्चाण्व (See No. 1.)

Lalita Vistāra, 20th Section.

95 - 1 विमलप्रभाषा Vimalaprabhāsa.
96 - 2 रत्नराज Retnaráchī.
97 - 3 पुष्पाशिल्वन Pushpāśilvānā- 
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भित्ताभभ. 100 - 6 रत्नायशी Retnavāshī.
101 - 7 गार्जितस्वरा Meghakūtabhi-
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98 - 4 चंद्रसुर्याखन्न Chandraśuryā-
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99- 5 गुरुप्रमाय Gunarājahaprabhā.

100 - 7 गार्जितस्वरा Meghakūtabhi-
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101 - 7 गार्जितस्वरा Meghakūtabhi-
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102 - 8 रत्नाचात्र Retnāchatra-
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104 - 10 गणेन्द्र Ganendra.

Kriyā Sangraha.

105 - 1 वैरोचन Vairochana.* 
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106 - 2 महोश्नीषा Mahoshniṣha.
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109 - 5 विजयोश्चिषा Vijayoshniṣha.

110 - 6 विक्रियोश्चिषा Vikiranoshniṣha.
111 - 7 उदगतोश्चिषा Udgaṭoshniṣha.
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113 - 9 विजयोश्चिषा Vijayoshniṣha. 
(See No. 163.)

* Note. This name, although a repetition, is numbered; because the personage here indicated by the name Vairochan, is really Vairochan Avatār, Manjusri. The five celestial Buddhas of Nepal will be recognised in this list, but commenting were endless.
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NOTICE OF THREE TRACTS RECEIVED FROM NEPAL.

By HORACE HAYMAN WILSON, Esq.

Secretary to the Asiatic Society.

The accounts hitherto published of the Religious System of the Nepalese, are far from being comprehensive or satisfactory. They only establish the general conclusion that there are two predominant forms of belief, as well as two principal divisions of the People, the Párâtiya, or Mountain Hindus, who follow the faith of the Brahmans, and the Newârs, or original inhabitants, who adhere to the worship of Buddha.

The indistinctness and inaccuracy that pervade the descriptions of Kirkpatrick and Buchanan, are not however, in all probability, the fault of the describers. Much is, no doubt, attributable to their want of access to original authorities, on which alone dependance can be placed for a correct view of any mode of faith in India. The Spirit of Polytheism, always an accommodating one, is particularly so in this country, and the legends and localities of one sect are so readily appropriated by another, that it speedily becomes difficult to assign them to their genuine source. In like manner,
formulae and ceremonies very soon become common property, and whatever
can be the ruling principles, the popular practice easily adopts a variety of
rites that are peculiar to different creeds. This is everywhere the case
throughout Hindustan, and the sectaries of Vishnu often assimilate to those
of Siva, whilst the worshippers of the female Principle are constantly identi-
fiable with both. Nepal, evidently, constitutes no exception, and the worship
of Siva, and Tantra rites, are so widely blended with the practices and notions
of the Buddhists, that an accurate appreciation of the latter is no longer
derivable from any but original and authentic sources, or the ancient works
of the Bhotiyas in which the pure and primitive doctrines are enshrined.

Of the number and character of those works which are the authorities of
the Buddhhas of Nepal, the only description on which any reliance can be
placed is contained in the preceding communication, from Mr. Hodgson, to
whose active and intelligent zeal the Society is so largely indebted. It yet
remains, however, to estimate the contents of the volumes he has enu-
merated, and which for the far greater part, it is believed, are written in the
language of Tibet, and not in Sanscrit, as he seems to suppose. We must wait
therefore for the acquirement of this language by European scholars, before
we can pronounce with confidence upon the character and contents of the
Buddha Scriptures, and how far they may be originals or translations. If the
latter, which, except to a limited extent, is very unlikely, we may safely
assert, that the Sanscrit originals are no longer procurable in Hindustan.

The paper already referred to, furnishes us also with the only outline of
the Buddha philosophy and mythology that can be consulted with advantage,
for, although some of the particulars are to be found in Ghorgh’s ponder-
ous volume, they are so obscured by his parade of learning, and spirit of
theory, that they are to be selected only with great trouble and uncertainty.
The account given by Pallas, as quoted by Buchanan, seems also to be
derived from oral information only, and to be confined to superficial and
popular details. To what extent the Doctrines or Divinities of Bhot Baudhism are of local origin or modification, can only be determined when the condition in which this form of faith exists in other countries is more authentically explained; but as far as we may infer from what has yet appeared in the Asiatic Researches, or elsewhere, on the Baudhism of Ceylon and Ava, many and important varieties occur between the heavenly hierarchy of those countries and of Bhot. Of the scale of Buddhas which prevails in the latter, we have no tract whatever in the communications of Buchanan, Mahony and Joinville. Their enumeration of the human Buddhas, the only Buddhas of whom they speak, differs also from that of Mr. Hodgson. Amidst the perplexity that this disagreement is calculated to occasion, any further illustration that is available will be, no doubt, welcome to the Society, and I have therefore thought that the following notice of the only works sent down by Mr. Hodgson, which I have been able to distinguish as connected with the religion of Nepal in any language known to me, might not be unacceptable. The works are short, and are evidently of a popular, not a scriptural character. As authorities, therefore, they are of no great value, although they may be taken as guides to common and corrupt practice and belief. They evidently, however, spring from the mythological system sketched by Mr. Hodgson, and so far corroborate his statements, as well as derive confirmation from his remarks, whilst they serve also to shew how far the Buddha creed has been modified by Tántrika admixture.

The works in question are three tracts, comprised in one volume, and severally entitled—\(\text{\textit{Ashtami vrata Vidhán}}, \text{Ritual for the religious observance of the Eighth (day of the lunar fortnight.)} \text{\textit{Naipálya Devata Kalyána Panchavinsati}}, \text{Twenty-five Stanzas invocatory of the favor of the Deities of Nepal—and \textit{Sapta Buddha Stotra}}, \text{Praise of the seven Buddhas.} \text{The text of these tracts is Sanscrit, interspersed with a gloss in Newari, copiously infused with pure Sanscrit terms. The two latter are so short that they may be translated entire. A specimen of the first will be sufficient.} \)
TRANSLATION.

SAPTA BUDDHA STOTRA.

"I adore Jina, the consuming fire of sorrow, the treasure of holy
knowledge, whom all revere, who bore the name Vipaswī, who was born in
the race of mighty monarchs, in the city Bandumati, who was for eighty
thousand years, the preceptor of gods and men, and by whom endowed with
the ten kinds of power, the degree of Jina was obtained at the foot of a
Pātalā tree.

"I adore Sīkṣa, the mine of heavenly wisdom, the supreme sage who
crossed the boundaries of the world, who was born of a royal race in the
great city Aruna, whose life, adorned with every excellence, extended to the
term of 70,000 years, by whom, out of affection for mankind, holy wisdom was
obtained at the foot of a Pundarika.

"I adore Visvāmbha, the friend of the universe, the king of virtue, who was
born in Anupamā, of a race of illustrious monarchs, whose life lasted 60,000
years, and who, having triumphed over earthly afflictions, obtained immor-
tality at the foot of a Śāl tree.

"I adore Krakuchchanda, the Lord of Munis, the unequalled Sugata,
the source of perfection, who was born in Kshe标志avati, of a family of
Brahmans, revered by kings, the life of that treasure of excellence was
40,000 years, and he obtained, at the foot of a Sirisha tree, the state of
Jina, with the weapons of knowledge that annihilate the three
worlds."
NOTICE OF

"I adore Kanaka Muni, the sage and legislator, exempt from the blindness of worldly delusion, who was born in the city Sobhanavatī, of a race of Brahmans honoured by kings. His resplendent person existed thirty thousand years. The degree of Buddha was obtained by him, munificent as the mountain of gems, at the foot of an Udumbara tree.

"I adore Kasyapa, the Lord of the world, the most excellent and eminent sage, who was born at Benares, in the family of Brahmans venerated by princes, the life of his illustrious frame endured 20,000 years, and the waters of the three worlds were dried up by the lamp of divine wisdom, which he acquired at the foot of a Nyagrodha tree.

"I adore Sākya Sinha, the Buddha, the kinsman of the Sun, worshipped by men and gods, who was born at the splendid city of Kapilapur, of the family of the chief of the Sākya kings, the life of which best friend to all the world lasted 100 years. Having speedily subdued desire, unbounded wisdom was acquired by him at the foot of the Aswatiha tree.

"I adore the Lord Maitreya, the chief of Sages, residing at Tushitapur, who will assume a mortal birth at Ketumati, in the family of a Brahman honoured by the king, and who, endowed with immeasurable excellence, will obtain the degree of Buddha, at the foot of a Nāga tree, his existence will endure 8000 years.

"Having praised the seven Buddhas, supreme over all, and resplendent as so many Suns, as well as the future eighth Buddha, Maitreya, dwelling at Tushitapur, may the merit of such praises be quickly productive of fruit, so that having divided all corporal bonds I may speedily obtain the final liberation of the holy Sages."
REMARKS.

The enumeration given in these verses is, therefore, very different from that of Dr. Buchanan and Capt. Mahony, and instead of five or six we have eight deified Buddha teachers or human Buddhas: the former writer has only specified two names, Gautama and Sākya, of which the first does not occur in the Nepal list, whilst in another place he observes that Sākya is considered, by the Burmese Buddhists, as an impostor: the latter has mentioned the names of the Buddhas, and they are evidently the same as the last five of the Nepal Stotra.

Kakoosondeh, of Krakuchhanda,
Konaganmeh, Kanaka,
Kaserjepeh, Kasypa,
Gottama, Sakya,
Maitree, Maitreya,

possibly the other three are regarded as Buddhas of a different Kalpa, or period, and therefore only were omitted in the list furnished to Captain Mahony, (Asiatic Research. VII. 32.): the Nepal enumeration, however, is not a mere provincial peculiarity, nor of very modern date, and the same must have prevailed in Hindustan, when there were Buddhas in the country. Hemachandra, who wrote his vocabulary, probably in Guzerat, in the 12th century, specifies the same Buddhas as the Saptu Buddha Stotra, or Vipasyi, Sīkhi, Visvabhū, Krakuchhanda, Kāñchana, Kāsypa, and Sākya Sinha.

How many of these Buddhas are real personages, is very questionable. Kasypa is a character known to the orthodox system, and perhaps had once existence: he seems to have been the chief instrument in extending civilisation along the Himalaya and Caucasian mountains, as far as we may judge from the traditions of Nepal and Cashmir, and the many traces of his name to be met
with along those ranges. Sākya, as identifiable with Gautama, was, possibly, the founder of the Bauddha system as it now exists, in the sixth or seventh century before Christianity. The names of the cities in which these Buddhas are said to have been born, or to have appeared in a human form, are not verifiable, with the exception of Benares. They contribute therefore to throw doubt on the reality of the persons. The extravagant periods assigned to their lives is another suspicious circumstance. But these periods are, no doubt, connected with some legendary classification of the Kalpas, or ages of the world, in which mankind enjoyed a length of life far exceeding any thing in these degenerate days. So Giorgi states that, in the second age of the world and the first of men, the limit of life was 80,000 years; in the third age it was 40,000; in the fourth it was 20,000, and in the fifth one hundred. The Buddhas therefore only partake of the longevity of the periods to which they belong.

The omission of the name of Gautama proves that he is not acknowledged as a distinct Buddha by the Nepalese, and he can be identified with no other in the list than Sākya Sinha. The Nevarī comment adds, that the latter was born in the family of Sudhodana Raja, and Sudodhana is always regarded as the father of Gautama. Other names in the text, which are translated as epithets, Aditya bandhu, the friend of the sun, and Lokākṣabandhu, the sole or superior friend of the world, occur as synonyms of Gautama as well as Sākya Sinha, as in the vocabularies of Amera and Hemachandra; "Sākya Muni, Sākya Sinha, Sarvārtha Siddha, Sudhodani, (the Son of Sudhodana) Gautama, Arkabandhu, (the kinsman of the Sun,) Mayadevi Suta. "Amera Cosa."

"The seventh Buddha is named Sākya Sinha—Arkabandha, the parent of Rahula, (Rahulasū,) Sarvārtha Siddha, Guanamāheya, (of the family of Gotama,) Maya Suta, (the son of Maya,) Sudhodana Suta, (the son of Sudhodana,) Devadattāgraja, (the elder brother of Devadatta,)" Hemachandra." On what authority Buchanan asserts that the Priests of Ava consider Gautama and Sākya as distinct, and the latter as a heretic, he has not men-
tioned; but, as I have had occasion to remark elsewhere, no such distinction is made in the Pali version of the *Amarc Coshay*, which is used by the Priests of Ava and Ceylon. Gautama, and Sākya Sinha, and Aditya Bandhu, are there given as synonyms of the son of Sudhodana.

"Sudhodani-chha Gotama Sakya-chha, tatta, Sakya Muni, ch' Adicheha bandhu-chha."

It may seem scarcely worth while to notice the mention made in these verses of the acquisition of the state of a Buddha, or of a condition exempt from the infirmities of humanity, under particular trees: the meaning is, according to the Translation, that the sages chose such spots for the performance of their Tapas, or course of religious austerities. The specification, however, may be turned probably to some account. It is often exceedingly difficult to discriminate between Baudhā and Jain sculptures, and to decide to which sect, images and architectural remains belong—any characteristic peculiarity will therefore be very acceptable to Indian antiquarians and travellers, and a figure, in other respects, possessing the usual features, the spiral locks, thick lips, and large ears of a Jina, or a Buddha, engaged in devotion, under the shade of a tree, may generally, perhaps, be ascribed with safety to the latter. It is more common to find the Jain Pontiff's shaded by the expanded hoods of the many-headed snake.

The next work takes a wider range than the preceding, in its enumeration of the objects of veneration in Nepal, and comprehends so many local peculiarities, that a correct translation of it is impracticable any where out of Nepal, except by a person familiar with the country and the system. The translation originally made was, therefore, referred to Mr. Hodgson, to whose revision and explanatory remarks, it is indebted for any pretension to accuracy—The notes appended to the translation, are almost wholly derived from communication with him on the subject of the text.
NOTICE OF

TRANSLATION.

Naipaliya Devata Kalyana Panchavinsatiká.

May the first-born, the Holy Swayambhu, Amitaruchi, Amogha, Akshobhya, the splendid Vairochana, Manabha, the King of sages and the Pure Vajrasatwa, preserve you in your sojourn in the world; may Sri Prajna, Vajradhatufi, the all-bountiful holy Tará, and the rest, be propitious to you—I adore them.

2. May the goddesses Sampat Pradá, Ganapathihriday, Vajravidri-vini, Ushnisharpáná, Kitivaravadáná, Grahamátriá, Kotilakshákshi,

1. These, as will have been seen by the preceding dissertation of Mr. Hodgson, are the personages of the Aiswarik, or Theistical pantheon—the Adi Buddha, or self-existent original Creator—the five Dhyáni Buddhas, under other apppellations, corresponding severally to Amitábha, Amoghasiddhi, Akshobhya, Vairochana, and Retnasambhava, (as in page 441), and a sixth Buddha, Vajrasatwa, emanating from Adi Buddha—the secondary agent in the creation of immaterial substances—the other five being charged with the creation of material bodies.

2. These female deities are, in the vulgar Aiswarika system, the wives of Adi Buddha and the Dhyáni Buddhas. The powers of inert matter are typified by a Goddess in the Svabhavika system, but neither in that nor the primitive Aiswarika doctrine are the intellectual Essences of the divine Buddhas linked to female forms—either literally or figuratively, as their Saktis, or active energies. The complete list of these Goddesses, and their appropriation, are specified by Mr. Hodgson, as follows:

- Adi Buddha, his Wife Prajna.
- Vairochana, Vajradhatu.
- Akshobhya, Lochana.
- Retnasambhava, Mamukhi.
- Amitabha, Pandara.
- Amogha-sidhm, Tará.
- Vajrasatwa, Vajrasatwátmiká.


The five Dhyana Buddhas

- Vajradhara
- Vairochana
- Amogha Siddha
- Ratnakara Samhara
- Manjushree

Pindala
Sokkana
with her train, and the protecting \(^3\) Pancharaksha, be propitious to you—I adore them.

3. May Retnagerbha, Dipankara, the Jina Manikusuma, Vipasyi, Sikhi, Viswarhnu, Kakutsa, Kanaka, the Muni of Munis Kasyapa, and Sākya Sinha, \(^4\) the Buddhas past, present, and future, the ocean of whose excellence is not to be passed by the ten faculties, be propitious to you—I adore them.

4. May the chief of sages and saints, the excellent son of Jina, Avalokeswara, may Maitreya, Anantaganja, Vajrapani, and the great chief Manjunātha, Sarvanivarana, and the illustrious pair Kshitigerbha and Khagerbha, \(^5\) be propitious to you—I adore them.

3. These Goddesses are considered by Mr. Hodgson, as belonging to the genuine Buddha system and the Svasbhārika school—being spontaneous manifestations of matter, like other existent beings, man included. Some of them are known by other names, as Sāmatphradā, the giver of wealth is also Vasantikā, the earth—Kīrivaradana, the dog-faced, is also Marichi, perhaps intending Radiance; Kottilakhaksh, the innumerable-eyed, is named Pratinjuna. The Pancharaksha, the five Rakshas, or protecting powers, are styled Pratisara, Mahasamharna, Mahamayuri, Mahasatavat, and Mahamantrānusarini. Without possessing the legends attached, no doubt to each, it would be unsafe to analyse these terms.

4. We have here Ten mortal Buddhas. The last seven have been already the object of remark. The three first are assigned by some, not the best authorities, to the Satya yuga.

5. These nine are Bodhisatvas, supposed to bear to the Dhyāni, or celestial Buddhas, the relation of Sons; thus—

<table>
<thead>
<tr>
<th>Avalokeswara</th>
<th>is the Son of</th>
<th>Amitābha</th>
</tr>
</thead>
<tbody>
<tr>
<td>Maitreya</td>
<td>&quot;</td>
<td>Vairochana</td>
</tr>
<tr>
<td>Anantaganja</td>
<td>&quot;</td>
<td>Akshobhya</td>
</tr>
<tr>
<td>Samantanidra</td>
<td>&quot;</td>
<td>Vairochana</td>
</tr>
<tr>
<td>Vajrapāni</td>
<td>&quot;</td>
<td>Akshobhya</td>
</tr>
<tr>
<td>Manjunātha</td>
<td>&quot;</td>
<td>Ditto</td>
</tr>
<tr>
<td>Sarvanivarana Vīshkambhi</td>
<td>&quot;</td>
<td>Arochā</td>
</tr>
<tr>
<td>Kshitigerbha</td>
<td>&quot;</td>
<td>Retnasambhava</td>
</tr>
<tr>
<td>Khagerbha</td>
<td>&quot;</td>
<td>Amitābha</td>
</tr>
</tbody>
</table>

Of these, the first, who is the same with Padmapāni, the fourth and the fifth, are included in original systems amongst the Dhyanibodhisatvas (see page 542), but the others are of mortal origin, and, therefore, very inconsistently derived from celestial progenitors.
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5. May that collective aggregate of the five Buddhas, preserve you, who, for the preservation of mankind, created, from his own abode, the one light in the supreme Lotus, named Nāgavāsā, which sprang from the root planted by Vīpāṣy, which being one portion became five-fold, and which plays eternally—I adore it.

6. May that mysterious portion of Prajñā as Guhyeswari, born of the Lotus with three leaves, by the will of Manjudeva, void of being, the personification of desire, favourable to many, and praised by Brahma, Vishnu, and Siva, who in Durga, the giver of boons, was manifested on the ninth day of the dark half of the month Mārgasirsha, be propitious to you—I adore her.

7. May Swayambhū, in a visible form as Retna Lingeswara, of the Srivatsa shape, the chief of the eight Vitārgas, the raft by which the ocean of

6. The object of invocation is the Adi Buddha, in the form of Light, manifested on the Sambhunāth mountain; the flame is said to burn eternally in the centre of the hemisphere of Sambhu Chaitya.

7. The Sakti of Adi Buddha is here addressed as manifested in the element of water, the following legend is cited by Mr. Hodgson from the Sambhu Purāṇa—when Manjunāth had let off the waters, the luminous form of Buddha appeared. Manjunāth resolved to erect a temple over it, but water bubbled up so fast that he could find no foundation. On his having resorted to prayer, the Goddess Guhyeswari appeared, and the water subsided. Guhyeswari, the Goddess of the hidden form, is very like an adoption from Sāiva mysticism. This, and the preceding verse, are both very obscure.

8. This, and the following seven verses, refer to the eight Vitārgas of the nine Bodhisattvas addressed in verse four, all but the first, manifested portions of themselves under some visible but inanimate shape, thus

Maithreya, as a flame called Srivatsa.
Aṅgatanjana, as a Lotus.
Samantabhadra, as a Flag.
Vajrapāṇi, as a Water Jar.
Manjunāth, as a Chouvī.
Vishakambhi, as a Fish.
Kāmityārthi, as an Umbrella.
Khagārthi, as a Conch Shell.
life may be crossed, who was produced from a portion of Maitreya uniting with
the light of Ratnachura in the forest rock, be propitious to you—I adore it.

8. May Gokerneswara, the son of Khagania, in the form of a Lotus, assumed on the bank of the Vāgmati, by desire of Lokanāth, to preserve the wicked Gokernā engaged in austere devotion, and who, for the benefit of mankind and their progenitors, is still at the confluence of the rivers, be propitious to you—I adore him.

9. May Mahesa, named Kila, the Vitarāga, emanating from Samantabhadrā, in the form of a flag, on the holy mountain, for the benefit of man-

These are called Vitarāgas, the exempt from Passion, or rather perhaps the liberators from Passion—as the compound admits of either sense. They are also called the eight Mangalas, or auspicious objects. They are found sculptured on Baudhāna monuments, and especially on the stone or marble Feet, which are frequently placed in the temples of the sect. They appear to have been merely the symbols of the Bodhisattvas; but they have been connected evidently in popular belief with notions derived from the Hindu religion and local legends, and bear the character of so many Lingas erected by different individuals, some of whom are specified.

9. Ratnachura or Manichura, he of the jewel-crest: he is said to have been a King of Saketa Nagar, on whose head grew a gem of inestimable value, which he offered to the Gods, and which was united with the portion of Maitreya to form the Jewel-Linga. The Srivata is, properly, the Jewel worn by Krishna, but is here understood to imply a waving flame. Amongst the ancient Baudhāna sculptures at Amaravati, on the Krishna, and removed thence by Colonel Mackenzie, was one of a Lingam, surmounted by a flame of this description.

10. The Vitarāga is styled Khagania Tanaya, meaning, however, emanation or derivation, not literally son.

11. Gokernā is said to have been a prince of Panchāla. The name of the Vitarāga, in conjunction with his appellation, is a clear indication of a Linga being intended. These symbols, throughout all India, being commonly named from some circumstance connected with their first erection; with Iswara, the name of Siva affixed. Gokerneswara is, therefore, the Linga set up by Gokernā. It is probable, however, that Gokernā is a fabulous person, and that the real origin of the name is the existence of a similar Lingam on the Malabar Coast, which has been very celebrated for some centuries.

12. Of the Vāgmati and Amoghavati, where oblations to ancestors are offered.

13. Or Kūteswara.

14. The text has Srigiri, which the comment calls Chārugiri.
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kind, frightening, as with a stake, the fierce serpent Kúlika, the King of the Nágas.

10. May that Sarveswara, the son of the great Jina, holding a trident and a bell, a portion of Vajrapáni, in the form of a water jar, assumed at the command of Lokeswara, to cherish Sarvapáda, and left on earth for the benefit of mankind, be propitious to you—I adore him.

11. May Garttesa, the all-bestowing form assumed by Manju Deva, for a portion of himself, in order to awake the ignorant, and idle, and sensual Manjugartta, and convert him (it) to a profound and learned sage, (or region) be propitious to you—I adore him.

12. May that pious Saéyavivarana Vishkambhi, desirous of the form of a fish, and decorated with the lord of snakes, who gave all to the sage Udiya, and throwing off a portion of himself became the passionless Vitarāga, Phanindreswara, be propitious to you—I adore him.

15. Kúlika is one of the eight chiefs of the Nágas, or serpents of Pátála.
16. A sage also named Vajrāchátya, but the term is also used in a generic sense.
17. The Línga is called Ghateswara.
18. The emblem of Manju Deva is a Chowri; but Gartta is a cavern, a hole, or hollow. The text in this instance, therefore, does not preserve its symbolic consistency as in the preceding stanzas.
19. The comment seems to understand by Manju-gartta, Nepal, the hollow or valley of Manjudeva, who, according to Mr. Hodgson, appears to be a historical personage.
20. A fish is the symbol of Vishkambhi; but it is clear that in this, as in other stanzas, the primitive symbol is lost sight of in the new Lingamite personification, which is more especially referred to in every instance, and which is not always alluded to under the same type. In this case it is the Línga, or Linga, of the Lord of Hooded Snakes.
13. As Udiyāna, shaded by his umbrella, was engaged in devotion on the bank of the Vāgmatī, Prithwīgarrha suddenly appeared and established that portion of himself; the Vitarāga Gandhesa, the friend of all, standing in the presence of Lokanāth, may he be propitious to you—I adore him.

14. As Udiyāna, having obtained super-human faculties from his austerities, was delighted, remembering the son of Amita, and blowing the shell Khagerbha, his heart devoted to the will of Lokeswara, was manifest; may he who, having established a portion of himself as Vikramesa, returned to his own abode, be propitious to you—I adore him.

15. May the holy Tirtha Purya, where the Nāga obtained rest from

21. The person mentioned in this, and alluded to, although not named (in the original) in the next verse, is no further specified than as an Aekārya, or holy man. Lokanāth, Lokeswara, and the son of Amita, are considered by Mr. Hodgson to imply Padmapāni, who is held to be the especial Lord of the eight Vitarāgas.

22. The authors of this nomenclature seem to have been rather at a loss for an appropriate name, and have apparently taken Gandhesa, the Lord of Odour, from smell being the property of the element of earth, from which the Bodhisattva, named Prithwi and Kshiti-Gersha, derives the first member of his name.

23. The same remark applies still more especially to this form—Vikrama, valour, prowess, being used to signify the austerities practised by the Sage.

24. From this verse to the 18th, the twelve great Tirthas, or places of pilgrimage in Nepal, are addressed. They are all at the confluence of rivers, the greater number of which are mere mountain torrents. The circumstances from which they derive their sanctity, are briefly alluded to in the text: the legends are related in the Sambhu Purāṇa, and are too prolix to be cited, the places themselves, which are still numerous frequented, are all identified by Mr. Hodgson as follows:

Purya T; at Gokarna, where the Vāgmati and Amoghaaphalalatigiri rivers unite.
Sānta T; at Guhyeswari Ghat, where the Mandārīlā flows into the Vāgmati.
Santara T; immediately below Patan, at the confluence of the Vāgmati and Manimati.
Raja T; at Dhatila, where the Raj-monjari runs into the Vāgmati.
Tārksya; may the holy Tīrtha Sānta, where Pārvati performed penance to allay dissension; may the holy Tīrtha Sankara, where Rudra, with his mind fixed on obtaining Pārvati, practised severe austerities, be propitious to you—I adore them.

16. May the holy Rājaśīrtha, where Virupa obtained the sovereignty of the earth; may the holy Kānalāśīrtha, where the hunter and deer went to Indra's heaven; may the holy Tīrtha Nirmolākhyā, where the Sage Vajráchārya performed his ablutions, be propitious to you—I adore them.

17. May the holy Tīrtha Akara, where treasure is obtained by the despairing poor; may the holy Jayāna Tīrtha, where the only wisdom is obtained by the ignorant paying reverence to the stream; may the holy Tīrtha Chintāmeni, where every desire is obtained by those duly performing ablutions there, be propitious to you—I adore them.

18. May Pramoda Tīrtha, where ablation secures pleasure; may Satlakshana Tīrtha, where waters engender auspicious attributes; may Sri Jayā Tīrtha, where Balāsura bathed when he undertook to subdue the three worlds, be propitious to you—I adore them.

Kāna Tī: called in Newari Phusinkel, at the junction of the Kesavati and Vimalavati; the former is now known as the Vishnuvati.
Nirmala Tī: at the junction of the Kesavati and Bhadraavati at a place called Bijisoko.
Akara Tī: at the junction of the Kesavati and Suvernavati.
Jayāna Tī: at the confluence of the Kesavati and Pāpanātini.
Chintāmeni Tī: at Pachhipur, where the Kesavati and Vāgamati unite, just below the present capital—this is the chief Sangam, or conflux of rivers in Nepal.
Pramoda Tī: at a place called Danega, where the Vāgamati and Rehnavati unite.
Satlakshana Tī: at the junction of the Vāgamati and Chhumati rivers.
Jayā Tī: at the junction of the Vāgamati and Prabhavati.
19. May the goddesses Vidyādharī, Akāśayogini, Vajrayogini, and Hārīti; 25 may Hanumān, Ganesa, Mahakāla, 22 and Chura Bhikshini; 27 may Brahmāni and the rest, 22 with Sinhini, Vyāghrini, 29 and Skanda, 20 be propitious to you—I adore them.

20. May the lesser Tirthas, the source and term of the Vāgmati, and the rest; 31 the Kesa Chaitya, on the Sankochcha hill, the Lalita Chaitya, on the

25. These four goddesses belong to the Swabhāvika system—according to one comment, Vidyādharī and Akāśayogini are produced from the Lotus in the Solar sphere—above, Śumeru, which is above the earth, below the earth is the region of water—below that, of fire, and below that, of air—Vajrayogini is a goddess of a superior, Hārīti, of an inferior rank. These goddesses resemble the Yoginis and Yakshinis of the Tāntrika system in their terrific forms, malignant disposition, and magical powers, and to having, each, her Viśva Mantras, a mystical syllable, appropriated to prayers addressed to her. Hārīti has a temple in the precincts of Sambhunath, and is worshipped as Śītala, by the Brahmanical Hindus.

26. These three divinities, adopted from the orthodox Pantheon, are great favorites with the Buddhists of Nepal, the legends justifying their adoption being ingenious and popular. The prevailing notion of these and similar importations from the Brahmanical theocracy is that they are the servants of the Buddhist, and are only to be revered in that capacity. It is related of Hanumān, in the Lankāvalā, that when Rāvan found himself overmatched by the monkey, he took refuge in a temple of Śākya. Hanumān, unable to violate the sanctuary, applied to Rāma, who recommended him to go and serve the Buddha. In Śākya's temple are found images of Rāvan, Hanumān, Mahākāla and Hārīti. Mahakāla is considered by the Swabhāvikas as self-born, and is invoked by them as Vajracintā. The Aiswarikas regard him as the son of Pārvatī and Śiva.

27. Chāru Bhikshini is a female mendicant. Baudhā Acetics are classed in four orders: the Arhats, or perfect saint, Sāravas, studious sage, Chālaks, naked ascetic, and Bhikshu, mendicant.

28. Brahmāni, and the rest are the Mātrikas, the divine mothers, or personified energies of the Hindu gods.

29. Sinhini and Vyāghrini, or the Lion and Tiger-goddesses are inferior spirits attached to the Mātris.

30. Skanda is the Hindu deity, according to the Aiswarikas; according to the Swabhāvikas, self-engendered.

31. These are four pools at Vīghodhara, named Tārā T., Agastya T., Aśvaka T., and Amanita T. 24 Mr. Hodgson classes the source and term of the chief river Vāgmati, amongst the greater Tirthas, but the text, cannot be so understood.

32. Sankochcha hill is called, by the Gorkhas, Sisopura; by the Newars, Shipphucho: the Legend of Kesa Chaitya states, that Krakuchchand Buddha here cut off the forelocks of 700
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Jatscheca Hill, the Devi of the Phulochha hill, and the Bhagavati, of the Dhyānaprochha hill, be propitious to us—I adore them.

21. May the Chayti of Sri Manju hill, erected by his disciples; may the five deities established in the cities founded by Sri Sānta; may the Puchkāgra mountain, where Sākya expounded the unequalled Purāna, be propitious to you—I adore them.

22. May the King of Serpents, the Nāga, the destroyer of Vighnarāja, residing with his train in the Adhāra lake; may the five Lords of the three worlds, Ananda Lokeswara, Harthararihavāha Lokeswara, Yakshamalla,

33. Lalita Chaitya is said to have been founded by the disciples of Vipasxi; the hill on which it stands is the Arjun of the Gorkhas, the Jamochho of the Newars.

34. The goddess is Vasundharā, in the form of a conical stone; the hill is called, by the Gorkhas, Phulehok.

35. Another goddess, a portion of Guhyeswari, in the shape of a conical stone. The hill is called, by the Gorkhas, Chandragiri.

36. Srimanju hill is the western part of mount Sambhu; between which and Srimanju there is a hollow, but no separation.

37. Sāntasri, according to the Sambhu Purāna, was a Kshetriya King of Gaur, named Prachanda Deva, who, having come to Nipal, was made a Bundha by Gunakar Bhikhu; the five divisions are Vasundhara Devi in Vasupur, Agni Deva in Agnipur, Vāyu Deva in Vāyupur, Nāgadeva in Nāgarpur, and Guhyadeva in Sāntapur. They are all on mount Sambhu, round the great temple.

38. The Puchkāgra mountain is the hollow of mount Sambhu; the Purāna intended is the Sambhupurāna.

39. The Nāga lake is Karkota, one of the eight Nāgas, who in Nepal, as well as in Cashmir, is reported to have resided in the waters which filled those vallies; when the country was drained, he repaired to a reservoir near Kathmandu. The Adhāra tank is called, by the Newars, Tadahong.

40. The Five Lokeswaras regents of the worlds are Bodhisattvas: Ananta is called, by the Newars, Chobhá Dev and Yakshamalla, Two Khosā.
Lokeswara, Amoghapāsa Lokeswara, and Trilokavasāṅkara Lokēswara, be propitious to you—I adore them.

23. May the divinities Hevajra, Samvāra, Chandavīra, Trilokavīra and Yogāmbara, with their train; may the destroyer of Yama and the rest of the ten Kings of wrath, with all hidden and revealed spirits; may Aparimittāyu and Nāmsangiti, be propitious to you 41—I adore them.

24. May Manjunāth, 42 who having come from Sirsha, with his disciples, divided the mountain with his scimitar, and on the dried-up lake erected a city, the pleasant residence of men, worshipping the deity sitting on the element-sal Lotus, be propitious to you—I adore him.

25. May Abjapāni, the chief of the companion train Hayagrīva, and Jatādhara, 43 who came to the mountain Potala after having gone from Saukhavati to Venga, and being afterwards called by the King 44 to remove accumulated evils, entered Lalitapur, be propitious to you—I adore him.

41. Most of these belong to the Baudhā system and the Svabhāvika division. Aparimittāyu and Nāmsangiti, are both Buddhas, to each of whom various associates are attached.

42. Some observations on the historical purport of this and the next verse will be subjoined to the text.

43. The construction of this passage might warrant the use of Jatādhara as the epithet of Hayagrīva, the wearer of the Jata, or matted hair, denoting a follower of Śiva, particularly as Hayagrīva is said to be a Bharata one of Śiva's attendants: but the comment calls Jatādhara a Lokeswara: according to Mr. Hodgson, also, Hayagrīva and Jatādhara are two of the mental attendants of Abjapāni or Padmapāni, one of the Dhyāni Buddhas; others are named Sudhama, Kumāra, Ajīta, Aparajita, Māravinya, Varada, Akālamṛtiya, Jaya, Vījaya, Abhayaprada, and Dharmadatta, most of which names are well known to the Hindus as those of the attendants on Śiva and Pārvati.

44. The Deva; the Comment says Narendra Deva, a King of Nepal.
REMARKS.

Besides the peculiar purport of the allusions contained in the preceding verses, they suggest a few general considerations which may be here briefly adverted to.

It is clear that the Baudhā religion, as cultivated in Nepal, is far from being so simple and philosophical a matter as has been sometimes imagined. The objects of worship are far from being limited to a few persons of mortal origin, elevated by superior sanctity to divine honours, but embrace a variety of modifications and degrees more numerous and complicated, than even the ample Pantheon of the Brahmans. A portion of the heavenly host is borrowed, it is true, from the Brahmanical legends, but a sufficient variety is traceable to original sources, both amongst the Svabhāvikas and Aisvarikas, and either spontaneously engendered, or created by some of the manifestations of the Adi Buddha, or Supreme Being. Such are the Bodhisatvas, and the Lokeswaras, and a number of inferior divinities, both male and female, that are not borrowed from either the Saiva or Sākta sects.

It is a subject of important inquiry, in what degree these divinities are peculiar to Nepal, and whether they are acknowledged by the Baudhās in other countries. There can be little doubt, that they are recognised by the Baudhās of Tibet and Chinese Tartary, and some of them are traceable in China. It is very doubtful, however, if they form part of the theocracy of Ceylon, Ava, and Siam. In the first of these we find inferior divinities, some of them females, worshipped; but they do not, as far any description enables us to judge, offer any analogy to the similar beings reverenced in Nepal. In Ava and Siam, nothing of the kind apparently occurs, although in the existence of Nats,
it is admitted, that other animated creatures than man and animals exist. It has already been observed, that nothing analogous to the Metaphysical, or Dhyāni Buddhas occurs in the Buddhism of Southern India.

There is, however, some evidence to shew, that the whole of the Nepal hierarchy of heaven, even of the Swabhāviha class, is not confined to the nations of the North. In the vocabulary of Hemachandra, we have the names of sixteen goddesses, at a little distance from the synonimes of the Buddhas, entitled the Vidyadevis, who are unknown to the Brahmanical system. One of these is Prajñāpti, who may be the same as the Prajñā of our text. It is however, in the vocabulary, entitled the Trikāṇḍa Sesha, that the fullest confirmation occurs, that many of the inferior personages belonging to the Baudhās were known in India, when that faith was current there. Besides the names of Sākya and those of general or individual Buddhas, as Swayambhu, Padmapāni, Lokanāth, Lokesa, Vītirāga, Avalokita, and Manjushri, that work specifies a variety of goddesses, whose titles are found in the text as Tārā, Vasudhārā, Dhanadā or Sampatpradā, Mārichi, Lochanā, and others. The vocabulary is Sanscrit, and is apparently a compilation of the tenth or eleventh century.*

The allusions in the twenty-fourth and other verses to Manju Nāth seem to point to him as the first teacher of the Baudhā religion in Nepal. Tradition assigns to him the same part that was performed by Kasyapa in Kashmir,† the recovery of the country from the waters by which it was submerged, by giving them an outlet through the mountains: this he performed, according to the text, by cutting a passage with his scyphitar. He is described in the same stanza, as coming from Sirsha, which the Newari comment says is the...

† As. Res. vol. xv.
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The mountain of Mahāchin, and the Sambhu Purāṇa also states the same. The city founded by Manju, called Manju Pattan, is no longer in existence, but tradition places it half-way between Mount Sambhu, and the Pasupati Wood, where the remains of buildings are often dug up. Both Buchanan and Kirkpatrick advert to the legend of Manju's drying up the valley of Nepal, and express themselves satisfied that it is founded on the fact of the valley having once been an extensive lake—Manju, has a number of synonyms in the Trikanda, or Manjusri, Manju Ghosha, Manjubhadra, Kumāra, the youth or prince; Nila, the dark complexioned; Bādirāj, the King of controversy; Khergi, wearing a sword; Dandi, carrying a staff; Sīkhdhara, having a lock of hair on the crown of his head; Sinhakeli, who sports with a Lion; and Sāndolavāhana, who rides on a Tiger: some of these epithets are, of course, not to be understood literally, but their general tendency is to assign to Manju the character of a Military Legislator, one, whose most convincing argument was the edge of his sword.

The religion introduced by Manju and his disciples was, possibly, that of pure Buddhism, either in the Swabhāvika or Aśwarya form; but whence were the Brahmanical grafts derived. It is not extraordinary that we should have Siva, or Vishnu, or Ganesa, or perhaps even Hanumān, admitted to some degree of reverence, for there is nothing in the Buddha doctrines negative of the existence of such beings, and the popularity of the legends relating to them with the whole Hindu people, recommended them to the favour and adoption of their neighbours; but the Sākta form of Hinduism is a comparatively obscure and unavowed innovation, and had not therefore the same claims to consideration. It is, nevertheless, the chief source of the notions and divinities foreign to Buddhism with those Baudhās, amongst whom the Panchavinsa as an authority. It could only have been brought to their knowledge by contiguity, for the Tantras, and Tāntrika Purāṇas, form a literature almost peculiar to the eastern provinces of Hindustan, the origin of which
appears to be traceable to Kāmarūp or western Assam. There is no doubt that the system has principally prevailed in Bengal, Rangpore, Cooch Behar, and Assam; and, following the same direction, has probably spread into Nepal. There seem to be some hints to this effect in the concluding stanza of the Tract that has been translated.

The literal purport of this verse is, that Abjapāṇi, whoever he might be, came to Lalitāpur, after having gone from Saukhavati to Banga. Saukhavati is called a Lokadhatu, a peculiar Baudhika division of the universe, and probably not in this world; but Banga desa is never applied to any country, except the east or north of Bengal. Abjapāṇi, or Padmapāṇi, is a metaphysical Bodhisatwa, but in the present work all these nonentities are converted into substances, and he is therefore a mortal teacher of the Baudhika faith, or employed for the occasion in that capacity. He was invited, the tradition records, to reside in Nepal on the occasion of a famine, by Narendra Deva, Raja of Bhatong, and Bandhudatta, a Vajřāchārya, and came in consequence. He comes attended by Bhairavas and wearers of Jatás, and may therefore he suspected of having come in the garb of a Sāiva priest, if not as his identical self, yet as an Ansa; or portion, which the orthodox Baudhās leave out of view. They have, however, no objection to the Sīva Mārgis worshipping Abjapāṇi, under any name they please, and his annual festival is attended by all sects alike.

The invitation of a foreign teacher by Narendra Deva, is noticed by Colonel Kirkpatrick; but the individual is called by him Matsyendra Nath.*

* An original legend sent me by Mr. Hodgson narrates, that the Lokesvara Padmapāṇi descended by command of Adi Buddha as Matsyendra. He hid himself in the belly of a fish, in order to overhear Sīva teach Pārvati the doctrine of the Yoga, which he had learned from Adi Buddha, and which he communicated to his spouse on the sea-shore. Having reason to suspect a listener, Sīva commanded him to appear, and Padmapāṇi came forth, clad in raiment stained with ochre, smeared with ashes, wearing ear-rings, and shaved, being the chief of the Yogis: He was
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one of the first propagators, apparently, of the Pásupata form of the Saiva religion, which seems to be that prevailing in Nepal. There is also mention of some alteration of the national rites, by another Prince of the same denomination, by which it is recorded a fall of snow was obtained. The first Narendradeo appears to have lived in the 7th, the second in the 12th century. The first would answer well enough for the introduction of the Pásupata creed, which might have been popular in India about that time, and the latter date is that about which the Tántrika ritual seems to have obtained currency. It is not unlikely that the expressions in the Panchavinsati refer to one or other of these events, although, as usual, in all such appropriations of legendary history, the circumstances are adapted to the peculiar notions of those by whom they are borrowed. According to local traditions, the invitation of Padmapāni occurred in the fifth century, or 1881 years ago.

ASHTAMI VRATA VIDHANA.

This tract is of much greater extent, than either of the preceding, but is of less value for the illustration of ideas originally Baudhāya. It belongs to that faith, but is still more copiously interspersed with notions from a foreign source than even the preceding, being, in fact, a ritual of the Tántrika practices of persons professing the religion of Baudhāya. A few observations and extracts will be sufficient to give an idea of its character, and of the observances it enjoins.

called Mātsyendra Nātha, from his appearance from a fish (Matsya), and his followers took the appellation Nātha. We have in this story a decided proof of the current belief of a union between the Yoga sectaries, and the Baudhāyas, effected, perhaps, by the Yogi Mātsyendra, known in Hindustan as the pupil of Gorakshnāth, but converted by the Baudhāyas into a manifestation of one of their deified Sages.
BAUDDHA TRACTS FROM NEPAL.

The eighth lunar day of every half month is a day peculiarly appropriated to religious ceremonies in the orthodox system. In the Vaidik creed, it was customary to fast, and offer oblations to the gods in general on this day, and the Paurāniks made it sacred to different divinities, particularly to Vishnu. The Tāntrikas have devoted the eighth day of certain months to the celebration of rites, which have no exclusive object, but are intended to secure the prosperity of the observer, and in this they have been apparently imitated by the Baudhāyas of Nepal.

The opening of the work, announcing the intention of the worshipper, refers briefly to several of the leading topics of the verses of the Panchavinsatika. Thus:

"In the period of the Tathāgata Sākya Sinha, in the Bhadrakalpa, in the Lokadhātu named Saha, in the Vaiśvasvata Manvantara, in the first quarter of the Kali age, in the Bharata division of the earth, in Northern Panchala, in the Devasūka Kṣetra, in the Upachhandoha Pitha; in the holy land Aryavertta; in the abode of the King of Serpents, Kērūta, in the lake called Nāgavāsa, in the region of the Chaitya of Swayambhu, in the realm over which Guhyesvari Prajñā presides, and which the fortune of Manju Sri protects, in the kingdom of Nepal, of the form of that of Sri Samvara, and invincible, encircled by the eight Vitarágas, Manilīngeswara, Gokherneswara, Kikeswara and Kumbheswara, Gartieswara, Phanikeswara, Gandheśa and Vīrāmaseswara, watered by the four great rivers Vāgnaṭi, Kesavati, Manimati, and Prabhavati, sanctified by the twelve greater and six lesser Tirthas, and by the edifices on the four mountains, governed by the seven Sages, honoured by the Yoginis, the eight Mātikas, the eight Bhairavas, Sinhini, Vyāghrini, Ganesa, Kumāra, Mahākāla, Hāruś, Hamumān, the ten ministers of wrath. In such a place, at such a time, before such a divinity, I (naming himself and family) perform this rite, with my wife and household." The objects of the ceremony are then enunciated, generally,
aversion of all evils, the preservation of health, and the attainment of fortune. Most of the allusions have been already explained, and others belong to Brahmanical Hinduism. The name of the Lokadhātu, or division of the universe, Saha, is applicable apparently to the Himālaya range, and includes Kashmir, as we know from the Rāja Taringini.*

The ceremonial of the Tantras, is distinguished by the repetition of mystical syllables, the employment of Yantras, or diagrams, a superabundance of gesticulations, the adoration of the spiritual teacher, or Guru, and the fancied identification of the worshipper with the divinity worshipped. In all these, as well as in the order and nature of the presentations, the Ashtami Vihāna is as applicable to Calcutta as to Kathmandu; the only difference being in the object or objects addressed: in the present case, the principal person propitiated is Amoghapāsā, apparently the same with Swayambhu Nātha; but prayers are made, and offerings are addressed to all the personages of the Baudhā Pantheon, and to a great number of the divinities of the Hindus, especially to the terrific forms of Śiva and Śakti, and to all the Bhūtas, or spirits of ill, and the Yoginis and Dākinīs, the perpetrators of all mischief: a few passages will substantiate the accuracy of these assertions.

In the hall where the ceremony is held, various Mandalas† or portions are marked off and appropriated to the different objects of the rite, and a complete course of worship is addressed to each. The following is that directed

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* See A.R. Vol. XV, p. 110, where Kashmir is termed, in the Nāgari text, Sakhokadātu, rendered erroneously, 'the essence of the world,' the admissible, although not the technical purport of Lokadhātu, in composition with Saha, no available information then suggesting the latter to be a proper name, and the former, a division of the Universe in Baudha Geography.

† The Mandala is sometimes an imaginary circle on the body of the worshipper; but it is defined here to be made with various substances, according to the means of the performer of the rite, as with gold dust, or powdered gems, or stone.
for the Buddha Mandala. The directions are, in general, in Newari, the texts and prayers to be repeated, in Sanskrit.

Let the sacrificer touch the Buddha Mandala with his fore-finger, repeating: "The universal Tathāgata, may all be propitious." He is then to address himself to the Durva (or holy grass which is placed in the centre of the circle) "Om. I adore the "Vajra Durvā—glory be to it." He is then to throw flowers, or wave incense in the air, saying: "May all the Buddhas residing in all quarters gather round me. I, such a one so named, observing this rite, have become a mendicant (Bhikshu.) Let all the Buddhas approach, who will grant me the permission of my desires. I wave this Vajra Pushpa, in honor of the auspicious teachers, the possessors of prosperity and the Lord; I invite them to appear."

The worshipper is then to present water to wash the feet, and to rinse the mouth (saying: "Receive water for the feet of the Saint of Sri Buddha; Swāhā. Receive the Achamana; Swāhā."

The Pushpa Nyāsa (presentation of flowers) next occurs; with these ejaculations: "Om! to the holy Vairochana; Swāhā. Om! to the holy Akshobhya; Swāhā. Om! to the holy Retnasambhava; Swāhā. Om! to the holy Amitabha; Swāhā. Om! to the holy Amogha Siddha; Swāhā. Om! to the holy Lochanā; Swāhā. Om! to the holy Māmāki; Swāhā. Om! to the holy Tārā; Swāhā."

This is followed or accompanied by the presentation of incense, lights, water, and whole rice.

* The term Vajra, which signifies 'the thunderbolt,' or 'a diamond,' is employed in these compounds, evidently in the sense of auspicious, holy, or sacred.
Then ensues the *Stotra*, or praise; "I ever offer my salutation with my head declined; to the holy benefactor of the world Vairochana. To the holy Akshobhya. To the illustrious Retnodbhava, the best of all Saints. To Amitabha, the Lord of the Muns. To the holy Amodha Suddha, the remover of the ills of the Kali age. To Lochana, To Mamaki, and To Tara, named Pandurang. I adore Sakyamuni, the ruler of all, propitious, the asylum of clemency, the all-wise, the lotus-eyed, the comprehensive Buddha."

The *Deśana*, a sort of confession, is next performed. "Whatever sin may have been committed by me, child, and fool that I am, whether originating in natural weakness, or done in conscious wickedness, I confess all, thus standing in the presence of the Lords of the world, joining my hands, afflicted with sorrow and fear, and prostrating myself repeatedly before them. May the holy Sages conceive the past as with the past, and the evil I have done shall never be repeated."

This is to be said by the disciple before the Guru placing his right knee in the *Mandala* on the ground; he then continues: "I, such a one, having uttered my confession, take refuge with Buddha from this time forward, until the ferment of ignorance shall have subsided; for he is my protector, the Lord of exalted glory, of an imperishable and irresistible form, merciful, omniscient, all-seeing, and free from the dread of all terrors; I do this in the presence of men."

To this the Guru is to reply repeatedly: "Well done, well done, my son; perform the *Niyátana*."

The worshipper accordingly takes rice, flowers, and water, and performs the rite, or sprinkles them on the *Mandala*, with this text: "This is the Lord Arhat, the comprehensive Buddha, replete with divine knowledge, Sugata, knowing the universe, the supreme, the curber of the wild steeds of
human faults, the ruler of the mortals and immortals: Buddha. To him, gem of Buddhas, I address the rites performed to this flower Mandala."

The offering is then made with this formula: "Om! Namah to the gem of Buddhas, whose heart is laden with the burren of compassion, the supreme spirit, the universal intellect, the triple essence, the endurer of ills for the benefit of existing beings, accept this offering, savoury and fragrant, and confirm me and all men in the supreme all-comprehending wisdom. Om, Am, Hrit, Hum, Phat, Swådå."

The whole of the above is thrice repeated, with what are called the Dharma, Sangha, and Måla Mandalas. The names of the Buddhas being changed, and the prayers varied in length, though not in purport: these, however, form but a small part of the whole ceremony; although it is made up entirely of such prayers and observances.

After worship has been offered to the different Buddhas, Bodhisatwas, regents of the quarters, and other mythological beings, the ceremony concludes with the following address to the "spirits of heaven and goblins damned."

"Glory to Vajrasatwa—Gods and demons, Serpents and Saints, Lord of the plumèd race, and all Gandharbas, Yakshas, Regents of the planetary orbs, and spirits that dwell upon the earth. Thus, kneeling on the ground, I invoke you. Let all hearing my invocation, approach with their wives, and children, and associates. Hear Demi-Gods, who frequent the brow of Meru, the groves of Indra, the palaces of the Gods, and the orbit of the sun, spirits who sport in streams, in ponds, in lakes, in fountains, and the depths of the sea. Goblins, who dwell in villages, in towns, in the deserted temples of the Gods, in the stalls of Elephants, and the cells of Monks, Imps, that haunt the roads, the lanes, the markets, and where cross-ways meet. Ghosts, that lurk in wells and thickets, in the hollow of a solitary tree, in funeral paths, and in the ceme-
teries of the dead, and Demons of terrific form, who roam as bears and lions, through the vast forest, or rest in the mountain's caverned sides. Hear and attend. Receive the lights, the incense, the fragrant wreaths and the offerings of food presented to you, in sincerity of faith; accept, eat and drink, and render this act propitious. Indra, the thunder-bearer, Agni, Yama, Lord of the earth, Lord of the main, God of the winds, Sovereign of riches, and King of spirits, (Isána) Sun, Moon, progenitors of mankind, accept this offering of incense, this offering of lights. Accept, eat and drink and render the act propitious.

Krishna Rudri, Maha Rudri, Siva, Uma, of black and fearful aspect, attendants of Devi, Jayá, Vijaya, Ajita, Aparajita, Bhadrakali, Mahakali, Sthalakali, Yogini, Indri, Chandri, Ghori, Vidhati, Duti, Jambori, Tri- dashwaré, Kambjini, Dipani, Chudhini, Ghuratupá, Maharatupá, Drish- tarupa, Kapaliní, Kapalamlá Malini, Khatwángá, Yamahárddiká, Khergahastá, Parasahastá, Vajrahashtá, Dhanuhastá, Panchadhákini, Mahatatwá. The accomplisher of all acts, the delighter in the circle of the Jogis, the Lord of Vajreshwari, all hear and obey this the order of Vajra- hatwa, who was created by the Yoga of the unimpassioned form of Tathágata. Om-Ka-ka-kerdana-kerdana! Khá-khá, khádana-khádana! destroy, destroy, all obnoxious to me; Gha gha, ghátaya ghátaya! cherish and preserve the life and health, the wishes and the prosperity of the sacrificer, the holder of the thunder-bolt, commands: Hrum, Hrum, Hrum, Phat, Phat Phat; Swáhá!

Such is the nonsensical extravagance with which this and the Tántrika ceremonies generally abound; and we might be disposed to laugh at such absurdities, if the temporary frenzy, which the words excite in the minds of those who hear and repeat them with agitated awe, did not offer a subject worthy of serious contemplation in the study of human nature.