



**DELHI UNIVERSITY
LIBRARY**

DELHI UNIVERSITY LIBRARY

Cl. No. V25376:7

A

Ac. No. 77675

Date of release for loan

13 FEB 1964

This book should be returned on or before the date last stamped below. An overdue charge of 0.6 n^{rs} will be charged for each day the book is kept overtime.

INQUIRY
CONCERNING
THE SITE
OF
ANCIENT PALIBOTRA,
CONJECTURED
TO LIE WITHIN THE LIMITS
OF THE
MODERN DISTRICT OF BHAUGULPOOR,
ACCORDING TO
RESEARCHES MADE ON THE SPOT
IN
1811 AND 1812.

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

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

LONDON:
PRINTED FOR BLACK AND CO., BOOKSELLERS TO THE HONOURABLE
EAST-INDIA COMPANY, LEADENHALL-STREET.

1815.

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

TO
MAJOR GENERAL WILLIAM PALMER,

OF THE
HONOURABLE EAST-INDIA COMPANY'S BENGAL
MILITARY ESTABLISHMENT,

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

THE FOLLOWING

E S S A Y

IS INSCRIBED,

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

AND

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

ORIENTAL LITERATURE,

BY

HIS MOST OBEDIENT AND

AFFECTIONATE HUMBLE SERVANT,

THE AUTHOR.

BHAUGULPOOR,
22^D FEBRUARY, 1814.

PREFACE.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The

* Appendix, No. I.

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

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

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

c

the

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

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

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

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

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

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

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

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

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

PADUKA.

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

Formerly

* See Appendix, No III.

† See Asiatic Researches, Vol. IX.

‡ It has occurred to me, during the course of the present discussion, that the worship of the *Jains*, their manners, customs, and tenets, strongly resemble

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

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

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

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

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

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

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

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

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

The

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

INVOCATION.

“ *Sri Lakshmi!* Venerated by all mankind! The most perfect *Devatah*; *Basoo Poojah*, venerated by deities. In honour of *Vasu Paduka* this building is erected.

“ Prosperity! Salutation to *Lakshmi!* the Auspicious! the Protectress of the rising Moon of Happiness! *Maha Deva* is Lord of all creation. Year of the *Saka* 2559 (*Judishthir†*), year of *Samvatsara* called *Dhatree*, in the month of *Aghun*, 2nd of *Shookul Putah* of the moon, on Saturday, at the close of night.

“ *Lakshmi*

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

† Appendix, No. VI.

“ *Lakshmi* is Mistress of all Knowledge ! the most excel-
 “ lent of all Divinities ! their Patroness ! and to *Koondah*,
 “ *Koondah Bhuttarick*, or Chief,—and from his descendants
 “ to *Sree Coomad Chandoo Bhuttarick*, and his descendants
 “ and representative, *Sree Dhurum Chund*, by whose advice,
 “ inhabitant of the fair city of *Jayapoor*, descendant of
 “ *Bhajeir War*, *Goter*, Be it known ! that *Sungwee Sree*
 “ *Kosal*, *Sungvin Sree Sonaree*, their son *Sungree Sree*
 “ *Dhata*, and his wife *Sungvin Sree Surjaiee*, conjointly at
 “ *Champa-nugur* founded this *Vasu Poojah*, with the *Cullus*
 “ of the building (place of worship), built agreeably to esta-
 “ blished custom and worthy of the dignity due !!!

“ Let learning and increase of dignity *be upon all the*
 “ *Jain Dhurmean* !

“ *Æra Judishter 2559.*”

(True Translation from the Persian.)

(Signed) W. FRANCKLIN.

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

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

At

* See Appendix, No. VI.

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

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

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

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

DIALOGUE

* See Appendix, No. V.

DIALOGUE

Between a Spiritual Preceptor and his Disciple.

Disciple.—" You have informed me, O *Brahman* ! that
 " *Balipootra*, Chief of Mortals, reigned at *Champa-nugur*,
 " and that the river *Errun Bhovah*, which flows from the
 " southern point, is well known and of high reputation : But
 " how came it to be called *Chundra Vattee* ?"

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

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

“ on the road the river *Errun Bhowah*, which takes its rise
 “ near *Paloo Gong* or *Pumpa Pooree*; there he bathed him-
 “ self, and immediately after fell asleep.

“ The *Errun Bhowah*, by order of *Maha Deva*, assuming
 “ the form of a woman, approached *Dhurma Natha*; bowing
 “ respectfully her head, and having her hands joined together,
 “ she thus spoke. ‘ Adoration to *Bhagavan*! who is the
 “ Divinity *Sasook* and *Poorook*, the Beginning and the End,
 “ the Triple-formed, Unchangeable, Immortal, Divisible, and
 “ yet Indivisible; Three in One, and One in Three! who is
 “ the *Tumagoon* (*Maha Deva*), the *Satgon* (*Vishnu*), and
 “ the *Rajgoon* (*Brahma*).’

“ Thus did this ancient river praise the Divinity. The
 “ Divinity, well pleased, spoke thus to the river. ‘ Hence-
 “ forth, O river, thy name shall be called *Chundra Buttee*
 “ (bright as the moon), thy stream henceforth shall never be
 “ dried up, and its source shall be under ground.’ *Maha*
 “ *Purpoo Dhurma Natha* then returned thanks to God.”

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

to

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

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

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

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

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

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

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

AT ROME.

B. C. 541. *Tarquinius Superbus.*

AT ATHENS.

B. C. 547. *Pisistratus.*

IN PERSIA.

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

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

HOLY SCRIPTURE.

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

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

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

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

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

† See Appendix, No. II.

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

* The *Champa-nagar* of the present day, a village four miles west of *Shaughulpoor*.

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

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

“ There

* Seven miles east from *Bhaugulpoor*.

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

* Between *Colgong* and *Palergotah*, opposite the mouth of the modern
Cosi, twenty miles from *Bhaugulpoor*.

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

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

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

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

* Note 1st. The river here called *Erran Bhowah* appears to me to be the *Erranaboas* of the Greeks.

Note 2d. The *Jomanes*, or *Jumoonah*, as it is here called, runs in front of modern *Bhaugulpoor*. It is called by Europeans the *Bhaugulpur Nullah*.

Note 3d. The fort of *Calinghur* is at present occupied by the corps of Hill Rangers. *Champapoor*, or *Champanugur*, is on the high western road to *Patna*.

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

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

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

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

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

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

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

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

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

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

F 2

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

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

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

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

usque modico gressu equitavimus.—*Kämpferi Amœnitates Exoticæ*. Page 482.
4to edit. Lemgow, 1712.

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

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

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

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

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

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

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

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

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

He

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

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

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

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

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

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

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

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

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

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

G 2

actual

* See Appendix, No. IX.

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

	<i>Coss.</i>	<i>Miles.</i>
From <i>Allahabad</i> to <i>Gopy-Gunj</i>	18	36
From <i>Gopy-Gunj</i> to <i>Benares</i>	18	36
From <i>Benares</i> to <i>Gazipoor</i>	20	40
From <i>Gazipoor</i> to <i>Buxar</i>	12	24
From <i>Buxar</i> to <i>Arrah</i>	22	44
From <i>Arrah</i> to <i>Dinapoor</i>	12	24
From <i>Dinapoor</i> to <i>Patna</i>	6	12
From <i>Patna</i> to <i>Monghir</i>	50	100
From <i>Monghir</i> to <i>Bhaugulpoor</i>	18	36

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

Palibothra

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

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

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

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

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

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

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

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

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

Allahabad 25° 22' North

Patna 25 37 —

Bhaugulpoor 25 15 —

Rajemahal 25 5 —

Ptolemy says that *Palibothra* was situated in twenty-seven
degrees

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

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

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

H

hundred

* *Strabonis Geographia.*

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

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

to

* See Appendix, No. X.

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

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

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

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

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

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

is

* See Appendix, No. XI.

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

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

The direction of the *Ganges*, from *Colgong* to *Patergotah*, is due north; for which reason, the course of the river

is

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

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

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

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

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

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

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

I

logy,

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

† *Voltaire* calls *Togrul Beg*, *Trangolipie*.

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

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

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

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

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

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

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

RUINS OF KASHDI.

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

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

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

In support of my supposition, I subjoin the evidence of an *Ashlogue*, extracted from the *Chore Panchasica*, written by *Chore Kubi Pundit*, regarding the reign of *Rajah Gundh Merdun*, IN THE NEIGHBOURHOOD OF PATERGOTA.†

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

* *Kirdhusthullee* implies in Sanscrit, “ the abode of pleasure, place of
 “ delight,” &c.

† Appendix, No. XIII.

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

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

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

* See the Map.

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

The view from the eminence at *Cooroo Cheetur* is striking. The *Colgong* hills bear due east, betwixt seven or eight miles distant,

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

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

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

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

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

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

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

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

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

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



APPENDIX.

No. I.

Μεγίστην δὲ πόλιν Ἰνδοῖσιν εἶναι Παλίμθορα καλεσμένην, ἐν τῇ Πρασίῳ γῇ ἵνα αἱ συμβαλαὶ εἰσι τε τε Ἑρρανοβοά ποταμοῦ καὶ τῇ Γάγγει· τῇ μὲν Γάγγει, τῇ μεγίστῃ ποταμῶν· ὁ δὲ Ἑρρανοβοάς, τρίτος μὲν ἀν' εἰς τῶν Ἰνδῶν ποταμῶν, μέζων δὲ τῶν ἄλλῃ καὶ οὗτος· ἀλλὰ ξυγχωρεῖ αὐτὸς τῷ Γάγγει, ἐπειδὴν ἐμβαλεῖς αὐτὸν τὸ ὕδωρ. Καὶ λέγει Μεγασθένης, μῆχος μὲν ἐπέχειν τὴν πόλιν καθ' ἑκατέρην τὴν πλευρὴν, ἵνα περ μακροτάτῃ αὐτὴ ἐωυτῆς ὤκισται, ἐς ὀγδοήκοντα σταδίους· τὸ δὲ πλάτος, ἐς πεντεκαίδεκα. Τάφρον δὲ περιβεβλησθαι τῇ πόλει, τὸ εὖρος ἑξαπλεθρον, τὸ δὲ βάθος, τριήκοντα πηχέων. Πύργους δὲ ἐβδομήκοντα καὶ πεντακοσίας ἐπέχειν τὸ τεῖχος, καὶ πύλας τέσσαρας καὶ ἐξήκοντα.

ARRIANI INDICA. Vincent's Ancient Commerce,
Vol. III. Page 8. Oxford, 1809.

Μεγασθένης

Μεγασθένης δὲ ὅταν ἦ μέτριος καὶ εἰς ἑκατὸν ἐυρύνεσθαι, Βάθος δὲ ἔικοσι ὀργυῶν τοῦλάχιστον. Ἐπὶ δὲ τῇ συμβολῇ τούτου τὸ καὶ τοῦ ἄλλου ποταμοῦ τὰ Παλιβοθραῖ ἰδρῦσθαι, σταδίων ὀγδοήκοντα τὸ μῆκος, πλάτος δὲ πεντε καὶ δεκα, ἐν παραιλληλόγραμμῳ σχήματι, ξύλινον περίβολον ἔχουσιν κατατετρημένον, ὥς τε διὰ ὅπῳν τοξεύειν· προκείμεναι δὲ καὶ αἰφρον φυλακῆς τε χάριν καὶ ὑποδοχῆς τῶν ἐκ τῆς πόλεως ἀπορροίῳν. τὸ δὲ ἔθνος ἐν ᾧ ἡ πόλις αὕτη καλεῖσθαι Πρασίους, διαφορώτατον τῶν πάντων· τὸν δὲ βασιλεύοντα ἐπάνυμον· δεῖ τῆς πόλεως εἶναι Παλιβοθρον καλούμενον, πρὸς τῷ ἰδίῳ τῷ ἐκ γενετῆς ὀνόματι.

STRABO, Page 1027-8.

No. II.

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

॥ श्री गणेशाय नमः ॥

ओंकाराब्जायते ब्रह्मा सास्वतः पुरुषो-न्मयः ॥ तस्मान्मरीचिरभवत्
मरीचेः कस्यपः सुतः ॥ विवस्वान् कस्यपाब्जातश्चैत्रो वैवस्वतः
सुतः ॥ चैत्रादभवत्पुत्र सुरथो नाम विश्रुतः ॥ सुरथस्याभवत्पुत्र
सुरसेन

सुरसेन प्रतापवान् । सुरसेनादभूत्पुत्रो विकुक्षिरिति विश्रुतः ॥
 विकुक्षे उरुकुक्षोभूत् उरुकुक्षस्य सेनजित् । सेनजीतो भवत्पुत्रो
 देवराट् इति श्रुतः ॥ देवराटेः सुरराटोभूत् सुरराटाच्च भूपतिः ।
 भूपतेरभवत्पुत्रो वलि नाम नराधिपः ॥ वलेरपत्यमभवत् वलिपु
 त्रो द्विरासद् । सोऽपि राजाभवत्पूर्वमंगदेशाधिपो भवत् ॥ अंगेश्वर
 इति ख्यातः सर्वदेशविसाम्पतिः । वलिनी नाम नगरी ख्याता
 चंपावती पूरी ॥ विस्तीर्णं तस्या कथितं पूरी रम्या मनोरमा ।
 निशामय महाभाग विस्तराद्गदतो मम ॥ द्वादश योजनावर्तं पूर्वं
 पश्चिम दीर्घकं । दक्षिणे चोत्तरे चैव क्रोशं चाष्टादशं क्रमात् ॥
 गंगायाः दक्षिणे कूले पूरी पुण्या महोदया । दक्षिणादायुता
 यत्र नदी पुण्या सुलक्षणा ॥ अरण्यान्निश्रिता या च नाम्ना
 चंद्रावती शुभा । गंगायाः संगमो यत्र तस्मात्पुण्या शुभोदया ॥
 तत्रास्ते च गठं दिव्यं महद्विस्तरतः क्रमात् । चतुर्दिशं गतं महद्गुह्यं
 तुरं नदृष्टिं शक्नोति महद्बलियाः धैर्यं च भग्नोऽपि भवन्ति सर्वे नि
 रिक्षितस्यापि तरंगचेष्टितं ॥ पूर्वपश्चिमप्रस्तारं पंचक्रोशं तदन्तरं ।
 दक्षिणे चोत्तरे चैव अर्द्धयोजनतः क्रमात् ॥ शतपंचचद्वासंस्पृक्तो
 टस्तस्योऽपि शोभितः । काष्ठेन निर्मितः सोऽपि शोभमानं मुहुर्मुहुः ॥

चतुःषष्टी

चतुःषष्टी युतं द्वारं रत्नवैदुर्यशोभितं। कपाटं कुलिसाकारं
 शोभमानं परस्परं॥ तस्य पूर्वीत्तरे भागे नदी गंगाचसंगमे। कुरु
 क्षेत्रं तन्नाम तत्राट्टालोपशोभितं। नाम्ना गंधलता तस्या आट्टालं
 परमाद्भुतं॥ तत्र गक्ष महाराज पूजयेद्भुक्कीटं विभू॥ हृदस्थली
 कृतो यत्र गंगाकौसिकसंगमे॥ पुष्पवाटी बहुविधमाराभावास
 संयुतं। नानाविधं पुष्पसुगंधियुक्तं विहंगभृगोवहुर्सेवितंच। कूजंति
 कोकिलालापं गूंजन्ति मधपादपाः॥ नृत्यन्ति च मृगा सर्वे क्रि
 उंत्यप्सरसंगणाः। वाद्यमानाश्च गंधर्वी गायन्ति यशमुत्तमं॥
 वासुपूज्यं महात्मानं पूजयन्त्यहर्निसं। तेन पुण्यप्रभावेन त्रयः
 पुत्रा भवन्ति ते॥ वलिपुत्रभवत्पुत्रा अंगवंगकलिंगकाः। अंग
 देशाधिपो अंगः वंगे वंगो निवासनः॥ कलिंगदेशे राजाभूत्ख्या
 तो राजा कलिंगकः। एतत्सर्वं मया ख्यातं कथितोयंतवायतः॥
 पूर्वव्यासेन कथितं सूतं पौराणिकं प्रति। सेयं कथा मया प्रोक्तं कथया
 मि नशंसयः॥ इति श्रीहरिवंशेष्वषिलोपाख्याने ययातिवंशवर्णनं
 उंत्रिंशोऽध्यायः : मार्कण्डेयपूराणान्तरगतवायुपूराणे इतिहास
 समुच्चये॥ अरण्यभवा का अरण्ये भवति या सा अरण्यभवा॥
 वासुपूज्यं कं चतुर्विंशति अवतारेषु द्वादशावतारो वासुपूज्यः॥

वसुपूज्यशुतश्रासीज्जयागर्भसमुद्भवा वासुपूज्यमहाभागात् अवती
र्णं चंपायां पुरे सवासुपूज्यमहीषवाहन इति तस्मिन् पूरे तत्क्षेत्रो
प्यस्ति इति जैनधर्मिनां शास्त्रे ॥

No. III.

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

श्री

अट्टावयंमि उसहोचंपाए वासुपूज्यजिण्णाहो २
उज्जिंतेणेमिजिणो ३ पावाएणिबुंदोमहावीरो ४
वीसंतुजिणवरिंदा अमरासुरवंदिदाधुदकलेसा
संमेदेमिरि सिंहरेणि द्वाण गयाणमेति सिंगुभं

अष्टापदकैलाशरिषदेव

कैलाश

रिषदेव

चंपा पूर

निर्वीणमुक्कि

L

गिरिनारपर्वत

गिरिनारपर्वत	नेमिनाथ
पावापूर	महावीर
सम्मेदशिखरपर्वत	२० मुक्ति

इतिनिर्वाणकांडेनोक्त्वं जिनधर्म्मिनः

—

Explanation of the words Jin and Jan.

जिनश्वरयाख्या

जयतिजिनजिनानां सामान्यकेवलिनामश्वरः

जिनेश्वर इति याख्या

—

जनेश्वरयाख्या

जनानां मनुष्यानां श्वरः जनेश्वरः कौर्थः युधिष्ठिरः

तस्य शाक्ते २५५६

जिनस्य इदं धर्म्मं जैनं यथाविष्णो इदं वैष्णवं

अहिंसाभस्वान्

Nos. IV and V.

See the Plates annexed.

No. VI.

Recital of the Hindoo Eras.

युधिष्ठिरो विक्रम शालिवाहनो ततो भविष्यो विजयाभिनन्दनः
कल्की च नागार्जुनभूपतिश्च कलौ युगे षटशककारका स्युः

इतिभास्वती

No. VII.

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

श्री

भवता कथिता ब्रह्मण वलिपुत्रनराधिपराजधानी तंतस्तस्य चं
पायां यन्निरूपितं दक्षिणादागता यत्र नद्यरण्यभवा स्मृता सापि
पुण्या महाभाग कथं चन्द्रवती भवेत् तत्सर्वं हि महाभाग विस्तरा
द्भूदतः प्रभो ॥ गुरूवाच ॥ शृणु वत्स महाभाग साधु त्वं साधुवा
दिनां ॥ लोकानां च हितार्थाय त्वया पृष्ठो महामते ॥ या कथा
श्रवणात्पुण्यात्पापं यान्ति सहश्रधा ॥ शृणु वत्स महाभाग विस्त
राद्भूदतो मम ॥ गंगायाः उत्तरे कूले पूरी रत्नावती शुभा ॥ तत्रा
वतारो भगवान् धर्मनाथो महाप्रभुः ॥ सोपि तीर्थकरं देवं सोपि
गत्वा पवापूरी ॥ पथे दृष्टा महा देवी नद्यरण्यभवा तथा ॥ सोपि
स्नात्वा महादेव पीत्वा च शलिलं शुधा ॥ सुखमुप्त्वामहादेव सा
नदी रूपधारिणी ॥ सा नम्रशिरसा भूत्वा कृताञ्जलीरभाषत ॥

नमो

नमो ब्रह्मणदेवाय सास्वतः पुरुषाय च ॥ अथक्तायक्ता रूपाय निर्गु
णाय नमो नमः ॥ त्रिगुणासत्वरूपाय नमः प्रकृतिरूपिणे ॥ कालत्र
यविधात्रे च नमः पुरुषरूपिणे ॥ इत्येतद्विविधं स्तोत्रं सा कृत्वापि
नदी शुभा ॥ तुष्टोभवति सो देवरभाषत नदिंप्रति ॥ अद्यप्रभृति हे
देवि ख्याता चंद्रावती भवेत् ॥ तव तीरेण दुर्भिक्षं न प्राप्नोति
कदाचन ॥ अन्तरधारा चा भवत् कथितोसौ महत्प्रभुः ॥ इति उत्त
रपुराणे

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

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

		REMARKS.
	<i>Coss</i>	
From <i>Deo-ghur</i> to <i>Jayapoor</i> , estimated	7	Crossed seven * <i>nullahs</i> or rivulets. A jungle almost the whole way from <i>Jayapoor</i> . Crossed the <i>Chandun</i> at <i>Radhaar</i> (807 yards wide) 2 <i>coss</i> .
— <i>Jum Dauha</i> on the <i>Chandun</i> (300 yards wide)	7	The <i>Dumjoor</i> (807 yards) joins the <i>Chandun</i> near <i>Jumdauka</i> . First crossed the wide <i>Coorara</i> , which falls into the <i>Chandun</i> , and subsequently crossed the <i>Cha</i> five times before we reached <i>Noorgunj</i> . In the rains the <i>Chandun</i> must be in some places five hundred yards wide. A guide told me that the <i>Chandun</i> comes from <i>Chackye</i> ; but as there is a <i>Chandun</i>

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

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

From *Noor Gunj* (at least 9) 8 From *Noorgunj* lost the *Chandun* ;
 — *Chumpha Nugur* (I think 10) 8 the guide asserted that it joins the
 Champa. I may, indeed, have been
 in my palankeen, and thus missed it ;
 though I generally walked eight miles
 daily to look about me. When I
 missed it, I suspected that it had taken
 a right-hand or eastern direction to
 the *Gogah Nullah*.

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

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

account has been received through the kindness of Mr. A. Smelt, assistant to the collector of this district, who in April 1814 was deputed to meet the Mahratta Prince, Imrut Row, in the vicinity of *Deoghur*, and to conduct him from thence to the frontiers of the *Bhaugulpoor* district. At *Jamdaha*, a place marked by Colonel Stuart, Mr. Smelt writes word, " That the road from *Bhaugulpoor* " to *Deoghur* is a thick jungle almost the whole way ; that he en- " camped on the banks of the *Chandun* (or *Erranaboas*), which he " describes as at that time dry ; but adds, that the natives procure " water by digging small pits in the sand about a foot deep, and that " though now dry, it must be a large river in the rainy season, and " he thinks AS BROAD AS THE *JUMNA* IN MOST PLACES." Is not this the river of the third magnitude among the rivers of *India*, described by Arrian as joining the *Ganges* at *Palibothra*, and there losing its name, which is precisely the case at the present day with the modern *Chandun*, on its junction with the *Ganges* at *Champa-nugur*? What other river can be assigned for the *Erranaboas* of the Greeks? Certainly none which will bear so strong a testimony on the point at issue, or exhibiting the leading characteristics required to constitute a river of the third magnitude, a circumstance which appears necessary to be ascertained for the establishment of my hypothesis.

I shall

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

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

in

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

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

No. VIII.

IV. Καὶ τυχὸν, καὶ ἄλλοι πολλοὶ μέζονες ποταμοὶ ἐν τῇ Ἰνδῶν γῇ ῥέουσιν· ἀλλὰ οὐ μοι ἀτρεκέες, ὑπὲρ τῶν ἐπέκεινα Ὑφάσιος ποταμῷ ἰσχυρίσασθαι· ὅτι οὐ πρόσω τῷ Ὑφάσιος ἦλθεν Ἀλέξανδρος. αὐτοῖν δὲ τῶν μεγίστων ποταμῶν, τῷ τε Γάγγει καὶ τοῦ Ἰνδοῦ, τὸν Γάγγει μεγέθει πολὺ τι ὑπερφέρειν Μεγασθένης ἀνέγραψεν, καὶ ὅσοι ἄλλοι μνήμην τῷ Γάγγει ἔχουσιν. Αὐτὸν ἔτι γὰρ μέγαν ἀνίσχεν ἐκ τῶν πηγέων, διέχουσαι τε ἐς αὐτὸν, τὸν τε Καϊάαν ποταμὸν, καὶ τὸν Ἐρραυνοβόαν, καὶ τὸν Κοσσόανον, πάντας πλωτὰς· ἔτι δὲ Σιώνον τε ποταμὸν, καὶ Σιττόκιστιν, καὶ Σολόματιν· καὶ τούτους πλωτούς.

ARRIANI INDICA. Vincent's Ancient Commerce,
Vol. III. Page 8. Oxford, 1809.

No. IX.

Reliqua inde Seleuco Nicatori peragrata sunt; ad Hesidrum 168 millia; Jomanem amnem tantumdem; exemplaria aliqua adjiciunt quinque millia passuum; inde ad Gangem 112 millia; ad Rodopham 119 millia, alii 325 millia in hoc spatio produnt; ad
Calinapaxa

Calinapaxa oppidum 167 millia, alii 265 millia; inde ad confluentem Jomanis amnis et Gangis 725 millia; plerique adjiciunt 18 millia; ad oppidumque Palibothra 425; ad ostium Gangis 738 millia passuum.

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

No. X.

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

Plinius, lib. 6, c. 19.

No. XI.

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

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

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

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

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

No. XII.

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

गंगाचोत्तरवाहिनी वटतटे याथानमध्यस्थिते ।

किंचित्पश्चिमवाहिनी गिरिगुहास्थानानि सिद्धेश्वरः ॥

तत्रास्ते

* Salmasius, page 994, folio, Paris.

तत्रास्ते वटमूलसंभवशिवः संज्ञावटेशोयगतः ।
महात्म्यं किं बहुविधिकथनं दर्शनादेव मुक्तिः ॥

इतिउत्तरपुराणे

No. XIII.

*Legend of Rajah Gundh Merdun, extracted from the Choora
Punchasica.*

श्री

क्षत्रियस्य कुले जन्म महावलसमन्वितः । सम्पन्नभोगविभवधर्म्म
शीलगुणान्वितः ॥ महाराजाधिराजोवा राजराजसमोपिवा ।
धर्म्मज्ञः कुशलज्ञश्च सत्यवाक्योदृढव्रतः ॥ वीरो महावलोत्साही
शुचिर्दीता जितेन्द्रियः । सर्वशौल्यानुभोगी च यशस्वी वेदपारगः ॥
अन्नविद्यासमर्थश्च धनूर्विद्यैवपण्डितः । सर्वराजमहाराज दिवि
शक्र यथा पुरा ॥ तथा भर्त्ते च शोभते राजा च गंधमर्द्दनः । आस्ते
च नगरी काशी कन्यानेका च शुन्दरी ॥ सर्वशास्त्रानुपठिता पण्डि-
ता सा विचक्षणा । विद्याधरी च नाम्ना सा रतीव सुमनोहरा ॥

सा

सा युवा सुकुमारी च रूपोदार्यगुणान्विता । गंगाया दक्षिणे कूले
पितुस्तस्या च वेस्मनी ॥ प्रासादं बहुविधं रम्यं शोभमानं परस्परं ॥

श्रीमत्त्रिक्रमधीरराजकुमुदः चंद्रप्रकासः कृतः भूतं वेदयुगं च चं
द्रसहितं अब्दे गते संख्या एते अब्दगतेपि चौरकविना कायं
कृतं संयहः श्रीमत्पण्डितधीरसत्सुधिकविः श्रीभट्टपंचाननः

॥ इति चौरपंचासिका ॥

THE END.

LONDON :
Printed by Cox and BAYLIS, Great Queen Street,
Lincoln's Inn Fields.

INQUIRY
CONCERNING
THE SITE
OF
ANCIENT PALIBOTHA,

PART II.
CONTAINING
A JOURNAL
KEPT DURING
A SURVEY OF THE RIVER CHUNDUN,
CONJECTURED TO BE
THE ERANNOBOAS OF THE GREEKS,
FROM
THE TOWN OF CHAMPANUGUR, NEAR BHAGULPOOR, TO ITS SOURCES
IN THE VICINITY OF DEOGHUR,
INCLUDING
AN ACCOUNT OF THE PRESENT STATE OF THE JUNGLETERRY.
WITH
A MAP, VIEWS, AND SECTIONS.

1814-15.

By WILLIAM FRANCKLIN,

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

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

LONDON:

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

1817.

Printed by Cox and Baylis,
Great Queen-Street.

PREFACE.

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

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

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

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

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

WILLIAM FRANCKLIN.

Camp,

Sources of the Chundun,

25th Dec. 1814.

JOURNAL.

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

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

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

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

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

* ὁ δὲ Ἐρρανόβοας, τρίτος μὲν ἀν' εἰς τῶν Ἰνδῶν ποταμῶν, μέζων δὲ τῶν ἄλλῃ καὶ οὗτος ἀλλὰ ξυγχωρεῖ αὐτὸς τῇ Γάγγῃ ἐπειδὴν ἐμβάλη ἐς αὐτὸν τὸ ὕδωρ.—The *Erranaboas* is the third in rank of the Indian rivers, and larger than those of other countries, but upon joining the Ganges its name is lost.—See *Vincent's Perieplus*, Oxford Edit. 1809.

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

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

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

Course

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

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

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

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

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

rains

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

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

c

happy

* “Henceforth your stream shall run under ground.” Thus spoke Dhurma Nath Maha Prubhoo. See translation in the first part of this Essay.

happy land. The present appearance, both of the banks and interior of the country, sufficiently account for this curious fact, noticed in the traditionary legends of Hindoo Mythology.

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

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

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

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

The breadth here is various; *Pokhee* hill south-west; the interior well cultivated. Passed a string of villages on each side of the road, lately rescued from the forest. The country on both sides of the river covered with very thick woods, and

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

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

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

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

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

Barbamee

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

MANDARA HILL.

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

* Plate 2.

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

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

thirty-five steps ; the whole forming, as it were, a magnificent natural ladder.

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

* See Plate 3.

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

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

D 2

bottom

* See Plate 4. † See Appendix.

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

ons

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

now

* See Plate 5.

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

————— “ Him the Almighty Power

“ Hurl'd headlong flaming from th'ethereal sky,

“ With

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

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

“ With hideous ruin and combustion, down

“ To bottomless perdition, there to dwell

“ In adamantine chains and penal fire,

“ Who durst defy th’ Omnipotent to arms.”

Parad. Lost, B. 1, line 45.

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

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

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

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

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

See Appendix B.

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

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

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

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

* See Plate 6.

*Reduced Inscription, at Mandara Hill, on the rocks above
Tatow or reservoir, called Poupbur.*

१ व १ म २ ३ ४
५ ६ ७ ८ ९ १०
११ १२ १३ १४ १५
१६ १७ १८ १९ २०

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

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

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

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

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

* See Plate 7.

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

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

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

At

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

* See Colonel Browne's account of the *Jungleterry*.

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

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

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

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

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

* See Plate 8.

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

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

* See Plate 9.

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

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

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

G

At

* See Plate 10.

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

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

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

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

^{*} See Map. [†] See Plates 9 and 11.

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

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

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

G 2

basis.

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

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

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

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

and other Puranas evidently points out the *Jain* worship to have obtained at *Baliaputra*, or *Palibothra*, during the sovereignty of the dynasty of *Bali*; and if the pillars and inscription at the *Paduka* near *Bhagulpoor* be proved to be modern, that circumstance does not, in my opinion, vitiate the antiquity of the *Jain* worship at that place, but rather tends to confirm the fact. It would, however, be superfluous in me, in this place, to enter into a detailed statement of the *Jain* religion, or of its tenets or doctrines. That has already been done by a far abler hand, and the points fully investigated by the ingenious and learned Colonel Colin Mackenzie, of the Madras Engineers, who, it is hoped, will soon favour the public with the result of his laborious and long continued researches, on this and many other interesting topics of Indian history and antiquities.

Jayapoor is under the management of *Nam Narayan Deo*, as is likewise *Teeoor*, though that place is in the *Beerbhoom* district. We found, as usual, in the jurisdiction of this hospitable zemindar, every comfort and accommodation that could possibly be required, and his whole conduct

has

has evinced him to be a loyal and devoted servant of the state.

(December 15.) Moved at seven A. M. Road through the jungle: *Musout* hill south; *Poostwaree* hill south-east; *Chulya Bhowna* south-east. The forest has openings in some parts, where the jungle has been cut down, and succeeded by cultivation. Passed the village of *Dhabee*. Crossed the *Joor Nullah*, which flows from *Teeoor* hill, having little water in it.

At nine A. M. encamped at the foot of the *Teeoor* hill, near the village of the same name. A spacious *talow*, or reservoir, has been dug at this place by the late zemindar of *Lukshmipoor*, *Roopnarayan Deo*, father of the present *Nam Narayan Deo*. It is divided in the centre by a *bund*, or embankment, and is a work of great utility, where no other water is to be had. A *pukka ghaut*, or flight of stairs, leads down to the tank, and on the adjoining bank is a small temple dedicated to *Mahadeva*, the work of the before-mentioned zemindar. In the neighbourhood are plantations of *paddy* and *jenara*, and
on

on the banks of the tank are a great number of wild monkeys, whom nobody disturbs.

The fort of *Teeoor*, which formerly stood near the village, was destroyed by Major Brooke, after its capture in 1777, during the disturbances in the *Jungleterry*, and its site at present is occupied by the *Kutcherry* (*Kachhari* or court of justice) of a *gomastah* (or agent) employed by *Nam Narayan Deo*. The *talook* (or division) of *Teeoor*, though situated in the *Beerbhoom* district, belongs to the zemindar of *Lukshmi-poor*. Distance by perambulator six miles six furlongs.

Teeoor hill is stupendous, and by far the largest in the *Jungleterry*, consisting of many detached parts, and extending upwards of eight miles in circumference: it is two miles and a half in length, and half a mile two furlongs in height. The prominent and characteristic feature of this magnificent hill is an elevated bluff point or cone, rising from the centre, and visible forty miles off. Like the barrow of *Esyetes*, in the plain of *Troy*, this hill has been to us a guide and indelible landmark, in our survey of the river and of the

Jungleterry.

Jungleterry. Though its base and sides are covered with trees and verdure, its different summits are bleak and barren rock, and present a singular appearance, difficult to describe. It bears from the village south-east. The accompanying sketch, drawn on the spot, will perhaps answer better than the foregoing description.

(December 16.) Returned to *Jayapoor*; *Poostwaree*, and *Musout* hills, east and west. Near *Jayapoor* we saw a stratum of chalk, and stone impregnated with iron, which on being handled crumbles to pieces. It appeared to be chalk in some peculiar state, and is speckled with small green spots.

(December 17.) Returned to the *Chundun* and resumed the survey. Near the village of *Churna* the *Chundun* joins the *Joor Nullah*, from whence it runs nearly west. Proceeded along the banks of the river, here about eighty yards broad; jungle on each side: no rocks in the river. Passed *Gidmarol* hill east, *Gootgootya* hill west. Passed the village of *Cooljoor* east; *Cutarya*, a large and populous village, west. Some water in the river at this place, and in the bed of it a few stones, resembling the stumps of trees. At *Cutarya* the *Ju-*

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

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

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

* See Plate 12.

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

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

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

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

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

(December 18th.) Halted.

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

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

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

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

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

* See Plate 13. † See Plate 14.

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

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

Chundun.

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

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

“ Haste, my brother flood,
 “ And check this mortal that controuls a God ;
 “ Call then thy *subject streams*, and *bid them roar*,
 “ From *all* thy fountains swell thy wat’ry store,
 “ With broken rocks, and with a load of dead,
 “ Charge the black surge, and pour it on his head !”

Pope’s Iliad, Book xxi, line 358.

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

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

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

(December

(December 22.) Moved at half past seven; road along the banks of the *Chundun*, which winds to the southward; the river widens a little and has some water in it: *Roony* hill south. Passed the *Pyaphar Nullah*, which comes from the *Culdudya* hill; course north. Passed the villages of *Nowadeh*, *Gopidea*, *Bheeguroo*, and *Pholvary*. Crossed the *Gurharee Nullah*, which joins the *Chundun* near the village of *Patergota*. Crossed the *Coosum Goothe Nullah*: the river here twenty yards broad. Crossed the *Chowri Nehan Nullah* near the village of *Jumnee*. The country becomes more enclosed with thick jungle around; river contracted in its breadth, width not more than twelve yards. Road continues through a thick forest. Ascended and descended several times; river on the right. Ascended the ridge of a small hill and descended immediately. Crossed the *Putwa Koonla Nullah*, the river here six yards broad, continued forest of small trees and the *kuth* tree. *Bussunpoor* village north: some stones in the bed of the river. Ascend and descend alternately, until you reach some table-land about a quarter of a mile in extent, with a wood of small trees. Descended into the valley, and shortly

after commenced another ascent and descent, the river winding and continuing to narrow. The trees in this forest are small and stunted in their growth: in the bed of the river some small rocks. The road continued ascending and descending, and impassable for wheel carriages of any kind: our carts were obliged to go the high road, as they did from *Lukshmipoor* to *Cudar*. In an opening of the forest we saw some cultivation and a few huts. *Bhagwa* hill north, *Jousa* hill south: continued ascent, but of less elevation:

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

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

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

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

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

I 2

twelve

* See Plate 15.

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

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

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

first

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

(December 25.) Christmas-day. Halted.

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

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

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

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

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

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

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

* The bearing and distance of the respective sources from the village of *Behrooke* are as follow :—

First source south-west, three miles two furlongs.

Second source north-west, two miles three furlongs.

Third source west, two miles two furlongs.

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

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

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

* Isaiah, Chap. xli, verse 20.

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

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

Bhagulpoor,
12th of March, 1815.

APPENDIX A.

ON THE SOVEREIGNS OF BALIAPUTRA.

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

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

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

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

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

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

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

Ugradhanwa,

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

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

shasa

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

APPENDIX B.

INTRODUCTORY CHAPTER.

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

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

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

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

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

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

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

* This passage would seem to approach almost to the sublimity of the book of Job
 in the Holy Scriptures.

† Does not this passage bear a striking analogy to the circumstance of the
 punishment

“ reign of all the *Devatas*. *Mussoodun Mutt* is also well known ; it is
 “ permanent on its own mountain of *Mandara*: the sinner and the
 “ sin shall find equal absolution at *Mandara*.

“ Whoever, O Raja, shall in future visit *Mandara* with reverence
 “ that person shall be acceptable to God, and be absolved from his
 “ sins by the grace of *Vishnu*. In *Jamboo Dweep* (i. e. the world)
 “ there are many places of worship. *Bhagavan* penetrates every
 “ where: he resides in no one particular place; neither here in
 “ *Mandara* nor in *Koeel*, nor *Perbhas*, nor *Gomutty*, nor *Dwaraka*,*
 “ nor in *Prayag*, but every where.† At this place the spirit of

L 2

“ *Bhagavan*

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

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

“ Great *Pedmanabha* o’er thy cherished world,
 “ The pointed *Cheerah* by thy fingers whirl’d.
 “ Fierce *Kylabh* shall destroy and *Medhu grim*
 “ To black despair and deep destruction hurl’d.”

Sir William Jones's Hymn to Narayana.

* At *Manar*, near the island of *Ceylon*, where a temple still exists dedicated to
Ram Iswara: it is near the great pearl fishery.

† These are the most celebrated places of worship in Hindoostan.

“ *Bhagavan* was produced, where he assumed the form of *Rama*, the
 “ omnipotent, in the house of *Dusuruthu*; here he released im-
 “ prisoned souls from their sins and slew the demons. Repair thither,
 “ O Raja, for thine own benefit.”

The Raja answered, “ O *Bhagavan*, in what manner shall I
 “ reside there? Relate this to me at length, thou who art the pro-
 “ tector of those who reverence thee.”

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

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

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

* *Satagoon, Tamagoon, Rajagoon.*

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

“ and praising the deity. Then go, O Raja, and casting away all
 “ cares and passions, repair to the quadrangular reservoir,* beautiful
 “ as *Lukshmi* of divine form: there fast thou for five days; since
 “ whoever bathes therein, after bathing shall become courageous,
 “ and worthy to assume sovereign authority. Whilst traversing the
 “ sides of this reservoir, should he (the penitent) perceive *Vishnu*
 “ sitting on his throne, grief shall then be dispelled from his heart.†
 “ Finally, O Raja, whoever shall perform the funeral‡ rites of his
 “ deceased ancestors or relatives at this place, their souls shall thereby
 “ be gratified for an hundred years.”

* *Lukshmun Koond*.

† The *Mussoodun Mut* at the summit of *Mandara*, where the deity is supposed to reside, is visible from the reservoir called *Lukshmun Koond*.

‡ By offering fruits, flowers, and other things at the tomb of the deceased; a custom which has been observed in all countries and all ages from the remotest antiquity. It is equally observable in the Holy Scriptures as in all the wild systems of Greek, Roman and Hindoo mythology, or Muhammadan superstition.

“ Manibus date lilia plenis :

“ Purpureos spargam flores, animamque nepotis

“ His saltem accumulem donis, et fungar inani

“ Munere.”

Virgi Æneid. Lib. vi, 883.

APPENDIX C.

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

* Fourteen miles west of *Bhaugulpoor*.

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

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

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

APPENDIX D.

ACCOUNT OF DEO GHUR.

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

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

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

M

Bhagulpoor

* See Plate 16.

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

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

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

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

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

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

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

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

The

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

1. *Bijoonath* or *Mahadeva Mut*.

2. *Biroo Nath*.

3. *Sunja*.

4. *Ganesa*.

5. *Sheim Kartikeya*.

6. *Parvati*.

7. *Neel Kantha*.

8. *Lakshmi Narayana*.*

9. *Ana Poorana*.

10. *Maha Kali*.

11. *Gunga*.

12. *Rama Lakshman* and *Seeta*.

13. *Bugla Mookhee*.

14. *Sooruj* (the Sun).

15. *Saraswati*.

16. *Hunooman*.

17. *Kiweru*.

18. *Brahma (Istaput)*.

19. *Neel*

* See Plate 17.

19. *Neel Chuckra*.

20. *Nundee*.

21. *Brindaradevi*

22. *Sona Baila*, or golden tree.

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

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

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

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

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

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

* See Plates 18 and 19.

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

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

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

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

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

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

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

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

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

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

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

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

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

VISIT TO THE TEMPLE BY NIGHT.

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

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

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

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

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

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

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

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

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

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

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

THE END.

