

**EARLY
EUROPEAN TRAVELLERS
IN THE
NAGPUR TERRITORIES**

Early European Travellers in the Nagpur Territories

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A NARRATIVE OF A JOURNEY TO THE DIAMOND MINES AT
SUMBHULPOOR, IN THE PROVINCE OF ORISSA.

BY T. MOTTE, ESQ.

*(Undertaken in the Year 1766, by the direction of the late
Lord Clive, then Governor of Bengal.)*

THE RAJAH of Sumbhulpoor, in the middle of March 1766, dispatched Surdur Khan, his servant, to Calcutta, inviting the governor to send to his capital a person whom he could trust to purchase diamonds. There came at the same time four Patan merchants, of whom the rajah had bought some horses, without a command of money to pay for them, to whom he had given an order on his servant for payment out of the produce of the sale of a rough diamond, weighing carats sixteen and a half, which he was to dispose of in Calcutta.

Mohunpersaud, a fellow of an infamous character, employed himself at this time in picking acquaintance with such strangers as came to that capital, making himself master of their business, and instructing them how to proceed. Surdur Khan fell into his hands, who introduced him to Lord Clive, the governor, persuading him to deliver the diamond as a present from the rajah. The Patan merchants, finding they were likely to be deprived of their chance of payment, assembled about his lordship's house, and made a clamour. Lord Clive knew not the cause of the complaint, while Surdur Khan and Mohunpersaud joined to persuade the poor merchants, that a person would be sent to pay them at Sumbhulpoor.

His lordship being then at a great loss for means of remitting money to England, proposed to me to return with the vakeel to the mines, and to endeavour to open the diamond trade. He offered to make it a joint concern, in which I was to hold a third, he the other two; all the expenses to be borne by the concern. The proposals dazzled me, and I caught at it without reflecting on the difficulties of the march, or on the barbarity of a country in which Mr. Mallock, sent by Mr. Henry Vansittart for the same purpose, durst only stay twenty-four hours.

His lordship instructed me to make what enquiries I could into the state of the Mahrattas, supposing that a Government connected by such very slight ties might be easily divided, and, by such division, that the power of a people so formidable in India might be weakened. He directed me also to sound the officers of

Janoojei's court, whether he would not cede the province of Orissa for an annual tribute, and thereby give a contiguity to the British dominions in India, which would strengthen them greatly.

I left Calcutta the 13th of March, proceeded to Midnapoor, and from thence in search of Mr. John Graham on a circuit round the province, whom I wanted to take leave of as an old friend, and to consult with, as a man superior in judgment to most of my acquaintance.

I found him at Beerkool, on the sea-side at the foot of the braces. Here I had a sight of the sea, that spectacle of magnificence and terror; that most august object under the heavens. It is viewed by the Europeans banished to this country with a pleasing regret; for they regard it as the road to the place of their nativity.

I went with Mr. Graham from thence to Jallasore, and halted on the way at Putchumber, under a banyan tree, *sub ficu indica ramis inferne radicanibus*; the branches of which taking root, and again issuing fresh shoots, formed a shade 560 feet in circumference. I imagine the branches of these trees might be carried on to as great an extent as the level of the spot would admit, since the body of the tree is not at all exhausted by them, the parts which rise from the earth being much larger than the branches which descend to it, while the trunk, not being at all affected by cutting those branches, it is evident that every shooting bough is a separate frêne, and as much independent of the original root as the layer of a carnation after it is cut.

We arrived at Jallasore the 23rd, where we found Mr. Marriott, the English resident at Ballasore. Jallasore is a small town on the Shoobunreeka, bounding on the English territories to the southward. While the Mahrattas kept a considerable force in Orissa, a body of troops were always stationed here; but since they had borne an appearance more pacific, a small guard of sepoy only had been kept.

I crossed the river Shoobunreeka the 25th in company with Mr. Marriott, and entered the Mohur Bunge country. I passed the fort of Ommerdnagur, about a mile on the right of the road, built in the style of the country fastnesses; that is to say, a deep ditch is dug, the earth of which being thrown inwards, forms a bank whereon small bamboos are planted, the thorns of which, three inches long, very strong and sharp, render it impassable. It is weakest in the month of May; for, during the extreme heats,

the bamboos are inflammable, and will, if set fire to, to windward, burn with great violence, while the knots, when the flame comes to them, fly with a sound equal to that of a pistol.

The country, from the river to Multanekubur (the bur-tree of the Multaneze, because it was planted by a native of Multan), consists of paddy-grounds, though not half of them are cultivated; on the banks that separate them are bushes, so that the country is not open. The distance from the river to this tree is five miles, where you enter the woods, through which the road is at first broad, but grows narrower as you approach Busta.

Busta is a large village, six miles from the bur-tree, and is the first Mahratta chokey on the road, consisting of a tannadar and twenty men. About 100 yards from the village is a small river which falls into the Shoobunreeka.

Beyond Busta the road is more open. I passed a small river a mile and three quarters from it, and two miles from thence a second, both of which fall into the Shoobunreeka. Five miles from Busta, you pass the extremities of two banks, where once stood the gateway of the town of Gurpudda. This place was fortified in the country manner by Assud Ullah Khan, in the service of Mohur Bunge Rajah, who apostatized from Hinduism, and became a Mussalman. Like most other apostates, he became a zealot to his new profession, and collected extravagant sums from persons who passed this town on their pilgrimage to Jaggernaut. The fortifications have been destroyed by the Mahrattas, except the inner fort on the right of the road, where Buddee Zemman Khan, son of Assud Ullah, lives, contiguous to which is a small village.

From Gurpudda you come to Ramchunderpoor, where is a small mud fort, two miles on the right of the road.

From Ramchunderpoor the country is at first woody; but as you approach Ballasore, you have extensive cultivated plains, until you come to the river Boree Bellaun, which is passable at Phoolwar Gaut, eight miles from the last place. This is the entrance of the town of Ballasore, and a strong Mahratta station. From Rag Gaut, where I crossed the Shoobunreeka, to this place, are twelve chokeys, the first and last included, at each of which money is extorted from the pilgrims going to the temple of Jaggernaut, according to their means.

Pipley was once the mart of this country; but the waters washing away great part of the town, at the same time that a dangerous

bar was formed at the mouth of the river, the merchants, encouraged by Shuja Khan, then Nabob of Orissa, removed to Ballasore.

Ballasore was a considerable town, but is now only one mile long, and half a mile broad, in the widest part. It is built along the river Boree Bellaun, where the tide rises commonly eight feet, and serves to carry vessels into the dry docks, of which there are many here; but the spring tides rise much higher. The stream is navigable only for vessels of 100 tons burden; nor can these get over the bar at the mouth of the river, except at the time of the spring tides.

The English factory is a large building, irregular without, and as ill laid out within as can be conceived. But though the whole building is so badly arranged, it is so large, there must of necessity be some good apartments in it. The prospect from the top is most beautiful. From S. W. by W. to N. W. by N. are plains bounded at the distance of twelve miles by the Neelgur hills. To the south you overlook a neat town, containing a greater number of brick buildings in proportion to the thatched than I have seen in any country town before. To the east, you trace the windings of the Boree Bellaun, through a country interspersed with villages as far as the eye will reach, beyond which you suppose the sea. To the northward, you have uncultivated plains, watered by that river. Thus the contrast between the blue hills, and the spacious plains; between a neat populous town on one side, and an extensive uncultivated country on the other; between the idea of industry arising from the view of shipping, and of idleness, from the prospect of well watered lands, which call on the inhabitants for cultivation, is so strong as to please irresistibly by the extraordinary variety.

The French factory is at old Ballasore, a small village three miles to the eastward of the new town. The Dutch have a factory near the English one, between which are two lofty pyramids, erected to the memory of two Dutch ladies. There is also a Portuguese church, and a small number of Portuguese and American inhabitants.

There is usually, at Ballasore, a party of thirty horse and five hundred foot; but at this time they were with Pillejee, collecting the tribute of the Mohur Bunge country. The Mohur Bunge country extends from the Neelgur hills to the sea; but having borne with impatience a foreign yoke, each expression of such

impatience has been punished by dismembering part of the country; since every officer who behaved remarkably well in the expeditions against the rebellious princes, was rewarded by a portion of their land, under the name of a tallook. For this reason, you find in this neighbourhood so many small tallookdars, who being oppressed by the Mahrattas, and in their turn oppressing their tenants, have almost made the country desolate. Indeed, the tenants of such tallookdars as are above attending to agriculture themselves, are in general in a worse condition than those of the more considerable zemindars, the causes whereof I shall endeavour to shew.

When a man raises himself either by the army or finances, he is desirous, if a native, of getting the village of his birth, and two or three contiguous, that he may keep his holidays in pomp with his family; or, if a foreigner, he covets an estate inland, that he may secure to himself a retreat against the time when fortune shall cease to smile. He either purchases from the zemindar, or gets a grant from the sovereign of five or six villages, at a rent below their real value, and by improvements raises their rents. He dies; the eldest son, not bred up to business, is seldom capable of succeeding to his father's post, but depends upon his tallook to support the charge of a large family. The young man, scorning to retract his paternal expenses; though he has not the emoluments of his father's appointment to support them, plunges into debt. He harasses his tenants by raising their rents; they run away; until, demands upon him increasing in the same proportion as his means of answering them decrease, some artful fellow, not a whit more merciful to the tenants, becomes nurse to his estate; while he degenerates into a despicable wretch, with scarce rice to eat, shut up in a ruinous inhospitable castle, puffed up with family pride, deprived of society, and supporting his spirits on the fumes of opium! Are not these the giants of the feudal ages? If the son is able to save any of the father's riches from the claws of government, which is entitled to the personal estate of every one who dies in its service, the family is not ruined in the first generation; but if a descendant does not arise who has spirit enough to leave his hereditary clay, and seek employment in the capital cities, or who has prudence and resignation to apply himself to the cultivation and improvement of his lands, it never fails to be ruined in the second or third generation.

But to return from this digression. The first considerable avulsion from the Mohur Bunge zemindary, was the fouzday of

Pipley; the next that of Ballasore; since which so many small tallooks have been taken from it, that the rajah has now no land to the eastward of the road I came.

At this time there were two rajahs of Mohur Bunge, or the Wood of Peacocks. Dusruttee Bunge being dispossessed by his nephew Dummoadah Bunge, the reigning rajah, of some lands he held, retired into the Neelgur country. He was joined by Jehan Mahmud, the principal military commander, who was also disgusted. These two went to Bowanee Pundit, the Governor of Orissa, promising to discover large treasures, and the avenues into the country, on condition he should establish the uncle in the sovereignty. Bowanee marched his army, and came alternately before the forts of Maun Govinpoor, Mauntree, and Bimdah, the garrisons of which Jehan Mahmud, by his influence, induced to surrender without a blow. Dummoadah, who was hastening to the relief of those places, judging from his treachery that he was betrayed, ran away to the pass of Bommin Gaulee among the hills, and left his competitors in possession of Hurrarpoor, the capital, and of the plain country.

I left Ballasore the 27th of April, and halted under a tree near Ectiupoor, where I entered Neelgur, formerly dependent on Mohur Bunge. It is bounded on the north by Mohur Bunge; on the east, by small tallooks; and on the south and west, by Coonjur. It gives name to that range of hills which extend to the west of Midnapoor. Some Englishmen, fond of anglicizing it, and perhaps in love with a lady of that name, called them the Nelly-green-hills, and which you will find them in the directory for sailing to Bengal. This is a better etymology than most geographers give of the names of places; for my part as almost all the names of places in this country are the names of the founders, with the addition of gur or nagur for a fort, abad for a city, and poor or gunge for a village; and as neel is a common name among the Hindus, I shall venture to pronounce it Neelgur. The country is small, and pays rupees thirty thousand annual tribute to the Mahrattas, by whom the rajah is maintained against the claims of Mohur Bunge.

This was a short stage, only eight miles; but as I paid respect to the customs of a country, and had picked up several new servants at Ballasore, I complied with the manner of the east, and made the first day's march a short one.

There is no village between Ballasore and Shooroo; to remedy which inconvenience, Mahmud Ally Khan, the late fouzdar of

that place, established a buzar at Beguneah, sunk a well, and encouraged people to build; but when he lost his post, the buzar, unsupported, fell with him. Such is the fate of most villages under so bad a government. A worthy man, desirous of establishing a good name, and of securing the blessings of travellers, establishes a halting-place for them on the road. The shade of a few trees, and the refreshment of wholesome water, are the necessaries in so mild a climate. To form the one, he plants a grove of mango trees; to secure the other, he digs a pond, or sinks a well, which he surrounds with brickwork; two or three persons establish chandler's shops, and he gives a small guard to secure them from imposition. No sooner have they thatched their houses than they plant a garden to supply them with greens, as sauces to render their rice palatable. They have their families about them, and cultivate a little land to grow their daily rice. The house-wife at night steeps some rice in water; she rises an hour before the sun, pounds it in a mortar, and dries it. The liveliness of her song while she plies the pestle, added to the charming freshness of the morning, has often inspired me with the most rational pleasure passing through one of the villages; she fries a coarse kind of pease in treacle, and then exposes the goods for sale. The rice and pease prepared in this manner, serve travellers as a breakfast. Thus do the inhabitants live happy, till disgrace falls on their patron, when, if the village is not become of consequence enough to obtain a new one, they disperse, and their traces are soon lost, where nothing is left but a howling half-starved dog,

“The sad historian of the pensive plain!”

—But if the patron continues long in power, manufactures settle, trade flourishes, and the inhabitants are rich enough, on his death, to purchase a new protector, or perhaps to claim, by a free gift, the protection of the sovereign himself.

Can we not herein trace the original of all corporations? Manufacturers, to save themselves from the oppression of the feudal tyrants in general, throw themselves under the protection of a particular one, settle under his auspices, and at length, by a hearty union, become of consequence enough to need no other support than what they could derive from the king.

It appears by the ruins on the N. E. of the river at Shooroo, that it was a considerable town; whereas all the houses are now on the S. W. side; and indeed in my journey it will be unnecessary to say, that any place I came to was once considerable, since all

the places which were not so, are now depopulated by the Mahrattas, and such alone remain as on account of their bulk are longer in decaying. At Shooroo are the ruins of an handsome stone bridge. There is also a Mahratta station, consisting of one hundred horse, and three hundred foot, which is all the force they keep in the Neelgur country.

The road from Ballasore to Shooroo, and two miles beyond, must be very heavy during the time of the rains; from thence to Budruc, are extensive uncultivated plains, passable at all seasons, and such as an European army would wish to see a black enemy upon.

I left Shooroo the 29th, early; five miles from whence I crossed Cauns Bauns river, over a stone bridge, one hundred and twenty yards long, and ten broad, consisting of ten arches. When Shuja Khan was nabob of Orissa, he built such bridges over all the small rivers in the road to Moorshedabad, from Cuttac to the extremity of his country, which then reached as far as Nana-dole, now in the Burdwan province. Three of them remain near Midnapoor, built of stone; but the piers being as wide as the arches, occasion a stoppage of water; while the arches being Gothic, are apt to give way at their centres: still with these defects they speak the magnificent spirit of that great prince.

I recollect no proof he gave of his taste in building, after his accession to the subadary of Bengal, except the mosque he built at Moorshedabad, to the memory of his father-in-law, Jaffeir Khan, which remains the grandest mosque in that city.

By this bridge I passed into the tallook of Budruc, where I found deep marks of the Mahratta claws on the fine tract of land, formerly well peopled, where a human creature is not now to be seen, except, perhaps, a solitary herdsman, attending a large drove of buffaloes, or other horned cattle.

From this part of Orissa, come all that people improperly called by the English, Ballasore bearers; a circumstance which contributes in some measure to the depopulation of the country. Seven thousand of the stoutest young fellows go into Bengal, and are employed as chairmen, leaving their families behind. Now, although these people stretch the Levitical law so, that a brother not only raises up seed to another after his decease, but even during his absence on service, so that no married woman lies fallow; and although very few of those who go to Bengal settle there, yet as they all return with some money, and with hands

softened by the luxury of Calcutta, they rather chuse to lotier after an herd of cattle, than to apply to the labour of the plough; and a tract of land to supply that herdsman with pasture, would be sufficient to support thirty families, if applied to the purposes of agriculture.

The bearers in Calcutta form a commonwealth, the most politic in the world. They might take for their motto, *Concordia res parvæ crescunt*; for by concord they have made themselves masters of the conquerors of Hindustan. They have a president, and hold frequent councils, in which everything is settled for the good of the community; and when any resolution is formed, neither stripes nor bonds must cause any member to recede; if he does, he is banished *ab aris et focis*. The air of Bengal has a surprising effect on them; for at home they are reported by their neighbours to be the greatest thieves on earth, whereas in a foreign country they are trusted with every thing. It is true they have by-laws which make it almost impossible to detect them in case of robbery; for, first, a bearer is to perjure himself rather than accuse another, save to the president and council; and, secondly, they will suffer none but brethren to enter their houses, pretending that the profane will defile them; whereas it is well known an European may go into the cook-room of a Brahmin, with no other consequence than obliging him to throw away the water there, and to say a few additional prayers. They have gained their present ascendance by taking advantage of the heat of the climate and the indolence of the English; for if a person incurs the displeasure of this worshipful society, he may walk till he dies of a fever. I have known them carry their authority so far, as to fine a poor gentleman for accidentally spitting in his servant's face, though it had no other consequence than obliging him to wash before he eat. But the society regarding it as an insult, he must submit, neglect his business, or broil in the sun. Many more absurdities have they by their union made the haughty islanders swallow. Was that union and firmness more nobly engaged in defence of their native country, the Mahrattas would not be able to keep them in submission.

Six miles from Cauns Bauns Nulla is a tank or pond, which takes the name of Rannee ku Tollow, from the great-grandmother of the present Burdwan Rajah. This good old woman going on a pilgrimage to Juggernaut, and finding her attendants suffered much for want of water between Shooroo and Budruc, sent money on her return to dig a pond just half-way between those

two places. The people employed contented themselves with cleaning out part of an old pond, giving it the name of Rancee ku Tollow, and pocketing two-thirds of the money.

I halted this day at Budruc, containing a few weavers of fine muslin, but is particularly remarkable for its thieves, who are so dexterous, it is believed they have the power of enchanting. When the weary pilgrim goes to sleep in the mango groves, he frequently wakes stript stark-naked; nor can he account for this but by attributing supernatural powers to the stripper. It is well known there is an intoxicating preparation, possessed by the people of these parts, which they apply to the nostrils of the sleeper, and keep him in that state until the effluvia is exhausted. Between the end of the town of Budruc and the river Sollundee, is the tomb of Rajuram Hircarra: this was a servant of the Nabob of Bengal, but, dismissed by Shurajah Dowlat, joined Colonel Clive when he landed in Bengal in 1756, and was extremely useful for his extraordinary local knowledge of the country, so long as the English continued in an active state; but the inactivity of the succeeding government rendering him of no consequence, he became dissatisfied, and entered into a correspondence with the Mah-rattas, for which he was obliged to fly, and died here in the way to Cuttac.

May 1.—I left Budruc early, and crossing the river Sollundee, three hundred yards broad, but at this time fordable, I marched only four miles, where I found a rivulet twenty-five yards broad; but so deep and rapid, I was obliged to provide floats to cross my baggage. It is called Toonda Nulla, and over it was a good stone bridge, now broken down at each end by the torrents.

May 2.—Having crossed this nulla, I entered the pergunnah of Daumnagur, and two miles farther crossed another nulla by a stone bridge much out of repair, but able to bear guns. This brought me to Daumnagur town, wherè lives Furrue Hussein, whose ancestors obtained the grant of a large tract of land from the Patan kings, which they held on condition they shall supply all travellers with provision. He holds the land, but does not comply with the conditions. Five miles hence I crossed the Jehazpoor. These two rivers joining the Sollundee, form a very large stream, and fall into the sea in Kunnika bay.

The ruins in Jehazpoor declare its former grandeur; and the extreme pleasant situation, the judgment of the founder Mahmud

Tuckee Khan. The road lies through the ruins of the palace, of which only two gateways and the mosque remain entire. This is built in the style of the Turkish mosques, having a lofty minaret at each end of the front angles, which takes off their disagreeable acuteness, and, by being built airy and light, form a pleasing contrast to the disgusting clumsiness of the domes. In my opinion there is not a more disagreeable object in architecture than a dome without a lofty spire on it, except it be an useless pediment loading a flat roof, the common error of the Calcutta houses. This mosque is on the river side, and on the opposite bank is a taghurbarry, which has had better luck, having been lately thoroughly repaired. But why do I say, better luck? These places of worship share the fate of their different religions; the natural moral system of the Hindus is in a flourishing state, while the confused jumble of the Koran requiring the most implicit faith, and aggravated by ridiculous tradition, is too evidently on the decline throughout all Hindustan.

Mahmud Tuckee Khan, who preferred Jehazpoor to Cuttac, was the natural adopted son of Shuja Khan, and many years older than Serferaz Khan, born in wedlock with the daughter of Jaffair Khan, who first made the subah of Bengal hereditary. When Shuja Khan succeeded to that post, he left Meerzahee, his brother, viceroy of Orissa, but three years after sent Mahmud Tuckee Khan from Moorshedabad to succeed him, who continued till his death, which happened just before that of his father. He was succeeded by Moorshed Kouli Khan, who, after the death of Serferaz Khan, fought Alliverdi Khan, the usurper, near Ballasore, and was defeated.

May 3.—The country beyond Jehazpoor is so intersected with rivers that you cross one every two miles. After crossing the Betruneer twice, I crossed the Cursuah, six miles from Jehazpoor, and entered the Burway pergunnah. One mile from hence is the town of that name, in which are the ruins of a magnificent garden planted by Meerzahee, of which only a tank, lined with brick, remains entire. Beyond this is a very fine plain, watered by the rivulet Lussonea, over which is a handsome stone bridge, said to have been built by a servant of Meerzahee. At the extremities of the piers are small turrets, and as the bridge is built on marshy ground, a stone causeway is carried on at each end of it to some distance; a precaution, for want of which most of the bridges in this country soon fall to decay.

Two miles beyond this bridge I crossed the river Bommonee, and entered the zemindary of Arungabad. The country between the Gaintee and this river is by much the finest part of Orissa. It is inhabited by a great number of weavers, who weave muslins in pieces, chiefly for turbans. Manufacturers will always settle in those parts where they are most free from oppression; and for this reason, so many flock hereabouts; for Jehazpoor being a fouzday or military station, to the support of which the rents of the neighbouring country is appropriated, it is, in other words, an official fief, and the country becomes the property of the fouzdar for the time being. Now it is the custom of the Mahratta troops, to plunder as much in the zemindaries tributary to them, as in any enemy's country; the tenants of such zemindaries, therefore, desert their villages at the approach of an army, while the fouzdar, meeting the commander with a present, obtains an order to be exempted from pillage, the execution of which he attends to himself, and, if any inferior officer commits violence, fails not to repel force by force. The fouzday also having continued some time in the same family, contributes to render the country populous. Jagoo Pandit has secured the succession to his son-in-law Incoojee, who came to see me. He praised Sheoo Butt, the late governor of Orissa. I asked him, "Why people, in general, preferred him so much to the present governor?" He answered in the style of a baron-bold: "Sehoo Butt supported the national troops with the plunder of foreign countries; Bowannee Pundit, with the plunder of his own."

I halted this evening on the banks of the Kimmera, where I began to feel the inconveniences of travelling in the manner Europeans do in a country, where, certain of meeting with no resources on the road peculiar to their wants, they are obliged to carry all necessaries with them. This evil arises from the surly obstinacy of the English, and from the totally different mode of living between the natives and us. Their mode is better suited to the climate, being more limited; and I could not but observe, the ambassador who went with me knew not one twentieth part of the wants I did. His train consisted of an emaciated horse, and a slave fourteen years of age.

The ambassador and his boy rose early. While the master washed, and said his prayers, the servant put a linen quilt stuffed with cotton on the horse's back, and a small leather pillow; the remains of his bedding served as a pummel, the whole fastened

with a circingle; thus, that which was used as a bed at night, served as a saddle by day. Just before we reached the end of our march, the boy, whose affection was equally divided between the horse and rider, slipped into a village, and either begged, bought or stole a wisp of straw, which, as soon as we halted, he threw before the beast. He took off the saddle, and spread it under a tree, and filled a small brass pot with water; then kneading two small cakes of flour, water and salt, and baking them on some coals, he put one of them, together with some water, at his master's pillow, who eat it, and composed himself to sleep. The poor boy then rubbed down the horse very carefully, and composed himself also. About four in the afternoon, he went to market, where he purchased rice, greens and fish, if it was to be got. On a Friday they usually feasted on a fowl cut in pieces and stewed. The cooking began about five; the rice was boiled in a large pot, while a small one which contained the sauce, served as a cover to it, and was kept regularly hot by the steam. The meal was ready by sunset, to which they sat down with a most hearty appetite. My God! how few things are necessary to the happiness of that mind which knows not abundance of wants! How miserable was poor I, compared to this rich Patan! My party consisted of Mr. Raby, a young gentleman that accompanied me, of an European servant, of three horses, two camels, three tents, thirty native servants, and twenty-six sepoys. My wardrobe was a great incumbrance, containing four suits of clothes, and forty shifts of linen, since I could employ my washerman only on halting days; while Surdar Khan, assured that he should find a washerman at every pond of water, who would wash and dry his clothes in half an hour, and a shop and a tailor at every principal town, who would equip him in six hours, kept up no wardrobe at all. Tobacco smoked, supplied him with the refreshment which I derived from wine. I have given an account of his diet above, while an Englishman says, there is no dinner without roast meat, garden stuff, butter and bread, and I thought it an hardship to be confined to biscuit. My situation depending on so many circumstances, must be subject to many more disappointments than his, which rested on two; and I often went to bed in disgust, while he joined my attendants, who spent the evening in cheerful conversation, or assembled with silent attention round a story-teller, whom I entertained in my service for their amusement, and to improve me in the language and manners of the east.

May 4.—I entered most beautiful vallies, which lie between the Altee and Arungabad, and which, in spite of the present drought, retain a charming beautiful verdure, the vicinity of the hills affording them a supply of moisture. Through the last of these vallies runs the Nulla Gulgalla, or swampy rivulet, over which is a stone bridge in good repair. This road is so swampy, it is impassable in a wet season, or even after two or three smart showers of rain. At such times, travellers keep the river Commorea close on the right, till they come to the foot of the hills, which they ascend about half-way, and keeping on the brow, pass a fakeer's house; then descending again, fall into the other road at N. E. of the bridge. About a mile to the right of the road is the fort of Arungabad, situated among the hills, naturally very strong. In it is a Mahratta garrison, where the rajah is obliged to hold his court, that he may be immediately under the eye of the commanding officer. The highlanders might, in this pass, be troublesome to an army on its march, though it is scarce probable they would act in concert with the Marrattas.

The plains continue to the Hurreepoor river, overgrown with long coarse grass, such as is usual in marshes. Crossing this river, came to Arrucpoor, which was formerly a village, but, being destroyed by the Mahrattas, on account of a riot, a good Hindù beggar built two sheds for the reception of travellers, to which the inhabitants of the neighbouring villages bring provisions for sale, in proportion to the number of persons who halt there. Many herdsmen from Cuttac drive such cows as are dry, and such bullocks as are out of work, to graze on the spacious plains, building themselves temporary huts at this place. Here, also, when the Mahrattas are not in the field, live those followers of the camp, which are plunderers by profession. These are under a chief, who accounts with the commanding officer. They carry each an iron rod, ten feet long, with which they probe the ground wherever they suspect money or effects to be buried. They smell the rod, repeating cabalistical words, and pretend they make their discoveries by the nose; but this is mere affectation; for they know by the ease with which the rod enters, whether the ground has been lately dug, however carefully the earth may have been thrown in again, or however artfully the surface may have been formed. As soon as the army takes the field, they make a feast, and burn their huts for joy.

May 5.—From Arrucpoor the land is arable, interspersed with bushes, but not thoroughly cultivated, and continues so for

a mile and a half; you then enter thick woods, though you have usually the river close on your right. This is here called the Jipoor river, from a village of that name which stood on its banks. It is, however, only a branch of the Maha Nuddee, which separates from the main body above Cuttac, and, as it runs, taking the name of a neighbouring village, it goes near Arrucpoor, where I passed it by the name of Hurrepoor river, and falls into the Commorea, about two miles below the ford, where I crossed that river.

Indeed the rivers, both in this country and Bengal, change their names so often, as makes it very difficult for travellers to ascertain them; and as hircarras scorn to be ignorant of any thing, ask one of them the name of the river, he seeing it has no current, and being ignorant of the name of the next village, pronounces it a Connur Nuddee, or one-eyed river, a name common to all such as do not run the twelve months. This the traveller sets down as the proper name, on which account you meet with so many Connur rivers in the English surveys.

Keeping the river still on your right, you come to the spot where stood the village of Mausumpoor, on which two weekly markets are still held; just beyond which the hills project into the river, and form a strong pass. The road, about three feet wide, strewed with fragments of the rocks, runs at the foot of the hill, which is so steep, it, as it were, overhangs the way, while the river, in this part more than ordinarily deep, runs close on the right. On the top of the hill is a stone taghurbarry, from whence troops might be much annoyed; however, as the Mahrattas have no respectable infantry, and as the cavalry could not act in this pass, a company of sepoy's thrown into the taghurbarry, would be sufficient to keep the enemy in awe while a road was making for the guns.

Beyond this you still keep the river on your right for a mile, when the country begins to be more open, and you approach Puddampoor, where it is thoroughly cultivated. Puddampoor is a military station, under the command of Futtee Khan, the principal officer in the service of the nabob of Orissa, and may be called the advanced guard of the Mahratta camp. It is, in consequence of being well protected, a considerable village, inhabited by a number of weavers. From hence to the Maha Nuddee, or great river, is a heavy sand, which is sometimes overflowed even unto this village.

May 6.—Cuttac appears from hence a noble city. The rising ground on which it is situated; the stone wall by which it is defended from the force of the stream; the great number of mosques with which it is adorned, and the regular appearance of the citadel, strongly resembling the west side of Windsor castle, unite to make the perspective view of the place extremely grand. It is true it has the advantage of being viewed from the opposite bank of a river two miles and a half wide, whose course is so straight, that the eye takes in the whole city at one sight. But when you have crossed a long burning sand, and forded the river, what a falling off is there! You find the ground is raised entirely by the rubbish of the ruins, the stone wall maintains itself by its original strength; for people are suffered to steal the materials though on the wall depends the very existence of the city. Such mosques as are in repair, are dens of thievish beggars; and the citadel, on examination, proves a weak fortification.

To be more methodical, Cuttac is triangular, built on the neck of land formed by the separation of the two rivers, the Maha Nuddee and the Cotjuree. The Maha Nuddee, or great river, runs on the west by the north side, and keeping a course about E. by N. it is joined by the several streams of the Sollundee, the Gaintee, the Bitrunnee, the Cursan, the Bommonee and the Commorea, and falls into Kunneka bay, in Ballasore road. The Cotjuree, washing the walls of Cuttac on the S. S. W. side, and keeping about an E. by S. course, divides itself into two branches, one of which joins the Maha Nuddee again, while the other, taking the name of the Kouakai, runs into Chilka, which bounds the province of Orissa to the southward, and which falls into the sea, twenty-five miles north from Juggernaut, and about the same distance south from Point Palmiras.

Each of the sides of the triangle, on which Cuttac is built, is two miles, but that on the banks of the Cotjuree is best inhabited. On it is Lolbaug, the residence of the governor of the province, a large building, laid out in a number of courts, in the Morisco taste, but much out of repair; the governor, when one part is ready to fall, removing to another. From the principal entrance of this palace, runs the great street, formerly built in a straight line, one mile and a half long, and still the chief place of business in the town. On the right of it is the English factory, the meanness of which does no credit to so flourishing a company.

Cuttac is not fortified now, but on the side next the Maha Nudde is a citadel, called the Barahbattee, because it is said to contain 12 battees, or 240 biggahs of land. But this must be understood not only of the fort itself, but of the official fief annexed to the command; for the fort itself did not appear to me above 800 yards in circumference. It is square, with a small bastion at three angles; at the fourth, to the N. W. a very large one, evidently the improvement of an European engineer, to counteract a lofty mosque, which commands that quarter of the fort; the ditch is 20 yards wide, and 7 deep, lined with stone, and a perfect square without; for the bastions having been added since the fort was built, there are no projections in the ditch to answer the projections of the bastion. The works are formed of two stone walls, each 18 inches thick, built perpendicular two feet from each other, which distance is filled up with rubbish. The outer wall being raised five feet higher than the inner, forms the parapet, which is only one stone thick. The entrance is defended by three gateways, so strong, it would be impossible to force them, if they were manned by brave fellows; for the passage between them is narrow and winding, with a stone wall on each side, thirty feet perpendicular, from the top of which, if they were to let large stones fall, every man in the passage must be crushed. The fort is, however, too small to make a long defence against an European enemy.

I found at this place Mr. Charles Alleyn, a gentleman employed by the government of Calcutta as post-master, to keep up the communication between Madras and that place. He waited on me to the court of Bowanee Pundit, the governor of Orissa, where I was received with more politeness than state. I delivered him the letters from Lord Clive, which desired him, in general terms, to pay all attention to what I should say, as I was in his lordship's confidence. I began by opening to him my desire of purchasing diamonds at Sumbhulpoor, as the object of my journey thither. He looked at me with a penetrating eye, and said, so trifling a matter could not be all the meaning couched in his lordship's letter, nor all the purpose of a man of my consequence; for the diamond trade of Sumbhulpoor could not be carried on to any considerable amount. His suspicions were, that I was employed to form alliances with the mountaineers, through whose territories my road lay. He explained to me the just demand, Jannoojei, his master, had on the Company, for the arrears of the tribute of Bengal and Bahar. I seized this

lucky opening, entered at once on the discussion of the point, and answered, I understood the revenues of Orissa were made over to Jannoojei, in lieu of the tribute of the three provinces, and that the best mode which could be adopted, was to restore it to the Company, who should pay a stipulated sum, and send a resident to the court of Nagpooor as an hostage. I urged, that by so doing, a mutual confidence would be formed between that court and the government of Calcutta, for the advantage of both.

Jannoojei's situation was at that time extremely critical. A bitter inveteracy had arisen between him and Maddoo Row, the peshwa, in effect the sovereign of Poonah, while he became detested by the nizam of the Deccan, his only ally, for his treachery at the conclusion of the last campaign. The peshwa resolved to make him feel the weight of his resentment. Bowanee Pundit was too good a statesman not to comprehend the use which might be made of an alliance with the English. He caught the idea with the vivacity of a Mahratta, told me the interest of his court and ours were the same; that he would write what he had said to Jannoojei, and desired me to write to Lord Clive. Business being finished, he became extremely cheerful, supplied me with guides, and promised me every assistance. I then paid a visit to Laicmunjee Jazie, the commander of the citadel, who treated me with great civility.

May 10.—I left Cuttac the 10th, and crossed the river Cotjuree, one mile and a half broad. I passed from hence through a country divided into small zemindaries, from which the collections are made at Cuttac. They are most grievously oppressed by the jemidars stationed at that place, who daily send out their servants hither to forage. It is consequently very thinly inhabited, overgrown with bushes, and continues so for five miles, when you come to the banks of the Maha Nuddee. On the neck of land between this and the Cotjuree, is the fort of Ottagur, fortified with a ditch and bamboo hedge.

May 11.—Keeping along the banks of the river four miles, I came to a pass formed by the projection of the rocks into it. The pass is 200 yards in length, and strewed with broken rocks. At the S. W. end is an excellent spot for a small encampment, the rear of which to the N. E. would be covered by the pass and the river, the right flank also by the river, and the left flank by the perpendicular hanging rock; in the front to S. W. a very pleasant plain, the part by which alone an enemy could

approach. At the S. E. foot of these hills, three-fourths of a mile from the road, is the town of Ghilobonk, defended by a bamboo hedge.

The river is here full of rocks, most of which are something lower than the height to which the waters rise in the rainy season. This makes the navigation difficult, and obliges the natives to use small boats to carry on their trade. The boats are very light, the plank being only an inch thick, and the timbers small in proportion. They are built like Chinese junks, with a flat bottom and perpendicular sides, and carry from 60 to 100 maunds; the largest I have seen were 40 feet long, and 4 wide. In going up the river, during the season of the floods, the following observations may be of use. The hills run always in regular ranges, from N. by W. to S. by E.; now from the place where they project into the river on one side, to where they project on the other you may be sure of finding a reef of rocks. But this holds no farther than Boad, beyond which, the country being totally mountainous, no regular ranges can be traced.

May 12.—Four miles from the pass of Ghilobonk, I entered the zemindary of Bonkey, where the country begins to wear a different aspect with respect to cultivation, the consequence of more numerous inhabitants. The manner in which the small villages are built, was also new to me. The houses are placed in a regular street, close to each other; and have neither door nor window, except in front. At each end of this street is a fence made of bamboos, knit together like cow-cribs in England. This serves to protect the inhabitants and their cattle from bears, wolves, and tygers, which come from the mountains every night to these plains in search of prey. The large villages are not built in the same manner, because the Mahrattas will not permit any thing that looks like a fortification in the grand road.

Near the village of Sumulpoor, ten miles from Ghilobonk, a rock of white marble appears above the ground, which somebody has made sacred, by building a *taḡhurburry* over it; from hence it is probable a vein of fine marble runs hereabouts; but tradition has prevented any one from working it, by asserting that under it lie a great number of venomous snakes. The rajah of Bonkey is named Seerec Chundeen, and resides usually at the town of Bonkey, one coss inland from Chadḡeka, but was at this time prisoner at Cuttac, on account of his revenues.

Chadgeka is a large village, remarkable for a handsome tag-hurbarry, or house of God, built on the summit of a rock, forty feet high, which is ascended by a very handsome flight of stone steps. This place of worship is endowed with 20,000 biggahs of land, as the gardeners who officiated in it told me.

I cannot conceive how the gardeners, in this country, have stolen from the Brahmins the right of officiating in the temples of Roadur and Bowanee. Was a person of that caste to do so in Bengal, all the Brahmins would rise and thunder the most shocking anathemas against him. It is certain the Brahmins originally confined the priesthood to their own tribe; it is as certain the priesthood is beneficial, because the priests hold everywhere large tracts of land, in the name of their God, rent-free; by what means, then, the laity have been admitted to share this advantage with them, I am at a loss even to guess. I inquired of a learned Brahmin; he told me Roadur and his family were so jealous, and punished the least omission in their duty with so much severity, that the Brahmins, not caring to serve them longer, gave up that office, reserving to themselves only the right of officiating to Kishnu and his wife. This is scarce probable; for the Hindus being strict manichees, actuated rather by fear than by love, are much more generous in their offerings to the god that hurts them, than to him who does them good. The service of Roadur is much more profitable than that of Wiestna. The Brahmins of this country, having thus lost the means of supporting themselves without labour, are much more illiterate than those in Bengal, which has also an effect on their religion, in the practice whereof they are not near so strict.

May 13.—Opposite this part of the Bonkey country, on the other side of the river, is the chucla of Tigorea, the rajah of which is named Chumput Singh. This rajah has taken great pains to improve his country, by keeping it in a state of tranquillity. When Seccoo Butt laid waste the zemindaries of Dinkanol and Burrumba, because they did not pay their rents, Chumput Singh invited the weavers, who fled from thence, to settle in his capital; Nia Patna granted them extraordinary privileges, and has since given all possible encouragement to merchants. That place, therefore, bids fair to be a flourishing manufacturing town, if not nipped in the bud by the rapacity of the Mahrattas. Dinkanol is a large zemindary, which bounds Tigorea to the northward; Burrumba, a small one, which bounds it to the westward. The latter is on the banks of the Maha Nuddee, opposite the

westerly part of the Bonkey country; in it is the town of Monneabund, formerly a considerable place of trade, but lately fallen to decay.

Keeping still on the banks of the river, through a very pleasant country, I came to Bidissur, a large village at the foot of a steep mountain, on the top of which is a plain, and a mango garden, to which the inhabitants of the village retire with their effects upon any alarm. The eminences I had hitherto passed were mole-hill compared with this mountain, the side of which lies on an angle of seventy degrees, and is half a mile high. The commander of the place desired me not to go up to the top; and truly all the paths I could find were so overgrown with thorns, that, climbing only a little way to shoot peacocks, I tore my waist coat and shirt off my back. Probably there was another path which I did not hit on. This mountain forms also a pass, rendered strong by a rivulet, which running at the westerly foot of it, falls into the great river, and is not fordable even in the driest seasons. I was obliged to cross the stream of the river, and keep on the northerly side, till I had passed the mouth of the nulla, and then to recross the stream, and ascend the banks again. This pass, therefore, must be of consequence at any time when the river is not fordable.

In the middle of the river, opposite this mountain, is an island, a most romantic spot of ground. At the west end, a rock, thirty feet high, most irregularly shaped, breaks the force of the stream, echoes the sound of the current, and preserves the island from being washed away. The rest of the island consists of a grove of venerable mango trees, 600 yards long, and 300 broad. While the river is full, it must be the pleasantest situation in the world.

May 14.—The Bonkey country reaches only five miles beyond Bidissur, when you enter the Cundea Parra chucla. Cundea Parra, the residence of the rajah, is three coss S. E. from Coollo, where I halted two days to provide my servants with necessaries, as I understood they could not meet with another place where they could be supplied; the rest of my journey being through a country thinly inhabited, mountainous, ill cultivated, and barbarous in every sense of the word.

Coollo is a large village, the most considerable place for trade in this road. The merchants of Berar, and the inland parts of India, bring cotton and other goods hither on bullocks, which return loaded with salt, which is made at Cunter Bi, on the

Chelka, and in the parts to the southward of that river, which is the only kind of salt in consumption; the rigid Hindustani thinking their purity would be doubted, if they ate salt made by an inferior tribe. The trade of Coollo is founded on the same principles as the fairs in Europe were, ere the increase of wealth gave rise to merchants on speculation. During the months of January, February, March and April, the traders of the inland parts of Hindustan form themselves into caravans, for the better security of their property, and bring their goods on bullocks hither, where they are met by the traders from the sea-coast with salt and European commodities. Business is carried on by barter; so that very little money passes between them. They live in huts, with which they are furnished by the factors they employ, who furnish them also, during their abode here, with food and necessaries at reasonable rates, and for their trouble draw only one per cent. A month before the setting in of the rains, they take their departure; and the factors, who are by no means opulent, remain the only inhabitants of the place, in which condition I found it. Nothing could induce the inland merchants, who bring their goods five or six hundred miles, to carry them one hundred and twenty miles farther to the sea; but this I attribute to the dread they have of the noxious effects of the salt air.

May 17.—Opposite this place, on the other side of the river, is the chucla of Nersingpoor, whose capital of the same name is three coss inland. It is bounded to the northward by the countries of Tolchair and Hindole, from whence only come the best bamboos used for palankeens, particularly from the mountains of Goorjang, and Rodgong, in the Tolchair chucla. They grow near the summits of the rocks, and spring in July, when the people who prepare them, culling the strongest shoots in the clumps, tie them to stakes drove into the ground, and thus direct their growth to the proper shape. In this manner they grow twenty yards long by the setting in of the dry season, when their tops are cut off, and they are sent to market. If they are suffered to stand longer, the hollow part increasing, and the wood growing thinner, they become so weak as to be unfit for service. I believe no plant equals this for rapidity of growth, it being in five months 20 yards high, and 18 inches in circumference.

Three miles from Coollo, the road again passes at the foot of a mountain, with the river close to the right. However, it

is here two yards and a half wide, and not spread with fragments of the rock, as in the other passes. From hence the country, less populous, begins to be overgrown with bushes.

Twelve miles from Coollo, I entered the Dusspulla chucla, and came to Bailparra, where the rajah collects duties on travellers for passing the straits of Bermule, which are 14 miles distant; so that if any person proves refractory, he has time to send orders to his people stationed there, to prepare for the reception of an enemy. The commanding officer of this place knew not in what manner to treat me, when I shewed him the edict of his majesty Shah Allum, then residing at Allahabad, concerning me. I was surprised to observe the respect with which he received it; for the gentle conquerors of the race of Timur are still beloved by tradition, even in parts where they have ceased near a century to reign; he also paid attention to Lord Clive's letter, for his fame was then at the highest; but when I shewed him the Mahratta pass which Bowanee Pundit had given me, he laughed at it, and said the Mahrattas had always made him presents when they passed that way. He assumed the bully, demanded bills on Cuttac for a large sum; but finding, by his frequent changing his note, that he was irresolute, I was apprehensive, lest if I submitted to his extortions, his people should behave tracherously when I was entangled in the straits; I, therefore, assumed a superiority, ordered the sepoy to seize him, and him to attend me through them myself, at the end of which, if he behaved well, I would make him a present. I served my sepoy out with fresh ammunition in his presence. His people outnumbered mine five to one; but, struck with my firmness, although they at first put on a threatening appearance, submitted to let him escort me with twenty men. Indeed these people are far more necessary as guides than formidable as enemies; for a small body might, in spite of such ill-armed troops, force its way if it could but find it.

May 18.—I marched early with my new companion, and found the country indifferently cultivated. The mountains also, which began to surround me more closely, formed several vallies, which at any other season had appeared pleasant. At present the extraordinary heat had the effects of frost, and robbed the trees, which sprung from the crevices of the rocks, of their leaves. The rocks, deprived of the screen which sheltered them from the sun, were affected by his fiery rays, particularly in his descent, and reflected them, on the vallies with such redoubled force, as rendered the

air pent up in them almost suffocating. At this time also, I was seized with a mountain fever, which held me the rest of the journey. This shed a browner horror on the woods, and aggravated the heat by occasioning an insatiable thirst. The thermometer was, at three in the afternoon, at 112 ° in my tent.

I halted this day at Burmule, where is a something called a fort. It might, with more propriety, be called a fenced village, being only some thatched houses surrounded with a fence made of dry bamboos wove together, ten feet high. The fence is fastened to rough hewn timbers, irregularly stuck in the ground, like piles. The timbers in those parts near the entrance of the village are only twelve inches distant from each other, but in other parts three or four feet; so that when the bamboo fence was destroyed by fire, or otherwise, two men might enter abreast. The gateway is in the form of a gallows, to the horizontal timber of which is tied the gate, made also of bamboos, wove together in the manner of a cow-crib. At a distance equal to the height of the gate is another gallows, by which it is drawn up. This is certainly the most simple, and consequently the original of all portcullises.

May 19.—I left Burmule early, and entered the grand pass, which is the key of Orissa. The whole way from this place to Khussumgur, may, with strict propriety, be called a pass, since it is every where defensible; but that part called Burmule Gautee is more particularly strong. The entrance is 600 yards from the fort of Bermule, and it continues near a mile. It is formed by two very loft mountains, almost perpendicular, 200 yards from each other, between which the road lies.—Through this valley runs a deep rivulet with a very muddy bottom. The stream being at first close under the southern mountain, I was forced to dismount my horse and climb the crags a little way, since the consequence of a false step either of horse or man, would probably be either a broken neck, or suffocation in the mud of the rivulet. Beyond this, the river glides across the valley from the foot of the northern mountain, and forms a beautiful plain 500 yards long and 200 wide, at the end of which the stream is again close under the southern mountain, where the path is better than the former, being ten yards wide, but spread with craggy rocks. This valley is therefore a very strong pass; and if the straits of Thermopylæ were as strong, we must acquit Leonidas and 300 Spartans of temerity.

From hence I ascended from rock to rock for ten miles. Whether the road, or rather path, was originally formed by the course of the water from the top of the mountain, or whether, as a road the labour of man, it has since become a channel for the water, I cannot determine; the regularity of its direction seems to countenance the latter opinion, but the roughness of the way strongly indicates the former; for man would surely never leave a piece of work so imperfect in all its parts as this is, considered as a road; while, considered as a water-course, it is a perfect work of nature. This path is quite impassable for wheel carriages, nor could it be made passable but at a very great expence. The trees which grow on the rocks are mango, saul, and such other sorts as are common in the plain country; but their roots being limited to a narrow space of soil, furnish a very slender supply of nutritive juices, so that the trees are stunted in their growth, and never rise to the sizes of the same kinds of trees planted on the plains: the face of the country, therefore, resembles a forest of three or four years growth. The mangoes may be called crab-mangoes, being small, sour, and full of strings. If any body of men refuse to make the mountaineers a present, they fell the largest trees, and lay them across the road, so as to obstruct the passage of horses; and this obliges the travellers to buy their assistance for removing them; so that they pay at last. Whether, however, you pay them or not, they will plunder any part of your baggage that straggles, if they can master it. I was protected from anything of this kind, by having the commandant of Bailparra in my company; and every hour we travelled together, he became more conversable as we became better acquainted.

As nothing refreshes the people of this country so much as a whiff of tobacco, which fire is necessary to the preparation of, the mountaineers, whenever they see a withered tree, put a little fire to the stem of it; which burning slowly near a month, affords travellers a supply. This accounts for a circumstance Mr. Marriott mentioned. He said, that on the Neelgur hills were many volcanoes, and that from the top of the factory at Ballasore he saw, during the months of April, May, and June, pillars of smoke issuing from them. These volcanoes I judge to be nothing more than burning trees, as well such set on fire by the mountaineers for the above purpose, as such as take fire of themselves; for, during those months, the sap being down in some measure, and the wood being more inflammable, if one tree is by the wind

rubbed against another, the friction will cause it to take fire. From observing this, mankind were probably taught to kindle a fire, by rubbing two pieces of dry wood against each other; a mode in practice from Kamschatka to the Cape of Good Hope.

I reached the summit of the mountain at two o'clock, after a fatiguing march; and halted on the banks of a large pool of water, where once stood the village of Puddumtolah. At night there was an alarm of a tyger, and the next morning we missed a great dog; I therefore suspect it was an hyaena, that beast being particularly fond of dog's flesh.

May 20.—I was too much fatigued in the evening to look much about me; but flattering myself that I was at the summit of the highest mountains, I pleased myself with the hopes of commanding by the break of day all the flat country; to trace the road I had come; and to count over the various precipices I had passed: but getting up a tree, the mountains to the south still rose so considerably above me, that they seemed to touch the skies; while the ground was so overgrown with trees, I could not see above half a mile from me, save when one of those mountains intervened. I expected, in the interval between the nearest of these and that I was upon, to find a promontory commanding a beautiful prospect; but after scrambling among the bushes a mile, I found only a deep chasm, which probably afforded a grand cascade in the rainy season, but now resembled the descent of Avernus.

I then commenced my descent, which I found more difficult than the road up, though not quite so rugged. But first I dismissed my conductor, with a present of a piece of scarlet broad cloth, a fusee, and a pair of spectacles, with which he was highly pleased, and vowed an eternal friendship for me. I now entered the province of Boad. The descent was, by my calculation, nine miles and a half, which took me up the major part of the day. I halted in the evening at Khussumgur, a small village in a dreary valley, overgrown with underwood. The descent did not appear by the measurement as great as the ascent had been; so that the ground I was now upon must be higher than that on the other side the straits.

The face of this whole country is mountainous, interspersed with vallies from four to sixteen miles in circumference, in each of which are from 300 to 700 acres of rice grounds, surrounding a village:—whenever, therefore, you come to any tilled land, you

may depend on finding a village near. The villages are all fenced with bamboo and rough hewn timbers, as I have already described Bermule, to protect the inhabitants and their cattle from wild beasts. Here I was first struck with the sight of women ploughing, while their female children drove the oxen; but this is the practice through the whole mountainous country, while the men, strolling through the forests, armed with a spear and hatchet, plunder everything they can master. This abuse of the fair sex is characteristic of a barbarous people. They grow no grain or pulse, but such as ripen in the rainy season. Such as ripen in the other months are entirely neglected, because the inhabitants expect the Mahrattas to overrun the country in those months.

May 21.—The policy of the Mahrattas in the government of this country appears very strange to a son of liberty, taught that government was instituted for the protection of every individual, and that the meanest who feels himself oppressed, has a right to complain, and ought to be redressed, if such redress is not inconsistent with the common weal; while the people of this country, endowed by nature with a stoical indifference which blunts all sensibility, and finding in their own hearts a dastardly mean perfidy, which bars all confidence in their neighbours, and forbids an alliance with them who might protect them, submit to every thing the individual cannot resist, who, in the midst of his misery, impiously pronounces the visitation the will of God.

When Ragoojee entered Orissa, at the instigation of Meer Hubbeeb, who had fled disgusted from Alliverdi Khan's service in 1738, he found these parts divided into small zemindaries, dependent on the rajah of Pooree, at whose capital is the famous temple of Jeggernaut, near the Chilka lake. This prince was regarded by his subjects in a religious light also, and appeared formidable to the Mahrattas, who, apprehensive lest he might seize a favourable opportunity to cut off the communication between Nagpoor and Cuttac, resolved to reduce his power by dividing it. He made the petty zemindars independent of him, and formed the chucklas of Dinkanol, Bonkey, Nersingpoor, Tigorea, Tolchair, Chunda Parra, Dispulla, Hindole, Ungool, and Boad. On his death, a dispute arose among his sons respecting the succession; and although Jannoojei secured Berar, Orissa, and all the mountainous zemindaries between those two kingdoms, yet a jealousy arising between him and Maddoo Row, the

chief candidate for the office of peshwa, which soon brought on an open rupture, he was too much employed to subdue the mountainous princes thoroughly, but was content to exact a tribute from them. This tribute is so ill paid, he is obliged to march his troops after the rains, and to extort what he can; for in consequence of their default, he demands, moreover, the charges of the expedition against them. If this, like all other eastern armies, lives at discretion, the prince is only to be blamed for bringing such vengeance on his people. But what wretches are they, not to depose such a pest to government !

May 21.—I left Khussumgur early, and, having travelled ten miles, came again to the banks of Maha Nuddee, which was deeper, narrower, and more rocky than where I left it. The mountains were not so high, and the vallies more extensive than before. I made a long march, and halted at Ramgur, a considerable village on the banks of the river.

May 22.—I found my road today much more open. I passed from one valley to another by intervals in the hills, which ceased to be mountains. The villages were also planted more closely; for in the distance of fifteen miles which I travelled to-day, I passed three. The merchants who travel in these parts, apply to the rajah of the country they are passing through, and, making him a present, get a guard, who convey them into the territories of the next rajah. This certainly is more for the interest of the rajahs, than to plunder them, since, in such case, the mountaineers would run away with the greatest part of the booty, while the Mahrattas, getting intelligence of such a prize, would immediately send a force to claim it, and oblige the government to refund the amount of the plunder, aggravated by fame to five times its real value.

I halted this day at Boad, the residence of the rajah, a large fenced village. I here was overtaken by letters from Bowanee Pundit, of Cuttac, acquainting me with the fate of his master and Goree Punt, a Mahratta of some consequence, on his way from Nagpoor, who related to me all the circumstances. The Mahrattas are divided into two parties, the Brahmans, or religious order, and the khatory, or fighting men. The rajahs have been for many generations of the first order, until, about thirty-five years ago, during a weak minority, the power fell into the hands of the peshwa, or minister, a khatory, whose grandson,

Maddoo Row, now holds it, and keeps his monarch a prisoner near Poonah. His rival is Jannoojei, the sovereign of Berar and Orissa, who is a Brahman, a descendant of the old princes, who claims the sovereignty, should the present line fail. During the last year, Jannoojei had engaged himself in the pay of Nizam Alee, to attack the peshwa; but at the conclusion of an unsuccessful campaign, in June last, his troops being considerably in arrears, were left in charge of the Nizam's baggage, while his ally crossed the Kristna, at that time swelled by the rains. This was too tempting an opportunity for a Mahratta to miss. He plundered the baggage, paid his troops with the plunder, and made Nizam Alee his inveterate enemy, who instantly clapped up a peace with Maddoo Row.

Jannoojei, thus left to the mercy of his rival, was attacked at the opening of the present campaign in November. He was defeated in a general engagement; his capital, Nagpoor, was taken and burnt in February, and he was glad to accept of such terms of peace as Maddoo Row would grant him. Bowanee Pundit, therefore, wrote me, his master must give up all thoughts of an alliance with the English at present, and Goree Punt seemed of the same opinion. This reverse of the fortune of Jannoojei obliged me to make a total alteration in my plan of operations, to give up all thoughts of a journey to Nagpoor, and to confine my ideas for the present to the diamond business.

May 23.—But this was not the deliberation of one day. I halted two here, as well to get information from Goree Punt, as to write my letters to Bowanee Pundit and Lord Clive. I found Goree Punt an active intelligent fellow, who, with the true spirit of a Mahratta, had advised his master not to give up the point of working the ruin of Maddoo Row, but to fall on other means, and to endeavour, as he expresses himself, to find a passage round a mountain, which was inaccessible. During the halt, the rajah of Boad sent me a present of provisions, according to the custom of the country; and at the same time gave me notice, that he proposed doing himself the honour of paying me a visit, but insisted I should return it. I answered, that, as it was impossible, in my weak condition, to return the compliment, I must beg him to defer the intended favour till I came back. He sent another person, privately, to examine if I was really ill, lest his honour should be hurt; and being satisfied on that head, came to see me. His train consisted of about three hundred men, some

armed with bows and arrows, some with swords and shields, about twenty with matchlock pieces, but the greater number with spears and hatches. I received him as he alighted from his palankeen. His dress was a cotton cloth about his loins, and another thrown over his shoulders; a large turban; two pearls and an emerald strung on a gold wire suspended to each ear; and some charms about his neck, inclosed in gold cases, like the baubles of a lady's watch. Our conversation was short, consisting of observations on the consequences of the present drought with respect to the cultivation of the country, curses on his tyrants the Mahrattas, and professions of regard for each other. At going away I made him a present of a pair of pistols.

May 25th.—I here struck out of the high road to Nagpoor, and crossing the river Maha Nuddee, saw it no more till I reached Sumbhulpoor. The dominions of the rajah of Boad continued fourteen miles, though the country was so mountainous, and overgrown with trees, it was scarce worth owning. This being a by-road, though with strict propriety it could not be called any road at all, was almost impassable even for a palankeen. The first ten miles was among mountains, not so lofty as those I had already passed, but overgrown with bushes, and the same kind of dwarf-trees as before. As I understood there was a better road, I was disgusted at my guide the ambassador, and I had reason soon to think he was treacherous. I halted this night in a vile forest, abounding with wolves and bears, and, the next morning, passed from the district of Boad into the Landacole country, in which the first village I came to was Koocheemool, from whence I found the villages more thick, till I reached Coogul, beyond which the road was among the mountains again.

May 27.—I halted here this night, and was alarmed towards morning by two large bears and their cubs, who attempted to come into my tent; but the sentry firing at them, they made off. These beasts, when irritated by the natives, frequently carry them away, and with their file-like tongues have licked off their flesh, and damaged the gristles of their joints, and then leave them in the forests, a helpless prey for the next wild beast that comes. I once saw a poor fellow begging in that condition, the joints of his arms having lost all their power; so that he was a miserable cripple. He told me, that attempting to drive a bear out of his garden, the bear turned upon him, carried him away, and treated

him in that manner, but that some of his family seeking him, found him the next day in the wood.

May 28.—In the morning my servants told me the kelladar of the village was resolved not to let me pass unless I made him a present, and that Surdar Khan, the ambassador, who had supped with him the preceding night, had instigated him to this attempt at violence; for which purpose he had collected about one hundred men, armed with bows and arrows. Despising so mean a force, and reflecting that to submit to an indignity of that kind, would make my character at Sumbhulpoor less respectable, I marched the sepoys and drew them up in front of the village; telling the kelladar, I would pay him for any mischief my people did, but that, if he opposed my march, I would burn every house to the ground. This menace had the desired effect; he let me pass without the least molestation. Nine miles from hence I entered the province of Sumbulpoor, which I found as mountainous and woody as the worst country I had hitherto passed. I halted this night at Joojoomsoora, where I halted the 29th, next day, and sent the ambassador before to the capital, to signify my arrival to the rajah. He sent a person back to acquaint me that the rajah was dead, but that his son, Obbi Sing, who had succeeded him, would be very glad to see me. He desired me to march the next day to Monisur, within five miles of Sumbhulpoor, whither the rajah would send his brother to meet me.

May 30.—I did so, and encamped, as he requested in a very pleasant grove, for the day was intensely hot, which was the signal for the change of the monsoon. In the morning, about nine, there came on a severe storm of thunder and rain. I had a large spare tent, in which the baggage was put. The sepoys and servants retiring thither for shelter, and fastening it down as close as possible, the lightning struck the iron pin at the top of the tent pole, and the end of the bayonet of the sentry, whom it instantly killed. It was conducted by the pole to the spare ammunition at the foot of it, which, by its explosion, struck every man senseless who was on his legs, but had little effect on those who were lying down. The lining of the tent being serge, the baggage took fire, and burnt all such as were rendered senseless by the rarefaction of the air. The pain roused such as were not quite dead, who ran into the tent where I was lying very ill, in the dark, for the storm had extinguished all the candles. It was with difficulty I got a light; but when it came, never were my eyes struck

with so terrible a scene! Conceive thirty poor wretches, on whose black skins the livid marks of the fire were most visible, standing stark-naked round my bed, imploring, with the most horrid screams, something to relieve their intolerable pains, from a fellow-creature exhausted by a long fit of illness. Excess of agony had banished respect; two or three of them had even thrown themselves upon the bed. I rose; the tent was by the time over shoes in water. I had their burnings anointed with oil. I sat myself on my elbow chair, and spent the most terrible night of my life among the shrieks and groans of those miserable men, of whom nine expired before morning, and seven the next day.

Grant, O my God! that in every future distress I may be reduced to, I may, by a reflection of what I then suffered, be prevented from falling into the black abyss of despair.

My situation was at this time truly critical. I was entering a place so remarkable for perfidy, that Captain Mallock durst not stay twenty-four hours in it; with a body reduced extremely low by a nervous fever, and no medical assistance at hand. The sepoy and other servants on whom I depended for protection against secret treachery, but which, in their best state, were insufficient to guard against open violence, instead of marching in good spirits, were obliged to be carried on a hurdle on the heads of two men; for almost all my people were burnt, several of whom died after I entered the town. These circumstances presented to me in all their terrors; but the state I found things in at Sumbhulpoor prevented many of the bad effects.

May 31.—Jite Sing, one of the rajah's natural brothers, came to congratulate me on my arrival in the Sumbhulpoor territories. He was shocked at the sight of my maimed people, and supplied me with labourers, who placed their bedding on hurdles, and carried them into the town like dead bodies. My entrance appeared rather like a funeral, than the conclusion of a successful march. The distance was only five miles to the place the rajah had pitched on for me to reside in; it was an outwork which had been added to the town in the manner of a ravelin. It formed an irregular triangle, two hundred yards in circumference, defended on two sides by a deep ditch and high mud wall, and covered towards the town by a mud wall ten feet high. The part allotted for me was surrounded also by a mud wall, and contained two sheds, used before as stables, which I gave up to the sick, pitching

my tents for myself and those in health, until I could build a thatched house.

I found the town in great confusion, on account of the state of the government, ever since the death of the late rajah. To explain this more fully, I shall give the history of the last three years.

In the year 1763, Ajeet Sing was rajah, and Deccan Roy, dewan. This man, taking advantage of his master's indolence, acquired such an ascendancy, that he directed every thing according to his own will and pleasure. At length the rajah's wife roused him, by representing the extreme dependence of his situation. The rajah privately raised a party; for the dewan had obtained grants of so many villages, that his master durst not attack him openly. Assassination best suited the spirit of the government. The cowardice of the rajah, and the genius of the people, who were sensible, that in the midst of the disturbances consequently to such an act of treachery, the plunder of the dead, and of many houses, would fall to their share, came readily into the plan; and Ajeet Sing, on the 16th of June, ordered the public hall to be cleared of every body except Deccan Roy, on pretence that the Ranny would pass through it in her way to a temple, whither she was to pay her devotions, and would then speak to him. The dewan, not suspecting any violence, sat waiting for her, when eight or ten ruffians, who had been concealed for the purpose, rushed out and cut him to pieces. This was the signal for plundering his house, which the populace instantly did; and when the rajah sent a party to secure his share of the booty, they found nothing left. Peelo Roy was the principal actor in this tragedy; but Kasree, who had charge of the rajah's household, jealous lest he should become his master, by being appointed dewan, persuaded Ajeet Singh to keep that post vacant, sensible that when the rajah's indolent fit should come on, the administration of affairs would fall into his hands; and he judged right: for no sooner did Morpheus shed his poppies on his master's head, than Kasree became as powerful as ever Deccan Roy had been. But Peelo Roy, sensible that Kasree had stood between him and the desired post, did not suffer him to enjoy his master's favour long. He employed a villain, who clef his skull as he was passing through the gateway of the rajah's palace.

Peelo Roy having thus removed the chief obstacle, was appointed dewan, and Ajeet Sing sunk into his usual insignificance.

In the year 1764, Akber, a relation of Kascree, finding Peelo Roy's advance was incompatible with his safety, represented to Ajeet Sing, how shameful it was, that he, who had shaken off the fetters of so wise a man as Deccan Roy, should submit to be ruled by such a wretch as Peelo Roy. This representation had such an effect, that the rajah gave Akber a private order to murder him; however, the dewan being on his guard, no opportunity offered, until 27th August, a great holiday, when all the principal people of the town being assembled in the public hall with the rajah, at the dances exhibited on the occasion, and Peelo Roy retiring, Akber dispatched two or three ruffians after him, who murdered him as he was pressing through the crowd. In an instant the hall was cleared, every one running with the greatest alacrity to plunder his house.

Akber succeeded to all the influence of his predecessor, and continued until the death of his master, Ajeet Sing died the beginning of May 1766, not without strong suspicion of poison. It appeared he had resolved to destroy Akber, and, on his death-bed, recommended the destruction of him to his son, Obbi Sing. His son, therefore, as soon as the funeral of the father was over, refused to return him the seal, but gave it to Kissun Bur Mullic. Akber, being commander of the troops in the capital, retired to his own house, which was in the midst of the town, where he fortified himself. In this state was the country when I arrived.

On the 2nd June I paid the rajah a visit, being introduced by Jite Sing. Kissun Bur Millic officiated as his minister. He told me his master would enter on business with me immediately. He complained much of the insolence of Akbar, in defying his master in his capital; and gave a hint, that he expected my assistance. I heard all, but said little. The rajah, Obbi Sing, was sixteen years of age, looked very stupid; his eldest natural brother, who had the command of the troops, was haughty and impetuous; his other brother, Jite Sing, of a sweet, open disposition.

The rajah returned my visit, but scarce spoke two words, though he seemed pleased with the presents I gave him. They consisted of two pieces of velvet, four of broad cloth, a fusee, a brace of pistols, a spying glass, and some other trifles. The next night Kissun Bur Mullic came, and represented to me, that the principal objection to entering on business, was the distracted state of the town, on account of the rebellion of Akber; and

hinted a wish that I would assist him in seizing him. I excused myself from giving any advice, as not being master of the subject; and my assistance, by shewing the terrible condition of the small force I brought with me.

The town became daily more confused by mobs and riots, insomuch that I forebade any of my servants to go out of my quarters in the night; but my poor cook, disobeying that order, was next morning found murdered in the street.

Matters came to a crisis the 17th of June, at night, when Akber having collected his people, marched from his own house to the palace, secured the person of the rajah; and murdered every one who offered to oppose him. A massacre followed in the town, where three hundred of the dependents of Kissun Bur Mullic were put to death. I doubled my guards, and kept all my people together. There were in the rajah's service, two Germans, and two Frenchmen, who were employed in taking care of his guns; the two former were killed in the palace; the two latter, making their escape to me, were protected.

My steward having straggled in the morning, was seized by Akber's people, and carried before him, who, without ceremony, ordered him to be put to death. The news flew to me. I sent a man, acquainting Akber that I had as yet taken no part in the disputes; but that if he did not instantly release my servant, I would march my sepoy, and join the rajah's brothers, who were then defending themselves in their houses. This threat had the desired effect; the steward was sent to me, so frightened, that he was not in his senses.

Akber was appointed dewan, and confined Kissun Bur Mullic in a dungeon, the entrance to which was by a trap door, whereon Akber always slept.

In a country thus torn by dissensions, I had little prospect of doing any business; but the rains being set in, I could not return by land, nor could I get boats to transport me by water: so that I was obliged to sit down as contented as I could.

The Sumbhulpoor province is so called from its capital; but rajah takes the title of Rajah of eighteen forts. Such titles are common among the Hindus; and I doubt, if the capital of the Mahrattas, which we call Sattarah-gur, or the star-foot, is not Sattarah-gur, or the seventeen forts; for Sattarah is not a star

in any of the Hindu languages. There are two rajahs of thirty-six forts, one in the Allahabad province, the other to the northward of Lucknow.

Sumbhulpoor was founded by Bulram Dakee, of whom they relate the following history. About two centuries are past, since a company of Hindus set out from the banks of the river Sommer, in the province of Azmir, on a pilgrimage to the temple of Jugernaut. On their return the whole party was murdered, except one woman, who made her escape to Patna, a place thirty coss south from hence, at that time the capital of this part of the country. She supported herself with begging until her son grew up, who shewed such a happy genius for learning, and such dexterity at his exercises, that the rajah adopted him. When he succeeded, he built this palace, and made it his residence, calling it Sumbhulpoor, from the country of his father. Had his family come from the Sommer, he would have called it Sommerpoor; whereas, I should think, he came from Sumbhul, a large city in the Rohilla country.

The province extends from lat. $20^{\circ} 50'$ to $22^{\circ} 15'$ north, and from long. $83^{\circ} 20'$ to $84^{\circ} 50'$. It is bounded to the west by the countries of Boora Shumbur, and Rottunpoor; to the east by Bimbera, Lundacole, and Boad; to the south by Patna, and Coondon; to the north by Gungpoor, and Soorgooja. Rottunpoor is subject to Bimboojee, the eldest son of the late Roogoojee, who tamely suffered his younger brother, Janncojei, to succeed to the major part of his father's extensive territories. In the year 1760, when Mr. Law was made prisoner, a party of French, consisting of 120, endeavoured to retreat from Bahar, through this country, to the Deccan. They halted here, and Bimboojee entertained them for a few days; but at the end of that time, put them all to death treacheously. Patna, which means, in the old Hindu language, what we call caravanserai, or place of reception for travellers, is now so changed from its original name, that the people will not suffer a stranger to enter the country; and when the Mahrattas have attempted to do so, they have always been murdered. The rest of the countries, mentioned above, are small and insignificant.

The air of Sumbhulpoor is very unwholesome, owing to the great vicissitudes of heat and cold; for the vallies, the only inhabited parts, are impenetrable to the breezes, which, during the hot

season, render the torrid zone tolerable, while if a shower comes, such a piercing wind comes with it from the mountains, that I have, within twenty-four hours, felt the weather hotter and colder than I ever felt it in Bengal within twelve months. This makes the inhabitants subject to rheumatisms, and this occasioned every person I carried with me to be affected with violent fevers.

The soil in the vallies is a rich loam, in which grain or pulse thrive well. It is, perhaps, worse adapted for rice than for any other crop that thrives best in a strong clay, which holds the water a long time; whereas, in a light soil, the water soon failing, the corn ripens before the ear is full, and light grain only is produced. Yet rice is the principal grain cultivated, because the harvest of it is over before January, when the Mahrattas overrun the country.

The mountains abound with gold and diamonds; but the natives are deterred from working the mines by their indolence and fear of the Mahrattas, to whom their riches would only point them out as a more desirable prey. They, are, therefore, content to wash the sands of the rills which descend from them: nor is the quantity of gold they procure thereby despicable. The mountains are composed of the native rock, which forms the basis, and of the bark (if I may so call it) which covers them.

The ordinary revenues of the country are paid in kind, and the regulation of the collection is simple. Each village being rated at a certain number of measures of paddy, or rice, in the chaff, the ground is divided among the inhabitants in this manner. Every man, as soon as he is of proper age, is enrolled as a soldier, and allowed half a measure (about 6 pounds) of rice per day for his subsistence, and three rupees per annum for cloathing. As much arable land is then made over to him, as is supposed to produce $242\frac{1}{2}$ measures. He is to deliver to the rajah, or his order, $60\frac{1}{2}$ measures, and the remainder is for his own use. The land is given in charge to his wife, who feeds him, and provides for paying the rent; if the ground produces more than it is rated at, it is her profit, if less, her loss. The reserved rent of three or four villages, being one-fourth the produce of the land, is applied to the use of the rajah's household. The reserved rent of the rest is given to his relations, or principal servants, who by these means have all the inhabitants dependent on them.

The extraordinary revenues consists of duties on merchants and others passing through the country, and of fines. The former are not settled, but depend on the conscience of the rajah; and indeed, within three years, since his people robbed and murdered a considerable Nagpoor merchant near this place, none have passed this way. The latter, also, are entirely arbitrary; nor is it necessary to find a man guilty of any crime in order to fine him, in a country where money cannot be acquired but by means prejudicial to society.

The government of Sumbhulpoor is strictly feudal, the fiefs of which being originally official, are, by the weakness of the sovereign, become hereditary; and indeed the feudal governments tended rather to an aristocracy than to any other form, since it was natural for a man possessing an official fief, to wish to make it hereditary, and for the possessor of an hereditary fief to be jealous of his sovereign, who was alone able to deprive him.

The principle of a feudal government is self-preservation, which is ever accompanied by a watchful suspicion. It is the interest of the sovereign to foment dissensions among the lords. The lords are attended by large bodies of guards, which they call state; these frequently produce quarrels between their masters, the which if the sovereign can aggravate so as to bring them to blows with each other, he has only to take the part of him who has best interest among his compeers, and resume the fief of the other; so that during a long reign the sovereign becomes opulent and powerful. On the other hand, during a minority, the estates which devolved to the crown being thrown away on favourites, or, what is worse, on uncles and brothers, a superior power is raised, like the cursed house of Lancaster, which involved England in troubles during upwards of two centuries. How miserable is that people, whose sovereign, instead of preserving the peace, is interested in the breaking it! It appears from the history I have given, that all the evils attending the feudal system were centered in this government; for such is the danger of degrading a man from an office, that it is seldom effected without murdering him; for, if he can fly to his fief, he is able there to raise an opposition dangerous to the sovereign. The former dewans were possessed of villages at a distance from the capital, and were of course liable to surprise; but Akber the present dewan's power lay in the capital itself, so that he was mayor of the palace, and made the rajah prisoner at last.

How much more pleasing is it to reflect on the manners of a people in a state of improvement, than in a state of degeneracy! How disagreeable then is the reflection on this people, deep in degeneracy! Under the old Hindû government, the inhabitants of the hills were more warlike, and of course claimed a superiority over the lowland people; though fond of migrations, they were not so populous. The conquerors of the race of Timur demanded of them a trifling tribute, and a strict attention to passports, and all other orders of government. They were therefore contented with what the country produced; and in a soil so fertile, supported with little labour, became inactive. When they fell under the yoke of the Mahrattas, the oppression of that vile government broke their spirits, and their custom of inactivity became a total aversion to labour. They threw the cultivation of the lands, and all other works of fatigue, on the sex designed by nature for softer toils. The sex, loving that gentle tenderness for which the women of England are famed, lost all the power of pleasing; while the men, becoming worse than brutes, addicted themselves to the most shocking of all vices. Even on this they have refined. Public dancing boys are as much encouraged as the poverty of the place will admit, and behave with as much insolence as whores of fashion in the polite assemblies of London. They often insult the married women, who do not fail to exercise the female weapon on them with great volubility, and sometimes proceed to blows, though then they come off with the worst, because the husbands always take the part of their minions. This serves, however, as a spur to the industry of the women, by which they get the command of the purse, and are enabled to buy the favours of their husbands or of other men.

I have been more than once requested to join in effecting the destruction of the dewan. Had the women desired my assistance to make a female dewan, I had granted it, since they form evidently the superior sex. So indelicate are the men with respect to the women, that I have been introduced, and obliged to shew respect to a man of consequence in the morning, whose wife has in the afternoon brought a load of wood of her own cutting, as much as she could stagger under, and sold it me for a penny.

The natives in general are very abstemious, eating only once in twenty-four hours, and that in the evening. Their meal is then two pounds of rice; and they keep the water in which it

has been boiled for drinking the next day; raw water being apt to give them a flux. The men are low in stature, but well made, lazy, treacherous, and cruel. But to these ill qualities of the tyger, the Almighty has also, in his mercy, added the cowardice of that animal; for, had they an insensibility of danger, equal to their inclination for mischief, the rest of mankind must unite to hunt them down. They profess themselves Hindûs, but practice only that part of the religion which consists of external ceremonies.

They, as well as every other nation of the world, have music. The instruments consist of drums and trumpets. The drums are larger at one end than at the other, and tied round their necks, so as to hang horizontally at their waists. The only beat they have is two gentle taps with the right hand on the small end, and one hard stroke on the large end with the left hand. This is answered in the step of their dance by two shakes of the toe, and a brisk spring of the heel; so that the bells which are fastened to their heels, jingle in unison with the hard stroke of the drum. They have also an instrument composed of a cane bent in a semi-circle, both ends of which go through holes made in a small piece of plank. At each end of the cane is a flat piece of wood; they hold the plank in one hand, and drawing the cane backwards and forwards with the other, the flat pieces of wood sound against the plank something like a cherry-clack, but more like a pair of sheets cutting a hedge. In short, the rajah's band always put me in mind of a number of children coming from a country fair. The pathics are the only dancers; but the dewan, understanding I would not admit them into my house, sent twenty miles for two dancing girls to amuse me. They sing at the same time as they dance; but the songs are not at all in concert with the instrumental music. Their songs are prayers for the persons they are dancing before. Their poetry consists of songs, relating to the achievements of Vishnû in his several incarnations. Painting is not practised among them. In their temples you find many pieces of sculpture; but as the subjects are monsters, there is no rule to judge of the execution. That art also is now lost among them. They have books in which eclipses are calculated for 2300 years to come, at which period they say Vishnû will return, and make all the inhabitants of the world of the same religion.

The common disease of the country is a violent fever, the first symptom of which is being light-headed. The doctor first

enjoins the patient to vow a sacrifice to Sumbhute, the deity of the place, to expiate her wrath. He then proceeds to exercise the patient gently if his fever be mild, but with greater violence if he be light-headed. They then employ five or six men to hold the patient in a sitting posture, while the doctor jabbars over a form of words, blowing in his face at each period. This provokes him very much : he swears, abuses, and curses horridly ; this is all placed to the account of the devil in him. They aggravate his rage by holding a burning horse's hoof, so that all the smoke goes up his nostrils. He grows outrageous, till, quite exhausted by the struggles he makes to extricate himself from those that hold him, he falls down almost insensible ; and a profuse perspiration succeeding, they cover him up close to encourage it, which carries off the fever. He sleeps usually twelve hours, and awakes so much emaciated as is surprising. Thus he is cured of his madness, by means which drive a sane man out of his senses. If the patient is so much exhausted that he cannot struggle, the doctor pronounces the devil to be too much for him.

I was surprised to find among these people a trace of mechanics which seems to show they have once known them. They use stilliards instead of scales. In every other respect we may say, that if a state of ignorance is a state of nature, the inhabitants of this country are perfect naturals, since they are as naked with respect to rational improvements as when they were born.

As soon as Akber had established himself firmly in the Dewanee, I entered into a conversation with him in respect to the diamond trade ; and here a great difficulty occurred ; for Surdar Khan, who had returned with me, had reported to the dewan, that he had delivered the diamond to Lord Clive, who had sent me to settle the price, and pay for it.

I had not brought more money with me than was necessary to pay my expences, but had established a credit at Cuttac, whither I could send whenever it was necessary. This was a prudent precaution ; for if I had had the money with me, Akber had undoubtedly plundered me, and paid himself. I answered, that the diamond had been valued by the vakeel at 3,500 rupees, which sum I was ready to pay. He insisted on 6,000 rupees, and went away disgusted.

I was a good deal surprised the next day to find, that a proclamation was issued, that no person should supply me or my

people with any provisions, nor have any conversation with us. This was a whimsical order, to be sure: however I put as good a face on it as I could, and acquainted the dewan by message, that my sepoys would bear any thing but starving; that if his subjects refused to take their money for provisions, I could not prevent their taking them by force. This matter was decided, like most other critical situations, by a circumstance which had nothing to do with it. Akber wanting a sum of money for other purposes, withdrew the prohibition, and sent me a few more diamonds, the price of which we settled, and for which I paid him, having sent for the money from Cuttac.

The above bears the appearance of a gasconade: but I was sensible Akber was by no means firmly established; for the rajah's two brothers maintained themselves in their houses, nor durst the dewan enter the quarter of the town they inhabited; whereas civil messages passed between them and me. Besides, my sepoys being recovered, and trained, formed a respectable body on the parade.

Being now reconciled to government, I requested permission to go to the places where the diamonds were found, but the minister made many scruples. He first said, that the river was so full there was nothing to be seen: next, that the country was unsettled, the manners of the inhabitants of those parts so rude in their disposition, so mischievous, they were not to be trusted. I persisted; and after various invasions, catching him at length in a good humour, obtained his consent.

He gave me his son-in-law as a guide, and a party of archers as a guard; for I was not willing to carry the sepoys, lest the novelty of their appearance should cause an alarm. I set out with Mr. Raby, and a few servants, the 16th July. We travelled that day ten miles on the banks of the Maha Nuddee river, in which I frequently saw rocks peeping above the water, and halted at night at the foot of the hills. The next morning, having marched three miles, we passed the side of a rock which projected into the great river, and came to the mouth of the river Hebe, where the diamonds are found. A servant of the rajah, who had charge of this rich spot, met us with only three attendants. A countenance naturally morose, a voice studiously rough, and sentences affectedly short, with a desire of looking formidable, joined to form one of the most disagreeable human creatures I ever saw. Raby was so much out of humour with him, as to

propose to me to beat him into good manners; but this brute expressed much surprise at the curiosity which brought me hither; and, after I had worked him into good humour by a present of two yards of scarlet broad cloth, became more communicative. He told me it was his business to search in the river Hebe, after the rains, for red earth, washed down from the mountains, in which earth diamonds were always found. I asked him if it would not be better to go on the mountains and dig for that earth. He answered it had been done, until the Mahrattas extorted a tribute from the country; and to do so now would only increase that tribute. He shewed me several heaps of the red earth, some pieces of the size of small pebbles, and so on till it resembles coarse brick-dust, which had been washed, and the diamonds taken out. I was desirous of going towards the source of the river, but my guide told me it was impracticable during the rainy season. Where the river Hebe discharges itself into the Maha Nuddee, it is 200 yards wide. I went into it in a boat, and found a bay, near a mile in diameter, the banks of which were overshadowed by thick underwood. I with great labour got the boat forward about two miles to where the river poured from the mountains; then, convinced that what my guide had told me was true, I returned, not a little dissatisfied.

The great Boyle advances, that the generality of transparent gems have been once liquid substances, shot into the form of crystals, by the supervenience, or the exalted action, of some already *inexistent* petrescent liquor, or petrific spirit, which he supposeth may sometimes ascend in the form of steams. This hypothesis is supported by the doubts of Joneherus of the diamond's hardness, by an ingenious French author; who reduces it to a phosphorous, and by some noble experimentalists, who think they have caused it to evaporate. Tavernier, and others, say, that the matrix in which it is formed is a cavity in a flint; but as I had samples of the strata in which it was found, both here and from Bundelcund, and observed it was a clay which appeared burnt red, nearly to the degree bricks usually are, I think the diamond was formed not without the interference of fire, perhaps of a volcano, but that a greater degree of heat than that which was necessary to the formation of it may affect the petrescent liquor, or petrific spirit. This is a subject on which I have made some experiments, read much, and thought not a little. I may hereafter find time to collect my inferences.

July 19.—On my return from this place, I paid a visit to the Naik Buns, the great snake worshipped by the mountainous rajahs, which they say is coeval with the world, which at his decease will be at an end. His habitation was the cavern at the foot of a rock, at the opening of which was a plain of 400 yards, surrounded by a moat. I understood he generally came out once a week, against which time, such as make religious vows carry kids or fowls, and picquet them on the plain. About nine in the morning his appearance was announced to me; I stood on the banks of the moat opposite the plain. He was unwieldly, thicker in proportion to his length than snakes usually are, and seemed of that species the Persians call Ajdha. There was a kid and some fowls picqueted for him. He took the kid in his mouth, and was some time squeezing his throat to force it down, while he threw about his tail with much activity. He then rolled along to the moat, where he drank and wallowed in the mud. He returned to his cavern. Mr. Raby and I crossed the water in the afternoon, and supposed, from his print in the mud, his diameter to be upwards of two feet.

A few days after I returned from this trip, Raby was seized with the fever of the country. We sat down to tea in the afternoon, when he looked and talked very wildly. I took him by the hand, felt him in a strong fever, and advised him to go to bed, from whence he never rose, but to the hour of his death, on the third day, continued light-headed. Charles Smith, my European servant, died with the same symptoms. When I read the funeral service over him, I could not but seriously reflect there was no one left to perform the same duty over me.

Having now no European with me, I wished to leave a place where I was likely to do no business; but the rain prevented me. I found the people of the country tampered with my sepoy, and prevailed on one of them to desert. Conscious I was in their power, I thought it best to put a confidence in them. I paid them to the end of July; then mustering all my eloquence, I contrasted to them the horrors of the country we were in, with the charms of that we had left; and told them the only chance of ever seeing that dear country again, rested on their adherence to me; that I should conduct them thither as soon as the season would permit. They were struck with my frankness, unanimously declared a perfect confidence in me, and not a man deserted afterwards.

Sehoo Butt, the former governor of Orissa, having been sent a prisoner to Nagpoor, made his escape from thence on pretence of a pilgrimage to Dehoogur and, flying to Sujah Dowlan's country, endeavoured to procure an audience from Lord Clive, but, meeting with no encouragement, came back with 30 men. In Orissa, several of the discontented zamindars flew to his sandard. He fixing his headquarters at Coonjur, where the Maha Nuddee falls into the sea, sent detachments from thence in boats up the river, and set fire to the suburbs of Cuttac. In order to make himself of consequence, Sehoo Butt assured the zamindars he was promised the assistance of the English, and wrote me a letter, telling me he was come to take possession of Orissa by order of Lord Clive, and that I must act in conjunction with him. This letter was intercepted by Bowanee Pundit, who sent it to me with an expostulation. I saw my danger, and instantly answered that I was sure Sehoo Butt's assertions were false, as he would find by an application to Lord Clive. Bowanee Pundit had, before the receipt of my answer, wrote to his lordship, who not only assured him of the falsity of Sehoo Butt's assertions, but also offered him any troops he wanted to reduce him.

My time grew daily more burthensome, and I looked with anxiety for the day when I should leave Sumbhulpoor, where I was obliged to be always upon my guard. The beginning of September, Baboo Khan, detached by Jannoojei, to the assistance of Bowanee Pundit, encamped near Sumbhulpoor with 300 cavalry. He demanded forage and money of the rajah; but not being supplied immediately, blocked up the town, and threatened to attack it. He applied to me. I advised Akber to dispatch him as soon as possible and cautioned Baboo Khan not to attack the part of the town I was in, where I had put two guns I found into good order. The rajah delaying, Baboo Khan resolved to attack. He armed an elephant with a wooden shield on his forehead, from whence projected a strong iron spike. The driver, who was protected by a large wooden shield, attempted to drive him against one of the gates, in order to force it open; but the rajah's people throwing a great quantity of fire-works from the gate, frightened the beast so that he could not be brought to the charge. A few days after, Baboo Khan marched.

At length, at the end of September, the clouds which had covered the tops of the mountains from the time the rain set in, dispersed themselves, and the season was pronounced at an end. I prepared for my departure. The first of October, the rajah

came to see me, and begged every thing he saw; and it was with great difficulty I could save my compass. On the 2nd, in the morning, I went to take leave of him. He and Akber made great professions of their attachment to the English, and of their desire of being dependent on them; at parting he presented me with a rough diamond set in a ring. I believe they were all glad to part with me; for the rajah and his brothers were convinced I would not assist in turing out the dewan, while Akber feared I would change my mind. I marched in the afternoon through the town and suburbs, and encamped at the rajah's garden, three miles beyond it. Some of the principal people waited upon me in the evening, and advised me to be on my guard against the treachery of Akber, who had sent a force after me to cut me off. I answered, in such case Lord Clive would send forces to revenge my death, by destroying all the country with fire and sword.

October 3.—I was not alarmed by these insinuations, but at the same time took every precaution. I kept near the banks of the river, and embarked such part of my baggage as I had not immediate occasion for in boats. I armed all my servants with spears. I took into my service twenty men, inhabitants of Ballasore, with match-locks. I rose at four, sent on my breakfast apparatus, which I ordered to be prepared at Garey. The tents were struck, and thirteen sepoy sent with them; the kitchen furniture followed, and after it the rest of the sepoy. As soon as they were at a little distance, I mounted my horse, or got into my palankeen, attended by the match-lock men. I passed all my people, and came to the breakfast table, where I sat till all my people passed me again. I then pushed by them; and, going through several cultivated spots, came to the village Whoamah; and ordered the tents to be pitched in a grove without the town.

Whoamah is a large village on the banks of the Maha Nuddee, surrounded with a live bamboo fence. The commander would not suffer any of my people to go into the town, nor would he come to see me; but he sent shopkeepers with necessaries to sell to me. In the evening they all returned into the town; and although I did not like the sullenness of the commander, yet as I found it was tempered with fear, I was under no apprehensions.

October 4.—The march this day was through a mountainous uncultivated country. Twelve miles from Whoamah, I passed

the bounds of the province of Sumbhulpoor, and entered that of Jonepoor. I marched 13 miles farther, and encamped near Sindole, at the opening of a pass, where I could get no provisions of any kind; but as I had plenty on board my boats, I supplied my attendants from thence. We were disturbed this night by the howling of wolves, which abound in this pass. However they did no mischief; nor could I, from the intelligence of the inhabitants, understand they ever hunted in parties, as they are said to do in other parts of the world. The maie and female usually accompany and assist each other, and, when they have young ones, are very dangerous.

I early entered the pass of Sindole, formed by the projection of the mountains into the river. It is half a mile long, craggy and steep. I ascended the top of the rock to the westward, and had a romantic view of the river, across three-fourths of which runs a chain of black rocks, over which the water descends ten feet in a cataract. The eastern side of the river was for a quarter of a mile free from rocks; and here was the passage for the boats, where the water was very rapid. Some men who came with me as guides from the fort of Sindole, told me, that in a month's time, the water in the river decreasing, would cease to fall over the rocks, and that in the height of the rains the rocks were not visible. They told me farther, that the rocks were the remains of a bridge built in the age of the giants. I made this day a long march, for want of a convenient place to bring my boats to, and halted opposite the town Jonepoor.

October 6.—Jonepoor is a large town, situated at the conflux of the Maha Nuddee and Tail rivers, the rajah of which is dependent on Jannoojei. The rajah took no notice of me, nor I of him, but proceeded the next morning on the banks of the Maha Nuddee, in the midst of which is an island covered with high grass. Passed through a country flat and woody, but interspersed with spots well cultivated. I had left the wolves in the mountains, but found these parts much infested with bears, tygers, and wild boars. My dog attempting to worry one of them, he was followed, and, skulking under my palankeen, the bearers, apprehensive for themselves, let it drop, and the boar ran away. Fortunately I was on horseback, and the palankeen not broke. I halted near the village Gurdunnesser, where there is a principal fort.

October 7.—A little money does a great deal in a country so poor. I hired all the boats I could find, and crossed my people at once, the river being a mile and a half wide, into the Boad country, and, having marched 12 miles, arrived at that town again.

October 8.—I halted here one day. The rajah was indisposed, and busy in providing his annual tribute for the pagoda of Jagernaut. This used to consist of provisions, fruit, and money; but the Mahrattas now seize the latter, and suffer him only to send the former in small quantities.

October 9.—I proceeded from hence to Cuttac, the same road I had come, and found no alteration, save that there appeared very little trade at Collo, the merchants having dispersed during the season of the rains.

October 19.—I reached Cuttac this day, and found that Bowanee Pundit, having taken the field against Sehoo Butt, was encamped three miles from the town. He sent to pay his compliments, and desired to see me the next day.

I went early to the Mahratta camp, which I found very unlike an eastern one, even inferior to an English camp in India, in point of luxury; the tents very small and low, save that in which the hall of audience was held; the bazar contained only necessaries, and the baggage bullocks were few in number. I found Bowanee Pundit looking at his horses, which were picketed in the open air. This he told me was the first morning duty of a Mahratta. We walked to the tent of audience, where we sat together on the musnud. His conversation was lively no more resembling that of the Moguls I had been accustomed to in Bengal, than the liveliness of a Frenchman does the solemnity of the Spaniard. Perhaps the natives think it necessary to keep up that affected gravity, that they may be on their guard in the presence of their masters. He congratulated me on the escape I had had in passing through such villainous countries, and repeated many stories of the treachery of the rajahs. He then led me into his sleeping tent, ten feet long, five broad, and four high, where we sat down on the carpet. He began by ridiculing the machinations of Sehoo Butt, who endeavoured to incite a jealousy of the English, for whom he expressed a great regard, though he said an alliance with them was at that time incompatible

with the situation of his master, Jannoojei. I said, that the best means of forming a closer connection with Lord Clive, would be to cede to him the province of Orissa for a stipulated annual sum. He meditated, and said that should be discussed at our next meeting. I returned with him to the audience tent, where I observed a fine horse stood bridled and saddled, like a Cis-es-bio, ready for service on any sudden emergency. This I understood was relieved every two hours.

I went again to the Mahratta camp; found Bowanee Pundit had considered what I had advanced at the last meeting. He seemed convinced it was more for the interest of Jannoojei to cede Orissa to the English, provided the payment of the stipulated sum was secure. I answered, as a gentleman must be sent to Nagpoor, his residence there would be the best security. He had, according to the custom of the country, given me a dress of muslin, stained yellow. In the warmth of conversation, he declared, if I was sent to Nagpoor, he would go with me; and exchanged turbans with me, by which we became sworn brothers.

October 23.—I left Cuttac, and reached Bune the 26th, which being a place remarkable for thieves, I ordered the sepoys to be particularly upon their guard. The sentry at my tent having observed a man skulking among the trees, who never would answer when challenged, pointed him out to the sepoy who relieved him at two o'clock. The sepoy observing him advancing in the dark towards the tent, and neglecting to give him an answer when challenged, fired upon him; the poor fellow ran a few paces, and dropped down. I sent for the cutwall to examine the body; he pronounced him a notorious thief, whom he had long been in search of.

I reached Ballasore the 28th, and crossed the Shoobunreeka the 2nd of November, overjoyed at having once more set foot on English ground. I now contemplate, that, after so perilous a journey, I had carried no one point I wished; but having resided during the most unwholesome season among a perfidious people, thought myself happy in having escaped with my life. The opening the diamond trade was prevented by the indolence of the inhabitants, and by their wretched dependence on the Mahrattas. The alliance with Jannoojei was obstructed by the very critical situation of his affairs, and by the distracted state of his family. The very severe illness Lord Clive laboured under, prevented

NARRATIVE OF A JOURNEY TO DIAMOND MINES.

him from pursuing the plan for the cession of Orissa, though he entered on it with great alacrity; and the only satisfaction I had, was a promise to be employed in the negociation, should it ever be resumed.

*[Extracted and Reprinted from the Asiatic Annual Register
of 1799.]*

JOURNAL OF A ROUTE TO NAGPORE BY THE WAY OF CUTTAC,
BURROSUMBER, DONGUR GHUR AND THE SOUTHERN
BUNJARE GHAUT, IN THE MONTHS OF MARCH,
APRIL, MAY, TO THE 3RD JUNE, 1790.

The following sheets are a Journal which my brother, when very young, kept, and intended only for my perusal; but as it appears that the route he took was through a part of India left blank in Major Rennell's Map, and laid down as little known to Europeans, it is offered to the Public in some measure to fill the chasm, until more perfect materials shall be produced towards completing that celebrated work.

14th April, 1800.

G. F. LECKIE.

MILES.

Sunday, March 7.

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|----|---|
| 16 | DEPARTED from Calcutta at six in the evening, and arrived at Pulta Ghaut at nine o'clock. |
| 12 | Monday 8. Halted, and sent the baggage across the river. |
| 10 | Tuesday 9.* To Seinkole. |
| 9 | Wednesday 10. To Diverhutta. |
| 12 | Thursday 11. To Miapore. |
| 12 | Friday 12. To Dewaungunge. |
| 30 | Saturday 13. To Kerpoy. |
| | Sunday 14. To Midnapore. |
| | Monday 15. Halted. |
| 16 | Tuesday 16. Halted. |
| 14 | Wednesday 17. To Mookrimpoor. |
| 10 | Thursday 18. To a small village beyond Narraingurh. |
| 16 | Friday 19. Two miles beyond Dantoon, on the banks of a tank. |
| | Saturday 20. Passed through Jellasure; crossed the Soobunreka, and encamped to the S. W. of Colonel Cockerell's detachment. My elephant unfortunately run a piece of Bamboo into his foot, and I should have been unable to have proceeded had it not been for the civility of Colonel Cockerell, who ordered me a camp elephant to Balasore. |

*Any observations on the face of the country from Calcutta to Jellasure appear as superfluous as a journal from Windsor to Kew.

Sunday 21. The road was uneven, over fields, and as we advanced into the Merhattah territory there was less appearance of cultivation and inhabitants. We crossed two or three nullahs, or rivulets, and passed the Chokey, or Station of Busta, to the right: there are only a few horsemen as a guard. We encamped at the village of Burrampore, in company with Lieutenant Maxwell, Ensigns Stokoe and Spotiswoode, Mr. Forster having proceeded alone to Balasore, by the desire of Colonel Cockerell, to fettle with the foudjar of that place regarding the supplies for the detachment.—Course nearly S.

15

Balasore was formerly a flourishing port, but their manufactory of the Sanaes (properly Sehun) cloths is very much fallen off, both in quality and quantity; and the ruinous state of the English and Dutch factories, with the insignificance of the Danish one, seem to show that the trade is not of that consequence which it formerly was. The government is directed by a foudjar, a civil officer, having military authority, named Morah Pundit. He collects the revenue from Neelgurh, and remits it, together with the annual tribute from the Rajah of Mohr Bunj, to Cuttac. Morah Pundit came to pay Mr. Forster a visit at the factory, mounted on an elephant, and attended by ten horse and thirty matchlockmen. He is a tall, good-looking man, and wears the habit of the Decan Moguls. Few compliments passed, and the conversation turned upon the provisions to be supplied for the detachment whilst it was passing through the Merhattah territory.

10

As I had heard much, and seen nothing, of Merhattah horsemen, I was particular in observing them. They ride with very short stirrups, insomuch that their thighs are in an horizontal position with the saddle, which is made of cloths or silk, according to the ability and fancy of the rider, thickly quilted; and they have a firm seat. Their arms are sometimes matchlocks, with swords and shields, but most commonly the spear, which they use with great dexterity.

The country round about Balasore has a pleasant appearance, and my eye was very much relieved by the prospect of the Neelgrah hills, after having been used to the dead flat of Bengal for near four years.

Tuesday 23. Halted at Balasore.

MILES.

16 *Wednesday 24.* A good road to the village of Bygonea, where we encamped.—Course S. W.

14 *Thursday 25.* Road good, partly through a jungle; passed a large tank to the right on entering the village of Sorrow; proceeded to Kauns Bauns Nudde, where we encamped at the foot of a bridge thrown over it. The water of the stream was excellent.—Course S. and by W.

I could not learn by whom the bridge had been built, but it may be surmised during the reign of Aurungzebe, when the splendor of the empire caused works of this nature to be performed so remote from the capital. Whilst we were here, some bearers, who had been servants in Calcutta, brought us fruit and milk, and were very civil. Most of the bearers called Balasore bearers come from this place and its environs: so they cannot with any degree of propriety be called Balasore bearers, as this place belongs to Cuttac.

17 *Friday 26.* Road good; passed the village of Simle and Goovindpoor, to the right and left: came to a tank of water, called Ranne Ka Tallow, at about six miles from Kauns Bauns. This is the only water to be met with till you come to Budrue. Proceeded from thence through a plain, open country, to the village of Budrue; to the south of which, after crossing the Soolundee Nudde, we encamped in a delightful mangoe grove.

Mr. Motte remarks, when he passed this place in 1769, that there was a manufactory of fine cloths: nothing but coarse are now made.

The thieves of this place are notorious. Colonel Peirce was robbed in the midst of his camp. We doubled our guards and escaped.—Course nearly S.

10 *Saturday 27.*—Passed, at the distance of a mile, Sautbienne Ka Tallow; crossed the Toonda Nulla, ankle deep. Passed, at three miles, Choracooka, to the left and went through a stream and serai of the same name adjoining. Crossed the Iye Nudde, and encamped to the westward of Daumneger, on the banks of a tank of fine water. The country is woody.—Course, first S. E.; latterly S.

12 *Sunday 28.* Road woody to the Gaimtee river, which we crossed where it was entirely dry. We then passed through the town of Jangepore, which during the Mogul government was a place of some consequence, and there are yet many remains of their buildings, particularly a mosque and mehl serai, or women's

apartments, within the walls, of which the present Merhattah officer has erected a bungalow. The following verses will point out the area :

“May the standard of King Aurungzebe be displayed while the world exists !!! The pure Nawaub of high dignity erected a mosque in the town of Jangepore, beyond the power of language to describe, from the dome of whose roof the heavens appear low. Hear, O ye bead-tellers ! If you make this place your asylum for a night.”

As the constructor of this mosque was abow Nessur Khan, the age in which he lived will serve as its date. The builder, with the vanity of a Mussulman, is very extravagant in the praises of his mosque, though it is very ill-proportioned, having a large dome, with short pillars. We encamped, having first crossed the Bittur and Cassoah rivers, in which there was water, in a mangoe grove on the banks of the latter.—Course S. and by W.

Monday 29. Went through the village of Burwa, passed a tank to the left, crossed a bridge, with four centre and four corner minarets, and the Bomine and Komrea rivers; crossed the Gankel again, passed through the village of Arckpore, and encamped about a mile beyond it, in a fine mangoe grove, where we had the water of the river.—Course S. and by W. The road from Burwa to Arckpore lies in a fine broad valley, but the cultivation of it appears to be in a neglected state; but when we consider the system of government of the native princes, which pays little regard to the ability of the cultivator, and the frequent introduction of rapacious soldiery, deserted villages and uncultivated plains become more matter for grief than surprise.

Tuesday 30. Passed the Burpah and Jeipore nuddees to the right; came to Luckunpoor serai; passed Gopeynautpoor; road good: arrived at Pudumpoor. There is a tank of good water on the left on entering the town, and one of bad on leaving it. We encamped in a mango grove, a quarter of a mile beyond it.

Wednesday 31. Road good to the banks of the Mahanuddy: there was little water in it, and where we crossed, at the Anisa Ghaut, it was fordable; but the sands, which are on either side of the stream, are deep, and about three miles across. We were met on the banks of the river by a party of horsemen, who told us that the Rajah did not wish we should encamp at Nuyeenah Baugh; but we explained to them, that we were not a part of the detachment and were going to Nagpore: upon which we proceeded thither without opposition.

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About two miles from Cuttac, to the west, at the foot of a Hindoo temple, the Cutjooora, separating itself from the Mahanuddy, flows to the southward of the town, while the Mahanuddy, passing under the fort of Beerbauty to the north, bends its course to the bay of Coojungh, where, together with the Cutjooora, it falls into the sea, insulting the spot in the form of a Delta (Δ). The land, from the point of separation of the waters, on one side as far as the town, and to the fort of Beerbauty on the other, is defended by a strong stone embankment, which preserves the place from inundation in the rains. It is a great work. The stone is of the country: apparently a concretion of land; which is soft when dug out of the quarry, and acquires durability by exposure to the air. There are steps cut in the embankment, and several temples on the Cutjooora bank for the convenience of bathing and performing the Poojeh in the rains. But the stream lies above a mile off at this season of the year.

There is a number of brick and stone buildings: amongst which are, the Laul Baugh, the residence of the Rajah, situated on the Cutjooora, surrounded by a high stone wall with gateways; several religious edifices, both Hindoo and Mahomedan, particularly a very handsome mosque, built by the order of Zeebul Nissau Khanum, Aurungzebe's daughter, during the government of Ekraum Khan. The fort of Beerbauty, to the northward of the town, is surrounded by a wet ditch, about 150 feet broad, which is supplied from the Mahanuddy by a channel covered with large stones. It is built of the stone already mentioned, and the walls do not appear thick or in good repair. There are embrasures for cannon only in the bastions, in the parapet, and curtain loopholes.

From the most accurate information I could procure, I found that the whole force consists of 1000 Merhattah and 150 Seik horsemen, and 500 irregular foot, little better than rabble.

The Soubadhar, as he is styled, Rajah Ram Pundit, is now at Nagpore, whither he is generally summoned once in two or three years, to give in his accounts. His tenure is on the footing of that of a farm: he pays the Rajah of Nagpore 10 lacks of rupees out of the collection, which are estimated at 22 lacks, including what is sent from Balasore: the remainder the Soubahdar applies to his own use, the pay of the soldiers, &c. &c.—He generally returns from Nagpore well fleeced; for he is obliged to make considerable presents to retain his office; when, to make up his own private losses, and to realize the usual revenue, the blow falls with redoubled weight on the wretched inhabitants of his

districts. Gowraung Roy, a Bengalè by descent, born at Cuttac, is the instrument he makes use of; and such is the utter detestation that he is held in, that a poor man will not utter his name, for they say it brings misery with it.—Piles of skulls and bones lie scattered in and near the town: a miserable spectacle! at which humanity shudders; and the streets are crowded with beggars starved almost to death. They frequently surrounded my tent, and I could not shut my ears to the cries of wretchedness I could not help drawing a comparison between the wretched state of these people and those under the protection of the British government; and only wish that Mr. B. could be a spectator of what I have seen.

There is very little specie in gold and silver in circulation, and the rents are paid in cowries. I imagine the greatest branches of the revenue are the customs, and tax upon pilgrims going to Jugurnaut. A bullock-load of silk is taxed at six rupees; and so on in proportion to the bulk and value of the load. Pilgrims from the Decan pay six rupees; those from Bengal, who are generally richer, ten rupees. They however are not severe in the exaction when they think the party really poor; and they make up their loss occasioned by this lenity when they find out a wealthy subject in disguise, which is frequently the case.

Thursday April, 1. Cuttac.

Friday 2. Ditto.

Saturday 3. Ditto.

Sunday 4. Ditto.

Monday 5. Ensigns Stokoe proceeded towards the southward, to fix the encamping ground of the detachment.

The Rajah's son, Sudashevaraou, paid Mr. Foster a visit. He was mounted on a small elephant, which he rode with a saddle, and was attended by the Dewaun, the Kelladaur of Beerbautty, the Paymaster of the troops, &c., horsemen and footmen. He is a young man, black and short. His dress was a short-jacket of white cloth, with a piece of loose fine linen thrown over his shoulders, silk drawers, and a turban and handsome diamond bracelets. He scarcely spoke; but the Dewaun talked as much as four people. We received them under an awning, and we were all seated in the manner of the East, upon a white cloth spread upon a carpet. The ceremony of the distribution of otter and paun being over, the company broke up.

Tuesday 6. At Cuttac.

Wednesday 7. Colonel Cockerell's detachment arrived, and I went in the morning to be present meeting of the Rajah's son

BY THE WAY OF CUTTAC, ETC.

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with the Colonel, and accompanied him to Laul Baugh in the evening, to return the visit, Lieutenant Maxwell and Ensign Spottiswoode left us, and joined the detachment, having been relieved by Lieutenant James Davidson, the officer commanding the escort ordered with us to Nagpore.

Thursday 8. At Cuttac.

Friday 9. Ditto.

Saturday 10. Ditto.

Sunday 11. Ditto.

Monday 12. Ditto.

Tuesday 13. Ditto.

Wednesday 14. Ditto.

Thursday 15. Returned the Rajah's son visit.

Friday 16. At Cuttac.

Saturday 17. Ditto.

During the time we were at Cuttac it was in general cool and pleasant; the wind from the S. E.; but stormy and rainy in the night.

- 3 *Sunday* 18. Crossed the Mahanuddy in boats, and encamped in a mango grove; situated about W. and by N. from Nugeenah Baugh.

Monday 19. I went into the village in the morning, and could perceive where the Cutjooora separates itself from the Mahanuddy, which is to the southward of the Dewul, or Hindoo temple, before mentioned.

Tuesday 20. Remarkably cool in the morning, but at twelve o'clock it became very sultry, and the thermometer rose to 100°.

- 14 *Wednesday* 21. Mr. Forster received at twelve o'clock at night Colonel Cockerell's long-wished-for letter, informing him that all the detachment had crossed the Chilca Lake, that the object of his residence at Cuttac was completed, and that he might proceed to Nagpore: we accordingly marched in a few hours afterwards. The first part of the road was narrow, and led through the village, with the river* to our left. Beyond that, although there is a great deal of wood, there are some open spots of ground, which are crowded with game; as hares, peacocks, &c.

The last four miles of the road were full of trees, and the elephants were in a small degree obstructed. We went under a gaut, called Raoutoragurh, and encamped at the village of Nundeilt, about a mile beyond it, having Kunderpoor in our front.—Course S. W.

*By the river is meant the Mahanuddy.

Thursday 22. The first part of the road was rocky and bad. MILES.
12
Passed the villages of Ishea, Noa, Patna, and Soobunpoor: the two first are small, and the latter is large. Crossed the river in an oblique direction, and encamped at Simela, a small village.

Friday 23. For three miles, to the village of Cutchkie, the 15
road was narrow, with trees on either side, and frequent openings to the river. Passed the villages of Berau and Gologong; the former about six miles distant from Cutchkie, the latter nine. The elephants were rather impeded by the branches of trees. After leaving the village of Berau the country becomes more open. The Mahanuddy is near the road, and to the right; and there are ranges of hills on both sides of it. The valley is well cultivated. We encamped at Baidishwore, on the banks of the Nulla, which joins the Mahanuddy.—Our course was nearly S. W.

Saturday 24. The elephant went round the hill at the foot 16
of which the village is situated: the horses and foot passengers kept on the road at the bottom, which in some places was very craggy and uneven. We passed the villages of Beerpara at three miles, Kurbara at five, Budumunt at seven, Pudmawuttie at thirteen, and Cullaub at fifteen, from Baidishwore; and encamped in a fine mangoe grove on the entrance into the village of Cuttoo, in which there are two wells: the road was very good, and near the banks of the river, and between Budumunt and Pudmawuttie partly over the sands of it. The hills on each side of the river are high, and on the north side the ranges are triple.—Course S. W.

Cutloo is an extensive market. The merchants of the Decan bring cotton and other articles; and those from Cuttac, and the northern circars, import sugar, tin, copper, salt, and silk. The trade is all settled by a mutual barter. The walls of the houses are built of red earth, strengthened by bamboos in the middle, and they are disposed in more regular form than the houses in Bengal, but are badly thatched. The inhabitants drink well-water, as the course of the river lies on the opposite bank, and the water is so troubled in the rains that it is unfit for use.

Sunday 25. Struck off to the left through a field, and entered 12
a bamboo jungle, which was stony and craggy. The elephants and loaded cattle kept more to the right after leaving the field, and avoided the jungle. We then proceeded about two miles over the bed of the river, and returned again to the bank, when the road became better and the hills nearer on each side. There is a single hill to the right, which intervenes between the river and the road, it is high, and near it is a chokey, called

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Cundeapara, at about eight miles distance from Cutloo. After passing the village of Lungracunta, a mile further, we encamped in a spacious mangoe grove, near the village of Bealpara, under which the river flows. Our course was about W.

17 *Monday 26.* The road lay through a thick forest, and the hills to the right and left were nearer than they were yesterday. The people say tigers are numerous. We encamped in a mangoe grove at the entrance into the village of Burramool. The situation of this place is very romantic: the hills on either side approximating, leave only a small space, through which the Mahanuddy flows in a winding course, and form the pass of the Burramool, which they justly style the Western gate of the country dependant at Cuttac. This village, and the adjacent country, called Duspullah, for about fourteen coss, belongs to a Zamindar, whose strong situation has rendered him almost independent of the Merhattahs: and the present Rajah of Nagpore, Ragojee, has given up the consideration of his peshkush, or tribute, and conferred upon him the Nishaun and Meraukib colours and arms, on condition that he will grant free egress and regress to his subjects over his side of the Burramool Pass. The Zemindar's vakeel came in the evening. He seemed rather to demand a complimentary present from us, than ask it, but we told him, that if he would go on with us to the next stage, at Cussumgurh, and behaved himself properly, we would not let him depart unsatisfied.—He left us, and promised to send guides at twelve o'clock at night, when we intended marching.

21 *Tuesday 27.* When we arose, we sent people into the village to get guides, but they refused to come until daybreak, and appeared to be very turbulent. It was fortunately moonlight; and the baggage, preceded by a Jemadaur and twelve Sepoys, and followed by the rest as a rear-guard, went on without opposition. The road for six miles is very good, without any perceptible ascent; for two miles it is indifferent; and the remainder of the distance, to the summit, for four miles, is very rocky and bad, and for the last 500 yards very steep. There are two hills on each side of the ghaut. When I had arrived within two miles of the summit the moon set, and as I had left all the lights with the baggage I was obliged to feel for the path with my hands: when I passed the tank, called Pudumtallai, on the top, it was dark. I understand that there is a chokey of a few pykes there, and that it is the eastern extremity of the zemindary of the Rajah of Boad, with whom the Merhattahs have entered into the same mutual contract as with the Zamindar of Duspullah. The descent from Pudumtallai to Cussumgurh, near

which we encamped, is gradual and easy. There is a bamboo fort: it is out of the high road. We were obliged to dig for water on the bed of a nullah. There is a tank in the village, where the elephants went to wash, but the water was bad.—Our course was irregular, but inclined to the westward.

Wednesday 28. The road was good: we crossed the beds of two nullahs, which were broad, and passed two villages, the last called Beingshorau, at seven miles from Cussumgurh, and encamped at the village of Pungurha, on the banks of the river.—Course W. N. W. 12

Thursday 29. The road was very good, and in general led through a thick wood. After crossing the beds of two nullahs we passed Ramgurh, where the country is more open, and encamped in a mangoe grove about two miles beyond it, close upon the banks of the river, which is rocky and deep, and bears a beautiful appearance. At forty minutes past four o'clock A.M. there was a total eclipse of the moon.—Course W. S. W. 12

Friday 30. The road was excellent and the country open. We crossed the beds of two dry nullahs, which were broad, at about three miles distance. We passed by the village of Quoid, to the right, which is fortified in the country manner with clumps of bamboos: we arrived at Boad at six o'clock.—Course nearly N. W. owing to a turn which the river takes: and it will be found the direction of the road is governed by the situation of the river, as water is scarce in that country. 10

Saturday, May 1. Halted at Boad.

The Rajah paid us a visit; he is an old man, and of very descent deportment: he came in a palankeen, and had the Chetz Nishaun, and Merautib, and a number of people attending him. He is a Rajpoot, and his family has been in possession of Boad for a long series of years. His country is a fine valley, and the inhabitants appear to be rather numerous than otherwise. Boad extends from the Burramool Gaut to the eastward, to the junction of the Tail Nudde with the Mahanuddy to the westward, and is confined on north and south by the hills on each side of the river. The village is small: there is a bamboo fort. The only remarkable objects I saw were some pagodas, dedicated to the Maha Deu; the figures carved on the outside were very light, and better executed than any thing of the sort I ever saw. It is curious to observe, that in Orissa the bramins do not officiate in the pagodas, but the gardeners. In my walk this evening I met with a bramin, an intelligent man; he told me that the Rajah Muddoo Soodur was very ill obeyed, and that he received no revenue from

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his country, and only a small amount in kind for the use of himself and family, which was paid from some of the villages in the immediate vicinity of Boad.

He said it was otherwise during the government of the Rajah's brother, who died about two years ago; he was dreaded by all the petty Zemindars, and received a tribute equal to 5,000 rupees per annum.

- 17 *Sunday 2.* Country open, and fine road. Passed the village of Comarhara to the right, at about four miles from Boad. Crossed the Sunklee Nuddee, a clear stream, ankle deep: there is a fort and a village near it, called Mirzadhore, situated on the either side. From thence the road lies through a thin forest, in which I saw a great number of deer: when we had got clear of It we came on to a plain, on which Byraghur is situated; but finding no shelter we proceeded two miles farther, and encamped under the shade of some peepul and dauk trees. There is a jeal and a well of water, which are both bad; but there is a tope near the river side, which we did not see till we had encamped. The Rajah of Boad had sent a man along with us, and ordered the people at Byraghur to sell us provisions; and we received great civility from all his people.—Our course for the first part was due W.; latterly S. W.

- 13 *Monday 3.* The country was in general open, and where there was jungle it was thin. The hills to the right and left were distant. We crossed the Baug Nudde at about four miles from Byraghur, and nine miles beyond it the Tail Nudde, at its confluence with the Mahanuddy, three quarters of a mile to the S. E. of Sohnpoor, near which we encamped in a pleasant mangoe tope.—Our course was nearly W. and by S.

The Rajah, Pirrit Singh, a boy of about ten years of age, came and paid us a visit in the evening. The management of all the business is in the hands of the Dewaun, an Orissa bramin. They complain much of the licentiousness of a Merhattah army under the command of Bundhoo Jee, the nephew of Maipuh Raou, the governor of Raypore; and the Dewaun entreated Mr. Forster to represent their situation at Nagpore, and procure redress.

The inhabitants of the countries which we have hitherto passed through style themselves Woreas, or natives of Orissa. They are a fierce people, and possess a considerable degree of personal courage; they are commonly armed with bows and arrows, or swords: the latter are generally carried naked, and are broad at the end and narrow in the middle. They have a rooted antipathy against the Merhattahs, and frequently boast of the

numbers they have slain. The latter are too strong for them in the plain, but they can make themselves very formidable to cavalry in the woods.

Tuesday 4. We struck out of the usual road to Nagpore, which is by Sumbulpore and Saringurh, to go by the Burrosumber district, which is shorter by six stages than the former. After we had got clear of the town our road led through a jungle of low trees. When we had travelled six miles we came to a tank and a village, to the left of the road, called Baunkberja: at twelve miles another tank and a few huts. We crossed the beds of several dry nullahs, and water is in general to be found by digging for it. After going through an extent of nineteen miles of jungle and wood, and passing two deserted villages, I arrived at Luchinpoor, and sat down in expectation that the party would come up; but after waiting two hours, a servant came and told me that Mr. Forster had encamped four miles in the rear. It was then excessively hot, and I rode up to the fort, and requested the Kellâdar to give me shelter: he gave me an outhouse to remain in, brought me milk, and was very civil, but would not let me go into the fort. It is of mud. The country round about is open: there is a stream of water about half a mile to the north of the fort, and a tank of fine water near it. I remained till near five o'clock, and returned where Mr. Forster was encamped under some peepul-trees. They had been obliged to dig for water in the bed of nullah.—Our course was W. and by N. 16

Wednesday 5. We passed through less jungle to-day. The hills to the right scarcely discernible; those to the left near. We passed a deserted village, after having travelled about ten miles, and encamped at another deserted village, called Tintulgoun, situated on the banks of the Aung Nudde, opposite to which there is another village, called Dongrapalle. The channel of the Aung Nudde is about 200 yards broad. There are only pieces of standing water at this season, which are very good. The guides informed me the source is to the westward, at a great distance. The country appears to have been cultivated to the extent of some miles round this village, and it is only a few months since the inhabitants have fled into the hills, which was at the approach of Bundhoo Jee's army. 12

Thursday 6. The road lay through an open country. After advancing about four miles, we came to Hurbunga, which we found totally deserted; and a mile beyond it, we saw Moorsond in the same condition. Here the guides from Lucheeep fell on their knees, and said they would go on if we ordered them, but that they would return at the peril of their lives. They pointed 12

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out the road, which was straight and well beaten, and we went on alone to a village called Saulebautte, where we found one family and we persuaded the master of it, after much entreaty, to show us the road to the next village. He conducted us to Phasur, where we procured two men, who brought us on to Doorka. This village did not appear to have been long deserted, and I imagine the people must have left it at our approach. We instantly placed a guard of Sepoys to prevent our servants from pulling down the houses for firewood; and we sent the Bunnies, or grain people, with the guides, to a village about three miles off, called Huldee, where they got plentifully supplied with every thing, and I am persuaded, that if any English gentlemen were to travel this way again, they would not find the people apprehensive of being plundered. I recollect at Sohnpoor, amongst the number of persons collected round us, there was a bramin, who made the following observation in the course of some conversation we had with him:—Said he, “You are natives of a region beyond sea, and have made yourselves masters of a large tract of country in India, and we are sitting round you without dread and in an amicable manner. When the Merhattahs, who profess the same religion with us, come into our territory, we seek for refuge amongst the hills; our herds and flocks are plundered by them, and our temples even not left unviolated.”

I could not help feeling a degree of force in the bramin's sentiments, though he might have intended what he said only as a compliment; and I was happy to find the people in general impressed with a good opinion of the justice of the British government in India.—Our course to this village was west.

N. B. There are several roads which turn off to the left, but the high road is that to the right. There is good water in a tank and the Aung Nudde is about half a mile to the north of it.

12 *Friday 7.* The road was good: the hills on the right discernible, those to the left more distant. We crossed the bed of the Moneadur Nullah about two miles from Doorka, and the Aung Nudde at six. Two miles further went through Auglypore, where our people got supplied with grain: passed by Babopaulle, where there were only a few huts, and encamped at a deserted village, two miles beyond it called Tellingapaulle, to the southward of which is the Aung Nudde. The country was in general open, and appeared favourable for cultivation, and where there was jungle it was thin. We saw several herds of deer with fine branching horns.—Course to Auglypore W.; from thence S. W.

16 *Saturday 8.* Passed Sarungpore at nine miles from Tellingapaulle, and Jumlah (where the Bunnies got supplied with grain),

at twelve and encamped at Donga Ghaut, to the S. W. of which we again met with the Aung Nudde. The country is open, there are marks of cultivation in many places, and we saw some large drove of cattle.—Our course for the first ten miles was N. W.; latterly S. W. MILES

Sunday 9. Crossed the Aung Nudde; passed Poalgoun to the left, at about two miles, and Bobra at seven. Crossed the bed of the Komrea Nudde at ten, and encamped in a fine grove of bur, tamarind, and peepul trees, called Burkale, near which there is a jeal of water. The road was good, and lay in general through a thin jungle. The hills to the left very near.—Course W. S. W. 13

Monday 10. Crossed the Komrea Nudde. The road from thence had a wild appearance, and led through a forest over a low ghaut at the foot of the hills for near eight miles, at which distance the road leads off to the left to the hill on which the Burrosumber Rajah lives. There is no water to be met with except in one place, near two miles beyond the road which leads to Burrosumber. Mr. Forster and myself having procured guides took one, and proceeded beyond the people; but he, mistaking the road, conducted us to a small village, inhabited by mountaineers, who fled at our appearance, but returned again in about two hours, making a most hideous noise, dancing, and beating their axes on the ground. We judged the shouting would bring more; and, as we had only a few servants with us, we thought it best to attempt a retreat without bloodshed: but we found at this crisis that the horses were gone to water about half a mile off, and that these savages were ready to draw their bowstrings, and we were obliged to present our firelocks to restrain them. In the mean time our horses coming up, we sent the palankeens on first, and kept in the rear ourselves on horseback, as it was the only quarter from which they could attack us, and we fortunately got into the high road, after going through two or three miles of bamboo jungle, which they fired, no doubt with an intention to cut off our road. Their language was almost unintelligible to us: but it should appear from the frequent use of the word “Burgah” that they took us for Merhattahs, which it implies, and perhaps expected that we should plunder their village. We found the people encamped on the banks of the Teeree Nullah, a running stream, which flows to the right. There was a good shade.—Our course was S. W. 20

N. B. There is water to the right and left of the road for three miles before you come to the nullah. Travellers ought to be careful in going through the country; the hills are full of robbers, and they are a daring set of fellows.

MILES,

We ought to have stopped at Burrosumber, to have received a visit from the Rajah. A present of some broadcloth and a few trinkets might have disposed him to be favourable to Europeans in future, and been instrumental to keep this road always open in cases of emergency.

- 12 *Tuesday* 11. Our road was very good and broad, and the country more open. We left the hills, and crossed the Aung Nudde at about half a mile from the Teeree Nullah; and at a short distance beyond it we fell in with a party of Bunjaree people, who had fifteen bullocks loaded with grain, &c.: they returned with us cheerfully, and brought us to a place called Musankoonda, where there was no village, but shade, and water in a deep hole. This place belongs to the Sumbulpoor country which seems to intrude itself here between Ruttunpoor and Burrosumber.

The Teeree Nullah forms the western boundary of the Bera Rajah's country (the Burrosumber Rajah).

There is a village called Hurrinbaub, about four miles from the high road to the left of the Teeree Nullah, which is held sacred by the Hindoos on account of a fall of water; and the bramins who reside there have four villages allotted them by the Rajahs of Bera, Patna*, and Sarungurh.

- 15 *Wednesday* 12. Fine open country, with a gradual descent. Crossed a small nullah, in which there was water, and a nudde called Joong. Our road from thence for about six miles ascended, and we encamped at Soormul, inhabited by Gondest†. The water is bad.—Our course for the first part was W. and by S.; and latterly W. and W. and by N.

- 10 *Thursday* 13. The road good. Went through some jungle; passed the village of Causebara, at two miles from Soormul, and Pauplie at four, and encamped at a place called Pundrepauney, where there is some standing water in the bed of a nullah.—Course, first part W. and by N.; latterly N. and by W.

N. B. Nurrah is laid down in the map on the high road.—There is a place bearing that name, which lies off the high road, to the left beyond Causebara; none on the road we went.

- Friday* 14. The road was good, and led through a thin jungle: we encamped at the foot of a rock near a village called Khullaree.—Course W. and by N. and N. and by W.

*A jungle Rajah in the vicinity of the Bera one and dependent on him.

†Gondwauna, or the country of the Gondes, extends from about seventy miles north of the Narbudda as low down to the southward as the districts of Nagpore and Ruttunpoor. The natives are a hardy, quiet people, and good cultivators. They profess themselves Hindus but eat fowls and do not abstain from flesh in general except that of the ox, cow, or bull. When Aurungzebe reduced this part of the Deccan he obliged numbers of them to become Mussulmans.

Saturday 15. For the first ten miles the road led through a thick jungle; we then entered a fine, extensive, cultivated plain: with the villages of Mahsawen and Beejpor to the right and left; beyond these we passed Karora, where there is a tank of water, and encamped at Balsoura, at which place we found little shade and bad water.—Course N. W. MILES.
15

Sunday 16. The road, as yesterday, led over a fine cultivated plain: crossed the Mahanuddy at two miles from Balsoura; the channel is about 300 yards broad. Passed the villages of Paura-gaoun and Aring, at three and six miles beyond it. The latter is a large and flourishing place, where there are many merchants, weavers, &c. There is a most extensive grove of mangoe trees near it. We encamped in a fine mangoe grove on the banks of a tank near Rewa.—Course to the Mahanuddy N. W.; from thence W. 13

All the persons with whom I have had any conversation, both at this place and at Balsoura, concur in saying that the source of the Mahanuddy is about thirty gond coss, equal to 120 English miles, to the S. W. from hence, at a place called Sehawa, and that it rises in a field at the foot of a hill.

Monday 17. The road led over the plain. Passed Nowagaon at six miles from Rewa. It was dark, but I could perceive trees and a tank. There is a number of villages scattered all over the plain, but none that either affords water or shelter sufficient for a large party. We encamped to the eastward of Raypore on the banks of a tank, called Bygenaut Ka Tallow, the only good tank near the place.—Course W. and by S.; latterly W. 16

Tuesday 18. Halted at Raypore.

Raypore is a large town, and numbers of merchants and wealthy people reside there. There is a fort, the lower part of the walls of which is of stone, the upper of mud; it has five doors and several bastions. There is a fine-looking tank built round with masonry, but the water is bad.

Ruttunpoor is in general a very fertile, fine country, and may be styled, from its plentiful produce of rice, the Burdwan of these parts. The widow of Bembajee, Moddajee's brother, is still alive, and all ostensible respect is shown to her; but the executive part of the government is in the hands of Mayput Raou, a bramin from Nagpore. The collections of Raypore, including the toll upon loaded cattle, are only 70,000 rupees, and those of all Ruttunpoor not above 1,50,000. During the government of Bembajee the revenue amounted to five or six lacks of rupees; but I was unable to learn the cause of this astonishing decrease. The

MILES.

people were remarkably civil; for it seems the Rajah had given orders that we should be supplied with every thing we wanted.

14 *Wednesday* 19. Plain and open country. Crossed the Kharavn river eight miles from Raypore, and passed the village of Komrie a mile further; to the right of which there is a road leading to Nagpore by the Lanjee Pass, and another to the left by the Dhongur Ghaut: we took the latter, and advanced about five miles, to the village of Suruckdeh. There is no shelter, but a stream of good water near.—Course W. and by S. and latterly S. W.

12 *Thursday* 20. Plain open country. Passed several villages and crossed a nullah, in which there was some standing water. We encamped near the fort and village of Doorg. There are several fields of paun, and the adjacent country appears well cultivated. The Komaishdar, or head man of the place, came out and visited us, and was very civil.—Course W. and by S. and latterly W.

12 *Friday* 21. Plain open country. After travelling a mile and a half, we crossed the Sheo Nudde; they say it takes its rise from the southward, about fifty miles, and falls into the Mahanuddy at * * * *. There was no stream, but pieces of standing water. It was about 250 yards broad. There is a village on the banks, called Piepursain. The plain from thence is crowded with villages, the largest of which, called Pursool, is seven miles from Doorg. We stopped at Hurdwah.—Course S. W.

12 *Saturday* 22. After advancing a mile and a half, we passed Mohurrimpoor. We then began to approach the jungle, and passed the village of Causepaul; a little way beyond which we turned to the right, leaving Belhare on our left hand, and encamped on the banks of a tank of very muddy, bad water, near the small village of Porinna.—Course W. and by S. and S. W.

18 *Sunday* 23. Our road led through jungle. For the first three miles we went W. and by S. and for five miles nearly S. W.; after which we turned out of the high road to the left, and encamped at the village of Cheepa, where we got provided with grain and remained all day. We marched again in the evening, and the road led through a forest of large trees. Dongur Ghur is off the road to the right, about eight miles from Cheepa. There was formerly a fort there; but both that and the village are in ruins. We encamped on the banks of a dry nullah, two miles beyond it, in which we were obliged to dig for water. The road was remarkably good.—Course S. W.; and latterly W.

Dongur Ghur appears to be one of the southermost hills of the range of which Lanjee forms a part. There is no ascent

or descent of consequence, and there is a number of detached hills scattered round about. This range appears to extend from the north to the south-west, and forms the natural division between Nagpore and Ruttunpoor, or Chehtees Ghur. The Rajah of Ruttunpoor was called the Rajah Chehtees Ghur, or the Rajah of the Thirty-six Forts, as the Rajah of Sumbulpoor is styled Rajah Autaragarh, the Rajah of Eighteen Forts. MILES.

Monday 24. We found that though the road we were upon led direct to Nagpore, yet there were no villages to be met with; we therefore, after crossing the bed of the nullah on the banks of which we had been encamped, struck off through the forest to the south-east, and got into another Banjaree road, for there are many that bear that name, and travelled nine miles nearly south-west to the Jhoora Nullah, in which there is a fine stream of water; near it the village of Mahldongra is situated, to the left of the road. We proceeded to Bunjaree, about eight miles further, and encamped. There is plenty of water in large holes, which appear to have been made by the torrents during the rains. Mr. Forster pitched under a paukur-tree, the branches of which were hung round with old bells, which the Bunjaree people offer up to Caille, the goddess of destruction, when their journey has been fortunate. Out of a frolic I offered up a tin canister, and inscribed the date of our encampment upon it, and Mr. Forster sacrificed a goat. There are evident marks of cultivation having been carried on at no very distant period in the country we came through, and several spots of ground appear to have been cleared to their wood for that purpose. -14

Bunjaree is so very high a spot of ground, that it causes its neighbouring rivers to take very different courses from each other. To the south-west of it, about eleven miles, the Baug Nudde runs and joins the Bein Gunga, which falls into the Gunga Godaveri, which disembogues into the sea at Masulipatam. To the east the Jhora Nudde meets the Sheo Nudde before noticed, and runs into the Mahanuddy, which empties itself into the sea at the Bay of Coojungh.

Tuesday 25. The first part of the road led through a thick forest, several spots of which were however quite clear of wood to the village of Doortura, when the hills, which were to the right and left, became nearer, and seemed to form a semicircle. They appear to be detached from those of Lanjee and Khyraghur. The road onwards was irregular, and winding amongst hills and woods, without either any acclivity or declivity, and admits of the passage of country carts. There are some loose stones, which would be troublesome to loaded cattle in a dark night, but we were 11

- MILES. favoured by the light of the moon. After passing a deserted small village, to the right, we encamped on the bank of the Baug Nudde. There is only some standing water; the bottom is rocky. The general inclination of our course was to the southward, but very irregular. We were in great want of grain, and the cattle and people had only half allowance.
- 14 *Wednesday 26.* The first part of the road led through a thinner forest than what we had passed through yesterday, with ranges of small hills to the right and left. At three miles from the Baug Nudde we crossed the Goredau, in which there was water, and passed a deserted village of the same name. The jungle from thence to the village of Huldee, six miles, became more thick, and the road stony, with some acclivity. We procured guides from thence, and proceeded to Cheesgurh, which is situated in a fine cultivated valley, and there is a tank of water, but it is muddy, owing to the buffaloes which wallow in it.—Our course was winding, but upon the whole we came a good deal to the southward.
- 14 *Thursday 27.* The road for a mile was very good, when arriving at the foot of a hill we turned off to the left, and went over a narrow road on the ridge of a hill, with a precipice for a few hundred yards to the left. The surrounding trees were small and stunted in their growth, from the parching heat of the rock. As we advanced the road became better, and at seven miles from Cheesgurh there is an open spot of ground, where we saw a Bunjaree encampment; they have the water of the Gaurvey Nudde, the source of which is near. Onwards there is nothing but wood and jungle, till you come to Poulandre, which is an open spot surrounded by hills. We passed it to the right, and proceeded to the Gaurvey Nudde, where we had good shade, but were obliged to dig for water.—Our course was very winding, but inclined to the westward.
- 10 *Friday 28.* The road led through a jungle and between hills for eight miles, when it became more open, and we encamped at Nowagoun. Near it is an extensive lake of water, which you see to the right of the road for two miles before you come to the village: it is situated in a deep hollow between the hills to the east and west, and is confined by a bank to the northward. The waters of it are distributed through the village by several channels, and it is of great use to the cultivators on the dry plain.—Course, first part W.; latterly S. W.
- 12 *Saturday 29.* The road led through a thin jungle. At seven miles from Nowagoun we passed Cheesa, and at ten Chandgherri, or Saungherri: the last is the most populous place I have seen

since I left Cuttac. There is a fort and a large tank; we encamped beyond it, on the banks of the Chilbun Nudde, off the high road, in a pleasant mangoe grove.—Course nearly W. MILES.

Monday 30. Sheikh Mahomed Ally, with a party of Sepoys, dressed after our fashion, and some horsemen, came out to meet us from the Rajah of Nagpore. The Sheikh is a polite old man, and has always been sent out to meet the English.—The road led through a thin jungle. At three miles from the Chilbun we passed a wretched jungle village, and four miles beyond it came to Kenary, which is large: from thence the country is more open. We encamped at Maungley, under the shade of some mangoe trees planted in a row on the edge of a stream of water, which flows through a channel cut to supply the surrounding fields: it comes out of a large tank, as at Nowagoun. There is a Hindoo temple on the bank of it.—Course to Kenary W.; from thence S. W. 10

Tuesday 31. The road lay through a thick jungle for some miles. Mr. Davidson and myself were carried out of the road through the ignorance of the guides; when we found it again we passed Kasulbarry at nine miles from Maungley, Chiely at eleven, and Adara at thirteen. The country from Kasulbarry to the Beirgunga is open. Where we crossed there was little water, but it was sweet and clear; the channel is 300 yards broad. The country beyond it to Beltoa, where we encamped, is a plain, finely cultivated, and covered with villages. There was bad water at Beltoa, but good shade.—Course W. and by N. 20

Wednesday, June 1. The road for near two miles led through a thin jungle. When we crossed the Aum Nudde we found the country more open, the plain finely cultivated, and a great number of villages. We encamped in a mangoe grove near Kohy, in which there was a well of good water.—Course W. 14

Thursday 2. The road led over the plain, the produce of which is wheat: it was highly cultivated. There is a great number of villages all over it. We encamped at Teetur, in a mangoe grove. 8

Friday 3. Plain richly cultivated, and covered with fine villages. We encamped in a mangoe grove to the east of Nagpore. 10

N. B. Our hours of travelling, until the 23rd of May, were from two o'clock in the morning to seven, eight, or nine, according to the length of the stage: from the 23rd of May we used to march half an hour before sunset, and encamped at nine or ten o'clock. We should have been unable to have gone through the countries we did, had we not had grain, people and bullocks of our own.

ACCOUNT OF NAGPORE, ETC.

Nagpore, situated in $79^{\circ} 46'$ east longitude from Greenwich, and $21^{\circ} 49'$ north latitude, is the present capital of Gondwauna*, a name little known to Europeans, perhaps owing to the remote situation of it from our settlements and the Rauj† of that name having been dismembered before we possessed any territory in India, at which time the comparatively confined state of the affairs of the Company did not lead to geographical inquiries.

I have taken no small degree of pains to ascertain the boundaries of Gondwauna; and though I will not pretend to say that the information I have procured is in every respect exact, yet it may serve to give a general idea of the extent of the country.

It is not amiss to observe, that the people of this place are by no means communicative, and very circumspect in giving information, particularly to Europeans, and it has cost me no small degree of trouble to collect what trifling information this account contains.

Gondwauna is bounded on the north-east by imaginary line, drawn from the town of Belhare to the city of Ruttunpoor; on the south-east by such another imaginary line, drawn from Ruttunpoor through the village of Soormul (situated about five coss to the north-east of Nurrah, which last is laid down in the map) to the junction of the Oordah and Beingunga rivers; on the south-west by the Oordah river; and on the north-east by that chain of mountains which separates it from Malwa.

When Gondwauna was partly reduced by Aulumgwer, he obliged a great number of the natives, together with the Rajah, to embrace the Mohomedan religion; and the country remained for a series of years in this situation, the Rajah paying a sort of homage to the Moghul, as lord paramount: when, in the beginning of the present century, Ragojee Bhoosla; descended from the great Sevagi, reduced the greatest part of Gondwauna, to the south of the Nurbudda, with the province of Berar. The lenity with which he treated the Gonde Rajah deserves particular mention, as it shows a trait of humanity in the Merhattahs worthy of the highest pitch of civilization. He not only obtained from all sorts of personal violence, but allotted three lacks of rupees annually for the Gonde Rajah's maintenance, and the fort for him to live in, by no means as a confinement.

*The three ancient capitals of Gondwauna were Gurry Mudlah, Gurry**** and Deogur.

†The dominion of a Raujah is called Rauj, that of a king is denominated a kingdom,

Burhaun Shah, the son of the conquered Rajah, has still handsome allowances, and the fort to live in; and the confidence which the late Moodajee placed in him was great: for what could be a greater mark of it in the East, than putting his family and women under his charge when he went upon any warlike expedition? which he constantly did.

Ragojee was the founder of Nagpore, which he surrounded with a rampart, it being only an insignificant village appertaining to the fort prior to his capture of it. It is situated on a fine high plain which is richly cultivated, and produces fine wheat, and bounded by hills to the north-west and south. The Nag Nudde, a rivulet running to the southward, gives name to the town. The houses are generally meanly built and covered with tiles, and the streets are narrow and filthy. The only good building is the palace, begun by the late Moodajee, and now finishing by his son, the present Rajah; it is built of a blue stone dug out of a quarry in large blocks on the western skirts of the town. The present Rajah, however, has destroyed the grand effect which would have been produced by the stone alone, by intermixing brick-work in the building. There is a very large and deep tank* near the west gate, called Jumma Tallow, three sides of which are handsomely built up with masonry, and the Rajah has a foundery to the southward of the town, called Shukerderri, where he casts tolerably good brass guns. These, with some few gardens of the Rajah's neatly laid out in walks planted with cypress trees, and interspersed with fountains, are the only places of note at Nagpore.

It should appear that Major Rennell (Memoir, second edition 4 to page 12) is not perfectly clear with regard to the idea he has formed of the Merhattah state, that all the chiefs owe a sort of obedience to the Paishwah, resembling that of the German Princes to the Emperor. The account I heard from the Dewaunt † in the Durbar ‡ was, "That there is a person whom they call the representative of the Rauj, who is kept in the fort of Sattarah, and he is treated with all imaginable respect when he makes his appearance at Coonah, which is only upon particular occasions; and when at Sattarah he is supplied with every luxury, and magnificently attended. On the demise of this image of government the handsome son of some poor man is chosen to supply his room. The Paishwah is prime minister to the Merhattah state; the Rajah of Nagpore, etc., commander in chief of the

*Pond. †Minister. ‡Court.

armies; and they, as well as the rest of the chiefs, call themselves servants of the Raj; and none acknowledges the least immediate authority of the Paishwah, but they are all bound in cases of necessity to render mutual assistance to each other, for the public good of the constitution." But the fine extensive country which the Paishwah occupies, together with the advantage of playing the Sattarah puppet, will always give him influence with the other chiefs.

The present Rajah, Ragojee Bhoosla, the grandson of the Conqueror (Ragojee the First was succeeded by his eldest son, Jannojee, who was succeeded by his brother Sabage, who was slain in battle by Moodajee, the father of the present Rajah. I have not the particulars of their histories), does not seem to be either adapted to civil or military business; he is generally dressed plainly in white but wears costly diamonds and pearls: his behaviour is courteous to strangers. His great penchant is for elephants and mares. He has about 200 of the former, the finest I ever beheld; and they are fed so sumptuously with sugarcane, treacle, ghee, etc., and not unfrequently fowl pallow, that they become almost mad with lust, breaking their chains and doing great mischief, which is considered by the Merhattahs as fine sport. The principle people about the Rajah are, his brother, Munnea Bapoo, a very quiet young man; Bhowaunny Cauloo, the Dewaun, a shrewd old fellow, and his nephew, Pondrang, the commander and paymaster of the army; Siree Dhur, the Monshee; and Mahadajee Leshkery, the Rajah's confidant, who is consulted on all occasions.

The Rajah does not keep up above 10,000 horse, the pay of which, as is the custom among all native princes, is irregularly distributed. He has two battalions of Sepoys, armed and clothed like ours; and although they have been drilled by black officers, formerly belonging either to the Nabob of Lucknow, or our service, yet they go through their exercise very badly, and I do not think they will be able to make a stand against any body of native Sepoys disciplined by European officers.

I have heard that the total collections of the Rajah's dominions, including Ruttunpoor and Cuttac, only amount to seventy lacks of rupees per annum. I will not, however, pretend to affirm that this is exact, though I do not think it can much exceed that sum; for the Rajah's country notwithstanding the great extent of it, does not contain a proportionable quantity of cultivated land to that which is waste and occupied by forests.

It is generally supposed that Nagpore is the capital of Berar. This is evidently mistake. The inhabitants of Nagpore talk relatively of Berar as an adjoining province, as we do of Bahar to Bengal; and it has been shown that Nagpore is a city of late date. Elichpur is the capital of Berar, by the accounts I have received from the natives, who represent it as a very ancient city and much larger than Nagpore.

A custom prevails in this town, which I cannot forbear taking notice of, because it serves to prove that long usage will give a plausibility to things seemingly the most preposterous. The bramins and best people at Nagpore have women attendants upon their families, whom they breed up from their childhood, and are called Butkies, or Slauls. They attend on their masters and mistresses during the day-time, and are permitted to go to any man they please in the night; some of them become very rich, and they are in general very handsome, fine women.

NAGPORE :

August 20, 1790.

JOURNAL OF A ROUTE FROM NAGPORE TO BENARES
BY THE WAY OF THE SOUHAGEE PASS, 1790.

Monday, September 6, 1790.

Left Nagpore, and encamped at Kampty, immediately 9
after having crossed the Kanaan Nudde*, below its junction with
the Coila Nudde. The source of the Kanaan Nudde is about 100
miles to the westward, and it falls into the Beingunga at or near
the Lanjee Ghaut†. It is a fine stream of water, but not deep;
it flows to the right. The road was good, and led through culti-
vated fields.—Course N. and by E.

Tuesday 7. The road was good, and led through fine culti- 15
vated fields of jowaur‡. We encamped at Ramtagh, which,
amongst the Hindoos, is a place held sacred: for they inform
you that Ram collected his army there prior to his expedition
against Rawun at Lenka, or Ceylon. The Hindoos suppose all
Europeans to be descended from Rawun, and they believe Cey-
lon to be an immense mountain of gold, invisible to them. The

*Small river.

†A pass, or defile.

‡Sort of grain.

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place where the Hindoos offer up their sacrifices and devotions is on a hill to the right of the high road upon which a dewul, or temple, is erected.—Course inclining half a point to the eastward of north, with very little deviation.

- 15½ *Wednesday* 8. For the space of two miles the country was open; after which we passed through a thick forest, in which there were many trees of teek and sissoo*, which brought us to Dongertaul; to the right of which we encamped, near a well of good water, where we had good shade also. We crossed the beds of many rivulets in the jungle†, some of which were broad; however, I did not inquire into their names, as they can only have water in them at a time when the torrents pour down from the hills, when they are found dry at this season of the year; and their course must consequently even then be very short.—Course very little to the eastward of north.

- 12 *Thursday* 9. Passed the village of Ghurra to the left at seven miles; crossed the Pitaur Nudde (bed of which is broad and rocky, rocky, and contained only a little water) at a short distance beyond the village, and passed the village of Souwausa to the left, a nine miles from Dongertaul, and arrived at Paunehdhaur, so called from five streams running together, two of which we crossed, and encamped on the banks of the second. The road led through a thick forest, with the exception of a few cultivated fields near the villages above noted, and was rocky, with a small degree of ascent.—Course N. and by E.

Whilst I was sitting at breakfast under a tree, an old man eighty years of age threw himself at my feet, and told me that his son's wife was afflicted with a terrible disorder, which had baffled the skill of all the village doctors, and requested me to give him some medicine. I told him I was entirely unacquainted with medicine, and feared I should be able to do his daughter-in-law no good; but he persisting in his request I consented that she should be brought: when how was I shocked to see a beautiful young woman, who was reduced that she could not stand without aid! She had a violent pulsation in the jugular vein, and she said her menses had long been stopped. I gave her thirty mercurial pills, and desired her to take two every night; as I thought it probable that they might remove any obstructions, from which it appeared to me her distemper proceeded; and I

*Both durable kinds of wood, particularly the former.

†Wood, or forest.—Hindastauni word.

sincerely wish from my soul that they may produce a happy effect which I have no right to expect from my ignorance. I cannot express the gratitude of the old man and his son; they brought me comfits, and stayed with me for an hour talking, and it was with difficulty they would leave me. MILES.

Friday 10. Passed the village of Koorie at eight miles from Paunehdhaur. The road led through a thick forest, and was rocky and bad; and beyond Koorie there is a succession of ghauts, of the same name with the village, which alternately ascend and descend; but the acclivity being less than the declivity, you get into a higher country, which brings you to Magaum, where we encamped. There is a number of cultivated fields round the village, and the country is open. 16½

We had a great deal of rain at this place.

Saturday 11. Passed the village of Gopaulpore at three miles from Mogaum. The road led over a plain, open country, that did not appear to be well cultivated, but was covered with grass, which seemed to be reserved for the large herds of cattle, which we saw, to feed upon. Beyond Gopaulpore, about a mile, we passed through a thick jungle, which ends before you come to Chowree, where we encamped. The country round about this village, which is populous, has a beautiful appearance, with hills to the north and east of it, at a considerable distance, which leave a fine plain, that is well cultivated, and interspersed with some fine large trees. There was a great deal of water on the road, and my tent was double its usual weight, owing to the rain of yesterday, which occasioned the shortness of the stage.—Course N. 7

Sunday 12. Passed the village of Jaté at five miles; crossed the Gunga at six (which has its source seven miles to the eastward, and falls into the Bein Gunga); and passed the village of Dawulé at eight, and encamped at Narrailah, where there is a tank of good water. The road led over a plain, and was very miry, owing to the late fall of rain. There are ranges of hills to the right and left.—Course N. 10

Monday 13. The road led through a plain country, which was, however, uncultivated, and was very rocky and stony, with an easy acclivity, and we crossed some nullahs*, the banks of which were steep. At eleven miles from Narrailah you came to Seunee Chowparah, near which the country seems to be well tilled. We 12

*Cuts, or water-courses.

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then went through the town of Chowparah, and crossed the Bein Gunga, in the middle of it, the stream of which was rapid, and the bottom full of rocks; it was, however, shallow: we encamped on a plain beyond the town. This place is famous for the manufacture of iron, a great quantity of which is imported into our provinces, and is chiefly inhabited by Afghans, more of whom shall be said hereafter.—Course N.

15

Tuesday 14. The road for the first five miles was winding amongst the hills and over low ghauts, which were very stony, and carried us a good deal to the eastward. Onwards, for four miles, to Sajepoore, was stony, though better than the former part. Under this village runs the Beejna, the bottom of which is rocky, and the stream rapid, at this season of the year, which is increased by many rills that pour down its rocky banks with a noise that has an agreeable effect; its source is about ten miles to the westward, and it ultimately falls into the Bein Gunga, but at what place I was unable to learn. We proceeded at six miles future to Lucknadow; two miles and a half of the road to which led over a barren, rocky country, and we passed over one ghaut that was rather steep. We then got into a plain, open country, that appeared to be well cultivated. Course last eight miles north, with little deviation. The country from Dongertaul to this village, an extent of seventy-one miles*, is held in jaguer† by Mahommed Umme Khan, a Pitân chief, to whose father the great Ragojee or Ragojee the First, granted it in regard for services during his reduction of Gondwauna and the northern parts of Berar. Mahommed Umme Khan resides at Seunee, eight miles to the eastward of Chowrie, and he seems to pay little attention to the Rajah of Nagpore; for although I had a couple of the Rajah's jasousis, or hircarahs‡, with me, with his perwanneh, directing that I should be provided with guides, yet they were obliged to get a second perwanneh from Mahommed Umme, to whom they went by the Rajah's express order. This seems to argue an internal weakness in the Merhattah state alluded to, that I had no idea of, and appears to proceed from the unwarlike disposition of the present prince; for what could a handful of Pitâns do against those columns of horse with which the Rajah might overwhelm them? The above accounts for the number of Pitâns to

*I am ignorant of the breadth of Mahommed Umme Khan's jaguer from E. to W. but do not imagine it is any where equal to twenty miles, and in most places much less.

† A grant of land is called a jaguer.

‡Running footmen, or spies.

be met with in the countries we have passed through, who for the most part are adherents to the Jaguerdar*.

Wednesday 15. The road led through an open country, with little jungle, and was not so stony as yesterday, and the ascent less, but it did not appear to be cultivated, except in the immediate vicinity of three or four insignificant villages we passed. At four miles from Lucknadowa you come to a stream called the Shur Nudde which forms the northern extremity of the territory of the Rajah of Nagpore, and the southern boundary of that of Ballajee. We encamped at Doombah, where I found a party of Pitân horse belonging to Ballajee, which had come from Jubbilghur, to quell some disturbances among the Gondes. The Jemadaure of the party came and visited me in the evening, and was remarkably civil, and said that if the rain ceased in the morning (for it had poured all day), he would accompany me for five or six miles with some of his horsemen.—Course N. and by E. 12

Thursday 16. The road was very bad and muddy where there were no stones, leading over a plain country, which was wild and covered with grass. At four miles from Doombah we passed the village of Buckery; and five miles further we went over a ghaut, which was short but rather steep, and covered with loose round stones, which made the ascent difficult to the loaded cattle. My tent was so wet and muddy, having fallen about my ears in the night, that I was obliged to seek shelter in the village of Raichore, where I fortunately procured three empty houses, purposely erected for the use of travellers, by the Modé, or grain-seller of the village, who permits people to put up in them on condition that they will buy their grain of him, which he seems to sell dearer on that account.—Course to the ghaut nearly north; after which the winding of the road carried us a great deal out of our right direction. 12

The Jemadaur of horse was so obliging as to send me three Sippahy† to conduct me all the way to Jubbilghur. They were Bonedallas, or natives of Bundelkund; one of them, a fine stout fellow, sung all the way with a loud voice, that you might have heard him at the distance of a mile, was mightily pleased that I entered into conversation with him, and told me that he would accompany me to Calcutta if I pleased.

Friday 17. The road was very bad, and led through the skirts of a forest for the most part of the way. We passed over many low ghauts, covered with round stones, which made the 11

*Holder of jaguer.

†Soldiers.

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ascent and descent of them rather difficult to the loaded cattle, and one of my bullocks fell in the road. At six miles from Raichore we passed through the village of Cheriapaurè, which is a decent place, and clean. We got shelter in the village of Peprea, in some thatched houses belonging to the grain-sellers of the place, on the same conditions as yesterday, which it must be allowed are very easy.—Course N. and by E.; and N. E. latterly.

8 *Saturday 18.* The road led through a thick jungle, with a range of hills to the right, to the banks of the Nerbudda, which we crossed opposite to Tilwaurre Ghaut, and got shelter in a most excellent tiled serai, built by order of Ballajee for the accommodation of travellers. The source and course of the Nerbudda are so well known, that it is needless to make any further observations on the subject. It is famous for being the ancient northern boundary of the countries of the Decan; and is held sacred in these parts by the Hindoos, as the Ganges is to the eastward. I was rather surprised to find the river so narrow (for an idea may be formed of its breadth from my having fired a pistol across it, the ball of which reached the opposite shore), expecting, from the room Major Rennell has given it in his map, to find it much broader; however, I understand it acquires breadth as it goes to the westward, and the narrowest part was in all probability chosen for the purpose of a ferry. It is now deep, but fordable in the dry months; the bottom is rocky; and perhaps it may be navigable to very near its source in the rains. But supposing this to be really the case, what does it signify? for the wild country through which it runs, from its spring at Surgooja to the Hoshungabaud, or Husnabaud Ghaut, the haunt of ferocious animals, seems to forbid that its stream should ever murmur under the weight of boats loaded with the wealth of merchants.—Course N. E.

8 *Sunday 19.* The road led through an open country: at four miles from Tilwaurre Ghaut there are large pieces of rock on the road, that have a romantic appearance; and there are several wells and a tank on the highway, built by a Gosheya*, whose remains are buried on one of the hills of the range to the right. Beyond this we passed through the town of Ghurra: it is an ancient place, and there is a mint, in which an inferior rupee current through Bundelkund, called Ballashahy, is coined. A strong party of horse is always stationed here. The road was good between Ghurra and Jubbilghur, which we passed through, and encamped on the bank of a tank on the skirts of the town.—Course N. E.

*A religious man of the Hindoo tribe.

Monday 20. Halted at Jubbilghur.

I got up early in the morning, and went to the top of a rock, to visit a Sidh, or a Bhyraghe, who has lived in a cave there for these three years. I found him sitting on a deer's skin spread on a sort of wooden bed; he desired me to come into his cave, and I sat down near him on a mat which I found spread there. I drew from his conversation that he was a Decan bramin (any Hindoo may become a Sidh, or a Bhyraghe, or a Gosheyn'), that he had travelled over a great part of India, and was well acquainted with many English characters; and he ran out into a long eulogium on the virtues of Mr. Hastings, under whose auspices, he said, the Shaster had been translated into English. I had twenty or thirty servants with me, and he seemed pleased with my visit; he particularly asked me whether I had come purposely to visit him, or had fallen in with his cave in hunting. I told him what was really true, that I had come purposely to see him. His countenance seemed to brighten at hearing this; which shows that the most recluse are not free from vanity: and I think myself, that it is nothing but motives of vanity that incites these people to give up worldly affairs, that they may be revered almost like gods, for many of them are discovered to riot in licentiousness under the mask of sanctity: and it seems, when the matter is simplified, to be one mode of getting bread in this country, as a shoemaker or a taylor, but more certain than following either of those two employments. I presented him with four rupees at parting, which brought a smile on his austere brow. Gonesh Pundit, Ballajee's Aumil* at this place, visited me; he was very polite: I presented him with a turban, some paper, two pencils (which they are much delighted with), otter and paun; and he said he would send his people with me to conduct me through his master's territory.

The country round Jubbilghur is a fine plain, bounded by hills, part of which is reserved for the pasturage of cattle, and the remainder well cultivated.

Tuesday 21. The road for the first two miles was very good, and we passed through the village of Adhartal. Onwards we got amongst overflowed fields, which in some places were up to my saddle-flaps in water; and the road continued thus for six miles, when we crossed the Preat Nudde, and got into higher ground, that lasted for three miles, until we had passed through the extensive village of Punaghur, beyond which the road again

*Governor, or collector of the revenues.

BY THE WAY OF SOUHAGEE PASS

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became bad, and led through fields. We encamped at Bhooraghur, on the edge of a large lake of water, in a fine mangoe grove. The country we passed through was very well cultivated, and the great quantity of water on the road is owing to the breaking-up of the monsoon, which has been attended with a great deal of rain to the north of the Nerbudda. The plain was bounded to the right and left by hills.—Course N.

- 12 *Wednesday 22.* The road for four miles was very good, which brought us to Goosulpore, a large and clean place; beyond which we got into fields, that in some parts were under water, and we were obliged to keep on the bund, or embankment. At three miles from Goosulpore we crossed the Herrin Nudde, the source of which is in the hills to the eastward. We proceeded through fields to Sahorah, a large village, where we encamped in a fine mangoe grove. The country we passed through was a plain surrounded by hills: the rich cultivated state of the former of which exhibited a beautiful picturesque contrast with the barren rockiness of the latter.—Course N. and by E.

I forgot to take notice yesterday, that the hills to the north-west of Bhooraghur produce iron ore.

In the evening the Rajah's Aumil, a Merhattah Pundit, visited me, and was very civil.

- 12 *Thursday 23.* After travelling a mile the road became so bad that we were obliged to take a long sweep to the westward to avoid overflowed fields, and we did not get into our right course again for near three miles; after which the road for two miles was very good, and brought us to the Baugh Nudde, the stream of which, just above where we crossed, is confined by a wall to preserve the water in the dry seasons, for the purpose of religious ablutions, and the Poojeh, at some dewuls, or temples, on its banks; and the waters in the rains rising above the level of the height of the wall make a beautiful foaming cascade. Adjoining to the Nudde we passed through the village of Koowaû, which has a large lake on the skirts of it. The remainder of the road led through a forest, with hills to the right and left, and we passed two or three small villages. We encamped at Cawriah. The first part of the road, as has been observed, carried us considerably to the westward; for four miles we went nearly N. and by E. and the remainder N. E. We must have gone over at least fifteen miles of ground, but I have set down the measured distance as given me by Mr. Forster, who went this road in the dry weather, and of course was not obliged to go out of his way.

Friday 24. The first part of the road led through fields, and carried us a good deal to the eastward. At six miles from Cowriah we crossed the Kutteehna Nudde, which flows from the eastward. We continued to pass through a cultivated country, with a range of hills to the right, which breaks off abruptly before you come to the Bhora Nudde, which we crossed, and immediately got into the town of Belhary, where we encamped in a mangoe grove.—Course latterly N. and by E. MILES.
12

Belhary is a very ancient town, and the northern extremity of Gondwauna. The old Gonde fort still remains, to which the Merhattahs have made some additions and alterations.

Saturday 25. The first five miles of the road led over a ghaut, or pass, the ascent to which was easy, and covered with huge flat stones: the descent in some places was rather abrupt, and very craggy; and nearly at the foot of the ghaut, on the right-hand side, are the remains of an old fort, which appears to have been designed to guard the passage. As we advanced we sometimes passed through jungle, and sometimes through field; but the former seemed most to prevail. We encamped at Chakah.—Course over the ghaut E. and by N.; latterly N. E. 12

At this village ends the territory of Ballajee in these parts: his country extends from Calpee on the banks of the Jumna, where he himself resides, to thirty miles to the south of the Nerbudda, where it acquires a breadth of two hundred and fifty miles more to the eastward than any other part of his dominions, including the ancient Gonde forts of Gurra Mundlah and Gurna Baundhoo. His son, Abhau Sahib, resides at Sagur, and has the management of the southern parts of his father's country. They say he is a very debauched young man, and we may well suppose his manners must have more or less a detrimental degree of influence on the country under his charge; however, if we make the flourishing state of the villages we have seen, and the appearance of the inhabitants, a criterion for our judgment, we cannot suppose any material oppression to have existence. Ballajee stands next in rank to Ragojee, the Rajah of Nagpore, amongst the Merhattah chiefs, or princes, and is well spoken of by his subjects. He is entirely at the mercy of the Paishwah, whose agent always resides at Calpee, and is continually making exorbitant demands in the name of his master. Ballajee's Aumil at Belhary was absent in the country yesterday when I arrived, and did not return until night, when he sent a polite message, excusing himself from visiting me, and ordered

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four Sippahys and a Chobdar* to conduct me to this place: and I must acknowledge having received uncommon attentions from all Ballajee's people.

15

Sunday 26. The road led through a plain country, covered with thin jungle; and at five miles from Chakah we passed a Bonedala fort. I had the precaution to send on a horseman before me to acquaint the people that I should pass in the course of the night, and desired them not to be alarmed, wishing to make them suppose I was the strongest party. They talked of searching my baggage, which my horseman told them he was very sure his master would not submit to, as he was not carrying merchandise; and all my things passed unmolested; myself, with a Nayk and six Sepoys, bringing up the rear. I continued to march slowly along with my elephant, &c., through a country tolerably well cultivated, till I had passed through the village of Dhowrah, at twelve miles from Chakah when the sun becoming very hot, and the wind in my back, I pushed on three miles further, to Bunjaree, where I had not arrived half an hour before I heard that my elephant had been detained by 300 or 400 matchlockmen, who insisted that I should return to Dhowrah; which I was advised by no means to comply with by the people of this place; and the Zemindar assuring me of protection, I remained, and sent a Nayk and four Sepoys to tell the Bonedalahs that if they did not release my elephant I should send to Chunar for an escort. They would not attend to this, and the Nayk and four Sepoys returned; two Sepoys, who had always guarded the elephant, still remaining with her: and they drove away the elephant. I wrote to Colonel Briscoe, at Chunar Ghur, to send me an escort of two companies of Sepoys. In the evening Roupee Kowaus, the Dhowrah-man, sent a horseman to entice me to return. I told him that it was customary, as well as his master's business, to have first visited me; not like a robber, to detain my elephant after I had myself passed on. I told him to go away; that I had taken my steps, and he might do as he pleased. Laul Jee, the Zemindar of this place, visited me in the evening. He came attended by a number of matchlockmen with lighted matches, and I drew up my Nayk and six Sepoys with their bayonets fixed, though I did not suspect any treachery. He behaved with the greatest degree of civility, and said he would bring my elephant the next day. I gave him otter and paun, and he retired into his fort, where he said I should find protection in case of necessity.

*A servant for them who carries a silver or a wooden stick.

I learned that the country is torn and shaken by intestine commotions. The barber, the shoemaker, the taylor, the clown, all have guns, and there is no appearance of the cultivator. Every petty scoundrel who has a tannah, or station, on the road, makes unjust exactions upon every traveller whom he can overpower.—Course N. E.

Bunjaree is a pleasant village and though I had no tent, yet I was completely sheltered from the rays of the sun in a fine grove of mango and tamarind trees. The Juphaow Nuddee runs through the middle of this village, and has its source in the hills to the S. W. It produces plenty of excellent fish.

Monday 27. Laul Jee, with an hundred matchlockmen, went in the evening, accompanied by a servant on whom I could depend, to endeavour to get my elephant released. I began to think Laul Jee is not better than his neighbours. I wrote a Persian letter to Rajah Dhokul Sing at Callenyer, representing the insolence of his servant's conduct, and demanding redress.

Tuesday 28. Laul is not yet returned. I understand they want to extort a thousand rupees from me. I have sent word to my servant not to agree to give a farthing in my name, and at any rate not more than an hundred rupees. They told my servant that my camp baskets were full of gold mohrs: he replied it was false; and dared them to force the padlocks. The Dhowrah-man is more civil, sent his compliments, and wanted a dress; which I had peremptorily refused to give him.

Wednesday 29. The Dhowrah-man so worried my servant, a bramin of high spirit, from early in the morning until evening, and was so exorbitant in his demands, wanting 4,000 rupees, that he could not withhold himself any longer; he said, "Take twenty rupees," throwing them on the ground, "and release my master's elephant instantly, or you will repent it when you shall be bound hand foot, and carried to Calcutta." This incensed the Dhowrah-man so much, that he made a sign to his people and they were ready to fall on my servant, who at one leap cleared himself from the crowd, and drew his sword, daring any one of his people to attack him. They were astonished at this, and desired him again to sit down, and come to some terms. After a great deal of talk, he satisfied both Laul Jee and the Dhowrah-man with 100 rupees, and brought a written order to the Tannadars that I should not be stopped; and my elephant and baggage arrived. We shall be two days before we get out of the country under this plunderer's charge, and I am not

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wholly unsuspecting of treachery; however, my Sepoys are firm, and we are resolved, if we find the road stopped, to make a passage with our arms, or perish in the attempt. The justness of my cause, and the meanness of the character of Roupee Kawaus, who is by caste a barber, has armed my soul with a degree of fortitude, not to be daunted by these plundering mountaineers.

- 12 *Thursday 30.* The road led through a broad valley, with little jungle; the country, as may be surmised, is in a neglected state of cultivation. We passed three or four villages, and encamped at Ajwine, which has lately been plundered, and almost totally deserted in consequence. I could not get a rupee changed.—Course, first part E. and by N.; latterly N. E.

The plunderer of this village has sent me word, that the plunderer of another village will attack him in the course of the night. I have put two sentinels on guard, and ordered all my people to sleep on their arms, and to fire on any person who attempts to come near my encampment. No disturbance in the course of the night, except that occasioned by the noise of the village people to frighten a tiger, who killed a bullock within 600 yards of my tent.

Friday, October 1. The road led through an uncultivated country, with forest and wood in many places. At six miles from Ajwine we passed the village of Cullie, near which there is a fort, and encamped at Bhugunpore, at the foot of the pass of that name.—Course, first part, E. and by N.; latterly N. E.

The Zemindar, a bramin, visited me in the evening, and was very civil: he said, he was very sure that Rajah Dhokul Singh would be very much displeased if he knew I had been detained an instant. These people are all thieves; the Zemindar, who this minute visited me, and I thought appeared to be a decent man, has sent a message, desiring me to decamp and march instantly, as the Dhowrah-man's people are assembling to attack me in the night. This is a trick to get me into the pass while it is dark, where a dozen matchlockmen, behind trees in the wood, may obstruct my party, while the village people plunder my baggage. I have told him I am much obliged to him for his information, and shall stay here till morning, and am quite prepared for an attack. We all sleep upon our arms again to-night.

The rascal of a Zemindar kept up an incessant firing all the night, and made his people halloo in the woods, with an intention to terrify me. I put two sentinels on guard, and gave them

particular orders not to fire unless any body approached my camp. The event proved what I had judged, no attack.

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Saturday 2. I arose an hour before sunrise, and ordered my baggage to be loaded and driven off; and myself, with two horsemen, and the Nayk and six Sepoys, remained some time on the ground to observe the motions of the Zemindar. He sent a couple of fellows with swords in their hands, to tell me he had the guard of the pass, and would not permit me to proceed. I told them their master was a mean scoundrel, to send at that time and make any objections; and upon showing the Dhowrah-man's pass, they went away. The road for five miles led through the pass; and although the ascent and descent were both easy, yet I think cannon could not be drawn over the rocky road without great difficulty. There is a chokey, or guard of a couple of matchlockmen, on the top of the pass. We then got into a cultivated, plain country, and passed several villages, and encamped at Amirpatam; two miles before you come to which, ends the territory of Bundelkund.—Course E. and by N.

21

Sunday 3. The road led through a fine cultivated country, and we passed several villages: encamped at Reewah.—Course E. and by N. The Rajah sent his Dewaun immediately on my arrival, with orders to supply me with what I wanted, and to tell me he would visit me the next day.

28

Monday 4. In the morning the Rajah sent the bramin to me, who dresses his victuals with twenty rupees; which I was informed it was customary to take, and give the brahmin ten per cent out of it: the Rajah soon after followed. He is a short, stout man, aged about fifty years; he sat with me about an hour, and asked a number of questions about England and Calcutta. I gave him six yards of scarlet cloth, a piece of Kimkhauf*, a piece of muslin, and otter and paun.

Rajah Ajeet Singh is the Maha Rajah, or Great Rajah of Bundelkund, Bogilcund, and the Singars; and though the Rajah of Bundelkund is entirely independent of, and more powerful than Ajeet Singh, yet he must be installed in his government by the latter, who bestows the honorary insignia.

The influence of the soldiery is so great, that there is not a single Jemadaur or officer in the Rajah's service but what has a jaguer of one or two villages for his support; by which means the country is entirely divided among them, and little remains for the Rajah's own expences, except what arises from the customs of Reewah, and the revenue of the land in the immediate

*Gold wrought cloth.

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vicinity of it: notwithstanding which, and that the Rajah is considerably in debt, no sort of exaction or oppression is permitted to be exercised over the Reyots, and he is very much beloved by all his subjects. The Rajah's houses is in the fort, which is of stone, and very extensive, and surrounds the houses of the most wealthy and reputable inhabitants of the place. The suburbs are large. Under the fort runs the Bichea Nudde, which has its source twenty miles to the eastward, at a place called Gore, and is joined by the Beher Nudde from the westward, just above the town; and both fall into the Tauwuns Nudde near the Souhagee Pass. They relate at this place, that when Humaioon sought refuge with the Rannah of Oodyepoor from the arms of the usurper, Shere Shah, Choole Begum, one of his wives, who was then with child, for greater security was sent to the ancestors of Ajeet Sing, at Baundhoo, a strong fortress twenty or thirty miles to the south-west of Reewah, when almost immediately on her arrival she was taken with the pains of labour; but the astrologers insisted that the delivery should be deferred for two hours, when a great king would be produced. The Poor Begum was hung up by the legs for the appointed time, after which she was let down, and the mighty Acbar* was born. In remembrance of the above anecdote, when Ajeet Singh received Shah Aalum after his flight from Shujah Ud Dowleh, and made an offering of the town of Mercundpoor to the king, and one of his wives was delivered of a son, he was called Acbar Shah. He is still in existence at Delhi, and the taxes of the above town, amounting to 800 rupees per annum, are regularly remitted to him.

Tuesday 5. I returned the Rajah's visit. He ordered the great gate of the fort to be thrown open, which at other times is always shut, and received me with a great deal of cordiality. I saw his son, a fine handsome young man, aged about twenty-five. I had it hinted to me that he was so much in debt, that he was scarcely able to stir for the importunities of his creditors. The Rajah gave me a piece of silk, a piece of muslin, and a turban, otter and paun. In the evening I sent the Rajah's son a turban wrought with gold, and a small looking-glass set in agate, and ornamented with stones. The Dewaun soon after came to me with three letters, addressed to the Zemindars on the road, ordering them not to obstruct my way; and the Rajah sent two Hircarrahs to conduct me to the foot of the Souhagee Pass.

*The third prince of the dynasty of Tamerlane that sat on the throne of Hindoostan.

Wednesday 6. The road led through a fine cultivated country with many fine tanks, and at twelve miles from Reewah we passed through Raypore, a large place. We crossed several rivulets, which were too insignificant to trace, and we encamped at Mungaouma, on the banks of the Singre Nudde, the source of which is sixteen miles off, in the hills to the S. E. and it falls into the Tauwuns river after taking a north-westerly direction.—Course very little to the N. of E. MILES
23

The usual road to Mirzapoor from hence is through the country of the Singrahs; but Ajeet Sing advised me to go by the Souhagee Pass, as they are a turbulent people, and my guard is not strong.

Thursday 7. The road led through a country remarkably well cultivated, and the harvest ready for the sickle. It may become a question, and subject matter for surprise, that Ajeet Sing should be so poor, when his country is so well cultivated: but the case is this, that all his soldiers have assignments of lands for their support, as we have before observed, and are themselves remarkably attentive to agriculture, as they receive no pay; and you will see Rajpoots and bramins working in their own fields. We encamped at Ghur, in a mangoe tope, near a tank* of fine water.—Course N. E. 12

Friday 8. Eight miles of the road led through fields, and it was with difficulty we found our road; when we arrived at the Souhagee Ghaut, the ascent to which is very easy, but stony, and continues for eight miles; the descent is remarkably abrupt and rugged for the space of near a mile, as it was with the utmost difficulty my elephant got down. At the foot of the ghaut, to the right, is a stone well, but the water is bad. We encamped at a village half a mile further, bearing the same name with the ghaut.—Course to the summit of the ghaut N. E.; descent E. My people returned from Hullea, where they found Dhokul Sing: he sent a very polite letter, expressing his displeasure that my elephant had been detained, and a perwaneah† to the Khowaus to release it immediately. I shall write to him more fully when I arrive at Benares; and request that the 100 rupees may be taken away from the Khowaus, and distributed amongst the poor of the village of Dhowrah. 18

Saturday 9. The road for seven times led through fields, and brought us to the junction of the Balun Nudde with the Tauwuns, or Tonse. We crossed the former, which comes from the 15

*A pond.

†Written order.

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- hills to the south-east; the latter has its source a great way off, to the south-west, and falls into the Ganges below Allahabad. The Tauwuns Nudde terminates Bogilcund, the territory of Ajeet Sing.—Course to the Balun Nudde N. E. The road onwards to the village of Khere led through a fine cultivated country.—Course E. The Foujdar, on the part of Laul Oodwunt Singh, the Nowaub's Zemindar of the district of Maurra, visited me in the evening, and brought two people to conduct me to Maurra.
- 15 *Sunday* 10. The road led through fields, and we found it with the greatest difficulty. The country was remarkably well cultivated, and we passed several villages.—Our course was very irregular; but from the range of hills to the right, which run nearly east and west, I imagine the village of Diaia, where we encamped, to bear about E. and by N. from Khere.
- 16 *Monday* 11. The road led through a fine cultivated country, and we passed many villages; encamped near Maurra. I there learned that Raja Ram Ghollam Singh had passed the Ghauts, with 900 matchlockmen and 200 horse, by the desire of Mr. Duncan, to my relief. Two or three hours after I arrived at this place, Laul Oodwunt Singh, the Zemindar, sent a profusion of eatables for the entertainment of myself and people, and twenty or thirty rupees, which I distributed amongst his people who brought the things. He soon after visited me himself, and I presented him with an Aurungabad turban and cumurband worked with gold. In the evening I received a letter from Mr. Duncan, giving me an account of the plan he had laid down for my relief, which at once displays his accurate judgment, as well as humanity, in the promptness of his exertions; which I shall ever remember with gratitude.
- 9 *Tuesday* 12. Rajah Ram Ghollam Singh (who had repassed the Ghauts on hearing that I had gone by the Souhagee Pass) visited me in the morning, and requested that I would stay a day with him at Beejapour, which I promised to do. On parting I presented him with a Guzarat and an Arungabad cumurband. Laul Oodwunt Singh was very desirous that I should visit him, which I wished to avoid, as I knew it would be putting him to a needless expence; but he sent so frequently that I could not avoid it. He met me at the door, and conducted me into a small upper room, and was very polite. On parting, he wanted to give me a large parcel of cloths and shawls, a horse, and a bag of money. I told him it was not customary for English people to take such things, and begged he would excuse me. He said he was not a Zemindar of the Company, but of the Nowaub, and

insisted that I should take some part of the things, and I accepted a pair of shawls and a piece of kimkhaub. In the evening I set off for Beejapour, and encamped there. The Rajah met me on horseback half a mile from the town, and I could not persuade him to leave me until my tent was pitched, and I had lain down. MILES.

Wednesday 13. I had a violent fever on me all the night, and the Rajah came to see me in the morning. I had heard that he had, with furniture, but I could not persuade him to accept it. on his arrival at Beejapour, and I offered him the best horse I had, with furniture, but I could not persuade him to accept it. At eleven o'clock A.M. relieved from the fever by a profuse perspiration. The Rajah sent a number of eatables for my entertainment.

In the evening the Rajah came to conduct me to his house, and was remarkably polite and attentive. On parting he wanted to give me shawls, &c. and a horse; I requested he would excuse me, but he insisted that I should accept of something, and I took a piece of kimkhaub, and went home. The Rajah accompanied me, and brought the horse along with him, which he insisted on my accepting; I told him I would accept it on no other terms, than that he would take a Decan horse I had, in return, and a Hindoostany sword, which he at last agreed to: and the Rajah's horse is superior to mine, though I gave 800 rupees for him.

Thursday 14. The Rajah came in the morning, and insisted on accompanying me to Mirzapore, and he rode all the way with me. On parting I gave him a sirpeach* set with jewels, which had been presented to me by the Rajah of Nagpore, on my leaving that place. 12

Friday 15. To Benares, by Dauk, or post.

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*An ornament for the head.

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[Reprinted.]

NARRATIVE OF A ROUTE FROM CHUNARGHUR TO YERTNAGOODUM,
IN THE ELLORE CIRCAR.

BY CAPTAIN J. T. BLUNT.

THE Government having, in the year 1794, determined to employ me in exploring a route through that part of India which lies between *Berar*, *Orissa*, and the Northern *Circars*, some months necessarily elapsed before the requisite *Purwannahs*, from the *Nagpou*r Government, could be obtained; when, at length, after receiving my instructions, and a party of a *Jamadar* and thirty *Sepoys* had been ordered to escort me, I commenced this expedition.

On the 28th of January, 1795, I left *Chunarghur*, and directing my course a little to the westward, ascended the hills at *Jurna gaut*; where I entered upon a kind of table land, on which there appeared but little cultivation, and the few villages that occurred were poor. We crossed the little river *Jurgo*, which falls into the *Ganges* at a short distance to the eastward of *Chunarghur*, and then entered a thick forest, which continued as far as *Suctasghur*. At this place there is a barrier for the defence of a pass through the hills, which consists of a rampart with round towers at intervals. The wall, besides including an angle at the bottom of the hills, is continued to the summit of them, on the south side, where it terminates among rocks and bushes. The west end of the works is terminated by a rocky precipice, and by the bed of the *Jurgo*, which has here been considerably deepened by the torrents. *Suctasghur* is the head of a *Purgunnah* bearing the same name. Its fortifications were erected by a *Rajah* called SUCKUT SING, about four centuries and a half ago.

On the 29th, our road led through the town and works of *Suctasghur*, beyond which we ascended a steep and rocky pass, called *Barrah Gaut*. When arrived at the top of it, I found the hills covered with a thick forest. On my right hand, for more than a mile, the *Jurgo* continued its course, nearly parallel to the road. There is a considerable fall in it, called, by the natives, *Seedanaut Jurna*, from which the source of the river cannot be far distant; but the fall is only in action during the rainy season. Our road now lay through woods, and rocky defiles, until we

approached to *Rajeghur*, where our journey for this day terminated. Near this place were several smaller villages, but few signs of cultivation; and the general appearance of the country seemed to prognosticate a very wild region before us. There were no hills in sight, but we were on very elevated land; for we had ascended at least 300 yards, without meeting with any considerable descent. Nothing worthy of remark presented itself at this village, but the ruins of an old fort, which had been built by a *Zemeendar*, who proving refractory in the days of BULWANT SING,* it had been in consequence destroyed.

Jan. 30.—My journey continued about nine miles to a little village called *Newary Pindarya*, and, as yesterday, through a thick forest. We encamped at a tank and grove of *Mowah* trees, where abundance of game appeared in every direction around us; and the devastation which was visible in the crops, evidently shewed how much the peasants had suffered from the incursions of numerous herds of wild beasts from the neighbouring thickets.

Jan. 31.—After leaving *Rajeghur*, we crossed the *Boker* river, which divides the country called *Chundail* from the *Purgannah* of *Suctasghur*. The same wild country continued, although the soil was somewhat less rocky. For the last two days the hoar frost had been so sharp as to blight the leaves on the trees, and had very much injured the crops. Low hills now appeared to the southward in even ridges.

Feb. 1.—A march of ten miles brought us this day to *Bilwanya*, a poor straggling village, consisting of about forty huts. No supplies of grain of any kind were to be had here; and although we had passed a considerable tract of cultivated country, I was told it would be the last we should meet with for some time. The latter part of the road had dwindled to a mere foot path; and I was informed, that we could expect nothing but the wildest and most desolate regions for a considerable distance.

The natives of this country call themselves *Chundails*, and are a tribe of *Rajepoots*. The present *Rajah*, whose name is FUTURE BAHADUR, resides at *Rajepour*, about ten coss west of *Bidjyghur*. The country, I was informed, had become tributary to the *Rajah's* of *Benares* in the days of BULWANT SING, who made a conquest of it from SUCDUST NARAIN, the great grandfather of the present *Rajah* of *Chundail*.

**Bulwant Sing* was the father of *Cheyte Sing*, the late *Rajah* of *Benares*.

It had been with difficulty that we procured provisions for the last two days; but notwithstanding our supplies had been sparing, we got withal to satisfy us. This made me seriously attend to the reports of the nature of the country through which my route was to be continued; and finding that no Bazar was to be met with, nor even supplies of grain, in any way, until we should arrive at *Shawpour*, the *Singrowla Rajah's* capital, it imposed on me the necessity of collecting, and carrying an adequate quantity; in order that the want of food should not increase the difficulties which might occur in exploring a desolate and mountainous wilderness.

Feb. 2.—Our tract this day was in a defile of thick bushes, and the ground was level for the first two miles; when the country became uneven, and more rugged, as we went on; until we reached the summit of a very large acclivity, called *Kimoor-gaut*. The descent from this was so craggy and steep, as to be barely passable for our cattle. With much difficulty the party got down, and proceeded through defiles among small rocky hills, and thick woods, as far as the little village of *Selpy*, consisting only of four poor huts, situated on the north bank of the river *Soane*. To the westward of *Kimoor-gaut*, there was a peaked hill considerably elevated, which presenting a favourable situation for viewing the country, and the course of the river *Soane*, I inquired of a *Cole* villager if there was any path to ascend it; he informed me there was, and directed me with three or four of my attendants in the ascent. After an hour's hard labour, in climbing over rocks, and forcing our way through the thickets, we reached the summit of the hill; when our toil was abundantly compensated by a most romantic view of the river meandering through extensive wilds; the sun just rising, and lighting up the woods with his rays; and the beautiful tints reflected by the water, considerably added to the splendour of the scenery.

On surveying the spot where we stood, I observed three large rocks, with a kind of cell within them, and a cavity in front, that was filled with water, accumulated from the dew that had fallen from the trees which hung over it. Upon enquiring of our guide concerning the place, I found that the fanciful notions of the *Hindoos* had made it the abode of *RAM*, *LITCHMUN*, and *SEETA*,* who, in their travels, were said to have rested in this place for a night; and the *Cole* observed to me, that the water I perceived in the hollow of the rock, was the same they had bathed their

*Hindoo Deities.

feet in. My curiosity being satisfied, we descended from the hill, and resumed our journey, which terminated this day on the south bank of the *Soane*, at a little village called *Corary*, consisting only of two huts, and five inhabitants of the *Cole* tribe. The bed of the river was about half a mile wide, and full of quick sands; but the stream was not more than a hundred yards broad, and flowed rapidly, with about three feet water in the deepest part. Many impressions of the feet of wild beasts were here visible.

Being this day at a loss for a place to encamp in, and not wishing to injure the *Coles* by encamping on the little spots, which, with much care and toil, they had cleared and cultivated, we took up our abode, for the remainder of the day and night, in the jungle. We found here the remains of two *Hindoo* temples, which had been dedicated to *Bhavany*, with many figures; but time had almost consumed the buildings, and had so wasted the images, that the attribute of each was scarcely discernible.

Feb. 3.—The road continued between two ranges of small hills, and through a forest, consisting of *Saul* trees, *Seetfal*, and *Bamboos*. The *Mowah* tree was here and there seen, and rarely the *Burr* and *Peepul*; but the stems of all the large trees were choaked with underwood. We arrived this day at *Aumrye*, a village consisting of about fifteen huts; and I was informed, that it was the last abode of men I should meet with for some distance. A part of the *Burdy Rajah's* country is near this place, intermixed with the Company's Territory;* and the *Purgunnah* of *Agowry* projects here so as to include the village of *Aumrye*. We encamped near the old site of the village, in which we saw the remains of an aqueduct, that had formerly conveyed water, from a fall in an adjoining rivulet, to the village; but was now covered with long grass and bushes.

Feb. 5.—Having halted the preceding day at *Aumrye*, we continued our route through a wilderness, continually ascending and descending over little hills. The frost, which had now continued six days, having blighted the leaves on the trees, my camels were consequently distressed for forage, and there was nothing to offer the cattle, but a kind of long grass, † which being

*To those who are conversant with Indian Geography, or have ever inspected a map in which the boundaries are particularly laid down between the territories of the several powers, this will not appear extraordinary.

†This grass appeared to be of the same kind which I had seen in the *Mysore* country; it has a strong aromatic smell, is somewhat prickly and grows very tall.

rank, they ate but sparingly of it. Our march this day terminated at *Dar Nulla*, a rivulet of clear water, and we encamped in the jungle. I had observed, in the course of the journey, several *Saul* trees, which the hill people had tapped for the resin they contain. A tribe, called *Karwars*, are said to inhabit these hills. They had shifted the site of the village of *Darr*, about two miles to the eastward, for retirement. I was likewise informed of two iron mines which are situated about two coss to the eastward of this place.

Feb. 6.—After proceeding about three miles through a thick forest, we crossed the *Joogamahal* Hills; the ascents and descents over which were frequent and rugged. We encamped this day on the banks of the *Guttaun*, which was the largest river I had met with since crossing the *Soane*. The bed of it was full of the finest blue and red slate; and a stream perfectly transparent, flowing rapidly over it in unequal depths, had a pleasing and beautiful effect.

Feb. 7.—As we proceeded this day, we were frequently compelled to lop the jungle, to enable our cattle to pass, which occasioned much delay. The country was very hilly, consisting, for the most part, of separate hillocks, intersected by ravines; but we had the comfort of an open space to encamp in on the banks of the *Kungass* river. At a short distance from our encampment, there was a little field cultivated with gram; and I told that a village belonging to the *Karwars*, called *Udgeoor*, was situated only one coss distant to the eastward. While my tent was pitching, curiosity prompted me to visit it. I found it consisted only of six rude huts, which had been built in a recess of the hills. Three men with myself approached, with the utmost precaution, to prevent alarm; but on discovering us, the villagers instantly fled. I stopped to observe them, and perceived that they were almost naked. The women, assisted by the men, were carrying off their children, and running with speed to hide themselves in the woods. I then approached the huts, and found some gourds, that had been dried, for the purpose of holding water; a bow, with a few arrows, scattered upon the ground; and some fowls as wild as the people who had fled. After leaving their huts, I perceived a man upon a distant hill, and sent a *Cole* villager, who had accompanied us from *Aumrye*, to endeavour to appease his fears, and to persuade the people to return to their dwellings. The *Cole* expressed some alarm at going by himself; but, upon my assuring him of assistance, in case of his

being attacked, he advanced a short distance, and hallooed to the man on the hill, who, after some time had been spent in parley, said the villagers would return to their huts on our quitting them. I immediately retired, leaving the *Cole* with instructions to inquire if any grain could be procured. He returned about noon, and told me that, if I would send some cowries, it was probable we might get a little grain; but nothing else suitable to our wants. This I had provided for, and sent him again; when, after two hours, he returned accompanied by two of the villagers, who were almost naked, but were armed with bows and arrows, and a hatchet each. They brought with them about ten *seers* of *Chenna gram*.^{*} I presented them a piece of red cloth, with which they seemed well pleased; and, returning to their huts, they soon afterwards brought me a present of three fowls. One of these was of the reversed feather tribe; and my people immediately called it the *hupsy moorghy*, or *Caffre fowl*. The panic which, on our arrival, the mountaineers had been impressed with, having now subsided, I asked the two men, if they would accompany us a part of our next day's journey. They appeared to be somewhat alarmed at the proposal, but consented.

Feb. 8.—We had proceeded about a mile when the two mountaineers joined us. Their delay had been occasioned by the cold; for having no clothes, and being abundantly supplied with fuel from the woods, they had sat round a fire during the night. They came armed, as on the preceding day, with bows and arrows, and a hatchet each; the latter of which they used with much dexterity in lopping the *jungle* for us. About two miles from the *Guttaun* river, we came to a very steep and rugged defile, called *Bildwarry-gaut*; but the road, after descending it, continued good as far as the *Bejool* river; on the south bank of which we encamped. We had passed in our tract two little dwellings of the mountaineers, who, notwithstanding our efforts, united to those of the two men who accompanied us from the last village, to appease their alarm, had immediately fled.

The inhabitants of these hills acknowledge allegiance to a vassal of the *Burdy Rajah's*, who resides at *Budderry*, a village situated four *coos* west of *Udgegoor*. His name is *BUDHOO*; and he has a *Jagheer* of twelve villages, in consideration of his bringing to the assistance of the *Burdy Rajah* fifty men in time of warfare. The *Karwars* are divided into many

^{*}A kind of pulse with which horses are usually fed in Hindustan. (*Cicer arietinum*, *Lin.*) The *seer* is a measure weighing about two pounds.

sects, among which the following were named to me, viz., the *Pautbundies*, the *Teerwars*, the *Sesahars*, and *Durkwars*. There were no villages, and few inhabitants, in that space of country to the eastward, which lay between my tract and the river *Soane*; but to the westward, a few villages were said to be situated, of which little account was made; for the inhabitants, who are fond of a roving life, are continually changing the places of their abode. The *Bejool* river rises in the districts of *Purrury* and *Gundwally*. In the former is a large town, bearing the same name, situated about twenty-five coss south-west of *Udgegoor*.

In the course of my inquiries into the state of this wild country, my attention was occasionally directed to the language of the mountaineers, which induced me to collect a small specimen of it; but as the only method I had of acquiring this, was by pointing to the object of which I required the name, the following were the only words which, after much pains, I could collect:—

ENGLISH.	KARWARS.
Food	... <i>Gopuckney</i>
To sit down	... <i>Goburro</i>
Salt	... <i>Minka</i>
A goat	... <i>Chargur</i>
Fire	... <i>Uggundewtah</i>
A tiger	... <i>Kerona</i>
A hut	... <i>Mujjarah</i>
A horse	... <i>Chekut</i>
The moon	... <i>Chadermah</i>
The sun	... <i>Soorjundewtah</i>

Our provisions being nearly consumed, it was with much satisfaction that I understood our next day's journey would bring us to a village in the territory of the *Singrowla Rajah*; where, if the inhabitants did not abandon it, we should be abundantly supplied with grain.

Feb. 9.—We had not advanced far on our march, when we perceived the *Bickery Hills*, which were the largest I had seen since leaving *Kimoor-gaut*: I was informed that they extended to *Gyah*, and that *Bidjyghur** is visible from their summits

*A strong hill fort situated about forty miles S.S.E. from *Chunarghur*.

on a clear day. After skirting along the east side of these hills for about five miles, we passed through them at a narrow defile, called *Bulgaut*, and then entered upon the *Singrowla Rajah's* territory. The country now opened into an extensive plain, though still wild, and uncultivated. We stopped at the village of *Oury*, the inhabitants of which are mountaineers. ALLAHAD MHATOE, a vassal to the *Singrowla Rajah*, was in charge of this place, and of the pass we had come through. It was not till four hours after our arrival, that we procured a supply of grain, although much courtesy had been used to obtain it; for the inhabitants having fled on our approach, it was with difficulty they could be prevailed on to return to their dwellings: this, however, they all did before night.

Feb. 10.—We proceeded in a plain, about ten miles wide, but covered with a forest, and very wild. As we drew near to the village of *Gursery*, the country opened, and appeared cultivated. This village consisted of about fifty huts, and here we procured grain in abundance.

Feb. 11.—This day we arrived at *Shawpour*, where the *Rajah* of *Singrowla* resides. The first part of our road was through a level country, cultivated near the villages, but beyond half a mile from the road entirely waste. The last three miles were through a thick forest, in which were two or three narrow defiles, between high banks of earth, and fenced on each side with bamboos.

Shawpour, the capital of *Singrowla*, is situated in a fine plain, amidst lofty ranges of hills. It is a large straggling town, with a little fort, built of rubble-stone and mud, to which, at this time, the *Rajah* was making some improvements. The *Rhair*, a considerable river, runs by the south side of the town. The stream, which is about one hundred yards wide, and four feet in depth, dashes with great rapidity over a bed of rock. Nothing but the rocks, indeed, prevent its being navigable for large boats. This river rises in the hills and forests of *Surgooja*, and after being joined by the *Bijool* and *Gutaun*, falls into the *Soane* near *Agowry*. The plain in which *Shawpour* is situated, is tolerably fertile, and only wants inhabitants, and a good government, to render it more productive. Iron abounds in *Singrowla*, the value being from eight *annas* to a *rupee* the *maund*,* according to the quality of the metal.

*The *maund* of Hindoostan is a weight of about eighty poundr.

The inhabitants of this town, alarmed at the sight of the English sepoys, whom they now beheld for the first time, had most of them fled on our arrival; and by night the *Rajah's* capital was almost deserted. When the camp was pitched, I sent a messenger to the fort, with a letter which Mr. DUNCAN had kindly favoured me with, recommending me strongly to the *Rajah's* care. In about a quarter of an hour he returned, to inform me, that the *Rajah* was absent, being gone to *Ramghur*, to bring home the daughter of the *Chittra Rajah*, to whom he had been espoused. BULBUDDER SHAW, his uncle, then took charge of the letter, and dispatched it to his nephew, whose return was soon expected. Towards the evening a message was sent to me, requesting that I would not move from *Shawpour* until the *Rajah* should arrive; for that no steps could be taken to assist me until the *Rajah* himself should have arrived, and received from my own hand a *paun*,* as a pledge of amity. To this I answered, that I hoped the *Rajah's* return would not long be delayed, for that it would be very inconvenient to me to wait beyond two or three days.

Feb. 12.—This morning some matchlockmen came in from all quarters, and assembled in the fort, and I soon after learned that the *Rajah* was expected to arrive about noon. He had sent a message to BULBUDDER SHAW, to desire he would meet him, with all the people he could collect, near the entrance of the town; with a view, no doubt, to impress me with an idea of his consequence, by the number of his retinue. But the alarm which my arrival had created, had almost frustrated their intentions, and not more than fifty persons could be collected. About noon the sound of *tom-toms* announced the approach of RAJAH AJEET SING; and soon after, with my telescope, I beheld the whole cavalcade. The bridegroom, mounted on an elephant, was followed by the bride in a covered *dooly*; and about two hundred men carried the dowry he had received on his marriage. The party had no sooner arrived at the fort, than it was made known to me that the *Rajah* intended to visit me that evening.

I had already, in consequence of the rapidity of the *Rajah's* return, and the number of men who had assembled in the fort, begun to entertain some suspicion of his being alarmed. His deportment shewed that this supposition was not unfounded; for he had no sooner entered my tent, and mutual salutations were over, than he earnestly solicited a *paun*, from my hand, as a

*The custom of presenting *paun*, or *beetle*, is universal throughout Hindoostan. This ceremony, and that of the interchange of turbans, are considered as high pledges of friendship.

pledge of amity, and token of my good intentions towards him. Having presented him a *paun*, I immediately informed him that I had been deputed by the British Government on some business in the *Mahratta* country, and had accordingly taken my route through his country to *Ruttunpour*. He appeared on this to be relieved from a good deal of embarrassment. I next made some inquiry as to the journey he had just terminated, and congratulated him on the event of his marriage. Having represented to him that my business was urgent, and would admit of no delay, I told him that we were in want of provisions, and guides, for which I was ready to pay an equitable price; and that I looked up to him for every assistance he could render me, in prosecuting my journey through his territory to the *Corair Rajah's frontier*. To these requisitions he seemed to assent; and, after assuring me that every thing should be prepared for my departure in the course of the ensuing day, he took his leave, and returned to his dwelling.

Feb. 13.—This morning about nine o'clock AJEET SING came again to visit me. At the same time two of my *Hircarrahs* came, and reported to me, that no preparations were making to enable me to proceed on the following day; which being immediately communicated to the *Rajah*; and his people, a *Brahmen* was soon after introduced to me, by name SHALIKRAM, who was the *Zemindar* of that part of *Singrowla* through which my route would lie. AJEET SING then informed me, that he had given him orders to accompany us to the frontier of *Corair*; and being upon good terms with the *Rajah* of that country, he had written to him, recommending me strongly to his care and attention. He added, that I need be under no apprehension about taking grain and guides from *Shawpour*, as SHALIKRAM would see that I should be abundantly supplied on the way, and would procure guides from the villages. This matter being adjusted, I was next made acquainted with all the little jealousies and disputes that subsisted between AJEET SING and all the neighbouring *Rajahs*, but which I declined having any concern with. The next subject of discourse was the nature of the country before us, and the difficulty of the road was represented to me as insurmountable; added to which the *Mahrattas* being at variance with the *Rajah* of *Corair*, and the country consequently in confusion, I should be distressed both for guides and provisions. To this information I replied, that what he represented to me might be strictly true; but that the nature of my business was such, that I could not relinquish it before I had made every attempt to accomplish it; and finally, that it was

my determination to depart from *Shawpour* the next day. Here the interview ended, and the *Rajah* took his leave.

Feb. 14.—In the morning I departed, accompanied by SHALIKRAM, and we proceeded about six coss to the village of *Cuttoly*, near which we encamped, on the banks of the *Myar* river. The clear frosty weather had now left us, and the sky was overcast, and seemed to threaten rain. Towards the evening, SHALIKRAM, who had gone into the village, sent us about ten *seers* of grain, which were tendered for sale at an enormous price. Upon inquiring of him the reason of our not being better supplied, he made many frivolous excuses; but I then discovered that the real cause originated with the *Rajah*, who being chagrined at my determination to proceed, and having expected, from the unfavourable description he had given me of the road and country, that I should have been induced to return to *Benares*, had resolved to cut off our supplies of grain.

Feb. 15.—We proceeded to the village of *Deykah*, situated close under some very high hills. In its vicinity were several other villages; and the country, to a considerable extent, was in a high state of cultivation. I was much vexed to find that SHALIKRAM shewed a determined intention of carrying into effect the *Rajah's* designs; for, although the village was full of grain, the people would not sell us a particle. As my people were now becoming clamorous for want of food, I sent for SHALIKRAM, and told him, that it was my determination to have fifteen days provisions from the village before I left it. He appeared to be somewhat perplexed at this; but knowing that he had driven away the inhabitants from the village, he yet conceived that I would not venture to touch the property in it during the absence of the proprietors, and without their consent. But to be starved in a land of plenty, by his shallow devices, would have been absurd in the extreme; so I took him with me a party of my people to the village, and went directly to a large hut, which was pointed out to me as a granary, but which he declared contained no grain. On opening the door, we perceived many large jars of unbaked earth, the mouths of which being closed, we could not see what they contained, until the pressing appetite of a hungry sepoy urged him to break one of the jars with the butt end of his musket; when immediately a quantity of the finest rice tumbled out upon our feet. The discovery of so palpable a cheat fully convinced me of the *Rajah's* evil intentions, and that no further reliance was to be put in SHALIKRAM. Finding now some weights and scales in the hut, we proceeded without further delay to weigh fifty *maunds*

of rice and *gram*, equal to about ten days consumption; for which I paid SHALIKRAM at the rate of twenty-five *seers* the rupee, which was sixty per cent dearer than we had paid for grain at *Shawpour*. He received the money in the most sullen manner, apparently highly discontented at the discovery we had made.

Feb. 16.—It was necessary to halt this day, in order to divide and pack the grain, as well as to devise the means of carrying it. While my people were thus employed, I discovered that some *Hindoo* temples, called *Rowanmarra*, of great antiquity, and formed in the solid rock, were at no great distance.* But the weather proving rainy, I was obliged to defer my visit to this place until the afternoon; when I set out, and proceeding about half a mile through a thick forest, arrived at the village of *Marra*, near to which is a small rocky hill, covered with many little temples, sacred to MAHADEO. I continued to force my way through the jungle, for about a mile and a half, to a little recess at the foot of the hills; where, after clambering to a considerable height, I discovered a *Hindoo* temple, formed in the side of a rock, the base of which was 50 feet by 45, and 15½ in height. The shafts of the pillars were very much diminished, and appeared as if attempts had been made to destroy them. The only *Mooruts* (images) which I could discover were RAWUN, † with twenty arms, a spear in one of his left hands, surrounded by all his warriors and attendants whose contest with RAMA is detailed in the *Mahabarát*. Opposite to him was the consort of SIVA, whose leading name in this part of India is Bháváni; and upon her right hand stood GANEISH, the *Hindoo* God of Wisdom, whose elephant's head, the symbol of sagacity, we could not fail of discerning. In the interior part of the temple was a cell, evidently set apart for MAHADEO; but the *lingam* was not there, although the place where it had formerly stood was visible. Other cells on each side appeared, which seemed to be the abodes of numerous bats. To the north-west of this temple is another of less dimensions; and between the two is a cell, which had been evidently intended for the residence of a *fakeer*. On the way from the village of *Marra*, I crossed a spring that issues from the neighbouring hills, and, my guide informed me, flows all the year.

Having taken a sketch of this very curious place, I departed in search of another, called *Beyer-marra*, nearer to *Deykah*, and

*These temples appeared to answer to the description of a place which Mr. Duncan and Lieutenant Wilford had, previous to my leaving *Benares*, mentioned to me as worthy of my attention, and which they distinguished by the name of *Gupt Cáchi*. I cannot, however, pretend to determine whether it was the same place.

†*Hindoo* Deity.

situated on the north side of the rock and village of *Marra*. The access to it lay between two very high hills; and it was with infinite labour that we clambered over the rocks and forced our way through the jungle that led to it. We had no sooner arrived within site of the place, than our guide advised us to proceed with caution, for it was oftentimes the abode of bears, and wild hogs: we did not, however, meet with any. This temple is cut out of the solid rock in the side of a hill, and consists of two stories, divided into many small cells. We saw here no images; but there was a *Kulsa*, or a kind of altar, upon which I was informed the Hindoos made their offerings to the Deity when married. It appeared to be very aged, for the external parts of it were much wasted. This place was so full of earth, and overgrown with bushes, that it was with difficulty we crept in; and I was disappointed in every attempt I made to discover any writing or inscription. Some of the pillars had been sculptured; and I could perceive on one of them the appearance of two birds uniting their bills, over something which I could not well make out; but it was of a circular form.

The measurements, and a sketch, which I took of this place, employed me till near the close of the day; when we directed our way back to camp, where I arrived about seven o'clock in the evening, much fatigued with the occupations of the day. But I had barely rested myself a little, and sat down to my dinner, when a man, who had gone a little way into the jungle, came running to me, and reported, that he had discovered a body of armed men in a ravine within fifty yards of our camp. That upon his inquiring of them the cause of their being there, he had been ordered in a very peremptory manner to depart, and had thought it expedient to report the circumstance to me with as little delay as possible. Having finished my meal, I ordered the tents to be removed, from the skirts of the jungle, to an open situation; and sending then for SHALIKRAM, I demanded of him the cause of the armed men being assembled, and who they were. He told me they were the advanced guard of *Bulbudder Shaw's* army, which had left *Shawpour*, the day after us, upon an expedition to plunder some villages contiguous to the *Rajah's* eastern frontier. I observed to him, that their being posted so near us had a very mysterious appearance; and told him, that if I observed them approach any nearer during the night, I should not hesitate to attack them. He desired me to rest perfectly satisfied that they would remain quiet in their present situation, and departed apparently with the intention of giving them a caution on that head.

After the duplicity the *Rajah* had shewn in endeavouring to impede my progress, I conceived that anything SHALIKRAM might say, or do, could not be relied on; and by the intelligence I gained from an *Hirkarrah*, whom I had sent disguised to watch the motions of the armed party in the ravine, I had every reason to believe that it was their intention to attack me on the first favourable opportunity. We lay down, therefore, under arms, with our baggage packed; but nothing occurred to disturb us during the night.

Feb. 17.—We proceeded this day to the village of *Derry*. The forest during the march was so thick, that it was necessary to cut it, to let the cattle pass through. We found, however, a clear spot to encamp in near the village, which consisted only of about twenty poor huts, and, with the exception of a blind old man, who was the first of the *Goand* mountaineers I met with, was quite desolate. The inhabitants had all fled into the hills and wilds; having first thrown their property, consisting of a good deal of dry grain, and some cotton, into a ravine. I would not allow any of my people to touch it, nor to go into the village; having some hopes that the proprietors might be induced to return. But in this expectation I was disappointed; for, with the exception of two huge black bears, whose uncouth dalliance upon an adjoining rock might have forced a smile from the gravest countenance, I saw no living creature at this place during the remainder of the day.

SHALIKRAM, who arrived about noon, brought intelligence, that *Bulbudder Shaw* was encamped at *Moory*; and that it was his intention to attack and plunder some villages on the ensuing night. Upon interrogating him as to the nature of my next day's journey, he informed me, that I should quit the territory of the *Singrowla Rajah*, and enter upon *Corair*. He advised me to examine the gauts which divide the two countries; for the mountains being very high, and the ascent over them exceedingly difficult, he apprehended they might prove impassable for our cattle. Upon urging him to give a more explicit account of the passes, I found that one would be easier of ascent than the rest, although the road to it was more circuitous. SHALIKRAM now requested his dismissal, and said, that, as I should quit the *Rajah's* territory the ensuing day, I should have no further occasion for his services. Having then delivered to me two men as guides, to direct me to the gauts, he took his leave and departed.

As any delay in my present situation might be attended with inconvenience, I resolved to visit the nearest gaut of *Punkputter*

this evening, with a view to ascertain if it was passable for the cattle. Setting out accordingly at three p.m. I crossed the *Myar* river four times, and leaving it, with a very lofty rock, called *Lilcauntdeo* on my right hand, I entered the gaut, where, after ascending over six ranges of hills and crossing the beds of several torrents, I saw enough to convince me that it would be impassable for my cattle. The bed of the *Myar* river is very rocky, and unequal in its depth of water, which in some places, from the descent being very abrupt, is seen dashing over the rocks; and as the friction occasioned by the rapidity of the stream makes them very slippery, the passage of the river, though not more than twenty yards wide, is very dangerous. This gaut is at least eight miles from *Derry*. Fine *Saul* timber is produced in these forests; and I observed some *Mowa* trees of very large growth and abundance of bamboos. The hills abound with very plentiful springs of the clearest water. On my return I met a tiger, and saw numerous impressions of tigers' feet. It was nearly dark by the time I reached my tent, and I went to rest with the intention of going round in the morning to the other gaut.

Feb. 19.—We set off at the dawn of day, and after proceeding about six miles through a very thick jungle, arrived at the village of *Jeerah* from which the Goands had fled, and taken refuge upon the hills to the north-ward of the village. By looking with attention, I could discern them among the rocks and bushes; but all our endeavours to procure any communication with them were ineffectual; for when we attempted to approach them, they immediately retired further into the wilds. After leaving *Jeerah*, we soon came to the foot of *Heyte Gaut*, where the sound of human voices apprized us that travellers were near. The sound increasing as we advanced, we soon after met two men, who were conducting a loaded bullock down the gaut. As I was here considering by what method we should get the cattle up a very steep place, and looking around for a more accessible part, I perceived a *Goosaign* contemplating with trembling solicitude, a poor bullock that had fallen down the steep, and which appeared to be too much hurt to be able to proceed any further. I made my people assist in taking off the load, and then interrogated the *Goosaign*, as to the nature of the country above the gaut. He said the natives were mountaineers and at all times very shy; but that the depredations of the *Mahrattas* had compelled them mostly to abandon their villages: that in the village above the gaut, I should find a few inhabitants; and he would send a man, who had accompanied him from thence to guide us to it, and

who would desire the people to be under no alarm at our approach. He further told me, that a little way up the *gaut*, I should meet with another *Goosaign* who was better acquainted with the country than he was, and would give me every information in his power. This was a pleasing circumstance, and gave me great encouragement.

As I began now to ascend the mountains of *Corair*, it was with vast satisfaction that I found the *gaut* practicable, although labouring under many difficulties, from the great length and steep acclivity of the ascent. We ascended more than 300 yards in perpendicular height above *Singrowla*; and yet the country before us appeared considerably elevated. On approaching the village of *Ootna*, where we encamped, the inhabitants, to the number of about twenty, came out to gaze at us. As they appeared to be impressed with a good deal of surprize at our appearance, I desired the guide to assure them, that it was not our intention to do them the smallest injury; but that we should be much obliged to them, in case they had any grain, if they would bring some for sale. After staring at us for nearly two hours, they retired to the village, and soon after brought us twenty *seers* of rice and two fowls of the curled feather tribe, which they sold us for about four *annas* worth of *cowries*. They now informed me, that we had a much more difficult ascent to encounter than any we had yet met with.

This village consisted only of about six huts; but a considerable space of land, in which rice was cultivated, had been cleared a round it. I found here an iron mine, which had been recently worked; but the habitations, and forges, of the people, who had smelted the ore, were desolate. The rocks in this country are mostly granite, and the soil red clay.

About noon I perceived the other *Goosaign* coming down the pass, and he soon after came to my tent. As he appeared to be very languid from an ague fit that had just left him, I made him sit down on the ground; and collected from him intelligence which proved afterwards of much use to me in my progress to *Ruttunpour*. He told me that the country was very poor, and travelling in it exceedingly difficult, particularly for all kinds of cattle. That the paths being rarely frequented, were almost entirely overgrown with bushes; but that I should get plenty of dry grain, provided the inhabitants, who had lately fled with their property into the hills and woods to avoid being plundered by the *Mahratta* army, could be found. The *Rajah* of *Corair*, he

said, was besieged in a little mud fort at his capital *Sonehut*; and had, at this time no influence in the country: he therefore earnestly recommended to me to pass, if possible, while the *Mahratta* army was there; as it would effectually secure me from any measures which the *Rajah* might be inclined to make use of to impede or molest us. I felt myself much obliged to the *Goosaign* for the information he had afforded me. He was, I found, a native of *Benares*, and had come into these wilds to procure lac; a quantity of which he had purchased from the *Chohan* mountaineers for a little salt and cloth, and was carrying it to his country. He added, that the fatigue and trouble he had endured in the course of this traffic was such, that he would no longer continue it.

Having dismissed the *Goosaign* with a small present, I sent a party of my people to examine *Ootna gaut*. They returned in about half an hour, and reported, that, unless the stones should be removed, and the earth smoothed in some places, it would be impossible to get the cattle up the gaut. Finding it was likely to be an arduous undertaking, I sent for the head man of the village, who was a *Gautea*,* and asked him if he could afford me any assistance in ascending the pass. He replied, that, without invoking the Deity who presides over these mountains, and sacrificing to him a gelded goat, and a cock, we should never be able to surmount the difficulties before us. Being anxious, at all events, to prosecute my journey, I felt no inclination to argue with him on the propriety of this measure. Upon asking him at what place it was usual to perform the ceremony, and when the sacrifice would be most acceptable, he replied, that the name of the Deity was LILCAUNIDEO; that he resided on the high rock which I have before mentioned in exploring *Punkyputter gaut*; but, to prevent my being delayed, if I would intrust the sacrifice to him, he would take the earliest opportunity of performing it; and he did not doubt it would have all the effect that could be desired. Having satisfied the *Gautea's* prejudice in this matter, he readily promised to render me every assistance in his power, with the villages in the morning.

Feb. 20.—I set out to ascend *Ootna gaut*, and, after proceeding about a mile, arrived at the foot of it; where I found the *Chohans* had already been at work with my *lascars* and *coolies* to render it accessible. Having unloaded the cattle, we began to ascend a very steep and rugged hill, making an angle

*An inhabitant of the gauts, or passes.

with the horizon of about 75 degrees. The stones in it are placed somewhat like steps, and upon these men and cattle are obliged carefully to place their feet, and remove them from stone to stone. In two places where the ascent was very steep and the stones far asunder, it was very dangerous; but by the united exertions of the *sepoys*, followers, and *Chohans*, we had the good fortune to surmount every difficulty and to reach the top of the *gaut* without accident. Being much fatigued by the exertion, we only proceeded about two miles further, and encamped in the forest near a rocky hole in a small *nulla*, that was full of water. The *Chohans*, who, during our short intercourse with them, had become acquainted with us, now brought in small quantities of grain to barter; and I at length prevailed on the *Gautea* to provide us with two guides, to accompany us on the following morning.

Feb. 21.—Our route this day was continued over craggy rocks; sometimes in deep gulleys and defiles, or on the edge of the precipices. I met with only one hut, which had been deserted, until we arrived at the village of *Nutwye*, where I perceived the inhabitants packing up their property, and hurrying away: nor was it till after three hours had passed in endeavours to pacify them that we could get any of them to come near us. However, conciliatory measures at length prevailed; when we procured from them nearly a day's consumption in grain, and they relieved the guides who had accompanied us from *Ootna*.

Feb. 22.—The road was not better than that we had travelled on the preceding day; and it cost us infinite labour and trouble to get the cattle down precipices and over such energy rocks, and rugged paths, as harassed the whole party exceedingly. After proceeding about three miles from *Nutwye*, I observed the little hamlet of *Bugrody*, which was desolate, on our left. Although the whole distance marched was but seven miles, we did not arrive at the village of *Chundah* until the day was on the decline. We found here only two poor huts, and these had been deserted. Towards the evening, a *Byraggy* mendicant made his appearance, and brought with him a few of the *Chohans*, who complained that some of my people had taken grain out of the huts. I directed a diligent search to be made; but after opening every man's bundle, and not discovering the thief, I tendered the *Chohans* a *rupee*, conceiving that the quantity of grain, if any, which we had taken, could not exceed that value. They, however, declined taking the money. I then pressed them to sell us

some of their grain and to relieve our guides; but they stole away into the woods, and I saw them no more.

Feb. 23.—Soon after leaving *Chundah*, it began to rain in small showers, but the weather was fair at intervals. In the night the rain had fallen very heavy, accompanied by a high wind: the road, which was bad enough in dry weather, was, in consequence, rendered so slippery that our toil was considerably increased; and we did not reach the village of *Purryhud* till afternoon; although the distance to that place was not more than seven miles and a half. We surprised on our journey a party of *Chohans*, who had taken refuge in a recess among the hills, in order, as we were told, to avoid being molested by the *Mahrattas*. The whole party might have consisted of about fifty men, women and children, who no sooner perceived us, than they ran off, howling and shrieking, into the woods. Their flight was so precipitate, that they left all their property behind them, which consisting only of dry grain, packed in leaves, and which being slung upon bamboos, they could easily have carried off. I was careful that none of their bundles should be touched, in hopes that, when they should recover from their panic, they might be induced to bring some of the grain to *Purryhud* for sale; but in this expectation I was disappointed.

The rain, on our arrival, came on so heavy accompanied by a high wind that it was with difficulty we could get a fire kindled, and a scanty meal prepared, to relieve the pressure of hunger. As any information regarding the situation of the contending parties at *Sonehut*, now only five miles distant, became of much consequence for me to attain, I sent a *Hirkarrah*, accompanied by one of our *Chohan* guides, with a letter to the *Mahratta* officer in command, and likewise one to the *Rajah*. Before night, I received an answer from each party; that from the *Mahrattas* very civil; and the *Rajah*, who had just concluded a cessation of hostilities, sent guides to conduct me to *Sonehut*.

Feb. 24.—The rain did not abate till about noon, at which time, being anxious to reach *Sonehut*, I moved on. But we had scarcely marched two miles, when it began to pour so heavily, that it was with difficulty we could proceed any further. Finding some deserted huts within a mile of *Sonehut*, we all crept into them, to avoid the inclemency of the weather; for the ground was so wet, that it was impossible to pitch a tent. We made fires to dry our clothes, and remained all huddled together in the *Chohans'* dwelling until next day.

Feb. 25.—This morning, as the weather cleared up, I discovered the *Rajah's* fort up on eminence to the N. E. of us, with about forty huts to the southward of it. The *Mahrattas* were encamped about a mile to the westward of the fort, and appeared to have been much incommoded by the rain; but the weather being now fair, and hostilities at an end, they were preparing to march.

About 2 p.m. the *Rajah* sent me word that he would visit me; but he did not come until the evening, at which time I was examining the road for the commencement of our next day's march. However, he stayed till I returned to my tent, where the interview took place. RAM GURREEB SINGH the *Rajah* of *Corair*, appeared to be about sixty years of age: he was a man of low stature, very dark and his features had quite the character of the *Chohan* mountaineer. He came accompanied by his son, his *Killadar*, a *Bogale Rajepoot*, and a *Sirdar* of some auxiliaries who had come to his assistance from *Nigwanny Coaty*. He appeared to be of a mild and affable disposition; but our salutations were no sooner over, than the *Killadar* very abruptly demanded a present of me for his master. Of this I took no notice; and immediately began asking them a variety of questions concerning the late contest between the *Rajah* and the *Mahrattas*; when the substance of the information I received was as follows: That since the *Mahrattas* had established their government in *Ruttunpour*, and *Bogalecund*, they had demanded a tribute from the *Chohan Rajah* of *Corair*, which, after much contention was settled at 200 *rupees*: but that RAM GURREEB had demurred paying anything for the last five years. GOLAUH KHAN had, in consequence, been deputed by the *Subadar* of *Choteesgur*, with about 200 matchlockmen, and 30 horse, to levy the tribute due to the *Rajah* of *Berar*; and had been joined by the *Rajah* of *Surgooja*, with about 80 horse and foot. GURREEB SING, on his side, had been supported by the *Rajah* of *Ningwanny Coaty*, with 7 matchlocks and 3 horsemen; and his own forces amounted only to 10 matchlockmen, 3 horsemen, and about 100 of the *Cohhan* mountaineers, armed with hatchets, bows, and arrows. They had attempted to fortify the pass through which they had expected the *Mahrattas* would have entered the territory; but GOLAUH KHAN outgeneralled them, by entering *Corair* through a different opening in the mountains; in the forcing of which, there had been four or five men killed on both sides. The *Mahrattas* then entered *Corair*, and took possession of *Mirzapour*, the ancient capital of the country. Upon this the *Chohans* fled; the *Rajah* took

refuge in his fort; and the mountaineers obscured themselves, with their families, and as much of their property as they had time to carry off, in the most impenetrable parts of the woods, and in caves among the hills and rocks. The enemy then ravaged the country, and burnt the villages, which very much distressed the *Rajah's* subjects, whereupon they supplicated him to make peace. A treaty was begun, and concluded, on his stipulating to pay the *Mahrattas* 2,000 rupees; and the *Mahrattas* agreed to return some cattle which they had taken. I was well informed that this sum was considered merely in the light of a nominal tribute, or acknowledgment of submission; for the *Rajah* had it not in his power to pay one rupee; and the *Mahrattas* had agreed to let him off, on his giving them five small horses, three bullocks, and a female buffalo. This little recital being ended, I put some questions to the *Killadar* (who appeared to be by far the most intelligent man among them) relative to the climate and productions of *Corair*. He related, that they never experience any hot winds; but from the frequent rains that fall, the air is cool, and throughout the year a covering at night is necessary. He alleged, that he was not a native of *Corair*, having emigrated from *Rewah*, in *Bogalecund*; and that the change of water had disagreed with him, which was usually the case with all new comers. He added, that the country produced a little rice, Indian corn, and a few other smaller grains, peculiar to hilly countries. Being very much gratified with his unreserved replies to my interrogatories, I took this opportunity of presenting the *Rajah's* son (a lad of ten years of age) with a red turban, which being bound on his head, he so far exceeded in the gaiety of his appearance any of the people about him, that the old *Rajah* seemed to behold him with delight, and soon after departed promising me to send me two guides before night.

Feb. 26.—We departed from *Sonehut*, when I was much pleased to find a better road, and more open country, than any I had met with since our departure from *Chunarghur*. The villages were, however, still very poor, not consisting of more than four or five huts each. The guides expressed much dread in passing the deserted village of *Cutchar*, where the tigers had, but a few days before, carried off some people, which had so alarmed the villagers, that they had all fled. On passing the village of *Coosahar*, I observed a very fine spring, called *Daracoond*, from which there issued a considerable quantity of water. We encamped this day upon a rocky eminence, near the little village of *Loveejay*; where, as the *Mahrattas* had now retreated, the

inhabitants were busily employed in bringing back their property, and taking possession of their dwellings. The weather was still cloudy, and the air temperate.

There is abundance of game throughout the whole of *Corair*, consisting in partridges, quails of various kinds, and snipes; a few wild ducks and hares in great numbers; a great variety of deer, among which the *Sambre* and *Neelgaye* are found; a kind of red deer; the spotted kind, and hog deer; likewise a species of deer which I had never before met with, having a long neck, high fore legs, and low behind; but without horns. Some were of grey colour, and others black and white. Among the animals of a more ferocious nature, may be reckoned the royal tiger, leopards, tiger cats, and large black bears.

Feb. 27.—My journey again continued through the thickest forests. I descended two very difficult passes into a pretty little valley, on the west side of which is situated the village of *Mirzapour*, which had formerly been the capital of *Corair*, and the residence of ADEL SHAW, the father of GURREEB SING. It was desolate, excepting two or three *Chohans*, who had come to see what loss the village had sustained, and how much of their property the *Mahrattas* might have spared; for we, who had followed them in their retreat, could, from the quantity of dry grain, and other plunder, which they had dropped upon the road, perceived that they had loaded themselves to the utmost. With the exception of a square tank and a mangoe grove at *Mirzapour*, I could perceive but little difference between it and the other rude and miserable dwellings of the *Chohans*. I was informed that the motive which had induced the present *Rajah* to remove his abode from where his ancestors had always resided, was to secure himself from the inroads of the *Mahrattas*; the situation of *Sonehut*, which is nearer to the difficult recesses in the higher parts of *Corair*, being more favourable for concealment.

Previous to the *Mahratta* extending their conquests into these wild regions, the *Rajahs* of *Corair* appear to have lived in perfect independence; and never having been necessitated to submit to the payment of any tribute, they had no occasion to oppress their subjects. As far as my inquiries could penetrate into the history of this country, but which, from there being no records, must be liable to great inaccuracy, it appeared that the *Chohans* were the aborigines of *Corair*; and that a species of government very like the ancient feudal systems, had formerly subsisted.

Having proceeded about three miles beyond *Mirzapour*, we came to the village of *Sorrah*, where we found the villagers taking possession of their habitations; but on seeing us, they all fled; nor would they again return to their huts, until we had passed by. Between *Sorrah* and *Munsook*, where we encamped this day I observed several narrow valleys that were cultivated with rice. The inequality of the ground making it a receptacle for the water that falls, the natives throw little banks across the valley, of strength proportionate to the declivity of the surface, by which contrivance they preserve a sufficient quantity of water for the irrigation of their fields throughout the whole year.

The village of *Munsook* being desolate, it was fortunate that we had been so provident as to carry grain. Our guides, who had now accompanied two days journey, being impatient for their discharge, we were under the necessity of pressing a man who had come into the village to see what remained of his pillaged habitation. He was naked, having nothing about him but his bow and arrows, and appeared at first a good deal terrified; but on being fed, and treated kindly, he soon became pacified. As the evening approached, we heard a hallooing in the woods, and, after listening with attention, we found it was the mountaineers inquiring for their lost companion, whom they were seeking with much anxiety. We made him answer them, that his person was safe, and that he was well treated; upon which they retired apparently satisfied.

Feb. 28.—A heavy fall of rain, accompanied with wind, delayed our moving until noon; when we proceeded, and reached *Tuggong*, by half past five o'clock. This little hamlet, which consisted only of three huts, was destitute of forage for our cattle; and our provisions being also expended, and the place desolate, we had no resource left, but to march the next day, until we could reach some inhabited place, where our very urgent wants could be supplied. Our guides having now accompanied us three days, declared they would proceed no further; and the man we had surprised, proved so wild and untractable, that he was of little or no service. But, to add to our trouble, about three in the morning of the ensuing day, a very heavy storm of wind and rain came on, which lasted with little intermission till noon, so that we now became not only hungry, but wet and cold. The weather cleared up about noon, when three men came in from *MOOTYLOI*, the *Goand Rajah* of *Kurgomah*; the object of whose visit, I found, was to entreat me not to go near his place

of residence. It was with difficulty I could persuade them, that the object of our journey, and the nature of our situation, was such as to preclude a compliance with their message; but which appearing at length to comprehend, they readily undertook to relieve our guides, and conduct us.

March 1.—We proceeded in the afternoon through a very wet road to *Kurgommah*. The *Goands*, seeing us encamp quietly, came out to a number of about fifty to gaze at us. They appeared to be a stout well looking people, and in every respect superior to the mountaineers of *Corair*. We experienced some difficulty in conversing with them; but, after repeated applications, we made them at last comprehend, that we were in want of grain; when they informed us, that we could have none till the next day; as it would be necessary for me to halt, and see MOOTYLOL, before anything could be afforded us.

March 2.—RAJAH MOOTYLOL came to visit me; he was a tall well-made man, of a very dark complexion, but appeared to have been much reduced by sickness. Another sick man was with him, whose complaint seemed to be a leprosy, and who wanted physic, and advice; but which I told him I was unable to give him. On my inquiring of them what countries were situated contiguous to *Kurgommah*, I was informed, that to the north was *Corair*; to the north-west, *Ningwanny Coaty*, and *Bogalecund*; to the west, *Pindara*, and *Omercuntuc*; to the south, *Mahtin*; and to the east, *Surgooja*. These countries are all very wild, and thinly inhabited, and are seldom or never frequented by any travellers, except the *Hindoo* pilgrims, who go to visit the sources of the *Soane* and *Nurbudda* rivers at *Omercuntuc*. The usual road to this place is by *Ruttunpour*; but the *Brahmens* having been plundered, by the *Pertaubgur Goand Rajah*, of what they had collected from the offerings of the pilgrims, it was at that time little frequented. With much difficulty I procured here a scanty supply of grain, for which we paid exorbitantly, and prevailed on MOOTYLOL to give us guides to direct us in our next day's journey.

March 3.—Our guides, either from knavery or ignorance led us repeatedly out of the road, which was over very rugged ground, and through a very wild country. We were in consequence frequently puzzled to recover the tract, and obliged to grope out our way for the first five miles; after which it was with much satisfaction that we quitted the territory of MOOTYLOL;

and crossing the river *Hustoo*, entered upon the Mahratta's *Khass Purgunnah* of *Mahtin*. The banks of the river were very rugged and steep; and the impressions of the tigers' feet were visible in the sands. On the opposite bank stood the little village of *Mungora*, in which we found only one family, consisting of an old man, his wife, and two sons; the latter of whom very readily relieved our guides, and led us through a wilderness to *Coosgar*; the inhabitants of which were *Goands*. Excepting in the culture of the soil for subsistence, they appeared to be totally uninformed, and ignorant of every thing relative to other parts of the world. They did not, however, shew any symptoms of alarm on our approach, as we had commonly experienced among the inhabitants of these wild regions. Neither silver nor copper coins are current in this country; but cowries were passed at a profit of near an hundred per cent above their common value at *Chunarghur*. With much difficulty we procured here, from the villages, as much grain as sufficed for the day. The weather proved squally, but cleared up at night; and a clear sky at our setting out next morning gave us fresh spirits.

March 4.—A little after sunrise the sky was again overcast, and as we proceeded we perceived that much rain had fallen in every direction around us. We escaped, however, with little; and as we approached to *Julky*, the country appeared less overrun with large forest trees than that we had travelled through the preceding day; but the road led sometimes through almost impervious thickets of high grass and reeds. On our arrival at *Julky*, we found a different tribe of mountaineers, who called themselves *Cowhiers*. Two roads led from this place to *Mahtin*; one, by *Tannaira Cussaye* and *Butloo*; another, more circuitous, through the beds of the *Bockye* and *Hustoo* rivers, *Kurby* and *Bonnair*. In the evening I examined the former, and found it tolerably passable as far as *Tannaira*; from which place it appeared to lead into the hills. The village had been recently destroyed by fire; and on my inquiring the cause from the villagers at *Julky*, they informed me, that the tigers had carried off so many of the inhabitants, and had made such devastation among their cattle, that they had been induced to abandon it, and to settle at *Julky*. A herd of the *Sambre* deer, very wild had taken up their residence near the remains of the village of *Tannaira*, where we saw likewise abundance of green pigeons and peacocks.

Finding the road thus far good, I had determined to proceed by this route to *Mahtin*; but the Cowhiers dissuaded me from it; alleging, at the same time, that I pleased, I might attempt it, but that they were convinced it would be impassable in hilly part for the cattle of any description; and that the road was of so difficult a nature, that I could not hope to reach *Mahtin* by night; although the distance was only fifteen miles. To have involved myself in so arduous an attempt, without the prospect of any refreshment, and, after clambering over precipices all day, to have run the risk, of being benighted in so wild and desolate a part of the country, would have been highly imprudent; I therefore abandoned the idea, and determined on taking the road by *Kurby*.

March 5.—About an hour before daylight, our route commenced for about a mile in the bed of the *Bockye* river, which led us into the bed of the *Hustoo*, where the stream was considerable and very rapid. We crossed it twice, but in this we were not so fortunate as in the former, where we had found a hard bottom; for the wetness of the road, and the quicksands in which our cattle were frequently involved, rendered this part of our journey very tilsome and distressing.

We arrived this day at *Pory*, having left some lofty ranges of hills to the westward. At this place a *Cowhier* chief came to visit me; or rather his curiosity brought him to see a white man. He was accompanied by his son, and grandson; both stout and large limbed men for mountaineers, though not so well shaped as the *Goands*. We started at each other a little while, for our languages being totally unintelligible to each other, we could hold no conversation, until a *Byraghy Fakeer*, who had wandered into these wilds, tendered his services as interpreter. All that I could collect from this chief was, that in these mountains there are seven small districts, called *Chowrasseys*; containing nominally eighty-four villages; but that in reality, not more than fifteen were then in existence. That they were all considered as belonging to the *Pungunnah* of *Mahtin*, and that the tribute they paid to the *Mahratta* Government, which consisted in grain, was very inconsiderable. The *Mahrattas* kept it up to retain their authority among the mountaineers; who, if not kept in subjection, were constantly issuing into the plain country to plunder. I inquired of him, if there had ever existed a *Cowhier Rajah*, or independent chief of any kind; to which he replied, that the country had formerly been subject to the *Rewah Rajah* of

Bogalecund, and that about thirty years since, the *Mahrattas* had driven him out; having in the contest very much impoverished and depopulated the country.

The conversation was carried on under much disadvantage; for it was evident our interpreter understood but imperfectly the language of *Cowhier*. The old man, whose attention had been chiefly attracted by a *Ramnoghur Morah** of which he was desirous to know the construction, being satisfied as to that point, now took his leave, and departed.

March 6.—This day's journey brought us to *Mahtin*. The road, for the first five miles, was one continued ascent; in some parts steep; but in others, gradual; till we arrived at the village of *Bunnair*, where we turned to the westward, to ascend the very difficult *gaut* between it and *Mahtin*; which in length is about three miles. At the bottom of it is the little village of *Loungah*, which gives its name to the pass. We had hardly reached the top of the first ascent, when a violent squall of wind and rain, considerable, and very rapid. We crossed it twice, but in this were fortunate in escaping it; for had it fallen in our track, it would have rendered the road so slippery as greatly to increase the difficulty of the ascent. We arrived at *Mahtin* about an hour before noon, and encamped on the east bank of the river *Taty*. Near this place (bearing north about one mile distant) is a very picturesque mountain, called by the *Cowhiers*, *Mahtin Dey*. With my telescope I discovered a little flag on the summit of it; and on inquiring the reason I was informed that it was to denote the residence of the *Hindoo Goddess BHAVANI*. This day being the *Hooly*,† the mountaineers were celebrating the festival, by singing, and dancing in a very rude manner, to the sound they produced by beating a kind of drum, made with a skin stretched over an earthen pot. They seemed to be totally uninformed as to the origin or meaning of the festival; nor was there a *Brahmen* among them, to afford them any information on that subject. I am inclined to think that they are a tribe of low *Hindoos*; but being so very illiterate, and speaking a dialect peculiar to themselves, any inquiries into their history, manners, and religion, would have been little satisfactory.

This evening we had a good deal of thunder, and the sky was overcast and clear, at intervals, until near midnight; when

* A kind of stool, made of wicker work, and cotton thread.

† An Hindoo festival at the spring.

a violent storm of wind and rain came on from the NW. accompanied with very large hail-stones. The thunder was very loud and shrill, and, being re-echoed by the mountains, the noise was tremendous. The storm continued about two hours, when the wind abated; but the clouds came down upon the hills on all sides, and the rain continued more or less violent all the next day.

March 7.—In the evening the clouds began to ascend, and the day broke next morning with a clear sky; but the country being wet, and the *Taty* river quite filled, we were compelled to postpone our march.

March 8.—This morning a *Cowhier* came in from *Loffah*, a village about five coss distant, and reported, that close to *Mahtin* at the bottom of the large hills, he saw the mangled bodies of a man and a bullock, who appeared to have been recently killed by tigers. I found, on inquiry, that the traveller was a villager coming with his bullock, loaded with grain, to *Mahtin*, and that the accident happened just as he was terminating his journey. Upon asking the *Cowhiers* if they used any means to destroy the tigers, they replied, that the wild beasts were so numerous, that they dreaded if one were to be destroyed, the rest would soon be revenged upon them, and upon their cattle; and would undoubtedly depopulate the country. He added, that the inhabitants of *Mahtin* make certain offerings and sacrifices, at stated periods, to BHAVANI, on *Mahtin Dey*, for her protection from wild beasts, upon which they rely for preservation; and he remarked to me, that the man who had been killed was not an inhabitant of their village. I could not forbear as mile at the credulity of these mountaineers.

We had now experienced rain, more or less, for twenty-two days; the weather was still cold, but the air, clear and sharp; and, as far as I could discover, the fall of rain was not considered as unusual at this season in that part of the country.

From the time that we had entered *Corair*, I had observed a great variety of very beautiful flowering shrubs, which appeared new to me; but not possessing sufficient botanical knowledge to decide to what classes of the vegetable system they belonged, I endeavoured to collect the seeds of each kind; in the hope that, if the change of soil and climate should not prove unfavourable, I might enjoy the satisfaction of seeing them flourish in some part of the Company's territories.

March 9.—Proceeded to Jattaingah, a short distance; but the rain had made the road so bad that we travelled but slowly.

March 10.—The weather fair. Proceeded fourteen miles to *Pory*, a *Byraghy's* dwelling. We had now some respite from the difficult ascents and descents we had been accustomed to, our road lying in a valley between two high ridges of mountains. At this place I was informed that the sources of the *Soane* and *Nurbudda* rivers were not more than twenty-two *coses* distant to the westward; that they derive their origin from the water that is condensed, and issues from the cavities, in the mountains which form the high table land of *Omercuntuc*. Prior to my commencing this journey, I had pictured to myself a great deal of satisfaction, in the prospect of visiting this place, and in viewing the spot where two large rivers, issuing from the same source, pursue their courses in opposite directions until the one falling into the gulph of *Cambay*, and the other into the *Ganges*, they may be said to insulate by far the largest part of *Hindoostan*.

The *Byraghy* at *Pory*, who had been somewhat alarmed on our approach, seeing us encamp without molesting him, brought me a present of a fowl and two eggs, which I accepted; but being fatigued at the time I dismissed him, desiring him to call again in the evening. He came accordingly to appointment, accompanied by two or three *Cowhiers*; and as he had been a great traveller, I found him very conversant in the *Hindoostanny* language. I had observed his dwelling to be in a ruinous condition; and on asking him the cause of it, he informed me, that about two months before, the *Goands* had come in the night, had carried off all his property, and, after killing as many of the inhabitants as came in their way had set fire to the village, since which the inhabitants had only been able to bind a few reeds and straw together, to shelter themselves from the weather. Upon asking him the cause of these depredations, he informed me, that ever since the *Mahrattas* had attempted to subdue the *Pertaubgur Goands* who inhabit the hills to the westward of *Ruttunpour*, there had been a continual warfare between thmm. He added, that the *Goands* were frequently moving about in large bodies, and never failed to commit depredations, and to plunder when opportunities offered; and he concluded by advising me to proceed on my journey with caution. I inquired of him if it was practicable to proceed by any route from *Pory* to *Omercuntuc*; to which he replied in the negative; and expressed much surprise at my wishing to go into a country which, he said, was the abode only of wild beasts, demons, and the savage *Goands*.

March 11.—I proceeded about thirteen miles to the little village of *Naoparrah*, consisting only of three miserable huts. It is under the *Purgunnah* of *Cheytna*, which is considered a part of *Choteesgur*. This day one of my camels died with symptoms of the hydrophobia; having, for some days, been so restless and unruly, that he was continually throwing off his load. I could not easily account for this circumstance, until I recollected that the night before I left *Rajegaut*, near Benares, a dog had run into our camp, and bit the animal in the face, as also a *Tattoo* in the leg, which had afterwards died in a very unaccountable manner at *Kurgommah*.

March 12.—We proceeded to *Maudun*, our road still continuing in a narrow valley between high ranges of mountains. On our march this day I had observed a few spots cleared, on the tops and declivities of the mountains; and I could discern here and there, with my telescope, a hut, and some people quite naked. We likewise met with numerous herds of wild buffaloes.

March 13.—We arrived at *Ruttunpour*, after quitting the mountainous country. This being the capital of *Choteesgur*, and the residence of the *Subadar*, I expected to have found a large town; but, to my great disappointment, I beheld a large straggling village, consisting of about a thousand huts, a great many of which were desolate; and even *ITTUL PUNDIT*, the *Subadar's* house, which was tiled, and situated in the *Bazar*, or market-place, appeared but a poor habitation.

I had been furnished with a letter, from the *Berar* government, to this chief, which I immediately sent him along with a copy of my pass. About noon he sent his brother to congratulate me on my arrival, who, after our mutual salutations were over, inquired by what route I had come to *Ruttunpour*. On my telling him through *Corair*, he expressed much surprise at our having travelled through such dreary wilds and mountainous paths; and told me, that the *Mahratta* troops always experienced the greatest inconvenience, when sent into that country, from the want of provisions, and always suffered much from the badness of the water. I had observed indeed the *nux vomica* hanging over the rivers and rivulets; which had led me to suspect, that the infusion of it might produce an irritation in the stomach and bowels; but the streams were pure and limpid, and the water not disagreeable to the taste. On my asking him what he conceived to be the cause of the deleterious effects of the water on their people, he said, that they attributed them to its extreme chill;

but this was a quality which I had not been able to discover. He next inquired by what route it was my intention to proceed to Vizagapatam.—When I mentioned through *Choteesgur*, and *Bustar*, to *Jaypour*, he informed me, that I had yet a very mountainous and wild country to penetrate by that road; added to which, the inhabitants being *Goands*, and very savage, I might experience some trouble from them. I asked him if the *Mahratta* government was not efficient there; to which he replied, that for the last four or five years, the *Rajah* had paid no tribute: that they had never had the entire possession of the country; but, by continuing to pillage and harass the *Goands*, they had brought the *Rajah* to acknowledge the *Mahratta* government; and to promise the payment of an annual tribute. That a few days before a *vakeel* had arrived from *Bustar* with 5,000 rupees, which at least shewed an inclination to be on good terms. He told me, that I should be provided with a letter from the *Ranny*, or widow of the late BEMBAJEE, to the *Conkair Rajah*, whose adopted son he was. I was further informed, that this *Conkair Rajah* was a *Goand* chief, possessing a tract of hilly country that bounds the southern parts of *Choteesgur*, and is situated between it and the *Bustar Rajah's* country; who, from his situation, would have it in his power to assist me in the further prosecution of my route through *Bustar* to *Vizianagram*, where my journey was to terminate.

I had now travelled 296 miles, from *Chunar* to *Ruttunpour*, in forty-four days; a small distance, comparatively with the length of time; but the difficulty of the roads, and the inclemency of the weather, had, for the last twenty days, not only retarded us exceedingly, but our cattle likewise had suffered so much, and were so exhausted, that a little respite from further fatigue was become necessary for our welfare.

A variety of interesting objects now presented themselves, on which I was desirous of acquiring information; the first and most important of which, was an accurate account of the sources of the *Nurbudda* and *Soane* rivers; and of the *Hindoo* pilgrimage to them. ITTUL PUNDIT visited me in the evening, when I expressed to him the strong desire I felt of proceeding to the spot, and inquired as to the nature of the road by which travellers usually went from *Ruttunpour* to *Omercuntuc*. He gave me nearly the same account which I had previously received from one of my *Hircarrahs*, who had visited the place, adding that the *Goands*

*Ambassador, or deputy.

were, at this juncture, more powerful than ever, and that no pilgrims had attempted to go there for some time. He expressed at the same time a great deal of astonishment, and some alarm, at what could be my motive for wandering in these uncomfortable mountains and wilds. I told him, that the report I had heard of a very large *Hindoo* temple, and many curious images, had excited in me a desire to visit them, for magnificent objects in general had that effect upon mankind. To this he seemed to assent, but observed that it would be impracticable; or, if I were to leave my cattle and baggage under his care, and to proceed with my people on foot, which was the only probable method surmounting the wild and rugged roads to *Omercuntuc*, the *Purtaubgur Goand Rajah* would, notwithstanding, molest me; and would endeavour to shut me up in some of the *gauts*, or passes, from which we should not be able to extricate ourselves without considerable loss; or the danger of starving in them. Finding, therefore, that no assistance was to be got from the *Mahratta*, or that his alarm might induce him rather to throw obstacles in my way, I relinquished, with much mortifying reflection and disappointment, the prospect of visiting a place, which I considered as one of the greatest natural curiosities in *Hindoostan*.

The only expedient that was now left, was to collect as accurate an account of the place as possible. In this the *Subadar* readily assisted me, and sent me two *Pundits*, who had been there repeatedly, and whom he described as intelligent men, and capable of satisfying my most sanguine expectations. They were both *Brahmens*, of high caste, and learned men. I began to interrogate them concerning the roads from *Ruttunpour* to *Omercuntuc*. They said there was but one, which led from the north side of the towns into the hills, where it continually ascends and descends over mountains, and leads through deep defiles, on the sides of precipices, and through a forest almost impenetrable, to *Pindara* (a distance of about twelve coss,) which is the head of a *Purgunnah* bearing the same name; but the village is very poor, consisting only of a few *Goand* huts. From this place the road was only known to the mountaineers, who are always taken as guides to direct the pilgrims in ascending the table land of *Omercuntuc*. The *Soane* rises on the east side of it, and flows first through *Pindara*, where being joined by numerous other streams from the N. E. side of this mountainous land, it proceeds in a northerly direction through *Sohaujepour*, and *Bogalecund*; whence turning to the eastward, it pursues its course to the *Ganges*. After ascending the table land, the temple

is found situated nearly in the centre of it; where the *Nurbudda* rises from a small *Pucka Coond*, (or well,) from which, they told me, a stream perpetually flows, and glides along the surface of the high land, until reaching the west end of it, it precipitates itself into *Mundilla*. They described the fall as immense, and said, that at the foot of the table land, its bed becomes a considerable expanse, where being immediately joined by several other streams, it assumes the form of a large river.

I was much gratified with this description, which they delivered with so little hesitation, and which agreed so well with the accounts I had previously received, that it left no doubt in my mind as to its veracity. I next inquired of them, in whose territory *Omercuntuc* was considered. They said, that the *Nagpoor* government attached a part of it to their *Purgunnah* of *Pindara*; a second part was claimed by the *Rajah* of *Sohauje-pour*; and a third by *Goands*; in whose possession indeed the whole at that time rested. They described the building as being about forty feet high; that the images were numerous, and that they were descriptive of a very romantic fable; and this subject immediately led me into that of the pilgrimage. A desire, it seems, to pass the property accruing from the offerings, and taxation levied on the pilgrims who travel thither, had raised three competitors for it; but it properly belonged to the *Brahmens* who attend on the pagoda.

The *Hindoos* worship at the source of these rivers the consort of Siva, whom SIR WILLIAM JONES, in his Treatise on the Gods of *Greece, Italy, and India*, mentions as being distinguished by the names of *PARVATI* or the mountain-born goddess; *DURGA*, or difficult of access, and *BHAVANI*, or the goddess of fecundity; which latter is her leading name at *Omercuntuc*. The temple which contains the *Moorat*, or image of *BHAVANI*, was built by one of the ancient *Rajahs* of *Ruttunpour*. The *Pundits* said there were formerly records of fifty-two successions; but that, about sixty years ago, the family had become extinct; when the *Mahrattas* took advantage of the confusion that ensued, from the endeavours of many competitors, to seize upon the government; and have retained it ever since that period. They related to me the names of three preceding *Rajahs*; viz., of *HEOHOBUN SING*; his father, *HEONNURAI*S; grand father *BISNAUT SING*; and great grand father, *RUTTUN SING*. More their memory, or papers could not furnish; but that the whole might be attained by reference to records which were now difficult to be found. Upon my

expressing much solicitude to possess them, they told me that they doubted if there were any in *Ruttunpour*; for that the oppression and calamity which had befallen the city, since the *Mahrattas* had got possession of it, had destroyed that encouragement which the *Brahmens*, under the government of their ancient *Rajahs*, had been accustomed to receive; and having deprived them of small grants of land, upon which they had formerly subsisted, they had not only disturbed their literary pursuits, but had distressed them to such a degree, that they had been compelled to wander in search of the means of subsistence and of peaceable retirement, elsewhere; and it might naturally be supposed that they had taken their books and papers with them. There were at this time, they said, only two or three families remaining, in the service of the *Mahratta* government, upon stipends so slender, that they were barely enabled to subsist.

The spring from which the *Nurbudda* takes its source is said to be enclosed by a circular wall, which was built by a man of the name of REWAH, and on that account the river is called *Maht Rewah*, from its source all through *Mundilla*, until it reaches the confines of *Bhopaul*. The images at *Omercuntuc* are said to represent BHAVANI, (who is there worshiped under the symbol of NARMADA, or the *Nurbudda* river,) much enraged at her slave JOHILLA, and a great variety of attendants preparing a nuptial banquet; to which a very romantic fable is attached: That SOANE, a demi-god, being much enamoured with the extreme beauty of NARMADA, after a very tedious courtship, presumed to approach the Goddess in hopes of accomplishing the object of his wishes by espousing her. NARMADA sent her slave JOHILLA to observe in what state he was coming; and, if arrayed in jewels, of lovely form and dignity, or worthy to become her consort, to conduct him to *Omercuntuc*. JOHILLA departed met with SOANE, and was so dazzled with the splendor of his ornaments, and extreme beauty, that she fell passionately in love with him; and so far forgot her duty as to attempt to personate her mistress; in which succeeding, BHAVANI (or NARMADA) was so enraged at the deceit, that, upon their arrival at *Omercuntuc*, she severely chastised JOHILLA and disfigured her face, in the manner said to be represented in the image. She then precipitated SOANE from the top of the table land to the bottom, whence that river rises; disappeared herself in the very spot where the *Nurbudda* issues; and from the tears of JOHILLA, a little river of that name springs at the foot of *Omercuntuc*.

The Pundits terminated their account by presenting me with an address of BEAS MUNI to the *Nurbudda*, extracted from the *Vayer Purana*; and which my friend MR. SAMUEL DAVIS translated for me in the following words: "BEAS MUNI thus addressed NURMADA (or the *Nerbudda* river:) Glorious as the sun and moon are thine eyes; but the eye in thy forehead blazes like fire: Bearing in thy hand a spear like the *Tresul* and resting on the breast of BHYROE. The blood of ANDUC (OSSURA) is dried up in their presence; thy *Weuson* (a sort of snow) is the dispeller of dread from the human race. BRAMA and SEVA resound thy praises: Mortals adore thee. The *Munis* reverence thee; *Dewas* (demi-gods) and *Hindras* (angels) are thy progeny. Thou art united with the ocean; thou art descended from SURYA. By thee are mortals sanctified. Thou dispeller of want, thou increaseth the prosperity of those who perform devotions to thee. By thee are mortals directed to the blissful regions, and taught to avoid the mansions of punishment. Thou art also REBA, a child of HEMALA (the snowy mountain). NURMADA answered, O MUNI! thy words are perfect, and thy heart is pure: Be thou chief of *Munis*. By reading this, a man's life will be lengthened, his happiness and fame increased, and his progeny multiplied."

March 16.—This morning I made an excursion to see the tank and buildings on the west side of *Ruttunpour*. The first objects that attracted my attention were two *Hindoo* temples on a hill: one had been erected by BEEMBAJEE, in honour of LETCHMUN RAM; and the other I found had been built in honour of BEEMAJEE, whose heroic exploits had raised him in the opinion of the *Mahrattas* to the honour of *Dewtah*; at whose shrine, offerings and sacrifices are accordingly made at stated periods. The guide then led me over some high banks, round the east and north sides of the fort. From the latter a gate projects into a tank upon a high mound. These two faces are surrounded by two large tanks; but the rampart is entirely fallen down, and in the place where it formerly stood, had been erected some poor huts. In the north end of the fort is situated a small brick *Hindoostanee* house; in which ANUNDYBYE, and another *Ranny* of the late BEEMBAJEE, resided. He left three wives at his death; one of whom only had burned herself with his remains; and the other two were then supported on a *Jagheer*, granted to them by the *Berar Rajah*.

I proceeded in a south-west direction, until I came to a building sacred to BHYAT and found in it an enormous Idol and

made of blue granite, about nine feet in height, and which was rubbed over with red paint, and adorned with flowers. I was next directed to a little hill, called *I etchmy Tackry*, upon which is an image and temple dedicated to BHAVANĪ; whose protection, they said, had ever prevented the *Mussulmen* from disturbing the *Hindoos* in their religious rites at *Ruttunpour*. From this hill, looking north, I had a fine prospect of the town and fort of *Ruttunpour*, surrounded by a great number of tanks and pools. Beyond them appeared the mountain of *Loffagur*, on which the *Mahrattas* formerly had a post; and the view was terminated by the blue mountains towards *Omercuntuc*. To the southward was a large lake, called *Doolapour Talaow*; the embankment of which was nearly two miles in length; and to the westward, about a mile distant, was a little white building, which they told me was a tomb of *Moosakhan*, a *Patan* mendicant, who had been killed by the *Goands*, many years ago, while endeavouring to make converts to the Mahomedan faith.

I now descended from the hill, and went to look at a heap of ruins; among which they pointed out to me *Rajah* ROGONAUT'S old *Mahal*, or house, under *Goosapahar*. It had been pulled to pieces for the sake of the materials; and the walls had been much mutilated, in hopes of finding treasure. This building had been constructed on the old site of *Ruttunpour*, which then bore the name of *Rajepour*. On my return I observed a building in the middle of a tank, erected on thirty-six arches of the gothic kind, upon which were raised twenty-four pyramids over the external piers; and within them appeared a temple of a pyramidal form, the entire height of which I computed to be about fifty feet. They informed me it was a monument erected to the memory of one of the ancient *Rajahs* of *Ruttunpour*; and this object having raised my curiosity, I felt a strong desire to cross the water for a nearer inspection of it; for, if there had been any inscription upon it, it might probably have thrown some light upon the history of this part of India. I found, however, that the little excursion I had already made, had begun to excite some surprise in the town; which any further delay might have increased almost to an alarm; and as I depended a good deal upon the assistance of the *Subadar* of *Choteesgur*, in prosecuting the remainder of my route; I conceived it more advisable to abandon the building, and return to my camp; than to hazard any obstruction to my fulfilling with success the very arduous undertaking I was engaged in.

The *Pundits* visited me again about noon, when a conversation took place concerning the buildings, and ruins, I had visited in the early part of the day; which commenced with an account of seven *Coonds*, (wells,) over which, they said, as many *Dewas* preside. Bathing in them they considered as highly beneficial, for thereby they imagine they receive an ablution from sin. These wells are situated in and about *Ruttunpour*; and from the sanctity attributed to them, the place has been called a *Cossy*. They related to me a number of fables concerning demons, and giants, who formerly inhabited these hills; one of whom, in particular, they mentioned by the name of GOPAL ROW PALWAN, a great wrestler, who lived in the reign of the Emperor ACBAR, and whose name is still attached to a part of the hills on the north side of *Ruttunpour*. They told me many extraordinary stories of his exploits, and feats of strength and agility; and added, that the Emperor ACBAR, hearing of his fame, had sent for him to Court, and that his Majesty had been vastly gratified by his wonderful performances.

The *Pundits* being about to take their leave; and as my departure next morning would probably prevent our meeting again; I thought the liberal and ready information they had given me, demanded some return; and, after making them a suitable compensation, I expressed a wish, that if they knew of any inscriptions, or ancient legends, in or about *Ruttunpour*, they would favour me with copies of them. They departed, promising to comply with my wishes, so far as might lie in their power; and in the evening they sent me a paper on which were written some lines in the *Deonagur* character, but which proved to be nothing more than a transcript from the *Mahabarat*.

Ruttunpour is undoubtedly a place of great antiquity; and, could I have remained there a sufficient time to examine its ruins, and to search for the ancient records of the place, it is probable I should have obtained some useful information concerning it.

March 18.—Having now rested five days at *Ruttunpour*, our journey was renewed, with fresh spirits, through a champaign country, abundantly watered with little rivers, full of villages, and beautifully ornamented with groves and tanks. After the difficulties we had encountered, the change of scene was truly gratifying; and the *Mahratta* government being well established, and the country highly cultivated, we met with civil treatment, and abundance of every species of grain. These were comforts to which we had been so long unaccustomed, that the

hardships we had suffered in traversing the mountains and wilds of *Corair*, *Kurgumma*, and *Mahtin*, were soon forgot. But as an account of each day's journey, through this fertile country, would be tedious and uninteresting in the detail, I need only mention that we travelled 100 miles through it in little more than thirteen days, which brought us on the 31st of March to *Ryepour*, the next principal town in *Choteesgur*: but which, from its population, and commerce, might justly be ranked the first. I computed about 3,000 huts in it: there is also a large stone fort on the N. E. side of the town, the walls of which are decayed, but the ditch is deep and wide.

The soil in this country is a rich black mould, but no where more than three feet in depth. Under this the solid rock appears, as was perceptible in all the beds of the rivers, and in the sides of tanks and wells. It produces large quantities of wheat, and vegetable oil; such as the linseed, and *Palmachristi*, and various kinds of pulse. Rice is not abundant, it being only cultivated behind large reservoirs of water, collected in the rainy season, in situations where the declivity of the surface is suitable; and through the dykes, or embankments of which, the water is occasionally let out to supply the vegetation, when the fall of rain from the atmosphere no longer favours it.

Large quantities of grain are exported from *Choteesgur* all over the *Nizam's* dominions, and even to the *Circars*, when the scarcity in those provinces requires it. From the latter they import salt, which is retailed at such an extravagant price, that it is sometimes sold for its weight in silver. The villages are very numerous, but poor; and the country abounds in cattle, and brood mares of the *tattoo* species. The population of *Choteesgur* is not great, nor does the system of government to which it is subject at all tend to increase it.

The *Subah* of *Choteesgur*, with its dependencies, was at this time rented by the *Berar* government, to *ITTUL PUNDIT*, for a specific sum, which was payable annually in *Nagpour*; and who, in consideration of the rank of *Subadar*, and his appointment, had likewise paid a considerable sum. Upon further inquiry as to the means by which the *Subadar* managed the country, I was informed, that he farmed different portions of it to his tenants, for a certain period, and for specific sums; nearly upon the same terms as the whole was rented to him. The revenue is collected by his tenantry, which, in those parts of the country where the government is well established, gives them little trouble. The

attention of the *Subadar* is chiefly directed to levying tributes from the *Zemeendars* in the mountainous parts of the country; who being always refractory, and never paying anything until much time has been spent in warfare, the result is often precarious, and the tribute consequently trivial. I was next led to inquire what method was adopted by the tenantry in collecting the revenue from the peasants. They informed me that it variably consisted in taxing the ploughs, and was always delivered in the produce of the lands; as grain, oil, or cotton, according to the species of cultivation for which the implements had been used. This consequently occasions a vast accumulation of the produce of the country to the tenant; and some expedient becomes immediately necessary to convert it into specie to enable to pay this rent.

The insecurity attending the traveller, in his property and person, throughout most of the native governments of India, and the privilege allowed to the *Zemeendars*, of taxing the merchants who pass through their districts, is so discouraging to foreign traders, that they are rarely seen, in the *Mahratta* territory, employed in any other line of traffic than that of bringing for sale a few horses, elephants, camels, and shawls. All other branches of trade, both in exports and imports, are under the immediate management of subjects to the empire; under whose protection, likewise, a numerous class of people, called *Brinjaries*, carry on a continual traffic in grain, and every other necessary of life. By these, the largest armies are frequently supplied; but although much inland commerce is carried on in this way, it drives very little encouragement from any regulations of the *Mahratta* government, as to the improvement of roads, or any thing to animate it; and it is chiefly upheld by the necessity they are under of converting the produce of the lands into specie; the *Brinjaries* purchasing the grain at a moderate rate from the *Zemeendars*, and retailing it again in those parts of the country, where the poverty of the soil, or a temporary scarcity, may offer a ready market. Accordingly we find the *Brinjary* persevering through roads, which nothing but the most indefatigable spirit of industry could induce him to attempt, and where the straightness of the paths and defiles, barely affords a passage for himself and his bullocks.

The *Mahrattas* keep their peasantry in the most abject state of dependence, by which means, they allege, the *Ryats* are less liable to be turbulent, or offensive to the government. Coin is but sparingly circulated among them; and they derive their habitations, and subsistence, from the labour of their own hands.

Their troops, who are chiefly composed of emigrants, from the northern and western parts of *Hindoostan*, are quartered upon the tenantry, who, in return for the accommodation and subsistence they afford them, require their assistance, whenever it may be necessary, for collecting the revenues. Such was the state of the country and government of *Choteesgur*; the exports of which, in seasons of plenty, are said to employ 100,000 bullocks; and it is accordingly one of the most productive provinces under the *Berah Rajah*.

The only road from *Cuttack* to *Nagpou*r passes through *Ryepour*: it is indeed the only tract by which communication is kept open between those two places; but it is frequently obstructed by the *Zemeendars* who passes the intervening space of hilly country.

April 4.—A journey of seven days, during which the weather proved very pleasant, terminated this day on the southern confines of *Choteesgur*. We were here within view of the hills that extend from near the sea coast of the *Northern Circars* to this part of the peninsula; a space of about three degrees in latitude. Our march through this fine champaign country had recruited the strength of our cattle; and I found my party yet able to endure much fatigue, and hard service, should it be required. I had been abundantly regaled with fine water fowls, large flocks of ortolans and quails; and the large herds of cattle having furnished us with milk, and *ghee*, in great abundance, which we obtained for the most inconsiderable prices, our departure from this charming country was regretted by the whole party; and the recollection of the hardships we had already suffered in a hilly country, rendered the prospect before us rather unwelcome.

It was here that I first met the *Mahanuddee*, or *Cuttack* river, and crossed it to enter upon the thick woods of *Conkair*, where the road immediately dwindled into a narrow path, or defile, through thick bushes and forest trees. After crossing a low ridge of hills, we entered upon that tract of country which is possessed by the ancient *Rajahs* of *Goandwannah*; and is entirely inhabited by the *Goand* mountaineers. The village at which our march terminated this day, consisted only of five poor huts; and the *Goands*, amounting to about fifteen inhabitants, came out to gaze at us. They were totally divested of alarm; and gave us to understand, through the medium of a *Jassoos Hirkarrah*, that, but for the instructions they had received from their chief, they would not have allowed us to enter upon their territory.

April 5.—This day a very serious misfortune befell me, in the loss of the only *Hirkarrah* who had ever before been in these wild and unfrequented tracts. He was the same whom I have already mentioned as having visited the sources of the *Narubudda* and *Soane* rivers; at which time he was in the service of the *Mahrattas*. He had, three days before, been indisposed with a complaint in his bowels, probably owing to the change of water, which had induced me to dispense with his attendance, in order that he might travel at his leisure, in company with another sick man, who usually came to the ground about an hour after the rest of the people. This day, however, they were both missing; and on my inquiring into the cause, the *Mahratta Hirkarrah*, whom ITUL PUNDIT had deputed with me from *Ruttunpour*, replied, by conjecturing, that they had been robbed and murdered on the road by the *Goands*; for, said he, where are they to find refuge in this wild and inhospitable country?

Intelligence of my approach having been sent, by the *Mahratta Aumil*, on the frontier of *Choteesgur*, to the *Conkair Rajah*; this evening a *Vakeel* came from him, to congratulate me on my arrival in his territory, and to conduct me to his residence. I was much pleased at the courtesy of the *Goand* chief; for the specimen I had seen of his subjects, shewed that they were in general very savage, and by no means wanting in spirit; and I soon found, that nothing but conciliating their good opinion, would enable me to travel among them with any probability of success. We were, however, abundantly supplied with grain in our progress through his country.

April 6.—We arrived at the town of *Conkair*, which is situated between a high rocky hill and the south bank of the *Mahanuddee* river. On the summit of the hill the *Rajah* had built a fortress, and mounted two guns. We encamped in a mango grove on the north side of the river, where, after taking a little refreshment, I dispatched to the *Rajah* the letter which had been procured for me by ITUL PUNDIT from the *Ranny* of BEEMBAJEE. An answer was returned in about two hours, stating, that the *Rajah* would visit me the ensuing morning; when I should be informed of every particular concerning my route to the country of the late VIZIARAM RAUZE: and in the mean time he sent me a present of five fowls, some eggs, and a small pig.

My *Hirkarrahs* soon got intelligence that the *Rajahs* of *Conkair* and *Bustar* were at variance; and that the former had laid waste and taken possession of the N. E. frontier of the *Bustar Rajah's* country; where they informed me, the *Mahanuddee* rises

at a place called *Sehowah*, about seven coss to the south of *Conkair*. This place is entirely surrounded by hills, but the ranges extending from the north round to the east and south, appeared very lofty and extensive. The *Bustar* frontier is only six coss distant to the southward, and is entered upon through *Tilly Gauty*, a very rugged and steep pass over the hills.

April 7.—This morning, about eight o'clock, was announced to me the approach of SAUM SING, the *Rajah* of *Conkair*; of whose intended visit having received previous notice, I had prepared everything for his reception accordingly. After the salutation was over, I began an inquiry into the nature of the country through which my journey was to be pursued to the Northern *Circars*. The *Rajah* replied personally to a variety of questions, and I was surprized to find him speak the *Hindoostanny* language with great fluency. He gave me very explicit information, that my nearest route would be by *Dongah* to *Jugdulpour*, the principal town of *Bustar*, from thence to *Cotepar*, which is the boundary between *Bustar* and *Jaepour*; and thence to *Jaepour* through *Koorhooty gaut*, to the country of VIZIARAM RAUZE. He said that this road to the sea coast was frequented only by the *Brinjaries*: but even they had lately abandoned it, in consequence of the refractory conduct of the *Bustar Rajah*; for the neighbouring *Goand Zemeendars*, instigated by the *Mahrattas*, had plundered and destroyed all the villages to a considerable distance upon it. He then informed me of another route, taking a circuit to the eastward, by *Sehowah* (the source of the *Mahanuddee*) through *Ryegur* to *Jaepour*; which the *Brinjaries* at that time frequented; and by which the *Bustar Rajah's* territory would be avoided. Both roads meet at *Jaepour*, the capital of the country bearing the same name; which town is said to consist of about five hundred *Oorea* huts. The old town of *Bustar*, I was informed, had been deserted; the inhabitants having removed to *Jugdulpour*; under which a considerable river runs, called the *Inderowty*; the bed of which, at that place, is very rocky, and not fordable at any period of the year. A small fort is situated in a peninsula formed by the winding of the river; and a deep ditch having been dug across the narrow neck of land, it is considered a strong situation; but, in the rainy season, the river overflows its banks, and forms a very extensive lake on all sides.

The road by *Sehowah* and *Ryegur* appearing the only practicable one, I had resolved, after taking an adequate supply of provisions from *Conkair*, to commence upon it: But, on communicating my intention to SAUM SING, he endeavoured to dissuade

me from it; alledging, in the first place, that if I reached the *Jaepour gaut*, I should find it shut up, and occupied by a large body of troops belonging to the son of the late VIZIARAM RAUZE, who would certainly oppose me; and that my party was not only too weak to force a passage, but even to preserve ourselves from being plundered, and cut off. Upon asking the reason of his being there in a hostile manner; he told me, that VIZIARAM RAUZE'S country had been taken from him by the *Fringhys*;* that the *Rajah*, with a great many of his people, had died in defence of it, (alluding to the action near *Padnaburam*, in 1794;) and that he did not doubt, but NARRAIN BAUPPOO, his son, and the remainder of his adherents, would be glad of an opportunity of retaliating upon me and my party. It appeared, indeed, that *Rajah* RAMLOCHUN, of *Jaepour*, had, subsequent to the death of VIZIARAM RAUZE, afforded protection to his son; having received him, and his adherents, with much cordiality; and had united them with his own forces, to enable him to resist the English, and evade paying the tribute which had formerly been paid to VIZIARAM RAUZE. SAUM SING added, that, as I should have to pass through the centre of the *Jaepour* country, if I escaped from one attempt that would be made to plunder me, I could nevertheless not hope to penetrate through it; for *Rajah* RAMLOCHUN could at any time muster 5,000 men, the greater part of whom carried matchlocks; and others were provided with large crooked knives, and large spears; whose custom is to creep on the ground under cover of the bushes, until within reach of their enemy, when they throw their spears with great dexterity and effect. He next represented to me that the *Bustar Rajah*, DORRYAR DEO, and his son, PEERKISSEN DEO, were very treacherous and powerful; having possession of a great extent of country, divided into forty-eight *Purgunnahs*. That DORRYAR DEO, at the time of the decease of his father, had three brothers, on two of whom he had seized, and having put out their eyes, he still kept them in confinement; but the third had made his escape to *Nagpour*. Many acts of the most horrid treachery, which he had been guilty of towards his own people, were then detailed to me; and his only remaining relative, who had been subservient to his views, having lately been plundered by him, had fled to avoid more dreadful consequences. That DORRYAR DEO had removed his residence from *Jugdulpour* to a neighbouring hill fort, about five coss distant, called *Kaisloor*; on which he had secured himself against the *Mahrattas*; and paid them no more

*Europeans.

tribute than he felt himself inclined to; on which account they plundered his country, and encouraged all the *Zemeendars* in the neighbourhood of *Bustar* to do the same; and to wrest from him as much of his territory as they could. SAUM SING next stated to me, that, under such circumstances, I could not expect that DORRYAR DEO would pay much attention to my *Mahratta Purwannah*; and he was convinced, that if he did not attack me openly, he would do it underhånd, by means of the *Jaepour Rajah*. He concluded by telling me, that he had been induced to give me this information, to dissuade me from proceeding to VIZIANAGRUM, by *Bustar* and *Jaepour*, to the end that no reproach might come upon him; for in case any misfortune should befall me, the *Mahrattas* would undoubtedly tax him with duplicity, in not having given me information of the danger before me; and that as I was recommended to his care by his adopted mother, the *Ranny* of the late BEEMBAJEE, he felt himself doubly inclined to prevent any harm happening to me; but, if I was determined upon taking that route, I must take the consequences upon myself; for, after the representation he had made of the difficulty and danger of attempting it, he should consider himself as rid of all responsibility, and would make the same known to the *Mahratta* government.

The information of the *Goand* chief was delivered with so much candour, and so very explicitly, that I could not harbour a doubt as to its veracity; and I found it afterwards fully verified on my arrival in the *Circars*.

I was next led to inquire, that, supposing the country was settled, and the *Bustar* and *Jaepour Rajahs* not unfriendly to travellers, if the tract through it would be of a convenient nature for loaded cattle. SAUM SING replied, that the road through these countries consisted of one continual ascent and descent, through the thickest forests and mountainous paths; and in some places over the sides of the most craggy precipices; that the whole of the *Bustar* country was almost a wilderness; being, in a few places only, thinly inhabited by the wild *Goands*, who are in a state of nature; and that in some parts I should find no water but at a very long distances; and, in reality, no supplies of grain, until I should arrive upon the frontier of VIZIARAM RAUZE'S country.

Such unfavourable reports of the state of the countries before me, damped at once the hopes I had entertained of fulfilling with entire success the object of my deputation; and I experienced the most vexatious disappointment at such a check being thrown in

the way of my progress. I was indeed at a loss which way to direct my course through this labyrinth of mountains and wilderness; but, upon asking SAUM SING which would be the most eligible road to the sea coast, he replied without hesitation, that the only practicable road would be from *Conkair*, through the hills and *jungles* to *Byragur*; a distance of about forty *coss* to the westward; where I should fall in with a high road leading to the *Deccan* through the middle of *Chanda*, a fine champaign country. As my original intention of proceeding in a southerly direction had been frustrated, and the tract pointed out to me through *Chanda*, would still furnish many desirable acquisitions in geographical knowledge, I resolved to adopt it; or rather I knew of no other to pursue.

The *Rajah*, who was now about to take his leave, perceiving a sheet of white paper upon the table, which attracted his curiosity, it was handed to him; when he admired it exceedingly; and made a request that, if I had any to spare, I would give him some; which I promised accordingly; and here our conference ended.

When *Rajah* SAUM SING, with his retinue, had departed, I sent an intelligent man to him to take an account of all the roads leading from this place to the sea coast; and particularly of that which he had advised me to pursue. As the *Mahratta Hirkarruh* who had accompanied me from *Ruttunpour*, was here to leave me, it became necessary that we should have some other man who could interpret between us and the *Goands* who were to be our guides. I sent therefore a request to the *Rajah*, soliciting that such a person might accompany us to his frontier; and likewise, that he would give me letters recommending me to the attention of the other *Goand Zemeendars* between *Conkair* and *Byragur*. As an inducement to him to comply, I took this opportunity of sending him, according to my promise, a quire of gilt writing paper, and some coloured China paper. In the evening my messenger returned with an account, that the *Rajah* had been delighted with the little present I had made him; and had in a very satisfactory manner complied with my request.

About seven o'clock in the evening, the *Rajah's Dewan*, who I understood was the only man in the town that could read or write, came and presented me with a small piece of paper, addressed to the *Goand* chief whose territory is situated between *Conkair* and *Byragur*. It was written in the *Mahratta* character; and, on procuring a translation, I found it was addressed to the *Rajah* of

Pannawar and contained merely information of who I was, and where I was going, in order that he might not be alarmed at my approach, nor impede me in my progress through his country. The *Dewan* then delivered us some *Goands*, as guides, and departed,

April 8.—This morning we experienced much trouble in detaining any of our guides; some of whom had, after repeated struggles, broke loose, and ran off. Our route led through thick forests and defiles among the hills, which continued during this and the ensuing day, until we reached *Bouslagur*, a large *Goand* village, situated at the foot of a high hill. It was here I first observed the streams running to the westward, and that the country is drained into the *Godavery*; having hitherto perceived the little rivers and *nullahs* running eastward, and falling into the *Mahanuddee*. From *Conkair* to this place (a distance of about forty miles) not a single habitation had occurred, which could with propriety be denominated a hamlet. I had indeed observed a hut or two, here and there, with small spots of land somewhat cleared, where the *Goands* had cut down the trees to within three feet of the ground, and having interwoven the branches so as to fence their plantations against the attacks of wild beasts, had removed the intervening grass and creepers, to make room for the cultivation of a little maize, or Indian corn.

April 10.—This morning, as the party was moving off, the *Goands*, who had been brought out of the village by the *Rajah's* people to serve as guides, were no sooner delivered to us, than they began to make very desperate attempts to get away; in most of which they succeeded. The *Rajah's* men alleged, that it was from fear; but to me it appeared to proceed from knavery, and an inclination to quarrel; for, when we had moved on a little way, a large body of *Goands*, armed with spears, surrounded a loaded bullock that was coming off the ground a little later than the rest; and, if I had not sent back a party to the assistance of the people in charge of it, there appeared to be little doubt but they would have carried it off. A man also, who had dropped some part of his property, and had returned the day before to look for it, was no more heard of; which convinced me that he had been cut off by these wild savages, who appear not to be wanting in inclination to fight, when plunder is in view, and who usually add murder to their depredations.

April 12.—We reached the *Conkair Rajah's* frontier; and I had scarcely gone beyond it, when intelligence was brought me

of a large body of men being perceived posted in the *jungle* on our left flank. On *reconnoitering* them, I found that they had taken possession of a defile, through which the road led; that many of them had matchlocks, with their matches ready lighted; and the rest were armed with spears, bows, and arrows. Finding us aware of them, they did not advance; but a man on horseback came forward, and said, that he was deputed by the *Rajah* of *Pannawar* to ascertain who we were; but on my shewing him the *Conkair Rajah's* paper, he returned to his party, who made way for us to pass them, and proceeding, we soon reached *Pannawar*. Here I perceived the *Rajah*, seated on a rising ground, gazing at us; and immediately sent the *Mahratta* pass for his inspection, to which, although he shewed some respect, he would not afford us grain, nor provisions of any kind; and in the most sullen manner rejected all communication whatever. It was not until our utmost entreaties had been made, that we could get guides from him; in which at length succeeding, I departed with much satisfaction from the inhospitable mansion of this *Goand* chief.

The *Bustar* frontier is about ten *ross* distant from this place; the aspect of the country in that direction is very mountainous; and all accounts corroborated the *Conkair Rajah's* description of it as being a wilderness, and almost desolate. Our road led from one passage through the hills to another, so that the view could no where be extensive. These are doubtless the ranges of hills, which, continuing along the east side of *Berar*, connect the mountains of *Omercuntuc*, and *Mundilla*, with those of *Tilingana* and *Bustar*; and extend to the sea coast in the Northern *Circars*.

A march of fifty miles more, in three days, brought us to *Malliwar*, the residence of another *Goand* chief. The road was much more difficult, and the country one continued wilderness. A considerable declivity, between the mountains, separates the territory of the *Rajah* of *Pannawar* from that of *Malliwar*. I had frequently observed the *Goands* gather a small red plum from the *jungles*, and eat it; and this day a sepoy, who had followed their example, presented me some upon a leaf, which, on eating, I found to be a very pleasant subacid fruit. I afterwards met with abundance of this berry throughout *Chanda*, and was careful to preserve the stones, some of which I planted in the *Circars*, and brought the remainder to *Bengal*.

DOOROOG SHAW, the *Rajah* of *Malliwar*, supplied us with a little rice; but, until I had sent the *Mahratta* to pass for his inspection on the following day, and demanded guides, he seemed to

concern himself but little about us. The man whom I had deputed upon this service, returned to inform me, that on his presenting the *Purwannah*, the *Goand* chief had thrown it down, and spit upon it; and when he remonstrated with him on this disrespectful conduct towards the *Rajah* of *Berar*, he replied, that he was not in *Nagpou*r, and that he apprehended nothing from him. Of this unaccountable conduct I took little notice at the time; but ordered my people to prepare for marching. DOOROOG SHAW, perceiving our measures, came towards our encampment with a large retinue; when everything being ready to move off the ground I sent my *Moonshee* to him, escorted by a *naick* and six *sepoys*, with directions to shew him the pass once more, and to caution him against any disrespect to it; for, notwithstanding the *Rajah* was absent from his capital, I should, on my arrival at *Byragur*, lose no time in transmitting an account of the insult to the *Mahratta* officers who were in charge of the government. He seemed to be startled at the sight of the *sepoys*; and, as soon as the message was delivered to him, he sent to request a conference with me, to which I assented. A man, called his *Dewan*, who spoke a little bad *Hindevee*, was the interpreter between us. The result of our interview was, that DOOROOG SHAW wanted a present from me: I told him his inhospitable treatment did not merit it, and that I should give him none. At this he appeared much offended; but finding that his importunities availed him nothing, he ordered three of his *Goands* to attend us as guides, with whom we immediately departed, leaving him no time to waver, or to countermand his orders.

Having dismounted from my horse in the course of this march, to take the bearings of some remarkable hills, a man, and a lad about ten years old, whose faces I knew not, fell prostrate at my feet. Upon inquiring into the cause of it, I was informed they belonged to a tribe of *Hindoo* mendicants, known by the name of *Goosaigns*. The man first raising his head and hands, in the most supplicating posture, requested that I would hear him. Surprise at this uncommon circumstance arrested my attention, and he began to recite his tale. He said, that he, in company with many other *Goosaigns*, had set out from the place of their residence, *Mirzapour*, (a town well known on the banks of the *Ganges*,) and that, after having travelled through the English territory to *Cuttack*, and made the pilgrimage of *Jaggernaut*, they had resolved to make all the pilgrimages in the southern parts of the Peninsula: But wishing first to visit the source of

the *Mahanuddee*, and principal places of sanctity upon the upper parts of the *Gunga Godavery*, they had taken their route along the banks of the former. Having travelled unmolested for some time, and subsisted, in some places, on the alms of the *Hindoos*, wherever they found them, they had at length fallen in with the hills and *jungles* inhabited only by the *Goands*, who had plundered them, and murdered many of their companions; of whose bodies they had made offerings to their God; and that the two pitiful objects before me, were an instance of uncommon good fortune in escaping from the cruelty of these savages. I desired the man and boy to raise themselves up, when they solicited my protection, and permission to follow among my party; alledging, that, but for my taking compassion on their situation, and feeding them, they must undoubtedly perish. The first request I readily granted; but as to the second, I told him that I had been only enabled to travel in these wilds, with so many people, by the most provident precaution; and by making every man carry his food for a certain number of days, until fresh supplies of grain could be procured: that it would not be just in me to deprive any man of his daily allowance, to give to them: but, as there were many *Hindoos* among my people, they might prevail on some of them to part with a little of their grain for immediate subsistence; and that in three days more we should arrive at *Byragur*, where their wants would be more effectually relieved.

The conference being ended, I resumed my journey for the day, and was no more importuned by the *Goosaigns*; but I observed them afterwards among the *sepoys*, and received many grateful acknowledgments from them for the protection I had afforded them. I found also, on inquiry, that the *Hindoo sepoys* had fed them.

April 17.—Our journey was continued, without any remarkable occurrence, through the hills and *jungles*, to within nine miles of *Byragur*, where we arrived this day. This place was formerly annexed to *Chanda*, and the country still bears that name, though they are now separate *Subahdaries*. BISHUN PUNDIT was at this time *Subahdar* of *Byragur*, and had rented the country for a specific period by contract. The government was much of the same nature as that I had met with in *Choteesgur*. *Byragur* is considered by the *Mahrattas* as a large town, and may consist of about three hundred tiled and thatched houses. It has a stone fort on the N. W. side, close under the east face of

which runs the *Kobragur*, which winds round the S. W. side of the town, and being joined by another small river, takes a north-westerly course, and falls into the *Wainy*, or *Baun Gunga*.

Byragur appeared to be a place of some traffic. I found here large bodies of *Brinjaries* from all parts of *Choteesgur*, and some from the *Circars*. The trade seemed to consist chiefly of cotton, which is brought from the N. W. parts of *Berar* and *Choteesgur*. This is taken up by traders from the *Circars*, who, in exchange for it, give salt, beetle, and coco nuts: and I understand that from this cotton the most beautiful cloths in the Northern *Circars* are manufactured.

The long marches we had made through the hills and *jungles*, from *Conkair*, having harassed us a good deal, I resolved to rest a day at this place; as well with a view to gain information of the country before us, as to recover from our fatigues. I found the *Conkair Rajah's* information concerning the *Bustar* country, and that at this place I should fall in with a high road leading from *Nagpour* to *Masulipatam*, very accurate. The *Mahratta* government being also well established at *Byragur*, the greatest attention was paid to my pass, and I received every civility and attention in consequence of it.

April 18.—In the evening BISHUN PUNDIT paid me a visit, and detailed to me a route leading from *Byragur*, through the city of *Chanda* to *Rajamandry*, in length about two hundred *coss*, or nearly four hundred miles: But the difference of latitude, in a meridional direction between the two places, not exceeding two hundred geographical miles, that route appeared rather circuitous; and my intelligence from other quarters soon convinced me, that by going to *Chanda*, I should considerably increase the westing I had already made from *Conkair*. As the authority of the *Mahratta* government extended some distance to the eastward of *Chanda*, I thought I might safely venture to take a southerly course for five or six marches, when drawing nearer to that part of the *Nizam's* territory which I was to pass through, I should probably obtain authentic information concerning the state of it.

The general alarm that seemed to have pervaded the whole of the *Berar Rajah's* subjects, throughout *Canada*, in consequence of the *Mahratta* war with the *Nizam*; and, the armies being upon the point of coming to battle, a multitude of apprehensions had been excited, and various reports were already circulated, as to the issue of it. Immense quantities of grain had been sent from

Chanda to supply the *Mahratta* army; and I found it was increased in price near 200 per cent dearer than it had been in *Choteesgur*; rice being sold here at sixteen *seers* for a rupee.

Nagpore is not more than seventy miles from *Byragur* in a north-westerly direction. I might now be said to be verging upon the *Deccan*; and the change of climate, on entering the plain country, had become very perceptible; for the nights, which in the *Goand* hills had been very chill, were now become hot. The soil in *Chanda* appears sandy; and the produce is chiefly rice, with small quantities of pulse and sugarcane. Numerous herds of the finest goats, and sheep, are bred in this part of the country.

April 19.—I moved from *Byragur* about sixteen miles to *Purla*: and proceeded through the eastern side of *Chanda*, skirting round the *Goand* hills and *jungles* which lay to the left of my route. I was informed, that this hilly tract is partly subject to the *Mahrattas*; but, at the distance of twenty *coss* the country belongs to the *Buster Rajah*, who is independent; and the inhabitants so wild, that it is never frequented by travellers; and I was told of more instances of *Fakeers* having been murdered in attempting to penetrate through it.

April 20.—We arrived at *Cherolygur*, a large and well peopled village; from which place, I understood, the city of *Chanda* is only thirty *coss* distant. Three marches more through a country tolerably open, brought us to *Knusery*, which is under the *Subahdary* of *Chanda*.

April 24.—We reached *Tolady*, a village near the S. E. frontier of the *Chanda Purgunnah*; and crossed this day the *Wainy*, or *Baungunga* river, which, rising in the hills of *Choteesgur*, receives all the little streams that have their sources on the S. W. side of the hills that divide the champaign country of *Choteesgur* from *Berar*. We had observed for the last two days many numerous flocks of sheep and goats in the villages. The soil was very sandy; and the white ants so numerous that they ate the people's cloaths while they slept, and scarcely left them or me a pair of shoes.

April 25.—Our march terminated at the little village of *Cotala*. I had now proceeded so far in a southerly direction, as nearly to reach the *Chanda* frontier; and I was informed that only one small *Purgunnah*, belonging to the *Berar Rajah*, intervened

between this place and the *Nizam's* territory; through which a high road leads into the *Ellore Circar*.

The hostilities which at this time existed between the *Nizam* and the *Mahratta* Empire, suggested to me the necessity of proceeding with caution, in passing the frontier of their respective countries; for, having no pass, nor public papers, to produce to the *Nizam's* officers, it was very uncertain in what manner they might receive me; or whether they would not resist my entering the territory of their sovereign. The *Purgunnah* I should first enter upon, subject to the *Nizam*, was *Chinnoor*; the capital town of which, bearing the same name, is situated on the north bank of the river *Godavery*. I was informed that this was the only inhabited place in the whole district; for the *Zemeendar* who rented the country having rebelled about seven years before, the *Nizam* had sent a large body of troops to subdue him; but, not being able to get possession of his person, had laid waste the country, and had encouraged his vassals to pillage it likewise. This warfare had continued about four years, when the refractory *Zemeendar* was at length betrayed by his own adherents, and murdered; after which all his strong holds were reduced. But the calamity occasioned by this scene of repine, and murder, fell heaviest upon the peasantry, who had all fled, and sought refuge in the neighbouring districts; and, for the last three years, there had not been an inhabitant in the whole district, excepting a few matchlockmen in the fort of *Chinnoor*.

As my route would not lay within thirty miles of *Chinnoor*, I had nothing to apprehend from that quarter; and the rest of the country being desolate, there was no body to obstruct me until I should have crossed the *Godavery*, and proceeded about forty coss along the south bank of that river, which would bring me upon the *Rajah* of *Paloonshah's* frontier.

ASHRUFF ROW, the *Rajah* of *Paloonshah* had likewise resisted the *Nizam's* government for many years; and at this time he barely acknowledged allegiance to him. Upon inquiring into his history, character, and in what manner travellers who passed through his country were treated, I was informed, that the old *Rajah* had left two sons the eldest of whom who was only nineteen years of age at the time of his father's decease, had succeeded him. That his territory consisted of two *Purgunnahs* from the *Cummun Zemeendary*, viz., *Paloonshah*, and *Sunkergherry*. He is a *Munsubdar* of the Empire, and holds the country as a *Jagheer*, on consideration of his maintaining a certain

body of troops for the service of his sovereign. When the *Nizam's* government was effective in *Paloonshah*, all the roads were much frequented; but since the *Rajah* had been refractory, the roads were shut up; and several horse merchants who had attempted to pass through the country, of late years, had been either robbed of their horses or the *Rajah* had taken them for much less than their real value. The only travellers who frequented this road at present, were the *Brinjaries*; and they were only permitted to pass on condition of paying certain duties, but even this the *Rajah* would not have allowed, but from an apprehension that the *Mahrattas* might encourage the wild *Goands*, who live in the hills on the north side of the *Godavery*, to plunder his country; as indeed they had formerly done; when the rapine and murder committed by them, had so much distressed the *Tillinghy* inhabitants, that they stood in the greatest dread of those savages ever since.

From these unfavourable accounts of the *Paloonshah Rajah*, I had little reason to expect that I should get through his country without trouble; which induced me to direct my attention seriously to the *Goand* hills and *jungles*, with a view to discover, if possible, some tract through them into the Company's territory near the sea coast.

April 26.—After skirting along the east side of the *Seerpour Pargunnah*, I arrived near the town of *Beejoor*, within four *coss* of the hills and *jungles* that are inhabited only by the *Goands*. My information concerning the *Nizam's* country being at this place fully confirmed, I resolved to avoid it if possible. I understood that there was no regular road through the hilly country to the sea coast, but that the *Brinjaries* sometimes penetrate through it, and that they frequently go into the hills, with sugar and salt, to barter with the *Goands* for the produce of their *jungles*. The difference of latitude between *Ellore* and this place, being little more than two degrees, convinced me that the distance in a direct line could not be great. The route through *Chinnoor*, and *Paloonshah*, I knew to be very circuitous, which was another reason for my wishing to avoid it: I therefore pursued every inquiry as to the disposition of the *Goand* chiefs who possess those immense ranges of mountains, with a view to attempt a passage through them.

The districts adjoining to the eastern parts of the *Mahratta* territory, were at this time under *INKUT ROW*, a *Goand* chief, who had formerly been the principal *Rajah* in the southern parts

of *Goandwannah*; and who held them as a *Jagheer* from the *Berar* government. I was told, that some attention would be paid to my pass throughout his territory, which extended a considerable way into the hills: That, upon leaving his frontier, I should enter the country of the *Bustar Rajah*. And, having a recommendatory letter to that chief, I concluded that his subjects would not materially impede my journey. As the distance in a direct line, from *Beejoor* to the sea coast, could not exceed one hundred and fifty miles, I had every reason to expect, that, on leaving INKUT ROW'S frontier, I should be enabled to reach the Company's territory in five or six long marches. I had resolved moreover, to keep in reserve provisions for twelve days consumption, that, in the event of accidents or delays, in a wild country, and difficult road, we might not be distressed on this head; and should require nothing from the *Goands*, but to direct us in the track we were to follow. I entertained but little doubt of meeting *Brinjaries*, who, for a handsome gratuity, might be induced to assist us, and possibly to conduct me through the *Bustar* territory; in which case I should be totally independent of the *Goands*; not conceiving that they would ever oppose me in open force.

April 27.—With this plan in view, I entered upon INKUT ROW'S territory, and, after crossing the *Baungunga* river, encamped near the village of *Dewilmurry*, which is situated on its eastern bank. This was the most considerable *Goand* hamlet I had seen, and might consist of about fifty huts. An extensive spot of ground was cleared and cultivated around it; and beyond the village some lofty ranges of hills appeared to rise. The river is here a considerable stream, being augmented by the junction of the *Wurda* and *Wainy Gunga*, about three coss to the north-westward of this place.

The usual residence of INKUT ROW is at *Arpilly*, about ten coss distant from *Dewilmurry*, is a N. E. direction among the hills. He is a *surdar* of five hundred horse in the *Mahratta* service, and was at this time absent, in command of an expedition against the districts of *Edilabad* and *Neermul*, belonging to the *Nizam*: These are separated from *Chanda* only by a range of hills; the passes through which had been already secured, to prevent supplies of grain being carried into the enemy's country.

The *Goands* had been so much alarmed on our approach, that they all fled out of the village; excepting two or three men

who had been converted to the *Mahommedan* faith; and who no sooner perceived that we were travellers, than their fears subsided, and, after saluting us with the *Salam aleicum*, they returned to take peaceable possession of their dwellings.

We procured here as much rice as we required; and the *Goands* having given us forage for our cattle *gratis*, and readily provided us with guides for the ensuing day, I looked upon this as an auspicious omen to my passing through their hills and wilds without molestation. I made some inquiry into the nature of the track before us; but, not being able to understand their jargon, the result was little satisfactory. Their hospitable behaviour, however, encouraged me to proceed.

April 28.—We marched about fourteen miles, the road leading through a thick forest, in a narrow valley, to the village of *Rajaram*, where, soon after our arrival, several *Goands* who were intoxicated came out of their huts making a great uproar. We encamped at a small *tank*, about half a mile from the village, leaving the savages to enjoy their inebriation. The guides, who had conducted us from *Dewilmurry*, went into the village, and brought us two men, one of whom spoke *Tellinghy*. The other, I was told, was a relation of INKUT ROW's, and a man of some consequence, which indeed, from his appearance, I should not have discovered; for, excepting a small cloth round his waist, he was perfectly naked. A little courtesy soon induced him to supply us with some dry grain, such as *Raggy*, an Indian corn; and as far as I could understand, he feigned to regret that his country afforded nothing more acceptable to us. I made the *Goand* chief a trifling present, with which he appeared to be well pleased, and shewed an inclination to be much more communicative. This led me to question him concerning the *Bustar Goands*; when he informed me, that at a very short distance I should find them quite wild; and that even his appearance among them, with a white cloth on, was sufficient to alarm them; for they were all naked, both men and women. He said, that in the direction I was going, I should on the ensuing day enter the territory of another *Goand* chief, who was nephew to INKUT ROW, and who, in consequence of my *Mahratta* pass, would treat me with attention. Beyond this, I should fall in with a considerable river, called the *Inderowty*, and, after crossing it, should enter upon the *Bustar Rajah's* territory of *Bhopaulputtun*, where the people are very wild. This intelligence was very pleasing to

me; for, not having met with any rice this day, I began to apprehend that I had been neglectful in not taking a larger supply from *Dewilmurry*, and now determined to avail myself of the first opportunity that might occur, to lay in as much as we could carry.

As I expected to meet with *Brinjaries* on my way to the *Inderowty* river, I had determined to wait there until I should have laid in more grain, and procured guides who might be depended upon, for conducting us through the mountainous wilderness between it and the Company's territory. The *Goand* chief readily furnished guides from this place; but requested that I would release them, on their being relieved by other guides, at the village of *Cowlapour*, which I should meet with about two coss from *Rajaram*. This I faithfully promised to comply with.

April 29.—We proceeded towards the *Inderowty*, and found some *Goands* ready stationed at *Cowalpour* to relieve our guides. Perceiving likewise some *Brinjaries* in the village, I stopped to inquire of them how far distant the *Inderowty* river was; and if they thought I could reach it that day. They replied in the negative, and advised me to halt at the village of *Charrah*, and to proceed to the river on the ensuing day, where I should find some of their tribe encamped.

With this scheme in view I went on, and, the guides having been relieved, we moved on briskly. The path now became so slight, as to be barely perceptible, and the jungle almost impenetrable. The hills closed on both sides of us, and I had nothing but a prospect of the most impenetrable and mountainous wilds before me. Our guides frequently gave us the slip, and we immediately lost them in the woods; so that it was with difficulty we reached the village of *Charrah*. It was evident that the inhabitants we now met with, were more uncivilized than those we had seen on our first entering the *Goand* territory. The only two guides who had remained with us, delivered over their charge to the people of *Charrah*; who, however, refused to receive it; and shortly after, men, women, and children, in a body, deserted the village, and fled into the hills, and adjacent wilds. I was at a loss to account for their sudden departure; for although some symptoms of dissatisfaction, or fear, had appeared in their countenances, on our first arrival, they could have no cause for such an abrupt proceeding. Our wants at this

time were but few, and, in reality, consisted only in the necessity we were under of having guides to conduct us through this labyrinth of wilderness; but how to procure one appeared an unsurmountable difficulty, until chance threw two *Brinjaries* in our way, whom I prevailed on to remain with us, and accompany us to the next village on the ensuing day.

April 30.—Having resolved this day to cross the *Inderowty*, and, if possible, to reach *Bhopaulputtum*, we commenced our march early. The *Brinjaries*, who had not been detained without reluctance, and evident marks of fear, now supplicated earnestly to be released. I assured them that I would do so, as soon as a guide could be procured from the village of *Jasely*, which was said to be only three coss distant, upon which they appeared to be somewhat pacified. I travelled on as usual a little in front; but we had not proceeded far, when one of the *Brinjaries* informed us that if the whole party appeared at once, the inhabitants of the village would be alarmed, and would certainly desert their habitations; by which our hopes of getting a guide would be frustrated: that, to prevent this, he would go on in front, with only one man, meanly clad, while the rest of the party should remain a little behind. With this scheme in view, the *Brinjary* proceeded, but had scarcely gone a hundred yards from a little hill close on our left, when he perceived a considerable body of men lying in a *nulla*, which runs close under the end of the hill; and, upon our advancing, a discharge of about thirty or forty matchlocks, and many arrows, was fired upon us. This made us halt; and having only two *sepoys* with me at the time, three or four servants, and the *lascar* with my perambulator, I resolved to fall back to my party. Upon our retiring, the *Goands* advanced rapidly from the *nulla* and *jungle*; and a party of them made their appearance on the top of the hill. At this instant, fortunately, I was joined by a *naick* and four *sepoys* of my advance, and immediately formed them, priming and loading in a little space of open ground on our right. As soon as the *sepoys* had loaded, I would fain have parleyed with the savages before firing; but all my endeavours towards it were ineffectual; and as they continued to rush with impetuosity towards us, with their matches lighted, and arrows fixed in their bows, they received the fire of my party at the distance of about twenty yards, when four or five of them instantly dropped. This gave them an immediate check, and they ran off, hallooing and shouting, into the woods; carrying off their killed and wounded,

all but one body; and leaving some of their arms, which fell into our possession. The rest of my people having by this time joined me, I directed a party of a *naick* and four *sepoys* to drive them from the hill: this they soon effected; after which, disposing of the small force I had with me, in such a manner as it might act to most advantage if again attacked, we moved forward, with the hope of reaching *Bhopaulputtun* that night.

Nothing worthy of remark occurred until we came to the *Inderowty* river; where, not being able to find a ford, we were necessitated to encamp on its bank. I was the more vexed at this disappointment, as it prevented our leaving the territory of the *Goand* chief whose subjects had treated us with such inhospitality. The village of *Jasely*, which we had passed, appeared to be deserted; and upon looking into the country around me, I could only perceive about ten huts, which were likewise desolate. As the day closed, I discovered, with my telescope, three or four men with matchlocks, who seemed to be observing us from behind a rock on the opposite side of the river. They hallooed to us in a language which we could not understand; but the *Brinjaries* informed us, that they said we should not be allowed to pass the river, until they had received orders to that effect from *Bhopaulputtun*. To this I replied, that we had a pass from the *Mahratta* government, which I would send for the inspection of their chief next morning. In about an hour after, they hallooed again, inquiring whether we came as friends or enemies. I desired the *Brinjaries* to reply, that we were travellers who paid for what we wanted, and took no notice of anything but our road. The sound of *tom-toms* soon after apprized us, that the *Goands* were collecting, which induced me to dispose of the cattle, and their loads in such a manner as we could best defend them if attacked. But the sound ceasing, and perceiving no approach of the enemy, we laid down to rest under arms. About midnight, the noise of people paddling through the water, informed us of their approach. They appeared to be crossing the river about half a mile above us, and from the sound, I judged them to be in considerable numbers. I immediately directed all the lights to be put out, and enjoined a perfect silence. The night was exceedingly dark, which rendered it impossible for the *Goands* to see us, or we them, at a greater distance than twenty yards. I sent scouts to observe their motions, with directions to retire before them, should they advance, which they did not however attempt; and, after deliberating about half an hour, they went back.

Finding the people of the country thus inhospitably inclined towards us, I conceived it would be hazardous to send a messenger to *Bhopaulputtun*; for, should he be detained, or put to death, we might wait in vain for an answer, until the numbers by which we should be surrounded would effectually cut off our retreat. The *Goands* appeared to be in full expectation of our attempting to pass the river, which they would no doubt have resisted; so that the only way to extricate ourselves from the present embarrassing situation, was to retreat as fast as possible by the road we had come. At midnight rain came on, which rendered the road very slippery for our cattle; but the weather clearing up at day break, we moved off in perfect silence.

May 1.—We had proceeded about eleven miles, without being observed, when the discharge of some matchlocks apprized us, that the *Goands* were at no great distance; and on coming to the village of *Cowlapour*, through which our road led, we found about 300 of them posted in it, seemingly with a determination to dispute the passage. It was now about two o'clock in the afternoon, the sun bright, and, as usual at this season of the year, excessively hot. We had got back eighteen miles of our distance, and had yet eight more to go before we could reach *Rajaram*; at which place I was resolved to take post for that night. The rain had retarded the progress of my camels, but had proved beneficial in other respects; for the water having collected in the hollows of the country, enabled my people to slake their thirst, which the heat, and length of the march, would otherwise have rendered insupportable. Upon our arrival within musket shot of *Cowlapour*, I halted my party at a well, the only supply of water to the village; and desired my people to lose no time in refreshing themselves with a drink, and likewise to refresh the cattle. The *Goands* sent me repeated threats of the annihilation of my party, unless we could pay them a large sum of money; to which I replied, that I would pay nothing; they having no right to demand it: and I cautioned them against acting in defiance to the pass which I had in my possession from the *Rajah* of *Nagpur*; whose country I was in, and whose subjects they were. Upon this they demanded to see it, which I readily complied with; but none of them being able to read, they appeared doubtful of its authenticity. This parley engaged us for about an hour; when the people of the village growing thirsty, were necessitated to beg us to let them have access to the well; which, in hopes of pacifying them, we readily consented to; but they found that the water had been drained by my people; who being

now refreshed, I informed the *Goands*, that it was my determination to proceed immediately. To this they replied, that the son of their chief was arrived, who assured us, that if our pass was authentic, we might proceed unmolested to *Rajaram*; where it would be further investigated. This being all we required, we pursued our route, and encamped that evening, about 5 o'clock at *Rajaram*, taking up our post at a trunk. Here we found the *Goands*, who had been very friendly before, all armed, and huddled together in a few detached huts; but nothing, however, occurred to interrupt our repose during the night.

May 2.—With the commencement of the day we resumed our march; but had scarcely loaded the cattle, and moved off the ground, when a messenger arrived desiring us to halt until the *Goand* chief of that part of the country should arrive; which he said would be in two or three hours. I replied, that what the chief might have to say to me, he could as well communicate at *Dewilmurry* as at *Rajaram*, and so proceeded on; when the messenger, who appeared to be much surprized at our not paying obedience to the message, went off. About eleven o'clock we arrived at *Dewilmurry*; and, after crossing the river, encamped on the opposite shore, within the *Mahratta* territory. Our wants in grain having become very pressing, the people of the village cheerfully opened their shops, and supplied us abundantly with every thing we stood in need of.

We had observed two or three men following our rear, all the way from *Rajaram*; but little suspected that it was the advance of the *Goand* chief's party, who had sent a messenger to us in the morning. He arrived about an hour after us at *Dewilmurry*, and immediately sent a message, requiring to see my pass. It was accordingly sent him; when he shewed every respect to it, and requested an interview with me which was likewise agreed upon. He came about noon, escorted by his attendance, and, after mutual salutations, a conversation, through the medium of an interpreter, took place. He apologized much for the ill treatment I had received in his country; and expressed some satisfaction, that the people who had attacked me had met with their deserts. He assured me that he had no knowledge of my intention of going through his country, or he would have provided against any accidents of that kind; and was grieved for what we must have suffered in our retreat during such excessive hot weather. He concluded by expressing a hope that I would look

over it, and not make any complaint against him to the government at *Nagpore*. I replied, that, not having sustained any material injury, and, as he expressed a great deal of contrition at what had happened, I should not prefer any complaint against him.

Upon inquiring his name, he told me it was LOLL SHAW; that he had lately come from *Nagpore*, to take charge of his brother INKUT ROW's *Jagheer* during his absence with the *Berar Rajah's* forces on the *Nizam's* frontier. He then departed, requesting permission to visit me on the ensuing day.

The *Mahratta Aumil* in *Dewilmurry* informed us, that it was very fortunate we had lost no time in our retreat; for, notwithstanding the friendly assurances of the *Goand* chief, all his vassals, and every neighbouring *Goand Rajah*, had been summoned to co-operate with him, for the purpose of plundering and cutting us off; and that if we had delayed but a few hours more, our retreat would have been almost impossible.

Rajah LOLL SHAW came again this evening, according to appointment, and was escorted by a numerous retinue, with their pieces loaded, and matches burning. The salutation being over, I inquired of him as to the nature of the country through which it was my intention to have proceeded, by *Bhopaulputtun*, to the Company's territory. He candidly informed me, that I had done well in returning; for that the road, to my party, would have been almost impracticable. He described the country as being very mountainous, and full of passes which are exceedingly steep: that the only travellers who ever venture through it, are a few *Brinjaries*, who experience the greatest difficulties in their progress through these wild regions: that the inhabitants are of a more savage nature than any others of the *Goand* tribes; both sexes going naked, and living entirely upon the produce of their woods: that even the people in his country, who, by communication with the *Mahrattas*, had become in some degree civilized, eat grain only during three months of the year, and subsist on roots, and fruits, during the remaining nine months. That after passing *Bhopaulputtun*, we should not have been able to procure grain for our subsistence, and should have found no other road than a slender foot path in many places almost impervious: that the wild *Goands* moreover would have continually harassed us, and we must have been frequently bewildered for want of a guide.

From what information I could collect, it did not appear that the want of grain in the hills, and forest, between us and the

Circars, proceeded from any deficiency in the soil, for the trees which grow in it are large and flourishing; but, from the unsettled nature of the wild inhabitants, to whose minds a predatory life is most agreeable; and while they find sustenance to their satisfaction, produced spontaneously by nature, they do not feel the necessity of toiling for greater luxuries. Being unacquainted with any greater enjoyment than that of roving in their wilds, as their fancy directs, they consider the occupations of husbandry and agriculture as superfluous, and not necessary for their welfare.

LOLL SHAW likewise informed me that the *Goands* beyond his country had no matchlocks, which his people had been taught the use of by the *Mahrattas*; but they were all provided with bows and arrows; that they usually fix the bow with their feet, directing the arrow and drawing the cord with their hand, and throw the arrow with precision to a considerable distance.

I computed that LOLL SHAW's party might amount to 500 *Goands*, most of them large and well made men. Upon comparing them with the *sepoys*, they appeared in no wise to be inferior to them in stature, but very black; and I was informed that the *Mahrattas* considered them as better soldiers than even the *Rajepoots*. In the little skirmish I had with them, I saw no reason to think so; but if I had had to contend with LOLL SHAW's men, who were certainly better armed than those who had attacked us, I might perhaps have found them a more formidable enemy.

I had now no alternative in proceeding to the Company's territory, but to go more to the southward, by the road I have mentioned before, as leading through the *Paloonshah Rajah's* country into the *Ellore Circar*. Upon inquiring of LOLL SHAW if he could give me any information as to the situation and views of that chief he replied, that he was then at variance with the *Nizam*; but having once seen his Diwan, and being on terms of friendship with him, he offered to give me a letter recommending me to his care and attention. A more agreeable proposal he could not have made, and I thankfully accepted his offer; but the *Goand* chief being unable to write, some delay occurred before a man was found who could write in the *Tellinghy* character: he then dictated the letter, and having affixed his seal to it, delivered it to me.

LOLL SHAW having voluntarily done me a kindness, I thought some acknowledgment would be proper on my part.

He had been very curious in examining the arms of the *sepoys* who were standing around me, and expressed much surprise at the instantaneous manner in which he had seen them discharged. I took this opportunity of presenting the chief with my fowling-piece, which being fired before him, he received it with every mark of gratitude and satisfaction, and said, that it should be kept in his family, as a friendly memorial of the *Fringhys* (Europeans); and added, that I might rest assured his *Goands* would never more offer me any molestation. The interview had now lasted five hours until ten at night, when he rose up to take leave, and assuring me of eternal friendship, departed.

May 3.—We returned to *Beejoor*, where we fell in again with the high road, and proceeded the same day to *Nuggong*. The *Mahratta Aumil* at *Beejoor* readily relieved our guides, and congratulated me on my escape from the mountains and *jungles* in which, he said, so many of his people had been lost, and never more heard of. He informed me that even the *Brinjaries*, who never ventured among these *Goands*, until the most solemn protestations of security were given, had in many instances been plundered. The *Berar Rajah*, however, was much indebted to these travelling merchants for having conciliated, and, in some degree civilized a number of those wild people: for the traffic which they carry on among them, particularly in salt and sugar, had introduced a taste for luxuries, which many of them now could not easily dispense with. This had also induced them to be more industrious in collecting the produce of their *jungles*: such as lac, iron ore, and other articles for barter; and had necessitated their affording protection to the *Brinjaries*. In the course of this traffic, which had now lasted about twenty-five years, the desire of the *Goands* for salt and sugar had considerably increased; and tendered more to their civilization than any other means: for before they had tasted or acquired a relish for those articles, no man could venture among them; and he assured me, that it had a more powerful effect than the whole force of the *Mahratta* arms, in rendering them obedient to their government.

Soon after leaving *Beejoor*, we began gradually to descend, and on our arrival at *Nuggong*, we found the country so parched, that forage could not be procured; which compelled me to feed my cattle on the leaves of the *Banyan** trees, and to increase their allowance of dry grain. The price of grain had very much

**Ficus Bengalensis*.

increased since we had left *Byragur*; but was not now to be bought at more than eight seers for a *rupce*. A report having reached this place, that, in the skirmish between the *Goands* and my party, some hundreds had fallen on both sides, the inhabitants had, in consequence, taken the alarm; and it was not until I had produced my pass, that any of them would come near us.

May 4.—We proceeded to *Ewunpilly*, a *Mahratta* post, on the south-east frontier of the *Berar Rajah's* country, at which place, in a small mud fort, were stationed about 200 horse, and some men with matchlocks. The alarm which, on our approach, appeared to pervade them was such, that they immediately retired into the fort where they secured themselves. I allowed my camp to be pitched, and waited till we had all taken some refreshment, before I sent my pass for the inspection of the commanding officer. My *Moonshee* being then deputed with it, was refused admittance into the fort; and the *Mahrattas* threatened to fire upon him if he did not immediately retire. He told them that he had come without arms, and with only a paper to shew to any of their party who could read; upon which, after some little hesitation, they allowed him to come to the gate. When they had inspected the pass, they said it was a very old one, and declared that it must be a counterfeit; for *from what part of the English territory could I have come?* They then very angrily told the man to go away, and to give them no further trouble. I was much vexed at their inhospitable conduct, and sent him once more to reason with them upon the consequences of acting in defiance to the order and seal of the *Berar Rajah*; and to tell them, that if they would not comply with the terms prescribed in it, I should wait at *Ewunpilly*, and dispatch an account of their conduct to the *Subahdar of Seepour*, who resided only at the distance of ten *coss* westward. It was not, however, until several hours had elapsed that they could be persuaded we were not an enemy: but towards noon they came out of the fort, and by the evening were quite pacified. At this time the *Mahratta* officer on command came to pay me a visit. I chided him for his alarm; to which he very reasonably replied, that circumspection in his situation was but proper; for, as the *Nizam* had many *Fringhys* in his service, how was he to know that I was not one of them. As it was not my interest to enter into further altercation with him on the subject, and his fears seemed to have subsided, I began to interrogate him concerning the extent of

the *Mahratta* territory to the southward; and asked him if he would venture to recommend me to the care and attention of the *Nizam's* officers in the adjoining district of *Chinnoor*. He replied that the *Mahratta* territory extended only three *coss* further; and that his *Rajah* being then at war with the *Nizam*, he could not venture to enter into any correspondence with his people. He then confirmed the accounts I had before received of the whole district of *Chinnoor* being desolate.

Having now no other alternative, but to proceed by that route, and reflecting on the frequent instances in which I had been distressed for want of guides, I instructed some of my people to endeavour to get three or four intelligent men who should engage to accompany us to *Ellore*, or *Rajamandry*; and to promise, at the same time, that they should be paid very largely for it. I considered that if the *Paloonshah Rajah* should prove hostile, nothing but this would enable me to push through his country with rapidity or any tolerable success. The difficulty of our situation seemed indeed to be impressed upon the whole party, and every man in it appeared to interest himself in our mutual welfare. They cheerfully submitted to such hardships as the necessity of the case required, particularly in agreeing to carry grain through the wilderness we had to traverse. Three *Mahratta Brinjaries* were at length prevailed upon to conduct us to *Rajamandry*, whose demands for compensation were enormous; yet I was necessitated to comply with them, and the *Mahratta* officer in command, being applied to for the responsibility of their conduct, said he would answer for their fidelity.

May 5.—Having now supplied ourselves with grain for seven days we resumed our journey. The road led along the west bank of the *Baun Gunga* river, through a very wild country; and we had no sooner passed the *Mahratta* boundary than we entered a thick forest. The mountains appeared to come close down to the east bank of the river, and every prospect I had of them seemed to coincide with the accounts I had received of the wild country in that quarter. Soon after crossing the confines, I heard the sound of *tom-toms* for a considerable distance, which was evidently a signal of alarm; and as we proceeded the ruins of several villages occurred. About eleven o'clock the sun being intensely hot, and there being no water near the road, I was under the necessity of halting, until my people and cattle could be refreshed with water from the *Baun Gunga*. That river was in general from half a mile to a mile from the road,

but being separated from us by a thick forest, it was with difficulty we could penetrate to it. Having proceeded about seventeen miles to the ruins of the little village of *Unnar*, I halted at that place until three in the afternoon. The extreme heat of the day would have induced me to halt here for the night, but it was necessary to proceed, and to cross the *Godavery* before dark, in order that the *Nizam's* people might not have time to obstruct our passage. The road continued gradually descending, and the soil was now wholly rock and coarse sand. Upon our arrival near the *Godavery*, I discovered a large fort upon an eminence, at the confluence of the *Baun Ganga*; and with my glass could perceive a white flag. The sound of *tom-toms* soon after apprized us, that although the villages were deserted, the woods were full of men; and that the people at their alarm posts were on the watch. On coming to the river, we discovered several small parties of matchlockmen scattered along the sands in its bed. I halted to collect my party, and finding the stream very shallow, we crossed over without molestation, and encamped in a clear spot of ground on the southern bank.

I might now be said to have entered upon that part of India which is known by the name of *Tellingana*, the inhabitants of which are called *Tellinghys*, and speak a language peculiar to themselves. This dialect appears to bear a strong resemblance to what, in the *Circars*, is called *Gentoos*.

After the heat of the day, and length of the march, our situation close to the river had a very refreshing and pleasing effect. I was highly delighted with the romantic view which the confluence of the *Godavery* and *Baun Gunga* rivers now presented. I could see quite up to the fort of *Suruncha*; and an opening beyond it likewise shewed the junction of the *Inderowty* river with the latter. The blue mountains and distant forests, which terminated the prospect, rendered the whole a very sublime and interesting scene.

There is here a small *pagoda* sacred to the *Hindoo* goddess *Cali*, situated on the north-east bank of the river, at the confluence; which imparts its name to this passage over the *Gunga Godavery*, called *Calisair ghaut*; and annually draws a great concourse of pilgrims, who, from ideas of purification, come to wash in the waters of the confluent streams.*

*The confluences of all the principal rivers throughout *Hindoostan*, as well as their sources, are places of *Hindoo* worship and superstition; and to these many thousands of pilgrims annually resort.

The bed of the *Godavery* at this *ghaut* is about a mile in breadth, and consisted at this season of a wide expanse of sand. The quantity of water, where we crossed it, was inconsiderable; being divided into four or five little streams, the sum of whose widths did not exceed one hundred feet, and was no where more than fifteen inches deep.

May 6.—We commenced our march along the western bank of the *Godavery*. On passing the ruins of the town of *Calisair*, I could perceive the remains of an old fort, a mosque and a *Mussulman's* tomb. I was informed that this place had been the residence of the *Nizam's* officer who had formerly been entrusted with the charge of the district of *Chinnoor*; and who having joined the *Zemeendar* in resisting the *Nizam's* government, had afterwards fallen a victim to his treachery. My march this day was thorough a thick forest, gradually descending the whole way; and terminated at a fort, around which there had formerly been a considerable town, called *Mahadeopour*; but which, excepting a small number of armed men, and a few miserable *Tellinghy* inhabitants, appeared now to be desolate. The fort had a double rampart and *fosse*, and had evidently been a place of some strength. The innumerable marks of cannon shots on the walls, indicated that it had stood a siege, and had also made a considerable resistance. We had no sooner encamped, than a man came out to inquire for news of the *Nizam's* and *Mahratta* armies, and what was likely to be the issue of the war; but not finding his curiosity gratified, he returned.

May 7.—After leaving this place, we proceeded twenty-three miles, and encamped near a well on a small spot of open ground in the *jungle*. Many deserted villages occurred on the march; and the road was for the most part over a heavy sand, without a drop of water near it. The periodical rains having failed in this part of the country for several years, the tanks, wells and reservoirs had mostly dried up, which rendered the heat and length of our journey this day the more distressing. The extreme thirst of my people and cattle soon exhausted the little water we found in the well, and the river being five miles distant, and separated from us by a ridge of hills, was consequently out of our reach. Luckily the guides whom we had brought from *Ewunpilly*, and who had frequently travelled this road, informed us that about the distance of a mile there were a few *Goand* huts, the inhabitants of which were supplied with water from a spring.

We set out immediately in search of it, and, to our great joy, found it was not dried up; and, on digging a little in the sand, abundance of water flowed out.

Marching at this season, in the heat of the day, oppressed us exceedingly, but the unsettled state of the country, and the probable risk of being attacked, rendered it unavoidable. Although the road was a beaten one, and tolerably clear of brushwood, yet the forest on each side being excessively thick, might, if we had moved in the dark, have enabled an enemy to come upon us unawares: whereas, by travelling in the day, and taking our ground in a clear spot, we were always in a situation to defend ourselves with advantage. The women and children who had accompanied the *sepoys*, and who, at the commencement of our journey, had been accustomed to ride, were now, from the reduced state of the cattle, compelled to walk. They appeared, however, to be fully impressed with the necessity of the case; and although they would have suffered less by travelling in the cool of the night, yet they must have created considerable confusion in case of an attack at that time; exclusive of which considerations, the daylight was essentially necessary to my geographical pursuits.

May 8.—We reached the *Paloonshah Rajah's* frontier, and our journey terminated at the village of *Etoor*, where we fell in once more with the *Godavery*.

May 9.—Proceeded to *Naugwarrum*. When we came within two miles of this place, the beating of *tom-toms* and blowing of horns, again apprized us of an armed force being in the woods. Our guides informed us that it was the alarm posts of CUMMUNY BOOEY, a *Zemeendar* of *Naugwarrum*, and vassal to ASHRUFF ROW, the *Rajah* of *Paloonshah*. They advised me to proceed with caution; and, being known to his people, they proposed to go on first, and inform them who we were. I halted to collect my party; and soon after one of the guides, who had gone forward to the village, returned with an account that the people would not credit a word he had said, but had abused him; and that the inhabitants were all armed, and assembled to oppose us. Having no alternative but to proceed, I advanced with my party, and took a circuit by the river to avoid the village. The rest of my people followed in the rear; and as we did not pass within reach of their fire arms, they continued to gaze at us without attempting to offer any hostility, or to quit their post. We then took up our ground on the bank of the river; and as soon as the camp was pitched, I advanced with two of our guides and a few of

the *sepoys*, towards the village. We beckoned to some of the villagers to come forward, when a few of them came out to meet us, and finding we were not enemies, their alarm immediately subsided. They informed us that the reason of their keeping up these posts was to be on their guard against the *Goands*, who, at this season, while the river is low, sometimes take the opportunity of crossing, and surprising them in the night. The rapine and murder which they had suffered by these sudden attacks kept the *Tellinghys* in constant alarm.

This afternoon, perceiving a little eminence, not far from our camp, which seemed to present a favourable situation for viewing the country, I went to it; and was much gratified with a prospect of about fifteen miles of the course of the *Godavery*. Immense ranges of mountains, and forests, appeared to extend from *Suruncha*, along the east side of the river, to the quarter opposite this place; and thence to the south-eastward as far as the eye could reach. The wild scenery which now presented itself, and the rugged appearance of the mountains, made me reflect with satisfaction on having relinquished the attempt of penetrating through a country where every imaginable difficulty and danger must have been encountered; and in which, perhaps, our whole party would have been cut off.

Our guides, who, in consideration of the very large recompense I had offered them, had undertaken to conduct us into the *Ellore Circar*, were now exceedingly cautious of shewing themselves in the villages; and whenever grain, or any other article, was to be purchased, it was with the utmost reluctance that they could be persuaded to interpret and deal for us with the *Tellinghys*. They alleged that should they be recognized, they would undoubtedly, on their return, be seized and put to death.

At *Etoor* we met some people conducting about forty carts loaded with cotton, who, we were told, had come from *Chanda*; and were proceeding to the manufactories at *Maddapollom* in the Company's territory. Their cattle having suffered much from the heat, and want of water, they had halted at this place to refresh, previous to the continuance of their journey. It was pleasing to meet with travellers subject to our own government in this inhospitable country; and this circumstance evidently shewed, that the road had long been frequented. I was informed, that in seasons when water and grain are in abundance, the *Brinjaries* frequently pass this way from the sea coast to *Chanda*.

May 10.—I proceeded to *Mangapeit*, which is the head of a small *Purgunnah* bearing the same name, and is the residence of the *Paloonshah Rajah's* officer NARRAIN ROW. This is a large village, situated close on the west bank of the *Godavery*, and has a little mud fort in the middle of it. On coming to this place, we perceived a considerable body of armed men, who, soon after our arrival, appeared extremely hostile, and uttered a variety of threats against us, of imprisonment and destruction to the whole party. My followers were much intimidated thereby; but, to prevent the panic increasing, I ordered the camp to be struck, and prepared for battle. The effect of this was very visible in the immediate alteration of their conduct towards us; and the altercation ended by an interview with NARRAIN ROW. He was much surprised at the prelude to our conversation, by my presenting him with a letter from LOLL SHAW; and had no sooner perused it, than our affairs began to wear a better aspect. Being a *Tellinghy*, and speaking no other language, we could only converse through the medium of an interpreter; from whom I soon understood, that he proposed to purchase my *Toorky* horse. I answered, that I was not a merchant, and could not assent to his proposal. He then said, that such a fine animal had never come into his country, and begged to know if I would part with it upon any other terms; as he wished to present it to his young *Rajah*, who was very fond of horses. Upon this my interpreter informed him, that I could give no positive answer for the present; but that if he would send a respectable man with me as far as the Company's territory, which I hoped to reach at furthest in seven days, I should then have less occasion for the very useful services of the animal, and might feel less reluctance to part with him. Finding he could not prevail on me to sell him the *Toorky*, he then tried to purchase a little horse belonging to the *Jemadar* of my escort, and one of the *sepoy's* *tattoos*. As the animals were much reduced, and a good price was offered, bargains were very near being concluded; when conceiving it might create a suspicion of our being on a trading concern, I immediately put a stop to the traffic; and as they did not offer any impediment to my proceeding, I ordered the cattle to be loaded, and we moved off, leaving NARRAIN ROW and his people somewhat disappointed.

The mountains continue close down to the east side of the *Godavery*, opposite this place; and the wild inhabitants sometimes extend their depredations into the country on this side of the river. The *Tellinghys* detailed to us some horrid acts of

barbarity that had attended the pillaging of their village by the *Goands*: these, they said, were always committed by secret nocturnal expeditions; in which the mountaineers had frequently eluded the vigilance of their alarm posts, and surprized the villagers while at rest; and neither the defenceless persons of women, or children, had, in such cases, escaped their savage fury. Their weapons are bows and arrows, hatchets, and lances.

Having afterwards heard of a people, who in the Northern *Circars* are called *Coands*, and whose depredations into those provinces are attended with similar acts of cruelty, I naturally conceived them to be the same tribe; but, in a conversation with CUMAUL MAHUMMED, the officer in charge of the *Mahratta Purgunnah* of *Manickpatam*, and who appeared to be well acquainted with the different tribes of mountaineers subject to the *Berar* government; he informed me, that these are a different race from the *Goands*. The latter, he said, are much larger men, and had, in many instances, been made good subjects; but the *Coands* are inferior in stature, and so wild that every attempt which had been made to civilize them had proved ineffectual. I never indeed met with a people who shewed less inclination to hold converse of any kind with strangers, than these mountaineers in general. This disposition in a great measure frustrated every attempt I made to acquire information of their manners and customs; among which the sacrifice of birds, by suspending them by the tips of their wings to the trees and bushes, on each side of the road, and leaving them to perish by degrees, was almost the only peculiar one I could discover. The cause of this cruel practice I never could learn; yet I frequently observed, that although the birds were suspended at a convenient height for travellers to pass under them, the *Goands* would never do so; but always took a circuit to avoid them. I once observed a ram extended by the feet in the same manner. Their food appeared to be the most simple imaginable, consisting chiefly of the roots and produce of their woods. They go for the most part naked; and when pinched by cold, they alleviate it by making fires, for which their forests supply them with abundance of fuel; and when the heat of the sun becomes oppressive, they seek shelter, and recline under the shade of large trees.

May 14.—Having met with no molestation during the three preceding marches, we arrived this day at *Nainpour*; where we encamped in a tope of *Palmyra** trees, close to the west bank of the *Godavery* river, and opposite to the town of *Badrachill*.

**Borassus Flabelliformis*.

At this place the *Rajah* of *Paloonshah* collects taxes upon all goods passing through his country by this road; and there were at this time about two hundred *Hackerys*,* and a prodigious number of bullocks, detained, until the duties on the goods which they had carried should be assessed and paid. This amounted to not less than twenty-five *per cent*. The merchandise was cotton, which the *Mahrattas* were exporting into the *Circars*; in exchange for which commodity they usually import salt and coconuts into *Chanda*, *Nagpour*, and other parts of *Berar*.

The hills which border the east bank of the *Godavery*, from *Mangapeit* to this place, are of a moderate height; and the mountains appeared now to retire about seven miles inland. The space between the two ranges is covered with a thick forest.

There is a *pagoda* at *Badrachill*, sacred to SETA, the consort of RAMA. The worship of the goddess is in high repute at this place; and vast numbers of pilgrims resort to it. The temple is situated on a little hill about forty feet high, but is meanly constructed. I was informed that the *Rajah* of *Paloonshah* had recently presented a small golden idol, or *moorut*, to it. The town is situated about 200 yards to the southward of the *pagoda*, close under another little hill, and consists of about one hundred huts, in the middle of which was a tiled habitation, said to be the abode of the principal *Brahmen*; and the whole is surrounded by a thick *jungle*. From the great reputation of this place, I expected to have found a more considerable town, and was therefore much surprized at its mean appearance.

Soon after our arrival, the man in charge of the post came to our encampment, and proposed to purchase the horses and camels. To this he received a severe rebuke, and was told that we were not merchants. Finding, after many fruitless attempts, that none of the cattle were to be sold, he then began to assess duties on them; which necessitated my giving directions for his being turned out of the camp. After this, we had no further intercourse with him; but it was evident that he had dispatched several expresses to *Paloonshah*, with information concerning us, as NARRAIN ROW, I afterwards found, had done from *Mangapeit*.

May 15.—At day break we moved off, in high spirits, at the prospect of the speedy respite which our arrival in the Company's territory, in three days more, would give to our toils. I had

*Country carts.

observed, since our entrance into the *Paloonshah Rajah's* territory, many *teak** trees; but none from which timbers of large dimensions could be formed. Being told that we should not meet with any more after this day's march, I was giving directions to a *lascar* to cut half a dozen sticks, when a horseman rode up to me, and said, that I should do well to return and encamp; for the *Rajah* having heard of my entering his country, had sent a *Vakeel* to know by what authority I had presumed to do so. I asked him his name and occupation. He replied that his name was MORTIZALLY, and that he commanded a body of *Tellinghys* in the *Rajah* of *Paloonshah's* service, a party of whom would soon arrive with the *Vakeel*. I expressed much aversion to countermarch any part of the distance I had come that day, and proposed to proceed, and encamp at the first convenient spot where water and forage could be procured; and to wait there for the arrival of the *Vakeel*. After some altercation this was agreed upon; when we proceeded about two miles further, and encamped at a small village called *Pocullapilly*.

In an hour after, the *Vakeel* arrived, attended by about fifty armed men. He informed me that he was deputed by the *Rajah* of *Paloonshah* to ascertain who I was, and to inquire by what authority I was passing through his territory. I shewed him the *Mahratta* pass, which would precisely afford him that information. He desired I would give him the papers; and if I had any pass from the *Nizam*, that I would likewise deliver it into his hands, in order that they might be forwarded for the inspection of the *Rajah*, whose pleasure would soon be communicated regarding me and my people. I replied, I had no pass from the *Nizam*, but that he might have copies of such of my papers as he had seen; and added, that being within two days journey of the British territory, and my business urgent, I hoped the *Rajah* would not detain me unnecessarily; but would allow me to proceed as soon as possible. The *Vakeel* then retired with my *Moonshee* to copy the papers, assuring me that I should have an answer before night.

Matters remained in this state until about four o'clock in the afternoon, when I received information that a large body of men were posted at the pass of *Soondpilly Gundy*, through which our road was to lead, with orders to resist us in case we should attempt to force our way to the Company's frontier. The

**Testona grandis*.

accounts of this force varied from one to three thousand men. I had resolved to wait the result of the *Rajah's* inspection of the copy of my *Mahratta Purwannah*, before I should determine upon any other plan of action; and knowing that I had not done his country, or any of his people, the least injury, and that he could have no just plea for molesting me, I was not without hope that he would let me proceed. In a few minutes after, the sound of horses' feet induced me to look out of my tent; when a body of horsemen instantly galloped in between the tent ropes. My people were at this time reposing in the shade, during the heat of the day, all but two sentries, who were on guard, and who immediately on the alarm came running to my tent. I dispatched a man to call the *Vakeel*, while the *sepoys*, who were very alert, got under arms, and I soon joined them with the other two men, being prepared for the worst that could happen. I now desired the horsemen to retire, and inquire the meaning of their intruding upon us in so abrupt a manner. The man who commanded came forward and said that he had his *Rajah's* orders to take me to *Paloonshah*. At this instant the *Vakeel* arrived. I asked him the meaning of these measures, after matters had been adjusted on the faith of his word, and I was waiting till the *Rajah's* pleasure should be made known to me. I requested, that, to prevent hostilities commencing immediately, he would order the horsemen to fall back. He advanced towards them for that purpose, which gave me an opportunity of ascertaining their number; when I counted twenty-five, all well armed and mounted; but in their rear was a large body of infantry, many of whom were armed with European muskets and bayonets; and the whole might have amounted to three hundred men.

Had this been all the force they could have brought against me, I should have paid very little attention to the *Rajah* or his people; but if this body should annoy us in the rear, and I had had to force my way through the pass of *Soondpilly Gundy*, it was not probable, that, with my small escort, consisting only of thirty-two firelocks, I could have come off without the loss at least of my baggage. As the *Paloonshah* district joined to the Company's territory, it impressed me strongly with the idea, that when it should be ascertained that I was a servant of the *British* government, the *Rajah* would not venture to do me any material injury, unless my conduct should justify it by first commencing hostilities.

The horsemen being now retired, the *Vakeel* came back, and begged that I would be pacified; upon which I ordered the *sepoys* to sit down with their arms, and went with a small party to my tent. The *Vakeel* then explained to me the cause of the sudden appearance of the troops. It had been occasioned, he said, by a report which had reached *Paloonshah*, of my having in defiance of the *Rajah's* orders, intended to force my way to the Company's frontier. That he, being much incensed at the disrespect shewn to his authority, had sent this detachment to bring my party to *Paloonshah*; and in the event of our resisting, had given orders to plunder and harass us; which would delay our progress, until a man should arrive at the post of *Soondpilly Gundy*, with instructions to fell the trees in the road, and stockade the pass.

The man in command of the troops having dismounted, came with MORTIZALLY into my tent; when we commenced a conversation upon the measures which were to be pursued. They at first insisted upon my instantly complying with the orders they had received to carry me to *Paloonshah*. This I positively refused, alledging, that we had come a long march that day, and were not in a condition to undertake a second. I told them, that I had no objection to go to *Paloonshah* the next day; but that, if the *Rajah* thought I would submit to be treated in the smallest degree beneath that dignity and respect which he might think due to his own person, he would find himself mistaken; for I would sooner burn the whole of my baggage, to prevent its falling into his possession; and would contend with him to the utmost of my ability in forcing a passage to the Company's frontier. I added, that the *Rajah's* country being contiguous to our own, he must be well aware of our military reputation. To these observations they seemed in some degree to assent; but replied, that such measures had been taken to prevent our escape, that it would be impossible for us to effect it; and that I should do well to go to *Paloonshah*, where, they did not doubt, the *Rajah* would shew me every attention. Finding, however, that I was determined not to move any more that day, they agreed that we should commence our march to *Paloonshah* early the ensuing morning.

The *Rajah's* people now retired to the village, where they took up their abode for the night. As soon as they were gone, I ordered the camp to be struck, the cattle to be picketed, and the baggage to be piled up around them; and then distributed my people in four parties, so as to form nearly a square. I had chosen on our arrival a commanding situation; and we had a

well of fine water within twenty-five yards, which would have been completely under our fire. Thus situated, and having with us grain for five days, the *Rajah's* people would not have found it an easy matter to make any serious impression on the party. But our greatest want was ammunition, having not more than fifty rounds each man; which, had hostilities commenced, would in all probability have been expended in the first contest. My followers were impressed with a considerable degree of alarm at our situation, and the women set up a most dismal lamentation. To put a stop to the panic was absolutely necessary; but it was not till every conciliatory measure had been exhausted, and threats used, that I could oblige them to keep their fears to themselves, and weep in silence. The *sepoys*, however, seemed to take the matter very coolly, which enabled me, after giving them directions to wake me on the first alarm, to lay down to rest with some confidence. Their alertness, I found, did not a little disturb the *Rajah's* people who were encamped in the village; but the whole night passed without any serious occurrence.

May 16.—Early this morning I sent notice to the *Rajah's* people that we were ready to attend them to *Paloonshah*; and soon after we all moved off in separate parties. The road for the first six miles was through a thick forest; and so narrow, that our cattle travelled with much difficulty: we then fell into a high road, and moved on pretty briskly. During the march MORTIZALLY frequently came up to me, and seemed to be greatly taken up with my horse; an account of which, I afterwards found, had been communicated to the *Rajah*. We arrived within six miles of *Paloonshah*, a range of hills seemed to close upon us, and we came to the top of a very considerable acclivity. I now found that we had been deceived in the distance; for instead of five *coss*, as they had told us, it proved to be sixteen miles. The sun began to be intensely hot, and the thirst of my people became almost insupportable. At the top of the pass were several batteries for the defence of this approach to *Paloonshah*; and we perceived a circular cavity, which fortunately proved to be a *Bowlie*, that had been sunk, in this elevated region, for supplying the post with water. Many of the party, with a view to slake their thirst, descended into it. The descent was by a set of circular steps, of which they counted one hundred: these being rudely formed, and about two feet each in depth, rendered the approach to the water so difficult and laborious, that several of the men were induced to return before they had gone half way;

and those who had reached the bottom, found themselves but little benefitted by it, after the fatigue of re-ascending. I computed the depth of the well to be at least 180 feet.

From this place we began to descend by a road, in some parts easy, and steep in others; though in the aggregate the descent was very considerable. Our march having hitherto been in a thick forest, the prospect of the town and fort of *Paloonshah*, situated in a rich and luxuriant valley, now became very pleasing. We passed a barrier which defends the approach to the town, and consists of a strong rampart, faced with masonry, which is connected with the hills on the east side of it. A narrow and rocky defile, winding round the west side of the rampart, is the only entrance to the valley.

We advanced to a very fine mango grove, and halted under the shade of the trees until the *Rajah* should be made acquainted with our arrival; and a place pointed out for us to encamp on. This gave me an opportunity of observing the west side of the town and fort, which were now only half a mile distant. A man soon arrived, and shewed us a spot to encamp on, which was about a mile further to the south-eastward, in a mango grove, and near the bank of a rivulet in which a little stream was flowing. This cool and pleasant situation, with the romantic appearance of the hills, which rose immediately behind us, dissipated in a great measure the disagreeable reflections which had been caused by our compulsory visit to this place.

We had no sooner encamped, than the *Rajah* sent MORTIZALLY to congratulate me on my arrival, and to express his solicitude for the inconvenience I must have suffered from the heat; likewise to inform me, that when I should have refreshed myself, and taken some repose, he would send people to inquire into the reason of my coming into his country, and ascertain who I actually was. No further occurrence worthy of remark happened during the rest of the day, excepting the posting of a body of about 500 men between us and the fort; I was therefore at leisure to direct my attention to the scene around me.

The valley in which *Paloonshah* is situated, is about four miles wide, and, notwithstanding the failure of the periodical rains, had every appearance of verdure and fertility. The fort is a square of about 300 yards, and has a large round tower at each

angle. The entrance to it is on the east side. The rampart is faced with masonry, and is surrounded by a deep dry ditch. It is well covered with a glacis, and may be considered as a place of some strength. With my telescope I could perceive some large iron guns in the embrasures; which, the *Rajah's* people said, were twelve pounders that he had brought from *Masulipatam*. The *Rajah's* dwelling is a small *Hindoostanny* house, the top of which I could see above the walls. The town was by far the largest I had seen since leaving *Chunarghur*, and appeared to be very populous. It is at least two miles in circumference, but consists, for the most part, of poor *Tellinghy* huts. The valley is surrounded on all sides by lofty ranges of hills, the passes through which are the only accesses to *Paloonshah*.

Some of my people, who had been admitted into the arsenal, reported that they had seen a manufacture for matchlock guns, *jinjalls**, spears, sabres and every species of weapon commonly used by the natives. The *Rajah* had likewise a train of six brass field pieces, which, with their limbers and tumbrils complete, appeared to be well taken care of.

In the evening the *Vakeel*, accompanied by three or four well dressed men, came to my tent. He detailed a number of incidents relative to the desperate situation of the *Fringhys* in the *Circars*, and represented the removal of the troops about that time from *Ellore* to *Masulipatam*, for a more healthy situation, as a defeat and flight, previous to embarkation; and the return of the two battalions from *Hydrabad*, as a certain omen of destruction to the British interests in that part of India: and he concluded by informing me, that it was the *Rajah's* intention to send the whole of my party to *Hydrabad*. Finding these schemes to intimidate me had not the desired effect, and that, as I was acquainted with the *Nizam's* capital, and the characters of his principal officers, I had no objection to march towards it the ensuing morning, their astonishment was so great, that they immediately departed to make a report thereof to the *Rajah*.

Towards night, we repeated the precaution we had taken for our defence, on the preceding evening, at *Pocullapilly*. This created a great alarm, and they immediately reinforced the parties that had been stationed to guard the avenues to the fort. The whole of the troops which were now applied to this purpose,

*A wall-piece, carrying a ball of near a pound weight.

could not be less than 1,500 men; which shewed that, notwithstanding their great superiority in numbers, the *Rajah* was under no small apprehension at our situation so near his fortress. The whole night however passed without any alarm.

May 17.—This morning the *Vakeel* came to me with a request, that I would send my *Toorky* horse, and three sheep which I had brought with me from *Chunarghur*, for the *Rajah's* inspection. This I readily complied with; and at the same time demanded an interview with the *Rajah*, and permission to depart; alledging, that my business was very urgent, and would admit of no further delay. In about an hour the horse was returned, with a very polite message from the *Rajah*, expressing how much he had been gratified by the sight of so beautiful an animal; and requesting to know if anything would induce me to part with him: but as the evening had been appointed for the interview, I deferred returning an answer until that period should arrive. In the mean time the *Rajah* had detained my sheep, which, having tails, were considered here as great curiosities; and had sent me three others in return, the produce of his country, on whom nature had not bestowed that curious appendage. The man who had taken charge of them, having intimated that we were badly off for forage, about fifty bundles of grass were immediately sent to us.

Towards evening the numerous concourse of people who assembled round the fort, with all the cavalry that could be mustered, and two elephants caparisoned with scarlet, and carrying *howders*, announced to me the preparation for an interview with the *Rajah*. My tent having been appointed for the place of meeting, I was apprehensive that so large a body of people would incommode us exceedingly; but was soon relieved from this apprehension by a message from the *Rajah*, desiring that the interview might take place in a garden, at a small distance from our encampment, called *Khaussbaug*. This was a very pleasing circumstance; and soon after the whole cavalcade passed my tent, the horsemen *maneuvering* and displaying their agility. The noise of drums, horns, and trumpets was immense. The *Rajah* was mounted on a very fine elephant, preceded by a small one, which they told me carried the water of the *Ganges* before him.* The multitude had no sooner passed, than I followed with

*The custom of carrying the water of the *Ganges* to the remotest parts of *India* is very common; and the rich *Hindoos* are at a considerable expense to obtain it. The *Rajah's* people endeavoured to impress me with a high notion of his sanctity as a *Brahmen*; but I found, on inquiry, that he was only of the *Elmy* caste, corresponding nearly with the *Rajepoots* of *Hindoostan*.

about fifty attendants; and upon my arrival at the garden, I found the *Rajah* and his people had just dismounted. The crowd having opened to admit me, I found him seated in a Chinese chair, with a number of good looking and well dressed men around him. He rose up to salute me, which I returned, and seated myself likewise. He appeared to be a handsome young man, about twenty years of age, and was very elegantly dressed. He began by putting many pertinent questions to me concerning *Hydrabad*, the *Nizam*, his minister, and the principal officers of his empire; with a view to find out if what I had asserted the preceding evening was true. My answers convinced him that I was much better acquainted with the *Nizam's* court, and with the characters of his principal officers, than he was; and particularly with the history of *DHOUNSAH*, the officer who formerly possessed the *Nizam's Purgunnahs* of *Neermul* and *Edilabad*; and who had almost ruined the *Rajah's* father, and family, by pillaging his country, and subverting his interests at *Hydrabad*.

As I suspected that the beauty of my horse had been the principal cause of our being brought to *Paloonshah*, I now took the opportunity of presenting him to the *Rajah*. His satisfaction at this event was warmly expressed; and he immediately desired I would make myself perfectly easy; for I should be at liberty to depart on the ensuing day. This was all I wanted; and the interview ending soon after, a large quantity of coco nuts and mangos were sent me; and I retired, heartily pleased with the prospect of marching on the following morning. But my troubles did not end here; for some of the Company's *Zemcedars* who had been in confinement at *Madras*, had, about this time, made their escape, and arrived at *Paloonshah*. They had so much influence in prepossessing the *Rajah* against me, that the whole of the ensuing day was spent in procuring a supply of grain and guides to direct us across the country into the high road that leads to the Company's frontier.

Our departure was consequently delayed until morning of the 19th, when *MORTIZALLY*, and the *Vakcel*, whose good offices I had, in some measure, been necessitated to purchase, advised me to lose no time in quitting the *Rajah's* territory; for the people who had lately escaped from *Madras* might so far prejudice him against us, as to induce him to throw further obstacles in our way. I could not, however, get away from

Paloonshah before eight o'clock; for, at my departure, every household servant belonging to the *Rajah* came out, in expectation of some gratuity. Having at length got rid of their importunities, we set out, accompanied by MORTIZALLY and the *Vakeel*; who, when he had proceeded about a mile, delivered over a guide to direct us; and after presenting me a passport to shew to the *Rajah's* people, at the post of *Dommapett*, they took their leave.

Our *Mahratta* guides, who had accompanied us from *Ewunpilly*, were, during our stay at *Paloonshah*, quite stupified with fear lest they should be apprehended. We had, however, disguised them in such a manner that they escaped undiscovered; and their spirits began now to revive. Although our present track was unknown to them, they were of great use to us in managing the *Tellinghys* who we produced as guides from the *Rajah's* people. Having now proceeded about three miles, in a narrow defile between two ranges of hills, the road intersected by ravines, and in some parts strongly stockaded, the hill fort of *Sunkurgherry* on a sudden opened to our view. The distance was too great to enable me to judge of the nature of its work; but it had, on the whole, a pretty and romantic appearance. Leaving this place about three miles to the northward of our track, the country continued exceedingly wild, and our road was merely a slight foot path through thick *jungles*. The few villages that occurred were very poor, and situated mostly in little spots of ground that had been cleared for cultivation. By noon we had travelled about eleven miles, when we came to a little spring, where finding also some shady trees, I halted, to enable the people and cattle to drink and refresh. In about an hour I moved on, resolving to proceed as far as possible, in hopes of reaching the Company's frontier on the ensuing day. Our road again continued between two ranges of hills, which gradually converged, until we came to the entrance of the strongest pass I ever beheld, called *Mooty Gautty*, which is likewise fortified. It consists of a narrow passage, not more than twenty feet in width, and half a mile long; and the rock rising perpendicularly on each side. Beyond this the passage diminishes to about ten feet; and a little stream of water, that issues from a rock on the east side, flows through it. After proceeding about a hundred yards, through the narrowest part of the defile, we came to a very steep ascent, which led to the top of the pass. Here I halted to collect my party, and then moved on, about

two miles further, to a little rivulet near the village of *Jogaram*, where we encamped at 5 P.M. having marched a distance of twenty-five miles.

The pass we had come through forms one of the strongest natural defences to *Paloonshah*; and might be defended, by a few resolute men, against any numbers. That of *Soondpilly Gundy*, which we should have come through, had we continued our journey along the high road, is situated about four coss to the eastward of *Mooty Gautty*, in the same range of hills.

The little village near which we encamped, consisted only of five poor huts; and the inhabitants, who were as uncouth as any of the human species I ever met with, came out, to the number of about eleven, including women and children, to gaze at us. They were of the *Dair* caste, and spoke the *Tellinghy* language; but, by living in this wild and retired part of the country, were totally ignorant of every thing beyond the concerns of their own little hamlet.

May 20.—At day break we moved forward; and as the post of *Dommapett* was only seven miles distant, it behoved me to pass it with caution. I collected therefore my party into a compact body; and we soon came in sight of it. I found it consisted of a small mud fort; from which about fifty armed men issued, as we approached, and attempted to stop us. I shewed them the *Rajah's* pass, to which, however, they paid no regard; but being now within five coss of the Company's frontier, I was determined not to be plagued by them; and drawing up the *sepoys* opposite to the party, I told the man in command that I would not be detained. As the high road ran close by this place, the *Rajah's* guides were of no further use to us and as those we had brought from *Ewunpilly* undertook to lead us, I ordered the followers to move on with their baggage, and soon after followed myself with the *sepoys*. Some parties stole into the *jungle* upon our flanks; but finding that we kept a constant watch over them, they did not attempt to fire upon us; and the *jungle* soon became so thick, that they were no longer able to make their way through it, and we lost sight of them.

I had now only one place more to pass belonging to the *Paloonshah Rajah*; a small post called after him, *Ashrufrow Pett*, where we arrived about 2 P.M. On our approach, the people all ran into the fort; but as they did not offer to molest us, we soon passed it; and arrived, about four o'clock, at the little

village of *Dubagooram*, situated on the *Polaram Rajah's* frontier; and subject to the British government.

May 21.—We had marched twenty-seven miles from our last encampment; and the heat, for the last two days, had harassed us a good deal; but being now arrived within the Company's territory, our troubles were nearly at an end. Our grain was exhausted; and the village being too small to afford us any, I moved about six miles to the village of *Tarpilly*, in the *Talook of Reddy*, where our very urgent wants were supplied. The inhabitants were a good deal surprized at our appearance, not conceiving by what road we could have come into that part of the country; but knowing that, although we were not attached to the *Madras* presidency, we were subjects to the same government, they shewed us every attention. In two more easy marches we reached *Yertnagoodum*, a place in Colonel PEARSE'S route from *Madras* to *Calcutta*, where my geographical labours terminated; and it being a road commonly frequented by the British troops, I found here on my arrival every refreshment provided.

May 24.—I proceeded to *Rajamundry*, and having recrossed the *Godavery*, encamped under the north side of the fort. Here I had the first grateful sight of an European countenance, which was productive of the most pleasing sensations; for I had now been four months in the society of the natives; through paths the most rugged; and in situations that required their utmost perseverance to surmount. Their patience was frequently called forth, to enable them to subsist on the scanty provision, which they were necessitated to carry on their own shoulders, in a mountainous wilderness; and their greatest fortitude was summoned to contend with savage hordes; to whose mercy had it been our fate to submit, but little chance could have been expected of escaping with our lives. The due southing in this journey was little more than eight degrees; but the circuitous windings we were obliged to take, to penetrate through the country, had increased the whole distance to 1,125 British miles. The hard service which the cattle had endured, had reduced them so low, that a fourth part were now too much exhausted to recover and perished. Two of my *Hirkarrahs* had been cut off by the *Goands*; which, with four followers attached to the *sepoys*, was the whole loss our party had sustained: and considering the difficult nature of the service, it was as little as could be expected. Indeed, the utter impossibility of any individual escaping, who

might leave the party, had necessitated the utmost precaution and indefatigable exertions of the whole, for our mutual preservation; and in many situations of difficulty, I was infinitely obliged to them for that zealous support, and attachment, which were productive of so fortunate and successful a termination to our toils.

[*Reprinted.*]

A NARRATIVE OF A JOURNEY FROM MIRZAPUR TO NAGPUR.

TOWARDS the close of the year 1798, I received the commands of the Governor-General of India, the Earl of Mornington (now Marquis Wellesley), to proceed to the court of Nagpur, on a public mission. With His Excellency's permission, a route was chosen which had been lately opened by the inland traders between Benares and Berar. The route through Catac, Sambhalpur and Chetesgerh, and another by the way of Ramgerh and Serguja, were inconvenient, because preparations for the journey were already made at Mirzapur, my usual place of abode. The direct road from Mirzapur to Nagpur, through the territories of the Rajah of Rewa, is the shortest and most frequented of any between the banks of the Ganges and the capital of the Rajah of Berar's dominions. The computed distance little exceeds four hundred miles; and by this route alone cotton is imported from Nagpur to the British territories. But the Rajah of Rewa was at this time threatened by Ali Behadur; and the road was infested by banditti from Bundelcund,—a province which Ali Behadur had long since invaded, but not completely reduced. To avoid interruption, that might be well apprehended on a road which native travellers and merchants disused as insecure, it appeared expedient to take a circuitous route; and, instead of proceeding along the banks of the Ganges and Yemuná to Calpi, and thence to Sagur, it seemed advisable to traverse the forests that lie between Bejeygerh and Serguja, because this route presented the advantage of passing through no intermediate territories between the British dominions and the provinces tributary to the Rajah of Berar.

Having chosen this route, and completed the requisite preparations for marching through a desolate country by roads impracticable for wheel-carriages, I began the journey from Mirzapur on the 4th January, 1799, and ascended the Gortola pass on the following day. The road lay over the Bind'h hills, from the ascent of them, within sight of the Ganges, to Nagpur, which is situated among hills that in reality belong to the same cluster of mountains. It may not then be here improper to premise some general observations on the mountainous tract over which I travelled.

Bind'h, in Sanscrit named Vind'hya, constitutes the limit between Hindustan and the Deccan. The most ancient Hindu authors assign it as the southern boundary of the region, which they denominate Aryá bhúma or Aryávarta. Modern authors, in like manner, make this the line which discriminates the northern from the southern nations of India. It reaches almost from the eastern to the western sea; and the highest part of the range deviates little from the line of the tropic. The mountainous tract, however, which retains the appellation, spreads much more widely. It meets the Ganges in several places towards the north, and the Godaveri is held to be its southern limit.

Sanscrit etymologists deduce its name from a circumstance to which I have just now alluded. It is called Vind'hya¹, says the author of a commentary on the *Amera Cosha*, because people think (*d'hyayanti*) the progress of the sun is obstructed (*veindd'ha*) by it. Suitably to this notion, the most elevated ridge of this tropical range of mountains is found to run from a point that lies between Chota Nagpur and Palamu, to another that is situated in the vicinity of Ougein. But the course of the Nermada river better indicates the direction of the principal range of Bind'h hills. From Amarcantac, where this river has its source, on the same spot with the Sone and the Hatsu, to the Gulf of Camboga, where it disembogues itself into the sea, the Channel of Nermada is confined by a range of hills, or by a tract of elevated ground, in which numerous rivers take their rise; and by their subsequent course towards the Sone and Yamuná on one side, and towards the Tapti and Godaveri on the other, sufficiently indicate the superior elevation of that tract through which the Nermada has forced its way.

I shall have subsequent occasion to mention the lofty ridge that connects Amarcantac with the spot to which the sources of the Damodar may be traced.

If it be true, as appearances strongly indicate, and as tradition partly confirms, that the sea once washed the foot of the Himalaya mountains, Hindustan was then submerged, and the Deccan must have been an island, the northern shore of which was the Vind'hya range.

¹ Derived from *vi*, denoting opposition, and *d'hyai*, to think. This meaning of the name of Vind'hya or tropical mountain, is confirmed by a verse in an epic poem on the death of S'is'upála (6, 4, 2), where mount Raivate is described as emulating Vind'hya again to check the course of the sun.

The uniform flatness of the country, the shallowness of the soil, and its sandy basis, in the whole tract from Janeser, along the banks of the Saraswatí and Yamuná, to both seas, appear to warrant this conjecture, which is rendered still further probable by the sands and fens that lie between Sindhu and Gurjasa, and by the forests in which the numerous mouths of the Ganges meet the sea.

The legend of Bhagirat'ha, assigning a channel to the Ganges,¹ is evidently founded on a tradition, which supposes Hindustan to have been once submerged; the legends concerning Parasu Ráma's extorting the shores of the Cocana and Malabar from the ocean² are, in like manner, evidences of a tradition that the sea has receded from the coast of Malabar; and there is direct evidence that it has retired from the eastern coast.

But whether the conjecture that has been just now hazarded be well or ill founded, the notions which it suggests are conformable with a just idea of the northern bounds of the Vind'hya hills. Their southern limit, as already observed, is the river Godaveri.

The vast extent of this mountainous tract, contrasted with the small elevation of these hills, viewed from the plains of Hindustan, has furnished grounds for a legend, to which the mythological writings of the Hindus often allude: Vind'hya having once prostrated himself before his spiritual guide, Agaslya,³ still remains in-that posture, by command of the holy

¹ [A legend of the Rámayana. Bhagíraha, the descendant of Sagara, by his austerities brings down the sacred stream from heaven in order to perform the funeral obsequies of his relatives, who had been destroyed by Kapila's curse. The passage describing the descent of the river is well known by Milman's translation. Professor H. H. Wilson, in a note to his translation of the passage in the Vishnu Purána, which relates the legend (book iv. 4), points out that tradition places a Kapilásrama or hermitage of Kapila, on the shores of the island at the mouth of the Ganges, which still bears the name of Saugar (Ságar). Other legends, it seems, place the abode of the ascetic at the foot of the Himalaya, where the Ganges descends to the plains. Professor Wilson thinks these traditions may be reconciled by supposing, as Mr. Colebrook had done, that they referred to a period when the ocean washed the base of the Himalaya.—t.D.]

² [Parasúrama, after his destruction of the Kashatriya caste, makes over the whole earth to Kas'yapa. The latter, in turn, desires him to depart, as there was no dwelling for him in it, whereupon he repairs to the south, and compels, by his arrows, the ocean to retire. A translation of this legend, as told in the Mahábháratá, is inserted by Professor Wilson, in his translation of the Vishnu Purána (book iv. 7) where he subjoins some remarks on the antiquity of this legend. See also Muir's Sanskrit Texts, vol. i. pp. 447, 460.—ED.]

³ Even the name of Agaslya is, by some etomologists, derived from terms which bear allusion to this legend.

personage. This humiliation is the punishment of his presumption, in emulating the lofty height of Himalaya and Meru. According to this legend, Vind'hya has one foot at Chunar; and hence the real name of that fortress is said to be Cherenadri.¹ His other foot is, I think, placed by the same legend in the vicinity of Gaya. The vulgar, very inconsistently, suppose the head of the prostrate mountain, near the temples of Vind'hya-vasini, four miles from Mirzapur.

If the goddess Bhawáni have, in the present age of the world, fixed her abode on Vind'hya-chula, as the priests of those temples affirm, quoting Puránas to prove her predilection for this mountain, she has made choice of an inhospitable region. The vast tract of mountainous country, to which the name of Vind'hya appertains, is mostly covered with forest, or is inhabited by mountaineers, as well as the woods, which they have imperfectly cleared. In few places, within the skirts of the eastern portion of this mountainous region, have the Hindus, and still less the Muslems, intruded much on the possessions of these uncivilized tribes; or where they have done so, they have become almost as savage as the people among whom they have settled. A bad soil and the want of navigation are the chief discouragements to the progress of arts in the eastern portion of that vast tract to which the name of Vind'hya appertains.

From these general remarks, I proceed to more particular observations, made in the progress of my journey, and during my stay among the hills of Bind'h.

In sight of Mirzapur, at the distance of about five miles from it my fellow² travellers and myself ascended the Gortola or Gortotwa pass, and encamped about two miles from it, under a dismantled stone fort, near a small village. The pass is steep and difficult; and the road, on the brow of the hill, leads through a forest of leafy *Butea*:³ indeed, the whole range of hills, near Chunar and Mirzapur, exhibits the same appearance. The ascent is everywhere steep, and the verge of the hill is either bare rock, or lies near the surface; quarries are easily worked, and they afford excellent sand-stone, which is carried to Benares, and more distant places. It is mostly quarried in the small hills, detached from the Vind'hya range, which are near to the river, and more accessible to carts.

¹ From Cherená, a foot; and Adri, a mountain.

² Capt. H. Lennon accompanied me in the command of the escort; and Mr. D. Turnbull, as surgeon of the residency.

³ *Butea frondosa*, named palás, or Dhac.

On the table-land the soil is very poor, and, therefore, sparingly cultivated, for eight or ten miles from the brow of the hill. Proceeding from the village, where we encamped above the pass, we immediately struck into a forest, consisting chiefly of *Butea*, and of *Emblick Phyllanthus*.¹ We saw no signs of culture for eight miles, except near the depopulated village of Sunri. After traversing a cultivated country of equal breadth, and again passing a forest similar to the first, we reached Gherawel in three days. Thence the road lay through a cultivated country, by the way of Shahgenj and Adilgenj, to Roup, near the head of the Ecpowa pass.

In this tract we remarked much rice had been reaped; we saw fine crops of wheat on the ground, as well as linseed, chiches,² pigeon peas,³ and tares:⁴ we noticed many fields of sugar-cane; and, near the large towns, orchards of mango-trees; but the soil is in general poor; it requires frequent fallows; and, after all, it is said to yield but scanty crops in the best seasons.

On the edge of the forest, towards the cultivated country, peacocks and brown partridges abound; black antelopes range the open country; white-footed antelopes are found in the deepest woods; and tigers infest the skirts of the forest; we found, however, little encouragement to pursue game, during several halts it became necessary to make, for the purpose of giving time to the dealers in corn to collect supplies, before we crossed the Sone, to strike into a desolate forest on the southern banks.

We took advantage of the last halt made on this account, at the head of the Ecpowa pass, to visit the fort of Bejeygerh,⁵ which is twelve miles distant from Roup.⁶ This fortress, famous for the siege conducted by Lieutenant-Colonel, now Major-General Popham, is situated on the highest pinnacle of an extensive range of peaks, which rise considerably above the

¹ *Emblick Myrobalan*, in Hindi called Aunlá.

² *Chaná, Cicer arietenum*.

³ *Arher, Cytisus cájan*.

⁴ *Masur, Ervum bispennum*.

⁵ [Bejeygerh, or Bidgegur, as the name appears in maps, was the fortress to which the Raja of Benares retired with his family and treasures on his breach with Hastings in 1781. On the approach to Colonel Popham's force he fled, and the Raneé capitulated after some negotiation. The alleged breach of this capitulation and the plunder of some members of the Raja's family by a portion of Popham's force, were brought prominently forward in the charges against Hastings.—Ed.]

⁶ Bejeygerh, bearing S. E. by E. from Roup, seems distant eight or nine miles, horizontal distance; but the road between these places is circuitous.

general level of the table-land; the rock on which the fortress stands is so steep, even on its most accessible side, where the contiguous hills approach nearest to the same elevation, that Bejeygerh seems almost impregnable, unless by famine, provided it be defended by a spirited garrison. On the northern and western sides, the precipice overhangs the plain; to the east, a valley disjoins Bejeygerh from the range of hills lying in that direction. On the southern side, contiguous hills, much inferior, however, to the level of the fort, permit the approach of besiegers within range of cannon; and furnish footing whence the fort might perhaps be escaladed, after damaging its defences. The place is fortified by a wall, built up from the edge of the precipice, with a narrow rampart, whence musketry or wall pieces might be discharged by persons in a sitting posture; there is no room for artillery, and it does not, indeed, appear to have been ever the intention of any possessor of this fortress to defend it by cannon. The wall runs along the extreme verge of the hill, inclosing the whole summit of it; hence it has been often necessary to begin the outer part of the wall forty or fifty feet below the parapet. This, while it gives a stupendous appearance to the edifice, does, in fact, considerably weaken it, and the wall is giving way in many places. Following all the windings of the hill, the fort has some irregular bastions; but, in general, although the parts of the wall do not well flank each other, yet, from the difficulty of access to it, the place can scarcely be taken by a regular siege.

Within the wall is a house built in the Indian style, and adapted for the abode of women; another building, formerly allotted for stores and ammunition; the ruins of some temporary edifices; three pounds or cisterns cut in the rock; and a small house near the tomb of a Muslem saint, Zeinee Lâbden, who is said to have died there three or four centuries ago. Two of the cisterns are named after Rama and his brother Lachman; as usual, there is also a Silacund. The fort has a good gateway on the western side, and a small wicket on the southern.

We breakfasted in an apartment over the gateway; and thence contemplated with pleasure the extensive landscape before us. Close to the foot of the hill, a very small rivulet winds among woods: the Khagher, a more considerable stream, passes at the distance of a mile or two. A bridge, consisting of eleven equal arches, has been built over it; and forms a contrast with the wildness of the woods contiguous to this rivulet. Towards the north, the country is cultivated. A lofty edifice

at Casuma, six miles distant, and some well-built houses near other villages north of the fort, relieve the eye, when fatigued with viewing the barren peaks that bound the western horizon, or the hills covered with forest towards the south. The weather was not clear enough to afford a view of the distant fort of Agori, beyond the Sone, nor of the river itself, where it approaches nearest to Bejeygerh. In that direction, nothing but mountain and forest was visible, excepting a few spots where the mountaineers have cleared small fields for cultivation.

The prevalence of forest renders Bejeygerh a very unwholesome spot. The garrison, placed in it after it was captured by the British forces, was for this reason gradually reduced to a small party of Sepahis, under the command of a Hawaldar, or native serjeant. At length it was found necessary to withdraw this also, and the place is now guarded, for form sake, by a dozen matchlockmen, under the orders of an honorary Keladar, who resides on his own estate a few miles distant from the fort.

I have found no certain information of the ancient history of this fortress. It would no doubt be chosen, for its natural strength, as a stronghold, by the first Hindu, or mountaineers, that settled in the neighbouring plains. Its name does not evidently indicate the founder: Vijeya signifies victory, and is a title of Arjuna, the friend of Crishná, and also the name of a demigod, who is one of Siva's attendants. The modern history of the place is connected with that of Agori, which we also visited, as will be forthwith mentioned.

At noon we returned from Bejeygerh to our encampment near Roup; and the next morning descended the Caimur hills, by the Ecpowa pass. Notwithstanding the change of name, we had not found an intervening valley, nor any other line of separation, to distinguish these from the hills we ascended at Gortola. In fact, the double range of mountains, which confines the narrow valley through which the Sone runs, is only a portion of the extensive Vind'hya, though one lofty ridge obtains the name of Caimur.

Two miles from Roup we came to the head of the pass. The descent was very steep and unsafe for about a hundred yards; the rest, for a mile and a half to the foot of the pass, was gradual, and sufficiently safe, except one very dangerous spot near half-way from the brow of the mountain. Here the

road turns abruptly twice, on the brink of the precipice, and, being very narrow, is awfully dangerous; but the whole length of this perilous spot, not exceeding fifty yards, might at a very moderate expense be rendered securely passable by splitting a few rocks with gunpowder.

We recommended this expedient to the Rajah of Agori, who had met us on the frontier of his estate near Gherawel, and who still accompanied us. He was professedly anxious to encourage the new commerce opened between Mirzapur and the Deccan, by a route, which traverses his estate. But the expedient proposed to him for making the Ecpowa pass less dangerous was deemed impracticable without the aid of an engineer; because the stone-cutters near Chunar and Mirzapur, being accustomed to quarry with iron wedges, are unacquainted with the mode of splitting rocks with gunpowder. It appears, however, that this method is well known and much practised in the Deccan. An expedient as efficacious, in the opinion of Hindus at least, for obviating the dangers of a road which turns abruptly on the edge of a precipice, had been already adopted. A few stones on the brink of the precipice had been daubed with minimum, and thus converted into an idol, representing Bhawáni of Ecpowaghát. A Brahmin stood there, ready to receive the oblations made to the goddess by votaries willing so to purchase a safe passage for themselves and their cattle.

Whether owing to the oblations which our Hindu attendants made there, or to our own good fortune, I will not undertake to determine, but the elephants, camels, horses, and oxen, all reached the foot of the pass in safety. We thence looked up with some awe to the brow of the mountain, whence rocks seemed almost to overhang the road, at the elevation of a quarter of a mile above it.¹

The rock, so far as may be judged from the fragments near the road, and in the bed of the Khagher, which we twice crossed at the foot of the pass, is quartz. Large masses of milky quartz lay in the bed of the rivulet, and exhibited an appearance which was novel to us, and therefore interesting. The overhanging rocks

¹ By a measurement taken from the opposite bank of the Sone, with a good sextant, and with separate observations for two measured bases, one of fifty, the other of 400 yards, I found the height of a conspicuous peak called Mangeswar to be 480 yards above the bed of the river; and two miles distant from the place where the observations of its altitude were made.

on the brow of the mountain, and the perpendicular wall, which forms the precipice below them, are discoloured, and have almost the common appearance of the exterior surface of milky quartz, when it has been long exposed to the atmosphere.

The banks of the rivulet, and the sides of the road where it did not approach too near the precipice, are covered with thick woods. I did not then remark the different sorts of trees that composed them; but the forest, that occupies the greatest part of the valley in the midst of which the Sone runs, contains *Pterocarpus sisoo, sol, etc., Swietenia febrifuga, Diospyros, Ebenus, Sterculia urcens, Nanelia orientalis, Mimosa catechu, Butea frondosa, Nyctanthes, Arbor tristis, Bombax heptaphyllum, Bombax gossypenem, Ficus racemosa, Bignonia chelonoides, Phyllanthus emblica, Rychnas, Nux vomica*, with many other trees of various sizes, from the Indian figtree to the *Rhamnus jajuba*.

We encamped near a very small village, at the foot of the pass. The Rajah of Bejeygerh, who had accompanied us from the neighbourhood of Mirzapur, encamped with the Rajah of Agori, and the respective attendants, on the other side of the village. In the evening we were suddenly alarmed by a noise from their camp, that indicated loud and violent contention among hundreds of persons. We sent to inquire the cause, and were soon relieved from the apprehension of a quarrel having arisen among the attendants of these Rajput chiefs. The two Rajahs are allied by frequent intermarriages between their families. It is the custom among Brahmins and Rajputs, belonging to the sect called Mádhyandina,¹ to exchange contumelious language, by way of sport, at the celebration of a wedding. This pastime was now renewed, as is often done at the entertainments of persons allied by affinity.

The contumelious language here alluded to consists chiefly in addressing to each other terms signifying relation by affinity. Such terms convey an insult, because they imply the boast of favours received from the female relations of the insulted party. It is almost needless to add that, in the homely language of the vulgar, the same reproach, by way of boast, or of menace, is expressed in gross and explicit phrases. But I must not conceal that the atrocious practice of destroying female children, which prevails among some tribes of Rajputs, has its source in

¹ Their religious ceremonies are conducted according to the rule prescribed by Mádhyandina school of the Yejurveda.

fastidious pride, which cannot brook appellations absurdly deemed contumelious.¹

The next day, while the baggage proceeded to Canech, on the banks of the Sone, we made an excursion to visit the fort of Agori, at the distance of seven or eight miles from our last encampment. The guides conducted us by a pathway, which crosses the valley obliquely, that lies between the Sone and the hills. Leading from village to village, the path winds through intermediate woods, for it rarely meets cultivated spots, which are but thinly scattered in a valley overspread by forest. The fatigue of our excursion was rewarded by much pleasure, in viewing the picturesque situation of Agori. The citadel is a fortified house, on the summit of a small hill, that rises from the southern bank of the river. Walls built around it, on the declivity of the hill, constitute the fort. This contains a hall of audiences, between the citadel and the gate, and communicates, by a double wall, with a large well at the foot of the hill. Within the gate stand the remains of an old building, which is said to have been once a lofty edifice. Chet Sinh pulled down the upper stories, and was proceeding to demolish this building with the rest of the fort, until an inscription was found which contained a solemn imprecation on the person who should destroy the place. Superstition compelled the Rajah of Benares not only to desist from his intention, but to repair the fort.

¹ [Sir John Shore, in a paper which appeared in the fourth volume of the Asiatic Researches, "On some extraordinary facts, customs, and Practices of the Hindus," says that the difficulty of procuring suitable matches for their daughters is the motive assigned by the Rajputs themselves, in the neighbourhood of Benares, for their resort to this inhuman practice. It seems that the practice was not confined to persons of rank, but existed even among villagers of this caste. Efforts had been made by the Rajputs themselves to put an end to the practice; and a village was pointed out where the inhabitants had sworn among themselves to bring up their female children; but several old maids were said to exist there, affording unfortunate evidence of the difficulty of providing for them, owing mainly, it was said, to the expense which usually attended marriages among this people. Mr. Colebrooke, in a manuscript note to this part of the essay, mentions an interesting case which came under his knowledge in corroboration of Sir John Shore's view. "The custom is very prevalent throughout Hindustan, among various tribes of Rájaputras, besides those which are commonly denominated Rájacumára. The motive is truly assigned in this discourse. The mode of putting the feeble offspring to death seems to be optional. Perhaps the withholding of nourishment may be thought by them less atrocious (as a more indirect method), than poison; which is sometimes employed if my informant be correct. On the same authority, I have an interesting anecdote of a beautiful young girl who was spared by her mother, contrary to the injunctions of the father, then absent. On his return, the girl had reached her seventh year; he refrained from wreaking his vengeance upon his wife and daughter, but immediately departed again and fled his country. The Musulman noblemen lately offered a subscription of 30,000 or 40,000 rupees for a marriage portion, but no suitable match can be procured, one lacksha being demanded as a marriage portion, besides the expenses of the nuptials. This beautiful young woman was alive in the year 1795 aged thirteen or fourteen."—ED.]

The place is only fortified against musketry; being commanded by a hill whence shot would plunge into the fort, it is not tenable against artillery. But that hill, covered with wood, adds to the picturesque beauties of the spot. A continued range of mountain, in no place very distant from the river, and the Sone itself flowing majestically between banks covered with forest, complete the beauty of the scenery. The *Nilotica mimosal* and shrubby *Lythrum*² cover the hill, both within and without the walls of the fort. They were now in full bloom; and the contrast of colour, together with the fragrance of the Acacia, enhanced the pleasure received from viewing a romantic landscape.

By the route of Agori, we were told, Major Crauford brought the timely reinforcement which he led from Ramgerh to assist in quelling the rebellion of Chet Sinh. His seasonable arrival turned the flight of the rebel, who was already discomfited by the British forces. The expulsion of an oppressive prince and contumacious tributary was effected. And while Chet Sinh received the reward of his offences, the ancient Rajahs, whom he had driven from their possessions, were restored to their estates.

Agori, with the Perganah of Berher, now belongs to Rajah Renbehadur, who claims descent from a family of Chandel Rajputs which long flourished in Bundelcund. His ancestor, Rajah Permalic, reigned at Mahoba, the then capital of Bundel; but having been much weakened by a war, in which he had engaged with a tribe of Chohans near Delhi, he was expelled in the reign of Sultan-Ala-uden Gauri, and retired to the banks of the Sone.³ Here his descendants built the forts of Berdi and Agori. The elder branch of the family still enjoys a principality, of which Berdi is the capital. The youngest branch flourished at Agori, and obtained possession of Bejeygerh, with the adjoining districts, which became the separate allotment of a younger brother of this branch of Chandels. By sharing the tribute of Sinhraulā, the Rajahs of Berdi and Agori still retain a trace of their common descent from the Chandel prince who first subjected that chiefship to his own domination. While Berdi retained a virtual independence, the Rajahs of Agori and Bejeygerh became subject to the Moghul government. They paid neither revenue nor tribute until they were dispossessed by

¹ Babul, *Mimosa nilotica*.

² Dhau: *Lythrum fruti cosum*.

³ The Chohans, expelled from Delhi, by the Muslims, sought refuge in the same mountainous region, and again became the neighbours of their ancient rivals.

Belwent Sinh; but their heirs were restored by Mr. Hastings after the expulsion of Chet Sinh, and now hold their respective estates as Zemindars, with their hereditary *jagirs* allotted to them.

Belwent Sinh, and his successor, Chet Sinh, had pursued the same policy throughout the province of Benares, expelling all the Rajahs, and proscribing the very name of Zemindars; Mr. Hastings, on consideration of prudence and justice, reinstated the Rajahs; and Mr. Duncan, under the order of Lord Cornwallis, restored the Zemindars, conferring on them the rights of landholders.

The Rajah of Bejeygerh, who accompanied us to the foot of the Caimur hills, is another instance of tyranny on the part of Belwent Sinh, and equity on that of the British Government. Rajah Ramghulam Sinh is the descendant of Jubraj, from whom, as first by birth and rank among the Rajahs of this province, Belwent Sinh himself received the symbol of his inauguration as a rajah.¹ He, nevertheless, expelled the son of Jubraj, and the heirs were not reinstated until after the discomfiture and flight of Chet Sinh.

This very ancient family of Gherwar Rajputs deduces its origin from Jayachand, who reigned at Canauj, and was dethroned during Taimur's invasion of Hindustan. He retired to Benares, where his posterity flourished for several generations, until one of his descendants, being defeated by the Muslems, was compelled to embrace their faith, for the sake of preserving his life. He was permitted to hold the district of Kera-mangror, near Benares. His children retained their religion, and maintained their possession of a tract of country south of the Ganges. This territory, which extended from the neighbourhood of the fort of Chunar to the river Tawns, but which was subsequently reduced within narrower limits, was shared by three Rajahs of the Gherwar tribe. Aiswarya Sinh, the heir of one branch of this family, holds Mara; another branch of it lately possessed the district of Daya, both in the province of Allahabad, and subject to the Nawab of Ayud'h. Ramghulam Sinh, the heir of the elder branch of Gherwars, has the dismantled fort of Bejeygerh, together with a part of the estate of his ancestors, and a *jagir* granted by the British Government.

From this brief abstract of traditions preserved by Chandel and Gherwar Rajputs, and partly confirmed by the general voice,

¹ A cirlet on the forehead is the symbol; and it is with his foot, not his hand, that an ancient Hindu prince exalts a plebeian to equal rank with himself.

which acknowledges the royal descent and great antiquity of these houses, I return to the narrative of the journey.

Again crossing the Sone, we returned to the high road; and, after once more passing the Kagher, and several times crossing low but steep hills that stand detached from the Caimur range, we reached our encampment at night, drenched by rain, which overtook us on the way. The weather cleared up for a few hours the following day, and we took advantage of that intermission of rain to cross the Sone and encamp at Cothi. As the river abounds with dangerous quicksands, precautions had been taken to ascertain a ford where the bottom was sufficiently firm to bear elephants. The cattle passed without accident, and almost without alarm. The day was followed by a tempestuous night, and, though the weather was clear the next morning, we were obliged to protect the halt, that the tents might dry. At this dismal spot, close to the edge of a vast forest, we received the melancholy tidings of the massacre at Benares.¹ Grief for the loss of friends from whom we had so lately parted prepared us to commence our journey next day through a desolate forest, in a very gloomy temper of mind.²

Before we proceed on this dismal portion of the journey, I must pause to remark, that the Sone is not here deemed navigable, in any season of the year, for boats larger than canoes. Rocks are the reputed impediment to its navigation. The valley through which the river runs is thus deprived of carriage for its productions. Encouragement for the resort of settlers, and for the industry of the few peasants who already inhabit it, is wholly wanting. Excellent timber stands useless in the valley and on the southern range of mountains. Even the more valuable productions of the hills and forests are but sparingly gathered. Lac, honey, and gums of various sorts, seed *Bambus*, the strach of Ticor (Tikhor), ginger, and root of long pepper, the nuts of Chironji, and many other drugs and condiments, red

¹[By Vizier Aly the deposed Rajah on which occasion Mr. Cherry and several other gentlemen perished. Mr. Davis's successful defence of his family is well known. They took refuge on the roof of his house, to which the only access was by a winding stair. His only weapon was a spear, with which he kept his enemies at bay until succour arrived.—ED.]

²In the preceding year a European adventurer, but of what nation is not known, took this route towards the Deccan, probably with the design of seeking his fortune in the service of native princes. He was assassinated in the middle of the forest, a few miles beyond the limits of the British territories. The circumstance, had it been then known to us, would have added another gloomy tinge to the aspect of the forest.

bole, white chalk, and ore of iron abound in the forest and near the banks of the Sone; but little is exported to the markets of Benares.

For the sake of forming an opinion on the stones that compose the mountains which the Sone has washed before it reaches Agori, numerous specimens of pebble were collected from the sand of the river. The sand itself consists of larger particles of quartz than are found in rivers flowing through a champaign country; the pebbles were much worn and rounded. Numerous specimens, variously coloured, were siliceous, and struck fire with steel; none were obedient to the magnet, even when reduced to dust. Other specimens, also variously coloured, appeared to be fragments of argillaceous stones, that have a laminated texture. Small pieces either of talc or mica were noticed among the sand.

Resuming our journey after a halt of one day, we struck into the forest within a mile of the Sone, and in three days reached the village of Bihrer near Dudhi Pelwa (Doody Pula of Rennell's map), situated at the distance of a few miles from the banks of the Canhár river. The road was a continued ascent and descent of hills, through a forest, in some parts thick, in others intermixed with grass, but nowhere exhibiting any signs whatsoever of cultivation, recent or ancient. We twice encamped in the forest on the edge of rivulets, the course of which was already stopped by the dryness of the season. Later in the year it would have been necessary to take another route by the banks of the Canhár for the sake of water, which cannot be procured in this forest after the beginning of the hot season. Tigers are said to infest this tract; accordingly, the guides cautioned us against moving any part of our cattle and attendants before daylight. We did not, however, observe the signs of any animal whatsoever, not even birds, in the desolate tract which we here traversed.¹

The rock which constitutes the hills on this side of the Sone is not so much exposed as on the northern side of the river. It appears to be quartzose, but not exclusively so; for argillaceous stones occupied the surface of the hills, and even the beds of water-courses in many places. Among the very numerous kinds

¹ Birds are very scarce in the forests which we passed during this journey. Even in the most cultivated tract; and in the woods contiguous to them, neither the species of birds, nor the individuals, are so numerous in Berar as in Bengal and Hindustan. It is not improbable that tigers may abound in this vast forest. However, none were seen in the whole journey, except one half-grown tiger that crossed the road near Cotha; and the elephants indicated once only that they smelled the ferocious animal which they dread and abhor.

of trees which compose the forest, the most conspicuous were the *Sala* and *Boswellia*. The fragrant gum afforded by this last tree resembles olibanum, and is, I suspect, sold in the markets of Hindustan for that drug.¹ *Sterculia urens*, common on the northern side of the Sone, yields a gum which has been mistaken for *Tragacantha*. Specimens of it, which were submitted, in the preceding year, to the inspection of very skilful persons, were pronounced to be exactly similar to the gum of the *Astragalus tragacantha*. But the doubts which were still retained have been since confirmed by the experience of merchants who exported the gum of that *Sterculia* to the markets of Europe.

In our first day's march through this forest, and very soon after quitting the banks of the Sone, we crossed the boundary of the province of Benares; and entered the territories of the Jagirdar of Uthari. The limits indeed are not well defined; but the Rajah of Agori, as a zemindar of the province of Benares, claims a very small portion of the forest, and seems disposed to acknowledge the rights of the Jagirdar.

At Bihrer a wakil met us on the part of Bhawáni Sinh, who had recently succeeded to his father, Bud'h Sinh, Jagirdar of Uthari. Besides that Jagir in the district of Ramgerh, Bud'h Sinh acquired, by grant or purchase, the Tapes of Dudhi and Berch, from the chief of Sinhraula, and from the Rajah of Serguja. He also enjoyed a lease in perpetuity of Rampur, in Perganah Belonjá, and formerly rented the Chacla of Bendu, in Sircar Rohtas. All these adjoin and constitute a very singular and almost independent property, in a country remote from all commercial intercourse, and thinly inhabited by uncivilized mountaineers.

Round Bihrer, and in other cultivated spots, which we viewed, as we approached the village, from the brow of a hill that overlooks it, the crops, then on the ground, consisted of wheat, barley, and chiches. Rice and flour were purchased in the village; much dearer, however, than might have been expected in so sequestered a place. In the further progress of our journey through the forests of Serguja, rice and tares (*Masúr* or *Ervum bispennum*) were the only sorts of grain which could be purchased.

¹ Vide Asiatic Researches, ix. 377, where this subject is fully treated by Mr. Colclbrook. Linnæus had supposed the plant which produces the Olibanum to be a species of juniper. Travellers had hitherto failed to determine the fruit. Some of the gum, collected by Dr. Turnbull, the surgeon of the residency at Nagpur, was sent to England and offered for sale. It was instantly recognized as Olibanum, though offered under a different name, and was subsequently sold regularly at the Company's sales.—ED.]

The supplies which we brought from the banks of the Sone could not suffice for all the camp followers, and the want of flour was felt as a serious inconvenience by the servants and porters, who were all accustomed to feed on rice.

From Bihrer we proceeded, in four days, through the Tapesch of Dudhi and Berch, to the village of Cóthi, belonging to Bijey Sinh, a disaffected chieftain of Serguja. Very small villages are thinly scattered in this tract, at distances of four, five, and six miles from each other. In the last day's march we proceeded sixteen miles without seeing an inhabited place, or any but slight traces of former culture in a single spot. The intermediate tract is a deep forest, through which a narrow road winds over hills that are accessible, or round such as are particularly steep. Wherever the road leads to a commanding eminence, the prospect of an undulating country, covered with majestic forests, is strikingly magnificent. In the valleys the gloomy confined view is not unlawful.

The tract which we here traversed is thinly inhabited by mountaineers; the inhabitants of Tapesch Dudhi mostly belong to the tribe of Gonds; those of Berch are Kherwars and Paraiyahs; the forest of Serguja are occupied by Cól's, Chórós, Kherwars, Bhuyniars, and Ranees. Concerning these and other tribes of mountaineers, little information could be gained. Almost secluded from intercourse with civilized people, they are ignorant and suspicious. In one instance, they even showed a disposition to oppose our encamping near their habitations. And, after we had succeeded in conciliating the chief of the village, they still retained their suspicion, and remained with their wives and children peeping at our encampment from the top of a hill which overhung the village. Even those who conversed most cheerfully with us could not readily apprehend our questions, nor answer them distinctly in the common dialect of India. Their own dialects are peculiar to their own tribes, or common to two or three tribes only.

The Bhuyniars are particularly entitled to the name of mountaineers; they frequent the highest spots and deepest forests, neglect husbandry, and employ themselves in gathering the produce of the woods, especially the resin of the sal, which they exchange for grain and other necessaries of life. The other tribes follow the practice of agriculture. The Gonds appear to be most advanced towards civilization, and they imitate the manners and practise the religious observances of Hindus. The Ranees are

said to be Mohammedans. Other tribes of mountaineers are not restricted from any particular diet, nor do they seem to hold any animal unclean. They refrain, however, from the flesh of kine.

In answer to inquiries concerning his religious notions, a Kherwar affirmed that he often prayed to Narayan; but he added, that he worshipped a neighbouring hill called Paspahr; and he showed us the monument as well as the hills above named; he acknowledged that he sacrificed goats on solemn occasions.

By a tacit consent among their various tribes, which are habituated to different pursuits of industry, the Bhuyniars exclusively practise the gathering of the resin of the sal. In the beginning of the rainy season they wound such trees as have been selected by them for the purpose, and take off the bark two feet above the ground, leaving the wood bare the breadth of six or eight inches. The resin exudes with the descending sap, and accumulates in this ring. It is gathered in the winter, and the tree, no doubt, perishes in the same season. So improvident a mode of collecting the resin accounts for the forest containing few besides young sal trees. This fact was particularly remarked by us, and the cause became obvious when we were made acquainted with the motive for barking the trees. After passing the boundary of Serguja, we observed great numbers of sal so barked, and we gathered specimens of the resin, for the sake of verifying a fact which has been contested. After inspecting these recent specimens, I can safely affirm that the resin called Dammer, from the Hindi name Dhúna, is the produce of the sal.

The Kherwars practice, but not exclusively, the preparation of starch from the root of Ticór, which they collect from the forest, without previous culture. The root is ground, and its pulp is mixed with water; and, without further manipulation, the starch settles at the bottom of the vessel. The water is poured off, and the starch is dried in the open air. From eight parts, by weight, of the root, one part of starch is obtained; and is commonly sold for an equal weight of salt.

The gummy resin, improperly called *Terra Japonica*, is prepared by the mountaineers from the *Mimosa Catechu* (should be Cat'h) which abounds in these forests. Gum, lac and wild silk are collected in the woods. Crude iron is smelted at numerous petty iron works in Serguja. Myrobalams and the Chironji nut are gathered in the forest. These, with other articles, which have been already hinted at, are the objects of the little traffic that is carried on between Serguja and Benares. We were informed

by carriers, whom we met at different times, that they obtained those returns for salt and tobacco, which they bring from the province of Benares.

From Cóthi, the first village within Bijey Sinh's jurisdiction, we marched in three days to Herikerpur, the southern limit of his possessions; the third march was employed in ascending and descending the Simset pass. At our encampment below the pass I received a visit from the son of Bijey Sinh. This chieftain belongs to the tribe of Gonds, and bears the title of Pówá, peculiar to that tribe; but he has adopted the manners of a Hindu, and is treated as such by the Hindus of Serguja. Though disaffected to the administration of the uncle and guardian of the minor Rajah, he has not thrown off his allegiance. He pays contributions in lieu of revenue, but resists all other interference within his jurisdiction. From subsequent information, it appeared that he is not needlessly on his guard against the violence of the Rajah's guardian.

Throughout Bijey Sinh's territory, as in that of Bhawáni Sinli, which had been previously traversed by us, inhabited spots are thinly scattered in a vast forest. The villages, however, are rather more populous, and the cleared spots are somewhat less confined than in Berch and Dud'hi. The road winds excessively through deep woods and over very uneven ground, close to the foot of lofty eminences.

The road is stony, and the live rock is in many places exposed. From the banks of the Sone to the Simset pass, we crossed numerous rivulets and water-courses, the stream of which is invariably directed to the westward. This fact indicates that the ground is more elevated on the east towards the frontier of Palamú. In one rivulet I remarked blocks of granite, in the banks of another talc was found; mica, in dust, or cemented in concrete stones, was common in many places, both on hills and in the valleys. On the summit of the Simset pass and on its steep declivities, large pieces of talc, either detached or combined with fragments of silicious stones, were abundant; but quartz is the most common rock throughout the whole of this mountainous tract.

From the 24th of January, when we encamped near the limits of Berch, to the 28th, when we traversed the Simset pass, the cold, which had gradually increased since we quitted the Sone, become intense. A hoar-frost remained on the ground after sunrise on the 25th and 26th. On the 27th at sunrise the

thermometer stood at 24° of Fahrenheit's scale, and ten minutes after sunrise it had only risen to 26° . Water had frozen in brass vessels; the pools were frozen in many places, and the frost remained on them and in the shade of the forest for more than an hour, and on grass and trees for more than two hours after sunrise. At noon, the thermometer had risen to 62° ; and at ten o'clock at night had fallen to 31° . A thermometer which had been exposed all night was covered with icicles on the morning of the 28th, and stood after sunrise at 21° . Another, taken out of its case, exhibited $22\frac{1}{2}^{\circ}$ and rose to 24° when exposed for a few minutes to the air. Water had frozen in a leather bag; and the grass and trees were covered with ice. Even after our march through the Simset pass, we found ice still unmelted at nine o'clock in the forenoon. This intense cold between the latitudes of 23° and 24° confirms a received opinion that the climate of uncleared countries is colder than that of cultivated regions. Though we now travelled in a mountainous country, the elevation is quite insufficient to account for so great cold near the tropical limits.

At Herikerpur we met a numerous band of travellers proceeding to Benares. We had already met several other parties in different places. They were mostly pilgrims from various parts of the Mahratta dominions. The insults and even personal danger to which travellers were, at this time, exposed on all the other routes from the Deccan to Benares, compelled the pilgrims to choose this road, which is secure, though very circuitous and inconvenient.

After halting one day to refresh the cattle and people, who were much fatigued by ten successive marches, we moved to Khergánwán, a village situated a mile south of the Mahánadí river. We this day traversed a cultivated country. Some spots, indeed, were waste; but even there the forest was thin, and seemed to have been formerly cleared and tilled. It exhibited the reverse of the picture which we had lately viewed in forests, where the few cultivated spots that are found are half filled with the stumps of trees recently cut down.

Rice is the chief object of tillage in this tract. Barley and pulse were seen near the villages; but most of the tilled ground had already yielded its harvest, which had evidently consisted of rice.

The natural productions of the forest from which we had now emerged are the same that have been already enumerated

on the occasion of our reaching its northern skirt. Among trees not already mentioned, are *Semecarpus anacardium*, *Bassia latifolia*, and *Cratœva marmelos*, which are said to grow wild in this forest. Among useful plants, are *Rubia*, *Manjêt'h*, and *Genticina charayta*, which the natives affirm to be common in these woods.

We were obliged to halt two days at this place, in consequence of a message received from the guardian of the minor Rajah of Serguja. My escort and retinue had been magnified by common rumour to a potent army, and the Rajah's guardian feared, or pretended to fear, hostile designs. Absurd as were such apprehensions, yet a similar alarm had been taken by the chief of Sinhraula; and the Meksil chief of Chegerh also, whose country lay on the eastern side of our route, had armed to repel an expected invasion. In the present instance the suspicions of the guardian were aggravated by the visit which I received from the son of his enemy, Bijey Sinh. I therefore sent a confidential servant to conciliate the Rajah's guardian, and to convince him of the absurdity of the apprehensions which he entertained. This was easily accomplished, and after a delay of two days, we proceeded to Persá, and thence, on the subsequent day, to Serguja.

The country which we traversed was populous, and in general well cultivated; but in marches we passed over a considerable tract of forest ground. Persá is a large village, and a mart for grain; and the first place on the south of the Sone to which either term is applicable. It was here that we fell into the route which was formerly travelled by Mr. Chapman, when proceeding to the court of Nagpur on a public mission. Mr. Chapman took the route of Ramgerh; pursuing a track which was then, or but few years earlier, constantly beaten by merchants exporting silk from Bengal to Nagpur. This traffic has now taken a different channel, and Mirzapur is become its mart.

For a short time preceding and following the route in which we travelled, the traders who exported silks, spices, and other valuable merchandize to the Deccan, followed the same track which we pursued. But commerce is now returning to the shorter and more convenient route of Baghelcund.

A fever, with which I had been some days afflicted, rendered it necessary to prolong our stay at Serguja. This disorder did not assume the worst shape of what is denominated the forest fever; and very few persons besides myself experienced any

sickness of this kind during our progress. It may, therefore, be safely pronounced, that a journey through the deepest forest is attended with little danger in the dry season. But in the rains it is highly dangerous. In two successive years I received supplies of necessary articles of consumption by this route. The servants and porters, having been each time despatched from Mirzapur at too late seasons, were overtaken by the rains, and all suffered attacks of the forest fever in its worst form. It became a subject of much regret to me, that several persons lost their lives by sickness contracted in my service, through accidents which disappointed the precautions I had taken to obviate a danger, of which I was sufficiently aware.

The continuance of sickness during my stay at Serguja prevented the inquiries which I intended to make at this place. The productions and commerce of the country, with other objects of research, upon which I could expect accurate information at no other place, were therefore uninvestigated. A few observations only can be here subjoined.

Serguja is tributary to Berar. It belongs to a Raiput family the heir of which is now a minor. The death of his father and predecessor is said to have been hastened by the uncle and present guardian of the Rajah; and the same fate is supposed to await the young chieftain at the hands of his unnatural kinsman. Serguja is chiefly inhabited by tribes of mountaineers. Hindus are settled in the province, but in no great number, and a few Afghan horsemen find service at this place. They fetch their horses from the annual fair, Beeser, on the Ganges; and the yearly tribute, amounting to the sum of 3,500 rupees only, is partly made good by delivering at Retunpur horses imported from that fair. It was affirmed that an increase of tribute had been lately demanded, and the claim was resisted on the ground of uniform custom. If such a demand was really made, it has not been since enforced. Serguja, situated in the midst of mountains, is naturally strong. It could not, indeed, resist the power of the Government of Berar; but the inhabitants of Serguja, without facing the Mahratta troops, would abandon their huts, and seek refuge, as they had formerly done on similar occasions, in the recesses of the forest. The complete subjugation of the country might be ultimately effected, but a greater cost than the conquest is worth. Annual tribute and the acknowledgment of subjection, but with imperfect obedience, are, for this reason, accepted by the Rajah of Berar, or rather by his brother, on whose principality it is dependent.

After four days, the fever by which I suffered being then checked, I received a visit from the chief of Serguja and his guardian, and we proceeded on our journey the following day. In five marches we traversed the southern part of Serguja, and the fifth day proceeded towards Retunpur. For more than thirty miles the country was populous; the villages were frequent, and surrounded with arable land, but forest intervened in some places. The tops of the hills appeared to be wholly waste, and the valleys generally well cultivated. The road mostly followed the windings of the valley; it once or twice crossed a ridge of hills.

At our second encampment the tents were pitched near a pond, which tradition makes to be the scene of a celebrated legend.¹ Dasaratha, through an unhappy mistake, slew the son of a blind ascetic, while drawing water from a pond for his helpless parent. The name of the place, And'hala, is said to be founded on this event.

The third day we encamped within three or four miles of a very conspicuous hill, named Ramgerh, which had been seen and remarked from Serguja, and which remained in sight even after we crossed the boundary of Chetesgerh. Annual fairs are held there, which invite a great resort from very distant places. Though esteemed a place of much sanctity, it is uninhabited, and is not even become the abode of a single devotee, or recluse, nor been honoured with a temple or any other edifice. The images of the gods, as we learnt from inquiry (for we did not visit the spot), are left exposed to the inclemency of the weather.

In our fourth march we found the road extremely bad. For nearly five miles it led us over rugged hills, but afterwards through a cultivated valley. Thence we again entered a forest, and encamped on the banks of a rivulet. The fifth march we traversed a steep and difficult pass. The whole tract was mountainous; and the road, through uninterrupted forest, was even more fatiguing to our people and cattle than the worst part of the route between the Sone and Serguja.

We that day pitched our tents within the limits of Chetesgerh, near a small village, in a very confined valley, and thence,

¹ [It forms one of the episodes of the Rámáyana. Dasaratha, the father of Ráma, is punished for this deed of blood in the banishment of his son, and eventually dies under the curse. A translation of this episode appears among other specimens of Indian poetry, in the late Dean Milman's works. See also Prof. Monier Williams' Lectures on Indian Epic Poetry. Mr. Colebrooke, in his essay on Sanscrit poetry, inserts the version of the same incident from Cálidása's Raghuvansa.—Ed.]

in two marches, reached Ch'huri, a populous town three miles south of the Hetsu river. The intermediate day, after crossing very craggy hills, and then passing an equal tract of less rugged country, which is, however, very sparingly cultivated, we encamped on a small hill, at the foot of a more lofty and conspicuous one, named Chendi. It is remarkable for a figure rudely delineated, either by nature, or by art, on a perpendicular precipice, and bears a real or fancied resemblance to a cock. This figure is worshipped under the title of Chendipat. From this place to Ch'huri, the first half of the way is a stony road, through thick forest, in a very narrow valley; the remainder of it traverses a well-cultivated country, interspersed, however, with some barren land, thinly covered with stunted forest.

Throughout the whole of our journey we crossed numerous rivulets and water-courses. But the Hetsu, or Nend-Hetsu, is the first that we saw which could be dignified with the name of river. Its course, from the west to the east, demonstrates that the highest land lies to the westward. In fact, it has its source on the same spot, whence two celebrated rivers, the Sone and Nermada, flow; one towards the north, and the other towards the west. Amarcantac, in which are the fountains of these three rivers, must evidently be the highest ground in the Vind'hya range of mountains. The course of the Nermada shows the direction of the highest range towards the west. At the Simset pass we crossed that range extending towards the east, and again another branch of it on the confines of Chetesgarh, and Serguja.

The place where we crossed the Hetsu cannot be more than forty miles horizontal distance from Amarcantac. At Retunpur, which is further from that mountain, the computed travelling distance, on a very winding road, was stated at eighteen *gondi* *cos*, or thirty-six *gao* *cos*, equal to sixty-five miles of road distance. The mountain is said to be surrounded by forest for several day's journey. The extreme cold, which was attributed to it by the persons from whom we made inquiries concerning that mountain, is a further indication of its great height. It is sometimes visited by pilgrims; but the fables which are recounted concerning the place are too absurd for repetition. Serpents of the boa kind may really abound there; but the size to which they are said to grow is too extravagant for belief. It is pretended that the fountains of all three rivers have been inclosed within one basin of masonry, from which the infant streams are allowed to flow. Whatever credit we might have been disposed to give

this asseveration was completely forfeited by subsequent gradations of anility. It is strange that the absurdest fables should be current even among a credulous people, at a short distance from the spot. The only fact which I will venture to affirm, on the authority of answers to inquiries here made, is that the boundaries of three provinces which had, until lately, three different masters, meet at Amarcantac. They are Garah, Sohagpur, and Chetesgarh.

The Hetsu does not become navigable so near its source for boats larger than canoes; yet the vicinity of the river has probably contributed to render Ch'huri and the surrounding districts a populous and well-cultivated country. Here, for the first time since we crossed the Sone, we obtained supplies of flour, chich peas, and other meal and pulse, which our servants and attendants, being natives of Hindustan, unwillingly forewent while traversing a country in which nothing could be procured besides rice and tares. Clarified butter, instead of oil of Bassia, which the mountaineers abundantly supplied, was a change that seemed more indifferent to them. That oil, when recent, is a good substitute for butter, in cooking at least, if not for other uses.¹

Ch'huri is one of the thirty-six towns and forts, which give name to the province of Chetesgarh. It is a mart not only for corn and various productions of industry, but also for gum, lac, and other produce of the forest. In fact, the district dependent on Ch'huri, though a well-cultivated country when compared with that which we had before passed, contains much forest.

The trees that compose the woods between Serguja and this place belong to the same kind which were noticed in the former part of the journey. Some have been already enumerated; others, the botanical names of which have not been ascertained, would be needlessly mentioned by appellations which they bear in the vernacular dialects, or even in the Hindu language. The most commons trees were the *Sal Boswelia* and *Piyal*: many noble climbers, mostly belonging to the convolvulus kind, add greatly to the beauty of the forest.

On the hills, which we passed after entering the limits of Chetesgarh, agrillaceous girt seemed to be the most common stone. But, after crossing the Hetsu, we found on its southern bank low hills, that consisted of micaceous rock. Within the

¹ It is probably the same which Mr. Park found in the internal parts of Africa, and which he names the *shea* or butter tree. His description of the fruit corresponds exactly with the drupe of the *Bassia*.

limits of Serguja, the prevailing stone is pure quartz, and fragments of it are often found in concrete stone combined with micaceous and argillaceous cement. Not a single specimen of calareous stone was observed.

It was found necessary to halt at Ch'huri for the sake of refreshing the people and cattle, and to collect supplies of grain. During two days that our encampment remained there the curiosity of the inhabitants seemed unsatiated. A crowd of spectators continually surrounded the tents. The sight of Europeans must have been more novel and extraordinary to the mountaineers in the former part of our journey; yet they rarely approached the encampment. Their fears probably overcame their curiosity. But at populous places, such as Serguja, Persá, and Ch'huri, the inhabitants gathered confidence from their numbers, and ventured to view us at leisure.

From Ch'huri we reached Retunpur in three days. The first day we travelled through a cultivated country interspersed with tracts of waste land, covered with grass and with stunted trees. Among these the leafy *Butea* was most conspicuous. The practice of annually burning the grass during the dry season, for the sake of obtaining younger shoots for the pasture of cattle, is the probable cause that the forest is here stunted. The effects of fire were plainly marked on the trunks of the trees. In open plains, covered with grass, when fire is communicated to standing hay, in the dry season, and whilst a strong wind blows, the flame rages with so much fury and rapidity, that persons travelling in narrow paths are exposed to great danger. At different places in the course of the journey, the baggage and attendants were, from this cause, endangered. In one instance, the peril was imminent, but followed by a happy escape.

The second day we traversed an extensive forest, over ground very stony and uneven. A chain of lofty hills, which we observed the preceding day on our right, and another, less elevated, which we noticed on the left, are connected by a low ridge, which we this day crossed. The stone was quartzose, with some siliceous grit. A few specimens of this last sort had been also noticed in the valleys of Serguja.

The third day we travelled over a well cultivated and populous plain. We were welcomed by the Subahdar of Retunpur, who met us at the distance of three or four miles from the town; and we encamped on the skirts of it, at the foot of a small hill, which bears the name of Ramtec, from a temple

erected upon it by the late Bimbajee, in imitation of one that stands near Nagpur. The image of the founder has been placed in a building similar to the temple. The figure stands in a praying posture, opposite to the idols of Rám, Lashman and Sita. This method of placing a marble representative, to continue the devotional practice of the principal, after his decease, has been adopted by Mahratta ladies and chieftains in many other places.

Bimbajee was uncle of the present Rajah of Berar, and had, for his appanage or separate allotment, Chetesgarh, and other eastern provinces in the same manner that Vincajee, the Rajah's brother, now holds them. Bimbajee made Retunpur his constant abode; and his widow still resides here. We received from her, and returned, compliments and civility, and paid a visit to her, at her abode within the fort, which very ill deserves to become the habitation of a prince.

Retunpur is the chief town of the northern half of Chetesgarh, as Rayapur is of the southern portion of the same province. It was formerly held by an independent prince belonging to the Hacheya, or Harho tribe of Rajputs. One branch of the family held Retunpur, another Rayapur. Both were subjugated by the Mahrattas, about the time when these were accustomed to make annual incursions into Bengal. One branch of that ancient family is extinct; the other enjoys a very small provision for its maintenance, and has sunk into obscurity. The former proprietors of Retunpur have left manifest traces of their religious devotion in the numerous temples erected by them, and the ponds, excavated for the gratification of piety, rather than for public use. No fewer than seven hundred pounds are reckoned in the vicinity of Retunpur.

The town is not large, but is populous in proportion to its precincts. It contains edifices of masonry; some of which are dwelling-houses, but none are temples. It is entirely surrounded, at the distance of one or two miles in every direction, by very low hills, which, in some places, do not exceed twenty feet, in none seem to rise above sixty. A chain of similar low hills takes an easterly direction. The whole province of Chetesgarh is mountainous; and, though some tracts are well-cultivated, it is too remote from great markets for its produce to find a profitable vent.

The husbandry in the immediate vicinity of the town exhibited traces of a crop of rice. The standing fields consisted of wheat, chich peas, linseed, and some coriander. At the distance of a few miles, several sugar-mills were noticed.

More birds were found near Retunpur than in the former part of the journey. In the forests scarcely a single bird of any kind was ever seen. But here, snipes, wild ducks, teal, gallinules, and other sorts of water fowls, were found in the ponds or on the edges of them. Quails abounded in the fields: a single bustard (*Otis Indica*) was seen. Kites and crows were sufficiently numerous near the town.

On the edges of the ponds we noticed many rude furnaces or boiling places. There exists an economical practice, which I have not seen in any other part of India; namely, the washing of clothes in boiling water. Everywhere else, linen is washed in cold water, and beaten on stones or boards. The example of Retunpur might be advantageously copied in other Indian towns.

Necessary arrangements detained us three days at Retunpur. Resuming our journey, we reached Déocar in seven days, including one half, after a forced march. The road passes the towns of Tekhtpur, which are reckoned among the thirty-six forts or towns that give name to the province. The country is a plain, gently undulated, and is watered by numerous rivulets, which all flow in an easterly direction.

A chain of hills on the right, gradually recedes from the road. The country is open, and, by comparison with other tracts which we traversed, may be termed populous and well cultivated. But the waste ground, covered with grass, and, in some places, with stunted trees, much exceed the arable land. The soil is clayey; argillaceous stones were remarked in the banks of the rivulets. In a few spots on the plain the base rock, consisting of siliceous grit, was exposed to view; in one rivulet, calcareous stones were remarked, and small pieces of tale were found in the beds of most rivulets, both in this tract and in that which we had before traversed.

The population consists chiefly of mountaineers, belonging to tribes which have adopted the manners of Hindus, and have even assumed the sacerdotal thread. In the wilder parts of the province, the mountaineers are said to retain their original manners. The industry of the peasant is employed in cultivating wheat, linseed chiches, pigeon-peas, kidney beans, and tares. All these were now on the ground. Rice had been reaped in its season; and also maize, panic, Indian millet, and other sorts of grain. Some sugarcane, tobacco, and safflowers, were noticed near the villages. We here remarked, with pleasure, that the

harvest is transported on carts from the field to the village. The same practice prevails near Nagpur. It is unaccountable that it should be universally neglected in Bengal and in Hindustan.

Scarcely a single plant of cotton was seen. But we twice met, on the road, carriers conducting loads of raw cotton towards Catalu, a mart near Cuttack. They had provided the loads at places not very distant from the spots where we met them, but situated in the hilly parts of the province. It is strange that they should load cattle with raw cotton, which, by their own account, will only account, when cleared of seed and dirt, one-third its weight in cotton wool. They stated the prime cost of each load at six *rupiyas*, the charge of transport at five, and their expectation of the market at twenty. The profit would be still greater upon cotton wool.

The produce of cotton in Chetesgerh cannot be considerable; for great quantities of cotton wool are annually transported from Nagpur. At this last-mentioned place it is sometimes laden on canoes and small boats, to descend the Mahánadí; but the navigation is not so advantageous as to render the practice of it general.

Chetesgerh exports to Nagpur rice and wheat by land carriage; but the charges of transport are so great that the traders cannot afford a large price to the peasant. Grain is very cheap in this part of the province. But the exactions of rent, if the peasants may be believed, are exorbitant. According to information received from them at Newagerh, Mungeli, and other places, confirmed too by subsequent inquiries at Nagpur, the rents are here regulated by the number of ploughs: and no land measure of any kind is employed or even known. Four oxen are allowed for each plough; and a tax is levied at rates varying between ten and sixteen *rupiyas* for the plough. Near Nagpur the rate of the tax is more considerable, but is regulated in the same manner. We were already acquainted with this mode of adjusting rents, for it also prevails in Serguja, and in Dudhi and Berch.¹ But the tax in these last-mentioned districts was stated at no more than one *rupiya* for each plough.² In answer to inquiries concerning the produce of land tilled by one plough, the peasants at Newagerh

¹ It prevails also in the northern provinces of Bengal, on the frontiers of Assam, Bhotan, and Moran.

² The Vakil of the proprietor, while he furnished this information, added, in a significant manner, that the peasants abscond whenever it is attempted to raise the rent or impose new assessments and taxes.

stated the quantity of seed usually sown at four measures, and the produce at sixty. The measure contains about a hundred avoirdupois pounds.

The other exports, besides grain, are oil, clarified butter, starch of Tikhor, gum lac, resin, wax, and honey. We met carriers returning with unloaded cattle, which, as they informed us, had conveyed resin and lac from Ch'huri to Nagpur. Another and more numerous party, was returning with unloaded oxen to Mirzapur. They had conveyed a very valuable adventure of silk.

At Tekhtpur we met a very large caravan of pilgrims, on their way to Benares. Many covered litters conveyed females belonging to respectable families. Others, of less rank, rode on ponies. It is, however, common, though we did not then observe a single instance of the custom, for ladies of high rank, amongst the Mahrattas to ride on horseback. The caravan came from Puna, but was augmented by the junction of some pilgrims at Nagpur. In the subsequent years, caravans, still more numerous, passed Nagpur, on their way to Benares, by the route of Serguja; and many pilgrims from Nagpur itself took the same road. The annual resort of devout persons, from all parts of the Deccan, and especially from the Mahratta territories, to Benares, Allahabad, and Gaya, is great. Other roads being now unsafe, this route, though circuitous, is preferred by most pilgrims, as well as Hindus, from the Deccan to Benares, as Mohammedans, from Bengal towards Surat, on their road to Mecca.

It had been intended, in conformity with the advice received at Retunpur, to proceed by the way of Dhemdha; but, for the sake of pursuing the shortest route, if it should be found practicable, we were induced to continue in the direct track towards Nagpur. We accordingly proceeded from Déocar to Khairagerh. This employed two days. In the latter part of the first day's march the chain of hills, which disappeared near Newagerh, was again in sight. The second day we gradually approached the same range.

At Khairagerh it forms an amphitheatre, turning from a south-westerly to a southerly direction. The country is cultivated and populous; not, however, without some tracts of waste land covered with grass, interspersed with leafy *Butea*, *jeoube*¹ and *Rhammes*. Khairagerh, like Mungeli, and Newagerh, is surrounded with acacia. But the gum and bark do not become objects

¹ [Probably Jujube, the *Zizyphus Jujuba* of India.—Ed.]

of trade; they are only used on the spot. As we approached Khairagerh, we found fields of cotton. The plant was intermixed with the pigeon-pea and *Palma Christi*. On the edge of the rivulet, that runs by Khairagerh, we remarked the culture of melons; and on its banks egg plants. A small field of the *somniferous* poppy had been noticed at Mungeli.

The choice of four roads was now offered to us. The shortest was not deemed the most eligible, because steep passes and a wide forest intervene. By the advice of a person who met us at this place, on the part of the Amil of Lanji, to whose jurisdiction Khairagerh appertains, we chose the route which was described as most practicable, and consequently most expeditious, though somewhat circuitous. It was further recommended, by the example of the mother of the Rajah of Berar, and his brother, Vincajee Bhausla, who were then proceeding by that very route to Retunpur, on their way to the temple of Jagannath, in Cuttack.

We moved from Khairagerh on the 3rd of March and fell into their tract, at Bergaon, on the 5th. They had encamped at this village three days earlier; and we found, in our subsequent progress, their march imprinted by the desolation of all the small villages through which they had passed. The inhabitants had fled from the depredations of their camp followers, and from the attendants only; but military execution against some Zemindars of oppression of compulsory labour. This must be imputed to their Chetesgerh, for a trivial offence, and confiscations against eminent chiefs in Cuttack, on a flimsy pretence, were subsequent acts for which the prince himself, or his royal mother, must exclusively answer.

The highest extremity of the hills, which took a southerly direction from Khairagerh, bore due north from our encampment at Bergaon; detached hills occupied the western horizon, and on the south, a distant range of mountains could be perceived, and its direction was judged to be south-east.

Several chain of rocks cross the plain; they were, at this time, decorated by numberless trees of *Bombax gossypium*, in full blossom, and the yellow hue of these flowers was beautifully contrasted with the flame-coloured blossom of *Butea frondosa*, equally abundant on the plain. The *Boswellia* added, by its own beauty, and by the fragranciness of its gum, to the delight which the elegance of the scenery afforded, and which consoled us for this approach to another forest, after marching three days through a populous and well-tilled country.

Proceeding from Bergaon, we crossed a low range of hills by a stony, but very practicable pass, and marched three days through a forest, which is intersected by several rivulets; but rarely interrupted by culture. The few villages that were scattered in it had been recently desolated, as already mentioned. The face of the country is undulated; but the road is covered with soil, and has few loose stones. However, the additional fatigue now sustained by the cattle made us experience, with accumulated weight, the consequence of the hardships which the cattle had borne, in the very difficult roads before travelled by us. Two elephants had been left lame at the different places; four were disabled, by the galling of their backs, from carrying their usual burdens; several camels had died, and most of the rest were now either lame or galled by their saddles. By assigning a part of their loads to the healthy cattle, and by fresh aid of hired oxen, we were enabled to proceed, notwithstanding these increasing difficulties. We overtook, in the forest, carriers conducting towards Nagpur numerous droves of oxen, loaded with grain, especially linseed, sesamum, and wheat. At Deori Cishori, where we encamped on the third day from Bergaon, several large droves of cattle were detained for the adjustment of a petty duty of custom, levied then at the rate of one *áná* per load. Similar duties are collected at many other stations.

The loss of time and the vexations, not to mention undue exactions, to which traders become thus exposed, are far more burdensome than the amount of the taxes so collected. No intermediate customs should ever be exacted within the territories of the same sovereign, between the place where the merchandize is purchased and the market where it is sold. This obvious principle of finance is unknown to the government of Berar, and to most other native governments in India; and the carriers are exposed to exactions, more or less heavy, once, or even oftener, in every day's journey.

On the skirt of the forest we met traders going to Rayapur, to load with cocoa-nuts for Nagpur. The nuts are brought from the neighbourhood of the sea, where this sort of palm thrives better than in mountainous and inland countries. At Rayapur they are laden on oxen, at the cost of twenty to twenty-five *rupiyas* for the load, and are sold at Nagpur for twenty-seven to thirty *rupiyas*. Such, at least, is the statement that was given by these traders.

At Deori Cishori we halted an additional day, for the double purpose of giving rest to the cattle, and allowing the Muslems

in our camp to celebrate the great festivals;¹ which they did, by erecting a temporary edgah,² where a couple of chapters of the Koran were read, for their edification, by one of my attendants, who had used foresight and precaution in obtaining the necessary instructions and authority from the cazi of Retunpur.

Leaving Deori Cishori on the 10th of March, we traversed the remainder of the forest, and encamped near a small village, at the foot of a pass, which was crossed by us the next morning; and we thence proceeded to Sundregaon, passing numerous villages, intermixed, however, with patches of forest.

Here, and in the whole tract from Bergaon to this place, the great *Tectona*,³ is a common tree; and the inhabitants of the province are well acquainted with the value of its timber. Besides this, we found many old acquaintances among the plants of the forest.

At Sundregaon we took leave of the hills, and proceeded to Sangerh, over a gently-undulating country, well tilled, with only a few patches of forest interspersed. Here, as at Sundregaon, and at several intermediate spots, large ponds have been formed by a simple expedient, which will be more fully noticed in another place. On the edge of the pond, and almost surrounded by its water, stands the fort of Sangerh, an old building, and, seemingly, in bad repair. It is contiguous to a large village, which contains some neat houses; and the roads, that lead in various directions, were thronged with carts and carriages, and exhibited an active scene, which excited a pleasing sensation arising from the thought, that we had at length emerged from deserts and forests into an inhabited and civilized country.

Here we were welcomed by a person of rank, deputed for that purpose by the court of Nagpur. He accompanied us during the remainder of the march. The same person, Shekh Mohammed Ali, had executed the same office on former similar occasions. It was, he said, his privilege to welcome British ministers to the court of Berar. This venerable old gentleman was (he is since deceased) more than eighty years of age, but active and capable

¹ So the festival that follows the Mahomedan lent is called. The people assemble at a place allotted for the purpose, where the head of the Law reads two chapters of the Koran, the first, and another; and afterwards recites the usual orison.

² Edgah, or Eed-gah, a place of festival or prayer. The term is applied to buildings erected for the celebration of the Eeds or festivals, of which there are several in the Mohammedan Calendar.

³ Sagun, *Tectona grandis*, called teak by Europeans in India. From what language this name was borrowed is uncertain. The Hindu name, Sagun, prevails in the Deccan, and on the western coast of India.

of undergoing much fatigue. On this, and on examples of longevity in his family, he confidently relied for a much longer life; but, in the subsequent year, succumbed under the fatigues of a winter campaign against a marauding partisan.

At this time, notwithstanding Mohammed Ali's hopes of long life, he did not neglect the means usually employed, by very old men, to atone for the sins of their youth, and to reconcile themselves with heaven, on the brink of the grave. The Shekh, to the punctual recitation of the five daily prayers, added frequent repetition of passages from the Koran. On horse back, in a chair, or wherever placed, he muttered the holy sentences, without hindrance to conversation. He readily stopt the recital to make a lively remark or to return a prompt answer; and as readily resumed his devout muttering. But his devotion, nearly exempt from bigotry, had not damped his cheerfulness, which maintained its uniform tenor, notwithstanding a copious dose of opium, swallowed by him twice in each day.

The venerable Shekh conducted us, on the 13th of March, to Lakhni, where we were tempted, by the shade of a large and well-grown orchard, to halt a second day, for the sake of giving repose to our jaded cattle. This was the first shelter which we found since the weather had grown sultry. In the forest, the underwood prevents the traveller from taking shelter under the trees; and in the cultivated tracts through which we had since passed, orchards, and even single fruit-trees, were almost wholly wanting. This want indicate the deficiency of encouragement for agriculture and population. Wherever peasants become confident of transmitting their farms to their posterity, their earliest care is to plant trees for the benefit of their children. Both reason and religion dictate this duty to a Hindu peasant; when it has been uniformly neglected, the administration of the country must have been uniformly faulty.

We were here entertained with an exhibition, common in the Deccan; a series of pictures (if pictures they may be called), figuring the fabulous horses of the Bhárat. The exhibition was accompanied with unmelodious song, and with the music of a drum, and of an instrument consisting of a brass plate, on which a waxed stick is held perpendicularly, and rubbed, to excite vibrations on the plate.

Leaving Lakhni, on the 15th of March, we forded the Banganga, and encamped near the fort of Bhandara, after passing some hilly and unequal ground, and subsequently traversing a very

open and well-tilled country. The towns and villages are populous, and surrounded with fruit-trees, especially *Eugenia jambos*. Fields of kidney-beans (*dolichos*) or safflower, and sugarcane, indicate the varied husbandry of populous districts. I noticed, as a singular mixture of crops, kidney-beans and chiches, in fields of sugarcane.

The next day we found good shelter in an orchard, near the village of Merore, contiguous to a garden of plantations and a field of tobacco. We have noticed, for the first time, a very simple contrivance, which is adapted to all deep wells in this part of the Deccan. It consists of a hose attached to the bottom of the bucket, and drawn over a roll into a trough. By duly proportioning the height of the pulley above the well, and the length of the ropes which pass over the pulley and roller, none of the water is wasted; and no other attendance is required but that of a driver to guide the oxen in their alternate walks to and from the well.

On the 18th of March, having rested the preceding day in a garden at Umri, and traversed an open country, which is grazed by wild antelopes, though not ill-cultivated, we encamped on the banks of the Nag, in sight of Nagpur, and at the distance of two miles from it. The son and grand-children of our Shekh, and the principal officers of the corps of Arab infantry, which he commanded, visited him at this place. The joy with which they welcomed the return of the patriarch, after his short absence, pleasingly demonstrated the affection which they bore to an indulgent parent and a mild commander.

The next morning, agreeably to a previous appointment, and conformably with arrangements now concerted, I paid my first visit to the Rajah of Berar; his eldest nephew welcomed me in my tents, which were purposely pitched in a garden contiguous to the town. He himself received me in his own palace. I reserve the description of the edifice, and of the style and manners of the court, for another place; and I shall here close the journey; adding, that three days after my arrival, at the pressing instance of the rajah, I took up my abode in the place allotted to me, a garden and summer-house, which belonged to his deceased brother, Chimnaje.

HOMeward JOURNEY.

Having received letters of recall on the 8th of May, 1801, I expedited the preparations of the journey homewards, and taking leave of the court of Nagpur on the 18th, moved the next day to Comté, on the banks of the Cand'hán river, the

junction of the Colár, and half a mile below that of the Peck. On this holy spot,—for the Hindus attribute some sanctity to the places where even unhallowed streams meet,—Vincajee Bhausla has built and endowed a temple, dedicated by him to Siva. The unfinished building contains a sacred type of that deity, fetched from the Nermada, a river which, like the Gandhac, has the happy privilege of furnishing idols, shaped without the aid of a sculptor's hand; for, near Omcár, it possesses an inexhaustible treasure of stones, abraded by the stream to the form assigned for the type of Siva. An Omcár Maheswara has been translated, by the piety of Vincajee, to the banks of the Cand'hán.

A second day was passed at the same place, assembling the camp-followers and attendants, who are always tardy in a first march. On the 21st we proceeded to Ramtec, the Rámagiri of the Indian theogenies. Here, Ráma, with his wife Sita, and brother Lacshman, halted in their way from Ayud'h towards the southern promontory; and here, Lacshman, influenced by the soil, became enamoured of his brother's wife. The ground is more truly classic, as the spot which the anonymous author of the Még'haduta chose for the scene of his poem. A celestial spirit of an inferior order, banished upon earth, and separated from a beloved wife, makes this hill his abode; and here he vents, to a passing cloud, his tender regrets and amorous impatience. The chaste love, which is the subject of that beautiful little poem, contrasted with the incestuous desires of Lacshman, and all the licentious legends of the voluminous Puráns, may suggest, that preference is due (and assuredly it is) to the profane before the sacred poetry of the Hindus.

The hill of Rám is the highest among a chain of peaks, which is continued, with a few breaks, both in the easterly and westerly directions. Its summit is covered with temples and other buildings consecrated to Ram, and the accustomed associates of the worship paid to that deified hero. Opposite to it, on a rival peak is the tomb of a Mohammedan saint; and the foot of this hill is connected by a long dyke with another immense dyke about a mile distant. The lake, formed by this dam, covers many hundred acres in the early months after the rains, but was now almost dry.

On the 22nd, we traversed a forest, and encamped at Dungalál, a village which the lake takes its name from, formed by a wall of masonry, across a very narrow gorge between steep and rocky hills. The scene is picturesque: but the sight of a

decaying village detracted from the pleasure with which the landscape might be viewed. Since the province of Garah has been re-united to the dominions of the Rajah of Berar, the frequent passage of troops, and of persons belonging to the brigade, stationed in that province, subjects the villages, situated on the side of the road, to almost daily calls for compulsory, and sometimes gratuitous, labour. The practice of pressing people for the conveyance of baggage from village to village, would not be tolerated by a well-regulated government. Its effects were seen by us in every subsequent march, demonstrated by the evident decay of many villages, and the total desertion of others.

Dungartál was the first acquisition of a Patán family, which now holds an extensive jagir, reaching from this place to the confines of the province of Garah. The present possessors of the jagir descend, in the fifth degree, from Raja Khan, an adventurers from the north of India, who obtained service with the then chief of Déogerh, and left to his posterity this estate with the title of diwan. A substantial house, the ancient residence of the family, yet remains; but the more eligible abode of Shíní and Ch'hépára has drawn the descendants of Raja Khan to the banks of the Bán Ganga.

From Dungartál, we proceeded, in two days, to Mehgaon, traversing a forest which is rarely interrupted by tillage, and ascending a very steep and rocky pass. An undulating country, clothed with thick and lofty woods, exhibited much beautiful scenery, which reminded us of our former journey. The forest contains leafy *Butea*, and long-leaved *Bassia*; some *Sal* and *Catechu mimososa*; the three sorts of *Myrobalan*; the great *Tectona*, *Chelonoid bignonia*, and *Fistular cassia*; the fragrant *Boswellia*; a beautiful climbing *Bauhinia*; the Indian, and religious fig-trees; and many other conspicuous plants.

The stone is everywhere siliceous. In some places the road is reddened by the decomposition of a siliceous grit; but the rocks seem most quartzose. However specimens of a sandstone, both red and white, were noticed in several spots. These observations, with the preceding remarks on the plants of the forest, are not restricted to the woods and hills between Dungartál and Mehgaon.

The last-named village is nearly built, and has a constant market for the supply of the wants of travellers. It stands on table-land, gently undulating, and which is sufficiently wooded, with majestic trees scattered on the plain. Several other villages in sight of Mehgaon indicate extensive culture.

We were here compelled to halt one day, to refresh the cattle and people; some of whom, having missed the way, added needless fatigue to a forced march. Our good fortune exempted us from a frequent repetition of the same accident, to which we were much exposed. At most seasons, the night is the proper time for travelling in India; the intense heat of the weather made it now peculiarly necessary to avoid marching in the day.¹ Long stages were expedient, because the commencement of the rainy season was at hand. To reach the Ganges, even by forced marches, was almost hopeless, but to make every exertion for that object was indispensable. A single fall of rain would fill the rivers, and render even brooks and rivulets impassable. To halt until the torrents had passed would then become unavoidable. With every such interruption, the season would advance, and our difficulties would increase; entangled among forests, in a mountainous country covered with woods, we should soon be surrounded with disease; for, in the rainy season, the air of such countries is pregnant with the seeds of a fatal distemper,—*the fever of the forest*. It was, therefore, our constant and anxious wish to make as long marches as the people and cattle could perform; but it was not found easy so to regulate the stages.

At an advanced period of the dry season, when pools and rivulets are mostly dry, convenient stages would not always bring us to a spot where water could be procured. Shade was, in this very sultry weather, almost as necessary as water for the attendants and camp-followers. Fodder for numerous cattle, and supplies of grain for a large camp, always require provident care. The difference of a smooth or rugged road makes the same distance an easy journey in one case, and a laborious one in the other. In regulating our stages by all these considerations, we fully experienced the uncertainty of estimated measures, the unit of which is too large. The road measure of this part of the Deccan is the *gondi cos*, reckoned equal to two (others say three), *megheli* or *gao cos*, which are a little shorter than the *benjari cos*. Four or five different measures, bearing the same denominations, become the source of constant perplexity; and, in so large a unit, as the equivalent of four or five miles, the error or uncertainty of a *fourth* part must be apprehended in the computed distance of one day's journey. We sometimes experienced the variation of a *third*, and often found the journey of the day exceed or fall short of the expected distance in the proportion first mentioned.

¹ During the middle of the day, a thermometer, in the shade, varied from 100° to 105° of Fahrenheit's scale.

Throughout Hindustan, where distances are generally reckoned by the *common cos*, computed distances are not found to differ so widely from actual measurements.

I resume the narrative.—From Mehgaon we proceeded through a well-cultivated country, by a good road, to Nariara. We crossed one running stream, and many dry beds of rivulets, and left on our right the town of Sioni, where the jagirdar, Diwan Mohammed Zeman Khan, usually resides. His house is a large and lofty edifice, which was a conspicuous object from the road, though distant four or five miles from it.

A second march brought us to Ch'hepára. We traversed at forest of thinly-scattered trees, crossed many beds of rivulets, and descended several declivities into the valley, in which the Bán Ganga runs. This valley is well tilled, and, jointly with the rest of the jagir, furnishes Nagpur with much wheat and other grain, conveyed thither upon oxen.

The town of Ch'hepára is large and populous. The Bán Ganga passes (I cannot say flows) through the middle of it; on the banks of the river, whose stream was now suspended by the dryness of the season, stands a large house, the abode of the younger branch of the Jagirdar's family. The town contains few other buildings of masonry, but many spacious though unsubstantial houses, thatched, as is usual in the Deccan, even for the smallest cottage. Ch'hepára is adorned by two cypress gardens; it was at this time decorated by temporary buildings, in which the wedding of the Jagirdar, who espoused the daughter of his uncle, had been celebrated a few days before with much splendour. This nobleman, the head of a numerous clan of Patáns, settled on his jagir, maintains the princely state of a grand feudatory, and, like an ancient baron in the feudal days of Europe, renders military service to the paramount. He had just received a summons to repair to Nagpur with his forces, for the purpose of assisting in quelling a dangerous mutiny of the Rajah's regular troops; and, a few months earlier, he relieved the necessities of the Bhausla by a benevolence of three lacs of *rupiyas*.¹

Having exchanged compliments with him, but declined his offer of a visit, and his invitation to an entertainment, because the progress of my journey would have been thereby delayed

¹ They had mutinied on account of great arrears. When the mutiny was at length quelled, these arrears were deemed forfeited, the whole of the effects belonging to the officers and men confiscated and the ring-leaders put to death. The conduct of the government in first withholding the pay of its troops, and then punishing with the utmost rigour a mutiny occasioned by distress, and countenanced by frequent precedents, cannot be too much reprobated.

for one or more days, I moved on the 28th to Lachnadon. The road rises by several steep and rugged ascents, from the valley to the top of the hills. Many rivulets, among which the Bijna was distinguished as the only stream not yet exhausted by the drought of the season, intersect the mountainous interval.

Near the Bijna are two villages; everywhere else forest and rock occupy both the brow of the hills and the declivity. Tigers are said to infest this forest; it certainly shelters a less noxious animal, the bear, for one crossed the road before us, on the edge of the forest, as we emerged from the woods into the undulated plain in which Lachnadon is situated.

This village stands on a small eminence, one side of which, being entirely bare of soil, singularly exposes the naked in the whole extent of a gentle declivity. The surrounding plain, sparingly cultivated, is as sparingly wooded with the leafy *Butea*. However, a plantation of very lofty bambus (the only such plantation seen by us in the Deccan) adorns the bank of a rivulet, which here marks the boundary between the Jagir of Ch'hépára and the province of Garah. We afterwards passed several villages, and encamped at Dhuma, having travelled over a country gently undulated, and almost wholly clear of rock and forest.¹

From Dhuma, a rugged way led us to the deserted village of Raichur, at the foot of a steep and stony pass. The sides of the road exhibited, for most part of the way, signs of recent tillage: a pond, and the ruins of a large temple, indicate the past prosperity of Raichor. But oppression has driven the peasants from the neighbourhood of a road continually travelled by an unbridled soldiery, and Pipariya,² to which we marched next day from Raichur, is the only inhabited place upon the road between Dhuma and the banks of the Nermada; although orchards and plantations of fruit-trees, in several breaks of the intermediate forests, show that other spots were once the cheerful abodes of men.

In these two marches we crossed several hills steep and stony; and another on the third day near the banks of the Nermada. The summits of the hills are thinly clothed with forest, and their sides are channelled by the beds of torrents.

¹ Near this place is said to have been fought a memorable battle between the forces of the first Raghoojee and those of the rajah of Mendla; it decided the fate of the Gond prince.

² So thinly is this village inhabited, and so little is the value of tillage here, and in the vicinity, that Pipariya, in conjunction with eleven other villages, south of the Nermada, pays the annual revenue of 180 rupees only.

On the 1st of June we proceeded from Pipariya to Jebelpur, crossing the Nermada midway. The river is here confined by very steep banks, about two hundred yards apart; but the breadth of the stream was at this time a few yards only, and its depth, fewer inches; yet this humble current, receiving the tribute of numerous rivers in its course, at length swells to the majestic beauty which the Nermada exhibits as it approaches the sea.

At a small distance from the northern bank, the road passes through an avenue of hills, which have been deprived of their soil either by rain or by inundation. The skeleton alone remains, consisting of vast rocks heaped on each other in strange disorder. By daylight the view must be sublime; we saw it by the pale light of a gibbous moon. With this disadvantage, we could not sufficiently observe the circumstances of these hills, nor choose the fittest specimens of the rock. However, a sandy road, and the worn base of the rocks, suggest inundation as the probable cause of the nakedness of these hills; and the specimens, taken from the several rocks, exhibit two sorts of stone, one sandstone, the other compounded of quartzose fragments, loosely connected by an argillaceous cement.

Leaving these naked hills, we passed through the large and populous town of Garah; and, after crossing a plain well wooded with fruit-trees, we skirted Jebelpur, and encamped a mile beyond the town, on the banks of a large pond lined with masonry, and embellished by the beauties of the lotus. This flower, which it can be no sin to worship, was now in full bloom. It abounds in the numerous lakes and ponds of the province of Garah; and we had the pleasure of comparing several varieties, single and full, white and tinged with deep or with faint tints of red. To a near view, the simple elegance of the white lotus gains no accession of beauty from the multiplication of its petals, nor from the tinge of gaudy hue; but the richest tint is most pleasing, when a lake, covered with full-blown lotus, is contemplated.

The pond near which we encamped, near Jebelpur, is overstocked with fish. Yet I can hardly censure the taste of the Indians, who banish from a consecrated pond the net of the fisher, the angler's hook, and the fowler's gun. Shoals of large fish, giving life to the clear water of a large lake, covered with flocks of aquatic birds, afford to the sight a gratification, which would be ill-exchanged for the momentary indulgence of appetite.

From our encampment, looking towards the town, we contemplated the pleasing tokens of human industry. A large

tract of ground, appropriated to the culture of potherbs and sugarcane, was conspicuous by numberless lofty poles, that overhang hundreds of wells, allotted for watering a most extensive garden.¹ As sugarcane is here cultivated for immediate use, not for the extraction of sugar, the vast extent of garden ground may be fairly taken as the sign of a populous town.

Jebelpur (in truth a large and populous place), becoming the abode of the Subahdar of the province, and the station of a large body of cavalry, has drawn numerous inhabitants from the neighbouring town of Garah, yet without greatly depopulating it; for the distance is so small that the towns are rather divisions of one city than avowed rivals to each other.

The thriving condition of the province, indicated by the appearance of its capital, and confirmed by that of the districts which we subsequently traversed, demands from me a tribute of praise to the ancient princes of the country. Without the benefit of navigation, (for the Nermada is not here navigable), and without much inland commerce,² but under the fostering hand of a race of Gond princes, a numerous people tilled a fertile country, and still preserve, in the neatness of their houses, in the number and magnificence of their temples, thier ponds, and other public works, in the size of their towns, and in the frequency of their plantations, the undoubted signs of enviable prosperity. The whole merit may be safely ascribed to the former government; for the praise of good administration is rarely merited by Mahratta chieftains; and it is sufficient applause to say, that the chief of Sagur, in twenty years, and the rajah of Berar, in four, have not much impaired the prosperity which they found.

The Gond princes, just now alluded to, reigned at Mendla, a fort, the walls of which are washed and almost surrounded by the Nermada, and which, jointly with the town of Garah, gives name to the province. The last independent chieftain of that race was Nizam Shah, whose name appears in the English maps of Hindustan constructed about thirty years ago; but he

¹ The method of drawing water from small depths by means of a pole balanced with unequal arms on a part that serves for the prop of the lever, is common in Bengal, and many other places. To the short arm a weight is suspended, from the long one a pot or a bucket, and a person standing on the edge of the well determines, by the addition of his own strength applied to the pole, the alternate preponderance of the empty bucket, and of the weight that is its counterpoise when full.

² For want of particular information, I shall not attempt to state what the trade of this province consists in. I can only affirm, that it receives salt from the mines of Sambhar, the ancient Sacumbhari.

had perished earlier, gallantly defending his independence against the insatiate ambition and unprovoked hostility of the first Raghojee. His son became tributary to the Bhausla, but the chief of Tejgerh revenged some real or supposed injury, by inviting a Mahrata army from the eastern confines, and guiding the invasion of Garah.

The Gond chieftain was made prisoner, and is said to be still alive, in confinement at Tejgerh. The country submitted to the arms of Moraje, a fierce and sanguinary tyrant, whose indiscriminating rage more than once sentenced a humble peasant and a proud ascetic to be dragged at the neck of a camel, and trampled to death.

Twenty-five or thirty years have elapsed since this conquest; and the provinces of Garah and Mendla continued dependent on Sagur, paying, however, a quit-rent to the Bhausla, until the present Raghojee obtained from the court of Puna a recognition of his right to take possession of the province. The chieftain of Sagur did not readily acquiesce in the Peishwa's award, but Raghojee's forces found little difficulty in wresting from him the open country, and in reducing some petty forts. Two years ago, being oppressed by an army of marauders, which was headed by Mukhan, a famous partisan, the chief of Sagur yielded the fort of Mendla as the price of the aid which he solicited from the Bhausla.

The whole province is now completely reduced; a brigade of ill-disciplined infantry, and another of horse, remain to protect or to oppress the country; and the whole authority, civil and military is entrusted to a Subahdar, who is invested with the highest honours of the state, the privilege of a flag made of gold brocade. The office was now held by a venerable old gentleman, whose grave demeanour and mild countenance are the promise of a gentle administration.

After receiving a visit from Nana Ghatia, the Subahdar of Garah, and halting one day to refresh the people and cattle, the journey was resumed. Two roads were offered to our choice. One by Chandiya Couriya, across the elbow of the Sone to Mekendpur, near Rewa; the other by Chunwa Couriya, through a corner of Bundel, to the city of Rewa itself.

The first, though circuitous and impeded by steep hills, had been preferred by travellers, even since anarchy has prevailed in Bundel. Some of my own attendants had recently travelled that very road, and met me opportunely, on their return, at this

place. Their report was not unfavourable; but the other route, to which the only objection was the character of the Bundela chief, whose territory it traverses, was preferred, as most expeditious, and because a part of the retinue of the late resident at Puna, returning by land to Hindustan, had joined my camp; the wheeled carriages, which now embarrassed the march, could not have proceeded in the narrow path which traverses the forests near the Sone, and would have found difficulty in crossing the rocky bed of that river.

We proceeded on the 3rd of June from Jebelpur, through Penager (where the two roads meet), to Ghuselpur, a flourishing village belonging to the successors of an Hindu ascetic, to whom it was granted by the then rajah of Mendla, at the instance of his minister. Grants of land made for pious purposes seem to have been respected by the Mahratta conquerors of Garah; but pensions and corrodies, which the piety or superstition of Gond princes had assigned to numerous Brahmin ascetics, and which were confirmed by the chieftain of Sagur, are now withheld by the more frugal Bhausla.

The place of encampment at Ghuselpur was on the edge of a beautiful pond, lined with masonry, and adorned with temples and other buildings. The natural inequality of the ground, planted with trees elegantly disposed, and the form of the pond, which has not the usual uniformity of an oblong square, would not be disdained in the embellishments of an English garden. At Burager, a few miles short of Ghuselpur, we passed another beautiful piece of water. It occupies the middle of a valley between two chains of hills that extend about three miles from the head of the valley to the gorge, which is closed as usual by a dam. In the rainy season it must form a considerable lake; when viewed by us, it was a large and very fine piece of water.

The landscape between these places is beautiful; numerous eminences are scattered on a wide plain, and on every eminence stands a village surrounded with orchards. The plain consists entirely of arable land; but sugarcane was now the only produce vegetating on the soil. Rice and wheat had been gathered in their seasons, and barley, which is unknown to the southward of the Nermada, is among the articles of culture on the northern side of the river.

The road is mostly good, especially between Burager and Ghuselpur. It is naturally formed from the substance of the hills, and red siliceous stones containing argill. This stone crumbles under pressure; but the fragments of it, like gravel, are rendered

adhesive by moisture. Nothing can more perfectly unite all the requisites for the construction of good roads. But the same qualities render it less fit for edifices. The temples at Ghuselpur, built thirty or forty years ago, are already far advanced in their decay.

At this place we visited a temple consecrated to Parswanaht;¹ the idols are worshipped by an heterodox sect of Hindus, and are acknowledged by these supposed atheists, for an image of Párvatí was shown to us in this temple.

From Ghuselpur we proceeded to Chunwa, passing through the town of Siohar and village of Tilwa, and crossing the river Heren and low hill near Chunwa. Here the rock peeps through the soil in gentle acclivities of the hill, and the country around is entirely waste. The remainder of this day's march traversed a populous and well-cultivated tract. At Tilwa we viewed with pleasure a magnificent pond, with superb temples on the edge of it. These are among the many monuments of the piety of Biswaram Sinh, the minister.

While carefully noting these conspicuous works, I must not omit the humbler but no less useful construction of wells lined with masonry. They are numerous, not only in the towns and villages, but also at intermediate places; and the grateful traveller may daily thank the munificence which has thus provided for his refreshment. The wells are here commonly constructed on a plan, not unfrequent in Hindustan, with stairs either on one side, or within the well itself: but the square form is a peculiarity of structure which prevails in the province of Garah, and which I have seen in very few other places; it probably originates in the practice of lining wells with timber or with thick planks. The traces of this practice were formerly noticed by us in the forests between Khairagarh and Sundregaoon, and recently in the jagir of Sioni Ch'hépára, as well as afterwards in the province of Bhaghelcund.

The next stage of the journey was Belhari, a flourishing town almost surrounded by hills, and situated at a small distance from the river Khatnai. A stone fort, which needs repairs, adjoins to the town; and the domes of numerous temples rise above the humble elevation of the houses. The vicinity is well wooded with fruit-trees.

¹ [A Jain saint, supposed by Mr. Colebrooke to have been the real founder of the sect. His name appears in the list of saints in Mr. Colebrooke's *Essay on the Jains*.—Ed.]

We here met a drove of oxen laden with silk and with sugar for Nagpur, and overtook another carrying cotton towards Mirzapur. These are the three chief articles of the trade between the places just now named. The commerce is conducted by merchant adventures, among whom not a few belong to a monastic order which is more devoted to merchandize than to religion.¹ The owners of the goods hire oxen from carriers, adjust with contractors a fixed sum to defray the duties payable on the way, and, if cautious, insure the value of the merchandize with a banker. Large oxen carry a load of 500 lb. avoirdupois; small oxen two-thirds of that weight: the first are expected to complete the journey in two months; the smaller cattle reach their destination in three; but, by allotting two oxen to each load, the journey may be much expedited; in this manner, it may be completed by large oxen in less than forty days, and the valuable article of silk can afford the additional expense. The common rate of hire is thirty *rupiyas* for a full load carried alternately by two large oxen, and fifteen to twenty for an equal load allotted to a single ox, with some spare cattle to provide for casualties. The hire of small oxen is much less in proportion; *viz.*, from seven to nine *rupiyas* for each ox, but their slow progress is often inconvenient, and the saving in the price of carriage does little more than compensate the disproportionate rate of the duties. These amount to twelve or thirteen *rupiyas* for a full load of cotton, and nine to ten for the small load; such at least is the sum usually paid to contractors. A stranger would be liable to greater exactions; but the people who are accustomed to contract for defraying the duties obtain indulgences at the several custom-houses, and thus gain an ample profit on the contract.

Our halt at Belhari was prolonged to a second day, for some arrangements which were rendered necessary owing to the desertion of porters. During this halt I received a visit from Mad'horao, the Faujdar of the district. He held the same office before the province was transferred to its present possessor; and he mentioned to me, as a singular circumstance, that, though now serving the Bhausla, he had not yet had the honour of making his obeisance to his new master. His service has not been confined to the administration of the district intrusted to him; a few months before we passed, he led an army towards Pernah² in Bundelcund, for the ostensible object of supporting the heir of the dispossessed sovereign, but probably for the disguised

¹ The Gosains, or Goswamis.

² Jernah Pernah, or Jenah Pennah, is celebrated for its diamond-mines.

purpose of enlarging the limits of the Bhausla's dominions. The object has not been yet effected, and the forces have been for the present withdrawn, and, with them, Cesho Sinh, the heir of Bundel, has returned to Bilhari.

The youth (he has not yet reached his twelfth year) lost his parents and inheritance in his earliest childhood. The Bundelas, who successfully opposed the meridian power of the house of Taimur, were unable to resist the daring force of an illegitimate descendant of the Mahratta usurper Ali Behadur, the son of a peishwa's bastard, obtained permission from the namesake and remote successor of his ancestor, to use the Mahratta name in waging private war, to carve a principality for himself out of the territories of Rajput princes. Soldiers of fortune, partisans, and adventurers flocked to a standard erected under such happy auspices. The hopes of immediate plunder, and of an ultimate establishment in a conquered country, enticed needy adventurers and men of desperate fortunes. So tempting a bait was scarcely necessary in Hindustan, which is peopled by tribes devoted to the profession of arms, and where a numerous army may be levied almost in a single day.

With such forces Ali Behadur shamelessly invaded the territories of a peaceful and unoffending prince. The power of the Bundelas was already weakened by the impolitic practice, so prevalent among Hindu princes, of allotting provinces. Dhucal Sinh was the head of numerous kindred princes, rather than the sovereign of a realm; and the seeds of dissension which are always sown by such a system, had taken deep root. He was not only unable to call forth the strength of the country against the unprovoked aggressions of the invader, but he was even assailed by a part of the forces which should have fought in his defence. Had the Bundelas been united, Ali Behadur would have been repulsed. The difficulty of his enterprise is demonstrated by the slow progress of his arms. He has not yet completed the reduction of the country; and slight aid from a foreign power might even now enable the Bundelas to expel the lawless invader, and recover their ancient independence.

Dhucal Sinh, whose spirit and conduct were not adequate to the arduous defence of his dominions against foreign and domestic foes, was only driven to send his son and his wives to a place of safety. He entrusted them to a kinsman by affinity, the Rajah of Bijeypur; and I found them at that post when I first took charge of the district of Mirzapur, to which it belongs. The

next year, Dhucal Sinh, disposing of his fortunes, solicited shelter in the dominions of the Nawab Vizir; but his request was denied. He then visited his family at Mirzapur; and being restricted by the orders of the British government from remaining there longer than consistent with a visit, he returned to the scene of warfare, carrying with him his wives, his son, and his despair. Shortly afterwards he died of disease, and his faithful wives¹ all burnt themselves with his corpse. The child was left to the care of a grandmother, and after various adventures had now found an asylum at Belhari.

Leaving my new and old acquaintances at that place, I proceeded to Canhwara, having passed the boundary to Bundelcund only a few miles from the village of Chaca, which had been recently deserted. Quitting Belhari, the road ascends a hill, the elevation of which is inconsiderable; but its northern acclivity, for nearly two miles being destitute of soil, and covered with loose and sharp stones, is not less difficult than the steepest pass. The remainder of the road, excepting the vicinity of Pusra, lay through a forest of thinly-scattered *Butca*, intermixed with few trees of other kinds. This is not the only place where I have had occasion to remark that the confines of territories belonging to different powers are abandoned to wild and spontaneous vegetation. However, the owner of the fort of Canhwara, though it is situated on the Bundela's side of this wild line of demarcation, professes allegiance to the Rajah of Berar.

The fort of that name may be given to an irregular wall of masonry, surrounding a few buildings on a small hill, and belongs to a Rajput of the Bughel tribe, descended in the eighth degree from a younger branch of the family to which Rewa appertains. For so many generations Prehlah Sinh and his ancestors have held the fort of Canhwara, with a hundred villages in the vicinity of it. The chief of Mehir claims tribute and feudal service from him; but the Rajput, countenanced by the Faujdar of Belhari, and trusting to the courage rather than the number of his kindred and adherents, has shaken off his dependence on a chieftain whom he detests with all that cordial hatred which is usually borne by feudatories to their lords, and which, in this instance, is embittered by reciprocal injuries.

Prehlah Sinh endeavoured to dissuade us from prosecuting the journey by a route which would lead us near the abode of his

¹ *Sati*, the term used to denote this final proof of conjugal affection, signifies a faithful wife.

enemy. He affirmed that the chief of Mehir had collected forces, either to oppose our passage through his territories, or to extort money as the price of a free passage, which, nevertheless, would not be a safe one; for the camp would be still liable to depre-dations. Intelligence otherwise received partly corroborated this information, which was sufficiently consistent with the general character of Durjen Sinh. I was induced therefore to listen to the proposal of crossing by a by-road, from Benjari through Amerpur to Ramnager, into the route by which it was at first intended to proceed from Garah to Rewa; the Rajput himself acting as guide, with his brethern as an additional escort, until we should reach the contiguous territory of another Baghel, whom I knew to be friendly. But a letter received from Durjen Sinh, with assurance seemingly cordial, and a report from my own messengers that they saw no untoward appearances, made me postpone the choice of either route until after the next march.

In the evening of the same day I received a visit from Preh-lad Sinh. He was accompanied by his kindred and warlike retainers. The unpolished but cheerful manners of the high-spirited race of warriors always excite a lively idea of ancient times. In the strongholds and fastnesses of mountains and ill-cultivated country, the Rajputs preserve the pride, the independence, and the unaltered manners of their ancestors. Exactly such as we now see the remote descendants of Indian kings, were their earlier descendants, who formerly ruled the wide and rich dominion of India. Splendid courts and refined manners were doubtlessly found at Ujjayin, at Indrpresth, and at other capitals. Great feudatories might copy the manners of the imperial court; but petty princes, holding provinces, districts, I almost said villages, as immediate lords, lived in the simple style which hereditary habits still preserve, and which is yet scarcely alloyed by intercourse with successive conquerors of India.

The Thacur (so Rajputs chieftains are called)¹ was naked from the waist upwards, except the sacrificial thread of scarf on his shoulder and a turban on his head; his two sons, both youths, were dressed with equal simplicity, and so were most of his kinsmen. Others were clothed in the hunting-dress of the Rajputs, a jacket of coarse cloth, dyed olive-green. They were all armed with scimitars, some likewise bore their shields, and a few brought

¹ The much-abused title of rajah, or king, properly belongs to the paramount only, or, at least, to the head of the tribe; as Ajet Sinh, head of the Baghels, and Rajah of Rewa; Cesho Sinh, head of the Bundels, but now an exile; Ajet Sinh, head of the Chandels, and Rajah of Berdi; Ramghulam Sinh, head of the Gherwars, and Rajah of Bijeypur.

their matchlocks, and sat down in the tent with matches lighted. This evidently proceeded from custom; for our visitors, (though unpolished mountaineers are prone enough to suspicion), were then devoid of all mistrust. I should not omit to mention that the Thacur was accompanied by his family priest and by his secretary.

Leaving these half-civilized warriors, we marched the next morning to Benjari. It had rained in the night, and the appearance of the weather continued unfavourable until daybreak. The preceding night also had been squally. This announced the near approach of the rainy season. But otherwise it might be deemed fortunate, as it moderated the intense heat of the weather, at the very time when it was become necessary to travel by day instead of night.

We passed under the wall of a fort belonging to Durjen Sinh, and encamped at Benjari, one of the hundred villages appertaining to Prehlad Sinh. After consulting with his people, it was determined to proceed to Bhedenpur, where the option of a by-road towards the Sone would yet remain. If Durjen Sinh's own people should pledge themselves for his good faith, the usual route would be eligible. Else the guides, that were purposely furnished by Prehlad Sinh, would conduct us by a cross-road beyond the reach of Durjen Sinh's violence or his treachery.

On the 9th of June we continued our progress in the valley, through which we had marched the preceding day, with the Caimur range of hills on the right. The valley is broad and sprinkled with petty forts and small villages, imperfectly cleared of forest, and abundantly intersected with brooks and rivulets. The Caimur hills are of uniform height, steep and even precipitous. The others are irregular, and of easier ascent. Both are clothed with bambus, which flower and bear ripe seed so abundantly that bambu corn is here accounted the common food of the mountaineers.

In this march we met a very large adventure of silk, laden on a hundred oxen, and, the preceding day, a less valuable adventure of raw sugar, on four hundred oxen. This last was bound for Garah. Clayed sugar is the only sort which can afford the greater expense of transport to Nagpur. In a subsequent march we met a few oxen laden with alum, and bound for Amerawati, a mart in Berar Proper. Spices are also among the articles transported by this route from Mirzapur to the marts

of the Deccan; and iron from Bhedenpur, and from the Southern districts of Baghelcund, is carried to Mirzapur in return for more valuable merchandize.

I availed myself of the opportunity of inspecting the iron-works at Bhedenpur. The furnace is in the shape of half a frustum of a cone; it is made of clay, and its height is about six feet, two-thirds of which is underground, and the remainder serves for a chimney. The front, being flat, has before it a semi-circular hole, into which the ashes and reduced metal are received, when the door of the gate is opened; through the upper part of that door a double bellows, worked by a single workman, maintains a continual stream of air by means of the alternate strokes of his right and left hands. He is relieved by one companion, and their joint labour, during twelve hours, suffices to reduce one and a half hundredweight of iron from eight times its bulk of ore, using two loads (about eight or nine hundredweight) of charcoal. The iron thus obtained loses a quarter of its weight under the hammer, in preparing it for use; but it still contains much scoria, and other impurities.

Returning from a visit to the iron-works, I received one from Durjen Sinh. He had remained during the day at the head of the pass on the Caimur hills, and several messages were exchanged; the chief object of which was to adjust the ceremonial of his proffered visit. He claimed greater honours than I thought due to him. He was told what was the honorary dress which I intended to bestow on him, and, by making the visit without further previous explanation, acquiesced in my proposal. He did not, however, appear well pleased, and growing more dissatisfied after returning to his abode in the town, he sent back, at a late hour of the night, the presents which he had accepted. This unusual proceeding clearly demonstrated evil designs; but no satisfactory explanation could be obtained during the remainder of the night, nor in the early part of the next morning. His behaviour was all this time sulky, and his conduct was inconsistent. The pass in the Caimur hills was obstructed by matchlockmen under his orders, at the same time that messages, sent by him, disavowed any intention of opposing my progress. It was evident that he meditated either violence or treachery; and it seemed equally unsafe to remain or to move. The escort, though small, was sufficient to force our way, if we resolved either to retrace our steps towards Benjari or to explore a by-road to Ramnager. It might even suffice, though not without the loss of some lives,

to force the pass of the hills. But the baggage could not be completely covered, even by a much stronger escort. In defending it some effusion of blood might with certainty be expected. A last effort, therefore, was made to bring Durjen Sinh to reason, at the same time that we prepared to move with or without his goodwill. He at length recollected himself, and made me a parting visit, at which he received a present less valuable, but, as it seemed, more acceptable than that which he had returned the preceding night.

It was now nine o'clock. However, we immediately proceeded on the journey, ascended the Caimur hills by a very narrow and difficult pass, travelled for several miles on the summit of the hills, descended into the plain on the opposite side, and after marching more than seventeen miles, encamped in the evening at Amerpatea, beyond the limits of Durjan Sinh's territories. The next day we made an easy march to Pálá. Rain during the night and in the morning detained us there until nine o'clock; but the weather becoming clear at that hour, we again moved, and, passing Amri at noon, reached the city of Rewa in the evening.

In this tract the Caimur range was on the right hand, a few scattered hills on the left. From the foot of the pass to Rewa, the road traversed a rich country well cultivated and abounding with orchards, with ponds, and with temples. At Nanden, the limit of Bundelcund, a large pond, completely covered with red lotus, exhibited the almost expiring beauty of vegetable splendour. The Indian *menianthes*, whose fringed petal exceeds in delicacy every other production of nature and of art, was in full blossom on a factitious lake at Amri; but did not emulate the beauty of the lotus, since its elegance is unapparent to a distant beholder.

Arriving within a *cos* of Rewa, we found, instead of temples (the monuments of tranquil piety), mausoleums, which disconsolate kinsmen have recently erected to the memory of many gallant warriors slain in a memorable battle that was lately fought on this spot. An army sent four years ago by Ali Behadur, to exact contributions from the Rajah of Rewa, was here defeated with the loss of their general and their cannon, by a very inferior force. The most probable account states the Nawab's forces at six thousand horse and foot, and the Rajah's at less than half that number. A much greater but incredible disproportion of numbers was alleged by one of Ajet Sinh's servants, in his own presence; he assured me that no more than a hundred and fifty

horsemen went forth to meet an army of twelve thousand men, and that fifty only of that gallant band were actually engaged. Yet the victory was complete. Without giving any credit to such puerile exaggeration, the more probable account sufficiently disgraces the arms of Ali Behadur. He felt the stain, and solemnly vowed to revenge the death of his general. After the lapse of nearly three years, he last winter marched with all his force against Rewa, openly professing implacable revenge. But the aged Rajah averted the storm by submission, and purchased forgiveness by a pecuniary contribution.

Perhaps the united efforts of the Baghels might have sufficed to repel the invader; but Ajet Sinh has neither vigour nor authority to invite or to compel the joint exertions of a tribe of gallant warriors. Having outlived his best faculties, being swayed in all his actions by avarice, and verging rapidly towards the extreme of dotage, he is despised and slighted by his own servants. His authority is openly contemned and defined, even within the limits of his own capital. It is of course wholly disregarded by the numerous feudatories, among whom his nominal dominions are parcelled out. In short, this descendant of an ancient line of Hindu princes exhibits, on a less conspicuous theatre, greater degradation (for it is voluntary) than the Moghul sovereign, whom he sheltered in the early period of this monarch's adversity.¹

The Baghels, of whom Ajet Sinh is the head, are said, on the authority of tradition, to draw their origin from Gurjar or Guzrat. Thirty generations have passed since they migrated from that province and acquired a new settlement at Bandhagerh. They gradually enlarged their possessions to the sources of the Sone and Nermada on one side, and to the confines of Bundelcund on the other. Having expelled from Rewa the tribe of mountaineers who formerly possessed it, the chief of the Baghels was tempted by its situation to fix his abode in this city. Here the present Rajah possess a large palace on the Goghen river. A populous and flourishing town adjoins to the fortress, and the country is well tilled.

¹ Ali Goher, as is well known, took refuge with the Rajah of Rewa. The town of Macandpur, which was then assigned to him by the Rajah, for his abode and support, remained until very lately the private Jaghir of the king, but has been now relinquished by him. Mirza Acbar Shah, his favourite son, was born at Macandpur.

[Ali Goher, the son of Alumgir the second, is better known under the title of Shah Alum, and for the part he took in the events which led to the rise of British power.—ED.]

The Rajah's own dominions scarcely exceed the bound of his capital. The extensive territories that nominally belong to him are distributed, in great and small allotments, to kinsmen near or remote, and to feudatories owing military services. Tribute is either not due, or it is withheld; and the Rajah enjoys scarcely any revenue besides that which arises from duties of custom, collected on the merchandize that passes through Rewa.¹ Desirous of obtaining tribute from the chiefs of Sohagpur and of Chandeya, Ajet Sinh lately adopted the imprudent measure of asking the aid of the Rajah of Berar, on the terms of sharing the tribute of which payment should be enforced. This will doubtless lead to the dismemberment of his dominions; and he has already experienced, in the instance of Sohagpur, that by this weak expedient he may draw ruin on his feudatory, without any concurrent benefit to himself.

After receiving a visit from this miserable chieftain in the evening of my arrival, and again the next morning, previously to my departure, I proceeded in the forenoon to Mengamma. The baggage which had been despatched earlier met a very heavy fall of rain. A very long march was thus rendered extremely tedious and fatiguing, and I was compelled to make a halt at this place, which I had refused to the pressing entreaties of Ajet Sinh.

A still longer march, on the 15th of June, brought us to Maugenj, with the loss of three camels which had not sufficiently recovered the fatigue of the preceding march. I here received a visit from Dergsahi, a chieftain of the Sengher tribe, who pays a moderate tribute to the Rajah of Rewa for an extensive tract of country chiefly occupied by his clan. Within the dominions of Ajet Sinh five tribes of Rajputs are numerous. The Baghels, Carchuls, Parihars, Balcoits, and Raciowars. Of these no fewer than three are distinguished by the atrocious practice of destroying their infant daughters. The motive by which they are influenced has been already mentioned. The practice is general and almost universal among them.

The next day we made a short march to Cathera, having been prevented by the badness of the weather from setting off at an early hour. The whole tract from Rewa to this place is a rich, populous and highly-cultivated country, bounded on the

¹ Such is his poverty that he was unable to make good the pecuniary contribution of 116,000 rupees imposed by Ali Behadur. The Gerhwar Rajah of Mara became surety for the payment, and required hostages for his indemnification. He has since extorted from Ajet Sinh the conditional cession of a rich district contiguous to his own possessions.

south by other distant peaks of the Caimur range, and on the north by the still more distant precipices which overhang the plains of Hindustan. The intermediate table-land is very gently undulated, nowhere affording opportunity for constructing ponds, without excavating the ground. However, most of the ponds (and they are very numerous), are formed on gentle declivities by throwing the earth on three sides and preserving the natural height of the fourth. Fertile as is the soil on both sides of Rewa, a scarcity was experienced in the past season. It was occasioned by the depredations of Ali Behadur's army, and still more by the wanton destruction of the young corn. The distress of this calamitous season was alleviated by importations from Mirzapur. In the course of the journey we met some droves of oxen loaded with wheat, others carried fissile salt, imported from Sambher and Lahor; and one conveyed the common culinary salt, which is extracted from the soil in the northern districts of the province of Benares. Others, again, which we now met, conveyed sugar, areca-nuts, and various articles of coarse spicery, intended for the markets of Bundel. We were here surprised by seeing an adventure of silk, proceeding at so late a season of the year, and not less so by the information received from the owners, that they complete the journey to Nagpur in the course of the wet season, by means of encamping on rainy days, and making progress during the intermissions of rain. On the other hand, we overtook many droves of cattle laden with cotton; they had been detained at Rewa, struggling against the imposition of a new tax, and lost the season without gaining relief from oppression. Cotton cannot, like less bulky articles, be sheltered under an awning that is easily portable; and, if drenched through by rain, without a very early opportunity of again drying it, the cotton is rendered unmerchable. On this account, prudent traders were now cantoning for the rainy season, although the remaining distance to Mirzapur was so short.

We had remarked, as a sign of decay in the population of the district which we now traversed, the frequent traces of villages recently abandoned. But noticing at the same time hamlets newly established, we were led to infer a fickleness for which motives were to be sought. The explanation of it made known a singular economy.

The peasants of this district shift their abode at intervals of three or four years, for the sake of changing their lands, and of tilling the ground on which their cottages stood. The soil must doubtless have been enriched by the resort of men and cattle;

but the benefit of cultivating land so manured can scarcely be equivalent to the labour and expense of frequent removals. Yet, whatever be the effects of this system of husbandry, it certainly indicates a laudable spirit of industry. Other indications of thriving diligence were observed in the neatness of the cottages, and in the number of ponds and orchards throughout the tract between Maugenj and Hata.

This last-mentioned place we reached on the 17th of June, and prepared, with much satisfaction, to descend the Haliyah pass of the Caimur hills, the fort of which is the boundary of the province of Benares. Above the pass, at the distance of less than half a mile of it, a small rivulet falls over the precipice into a deep valley.¹ The lofty forest, vainly emulating the abrupt precipice which overhangs it, presented a picturesque view; and while we contemplated with delight the romantic scenery which this cascade presented, we received almost equal pleasure from once more viewing a country subject to the British authority. It was the sensation of a traveller revisiting his home after a long absence.

That pleasure we actually enjoyed within three days after, for Mirzapur, which we reached on the 20th of June by the route Sonegerh, Haliyah, and Lalgenj, was the former abode of myself and of most of my fellow-travellers. A few hours after our arrival a violent storm, with rain, gave us reason to rejoice that so great expedition had been made. If the journey had employed a single day more, the inconvenience would have been great; had it required another week, all the apprehensions that had been entertained would have been realized. Solicitous as I naturally was for the safety of my companions, this timely conclusion of the journey was the pleasantest occurrence it afforded.

¹ In the rivulet was a beautiful *Panacratium*, and also the white *Musali*, a plant to which aphrodisiac virtues are ascribed. On the edge of the precipice was an elegant garden in full flower. I found near the brow of the hill the superb *utea*; a few miles from it we had remarked several sycamores.

[Reprinted.]