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THE

European Magazine,

For APRIL, 1810.

[Embellished with, 1, a Portrait of Sir Eyre Coote; and, 2, a View of Tor Abbey.]

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* Persons who reside abroad, and who wish to be supplied with this Work every Month, as published, may have it sent to them, FREE OF POSTAGE, to New York, Halifax, Quebec, and every Port of the West Indies, at Two Guineas and a Half per Annum, by Mr. THORNHILL, of the General Post Office, at No. 31, Sherborne-lane; to Hamburgh, Lisbon, Gibraltar, or any Port of the Mediterranean, at Two Guineas and a Half per Annum, by Mr. SERJAENT, of the General Post Office, at No. 22, Sherborne-lane; and to the Cap'n of Good Hope, or any Port of the East Indies, at Forty Shillings per Annum, by Mr. GUY, at the East India House.

travel is very curious, and is translated from his own narrative, which was taken in the year 1792. It has been done in a hurry, to enable me to send it to you by the present fleet; and should you deem it worthy of a place in the *European Magazine*, you will, of course, have the language corrected. I have also got some drawings of curious places in this part of the country, such as you formerly requested I would endeavour to procure for you. These, with a short account of them, I shall forward by the next ships, as also some other articles.

I am,
Yours, &c.

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* As we most ardentely wish to make our *Oriental Observations* truly interesting, we are much pleased with the article our ingenious Correspondent has sent us, and with his promise of future favours: at the same time, as many Asiatic gentlemen must have observed, that in this our arduous undertaking we want support, we take this opportunity to request that we may be favoured with their kind communications.—Editor.

† One who forsakes all worldly concerns.

‡ The *Urdha-baka*, or *Gordkhak*, position of the arms which is here alluded to, will be best explained by a reference to the slight sketch included in this note;

which is of *Purana Poort*, or *Pran Puri*, whose travels are the subject of the text. They have, with an account of another Fakrer, been already noticed in the *Asiatic Researches*, vol. v. page 93; but in a manner so different as to warrant our introduction of them. The subject is indeed extremely curious. That men can voluntarily devote themselves to such penances is very extraordinary, and shews into what extravagance human nature, stimulated by enthusiasm, will diverge.

The Indian castes fought for the truth
Of the Elephant and Monkey's tooth.
was it before the pain attending that operation ceased, insomuch as to leave you without any sense of inconvenience? Explain also what are the particular merits to be derived from keeping your arms fixed in the position of Urdha-bhakan.

2. You will be pleased to deliver a full and true account of your travels, with such distinct mention, as your recollection may afford, of the countries through which you passed, including your motives for each journey, distinguishing those temporal, from those undertaken with a view to religious merit; together with an enumeration of such adventures and circumstances as may have occurred to you in your route, with the distances and names of places, as far as you have a clear recollection, taking care not to insert what is not distinctly in your remembrance; since to give a short but true relation would be far preferable to one that is long and uncertain. At the same time you will not omit any thing that is clearly within your memory; and as you have been a great traveller, should you have seen the source of the Ganges, or of the Ganges, you will give such a description of them as they appeared to you.

ANSWER.

My native country is the Antarbad, or the country situated between the rivers Ganges and Jumna. I was born in the city of Cenouge; and when I was a Gishah, or householder, my parents were of the Khety, or Rajput, tribe, of that subdivision termed Champgaur. I do not recollect in what year I was born, but my parents followed the profession of husbandry. When I was about nine years of age, there being a great degree of scarcity over all the country, I left my father’s house, without the knowledge of my parents, and went to the town of Belkore, which also is in the Antarbad. At that place I became a fakere under Lat-puri skomi; and with this Guru, or spiritual guide, I remained two years. About this time and the scarcity I allude to, Munsoor Ally Khan fled from Deby, and went to Lucknow. This is the only public event which enables me to remember the time, for the year I do not recollect; and when t.Ahmed Shah sacked the town of Mathura, I was already habitied in the dress of a fakere: so that from these two circumstances the exact period may be ascertained. I then went to Perrinaug (Illahabad), on the occasion of a maila, or assembly, held at that place: a great concourse of fakere were assembled on that occasion; among whom I heard various discussions; as, that such and such tapasya, or devotional discipline, had such and such peculiar advantages; and they described the eighteen penances, which are in manner following:—

1. THEGISHI—standing upright during life, and never sitting down.

2. ACAS-MUNI—fixing one’s regard towards heaven, and never looking down towards the earth.

3. MED’HA-MUNI—keeping both hands fixed on the breast.

4. PHRE-BAKAN—keeping both hands extended horizontally.

5. D’HAAMER-PAN—lying the feet with a cord to the branch of a tree, or other high place, and swinging with the head downwards with a fire underneath, the smoke of which is taken in at the mouth.

6. PETAL-MUNI—looking always towards the earth, the reverse of ACAS-MUNI.

7. MUNI—observing constant silence.

8. CHODRASSI—assumine different postures in sitting, such as continuing several hours

But still these armed controversies were not, philosophically speaking, so absurd as the personal indications, of which the wide-extended regions of Hindoostan afford, alas! too many instances. Among the most prominent is the one that we are contemplating, in which the sufferer, who should be termed the patient, thinks that the most meritorious service he can, in the eye of the divine Providence, perform is, to keep his arms over his head in the position which the cut will explain. This Pram Pur, did, until they became so fixed, that no power could bring them down again. Others have imposed upon themselves penances of far greater torture. We know how difficult it is to combat religious prejudices; but surely where the relief of our fellow-creatures is at stake, the attempt would be worthy of the enlightened policy and pure benevolence of the East India Company.—EDITOR.

* In 1751-2. 
† In 1756. 

These events are recorded in “Scott’s History of the Dekhan.”
with the feet on the
neck or under the
arms; after which the
members are returned
to their natural posi-
tions.

9. CAPALLI—placing a betel-nut on
the ground, and stand-
ing with the head on
the nut, and the feet in
the air.

10. PATTALLI—burying oneself un-
der ground up to the
breast with the head
downwards, having
from the middle of
the body to the heels
in the air, and in that
situation to be en-
gaged in the ceremo-
ny termed Yaj, or si-
ent repetition of the
names of God.

11. URDHA-BARAN, having both arms
forcibly raised up
above the head, and
extended for ever in
that position.

12. BHUJ-SARI—to preserve constantly
a sitting posture, with-
out ever rising or ly-
ing down.

13. NVAS-DHEEAN, to keep in the breath;
this is necessary for
those who become
eminent in science.
Such persons, when
they practise medita-
tion as a devotional
exercise, so confine
their breath, that there
appears to be no respi-
ration in the corporeal
frame, whence they are
elevated to beatific vi-
sions of the Deity.

14. CHOURANGI-ASIN, to sit down many
hours on the knees,
bringing the right
foot over the left
shoulder, and the left
over the right, with
the arms in like man-
ner over the back, so
as to hold the toes of
the feet on both sides
in the hands.

15. BRAHMA-HANS, to go naked, and not
to hold conversation or
connexion with any
person whatsoever. If
any person brings you
food; you are to re-
cieve and eat it, or
otherwise to remain
immersed in contem-
plation on the divinity,
and not stand in awe
of any one.

16. PANCHAGNI, to be immersed in
smoke from fire on all
sides, and having, fifth-
ly, the sun above; thus
to live naked, and to
remain fixed in medita-
tion on the Deity.

17. TIRANGI—standing always on one
foot.

18. SURIJ-BHARIT, he who eats only af-
after seeing the sun.*

* Of these eighteen kinds of devotional
discipline, I chose that of Urdha-bahan,
on entering into which it is necessary to
be very abstemious in eating and sleep-
ing for one year, and to keep the mind
fixed, that is to be patient and resigned
to the will of the Deity. For one year
great pain is endured, but during the
second less, and habit reconciles the
party; the pain diminishes in the third
year; after which no kind of uneness
is felt. These are the eighteen Modes,
or ways of Brahma, whose sons have
performed them, and various other pe-
nances. As to the fruits or consequences,
God alone is thoroughly acquainted
therewith; what can I, an ignorant mor-
tal, know, so as to describe what ben-
efits each penance has already produced,
or what rewards will be obtained by
those who may hereafter undertake
them.

At this assembly at Allahabad, where
I first commenced the practice of Urdha-
bahan, considerable feuds and commo-
tions took place; in consequence of
which, I sat out from the company
with one Seu-bukhs, to visit the holy
place of worship at Namhak,† deeming
such a pilgrimage of great reli-
gious merit. I do not recollect the
name of each village where we halted;
but such of the principal towns as I re-

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* Respecting the astonishing severity of
these penances, we have little to add in what
we have already said; but with regard to
the narrative we must observe, that it is
much longer, more circumspect, and indeed
in every respect more perfect, than that to
which we have before alluded. In that,
which is rather an account of the conver-
sation than the conversation itself, no notice
is taken of the eighteen penances.—Parr.
† In the southern part of the Carnatic.
member were as follow: From Ilahabad I went by Corah, Jehanabad, Acerbapore, Aniruddha, and Calpi, where I crossed the Jumna to Jasi. From thence by the way of Serojje, Indore, Ougelma, Asseer, and Boorhanpore, to Doulatabad, where there is an image of Bhushanwara-Mahadeo. Beyond that place is Ellora, where, as people say, Vissa Carman, the divine architect, framed three of the locusses, or heavenly mansions. This is indeed a place revered by divine workmanship, and there are in it a vast number of images. The fort of Doulatabad is in this vicinity, and is cut out of a single rock. I remained at that place seven or eight days, and visited every thing worthy of observation. I then proceeded on my journey; and, crossing the Godavery at Tounca, I went to Poona, where I sojourned two months. Leaving Poona, I went to the Ghew Settara, which is in the Sahaj Rajah's country; whence I advanced by Carar Calcopore, in the country of Siwajee and Sambajee, and arrived at Chichoury, beyond which is Bednore, then under the dominion of a Linguyar King, or princess, for Hyder Ali Khan had put at that time established his power. This country forms a part of the Carmatik; and the inhabitants being well disposed, I proceeded without accident or interruption.

From Bednore I went to Soundha, also in the Carmatik. My next station was Seringapatam, then the country of Rajahs Devraaj and Nunderaj, for at that time Hyderoghl was not known. There are twelve pottans, or towns, subordinate to Seringapatam, three only of which I recollect; namely, Dewapsattam, Bisa-pattam, and Chandwaspattam. Passing on from thence, I came to Neranjan-gudy, beyond which are Dhuna-gan, Cola, and Coimbatore; which latter forms the utmost limits of the Carmatik. Descending by the Tambercerry pass, I proceeded to the Trisult, or trident, of Mahadeva, where there are twenty-two Chetras, or places of entertainment, for three days to each traveller, and six for one day's maintenance. This place is in the Ram Rajah's country, and is distinguished by the name of Barah-Multiwar, or Multiwar; it lies on the margin of the sea, along the strand of which I travelled. I went to pay my devotions at the shrine of Canya-Cumari, on the confines of the Ram Rajah's country; thence I came to the port of Cochyn, belonging to the Dutch: this is a great port, and you must cross an inlet of the sea to get to it. Hyder Ally has nothing to do with this part of Hindostan. From this place to Ramisher is a desert tract of country, extending nearly one hundred and sixty miles; within this space, however, are situated Toudery, Trinamali, Tinivelley, Ayr-doura-cota, Huns-cota, and the river Tamberberry. Farther on, near a village, is a place called Panji-top, where the scorpion had deprived the serpent of its house, which Alexander caused to be restored to him. Ayr-doura is a good fort, and beyond it is a place called by the common people Looshguri, but its proper name should be Turaguri. Farther on is Darb-sona, where Rama distributed his property, and became a fakereer. I passed the inlet of Herbola, and arrived at Ramisher; ten miles from which is Dhanac-lirtha, where Rama beat his bow; pilgrims frequent this place, as it is necessary to bathe in the golden sea.

From Ramisher I went to Viscashi, Finisher, and Balca-lings; thence to Ram-mhulla, where Rama mustered his forces; from this spot the sea lies open to the view. I tarried at this place six or seven days, and visited all the temples. I continued my journey through a similar waste of one hundred and sixty miles, in which neither water nor grain was to be procured. Within this barren spot is Ruma-pak'han, from whence Rama, after he had performed the ceremony of the soudorah, made his attack on Lanka. Thence I went to Narica-m'hat, which also is a remarkable place; and beyond it is the town of Chandichandour. Ten miles farther on is a place called Sittu-bibicac-chetra, where an institution of hospitality was erected by Sittu Buba and the princess of the country, and there food was to be procured. From thence I went by Chen-

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* Mahadeo, the supreme lord, whose body is covered with ash.

** Europ. Mag. Vol. LVII. April, 1810.**

† At Cape Comorin.

‡ This allusion is in the true style of Indian allegory: and we have little doubt but that by the serpent, Prav Puri meant to designate the native prince or princes whose dominions were restored by Alexander, and governed with wisdom, yet fell a prey to the rapacity of Tippoo Sultan, whom he metaphorized under the semblance of the scorpion, the most obnoxious animal in India.

† The holy place of the bow.

‡ The nine constellations.
dour to Negapatam, the town of which belonged to the Dutch, and the territory round it to Rajah Puriab Sing. I next came to Caricul, a French sea-port, and then, by Gulam, Roppalpatam, Nilur-suram, and Sadrangpatam, to Pondicherry, the capital of the French nation in India. About an hundred and sixty miles farther on is Madras, called also in that part of the country Cheeupa-tam, which consists of three divisions, namely, Cheeupa-tam proper, Trimalceri, and Melapore. It is well fortified; and the towns in that neighbourhood are Milachitpet, Sivacanchi, Vishnucanchi, Aloor, and Arcot; and the country there is called Tathal, the inhabitants of which are handsome, of a good disposition, and not inclined to wickedness. From Madras I went by Anigonda, Chalchalghar, Chuttapalgoam, Masulipatam, Mucaltoga, Bedanore, Pitapure, Setaram, and Setecole, to Gangam, a town belonging to the English; and thence I visited Jagannath.

From Jagannath I returned by the same route to Ramthir; whence I passed over in a vessel to Ceylon, also called Singal-deep, belonging to the Dutch, with a view to visit the temple of Carticrya, the son of Mahadeva. I observed two forts on rocks in the sea; one called Iran, and the other Tiran. I went to the ports of Chaban and Meenar, where pearls are fished up from the bottom of the sea; in that part of the country, the landholders and others men and women, wear few clothes, and grain is difficult to be procured, as it is not there cultivated, but is brought by merchants from Bengal: the inhabitants subsist principally on fruits. I passed by the ports of Gulam and Pallam, on my way to Cali; then quitting the sea-side, I went inland to Coomhtaha-batti, and thence to Candi, the capital of the prince of the island of Ceylon. I next went to Cali-gong, where the temple of Carticrya was erected on the banks of a river called Manickganga. I then proceeded to visit the Sri-pad, or divine foot, on the top of a mountain of extraordinary height, and difficult of access. On the way, I observed a square lake, extending about twenty-four miles on each side, by some called Huan's lake, and by others Bhupat lake: there is not any water in that lake, it being a mere swamp of mire, and reeds grow about it in great abundance: at this place there are guard posts, and travellers are obliged to proceed as expeditiously as possible; for if they go slowly, the guards endeavour to prevent them. I went by the way of Senta-coond, where Rama placed his wife Senta during the war, along the tops of the hills to Dhanvanabadli, whence I visited the divine foot, the object of my journey. At this place there is an extensive flat table-land, in the middle of which is a wooden bungalow, bound together by iron chains, built over the print of Vishnu's foot, to which I paid my devotions, and returned by the same route. I observed a high mountain, on which was a fort, said by the people of the country to have been built by Alexander. I was told, that at the gate of that fort there was a circular stone in perpetual motion; that travellers visited that place, and returned again without entering the fort, the gateway being blocked up with stones. I went to that place, and returned to the south.

I next passed in a ship to the country of the Malaga, who are Musulmans. I landed at a city called Bucadeces, in which I found a Hindoo, whose name was Sulambar Modill, a native of Ceylon, with whom I lived two months. As I was by no means pleased with that country, Sulambar Modill obtained a passage for me in a ship bound to Cochin; and when I landed at that place, I went along the sea-side until I came to Sankat-bazi; in four stages more I reached Rajapore, a place belonging to the English, and from thence to Gocarn, a celebrated place of worship dedicated to Mahadeva. I next went to Calcam, where there is an image of Parasurama; and this country along the sea-coast is called Coenac: it is under the dominion of the Peshwa. I passed on to Goa, belonging to the Portuguese, Sonbury, Bejirgooni, Bejerjoogi, and Virsirjoogi, a town inhabited by Musulmans, to Bombay, an English station. Then by the forts of Basti, Rajgiri, and Calaga, in the country of Naggec Ancra, Tuloce Ancra, and Munaie Ancra, who are chiefs of the neighbouring districts, and by Cumpar and Balupadri to Surat, in the province of Guzerat. From Surat I went

* Negapatam. + The Indian Mars.  
† The seventh incarnation of Vishnu, the Indian Barchus.  
‡ The sixth incarnation of Vishnu.
by Gopra, Bhavagra, Jambuseer, Cam-
key, Bheronje, Brodrea, Mohammed-
ban, Ahmedabad, Bachim, Dhandola,
Himi, Badavan, and Jamea-nagra, to
Chunagra. Thence I went fourteen
miles up the hill Girnar, on the sum-
mit of which I paid my devotions at the
shrines of Guru *Dutairi, whose faukeer
I am. I then went to Gurgur, on the
road leading to Doaraca. I halted at
Umera, a celebrated place of worship,
and passed Ramrar: six miles from
which is Doaraca, where I sojourned
six or seven days to perform religious
ceremonies. From thence I took a
westerly course, by Sudamanpore, Pori-
bandar, and Deepbunder, to Viraji,
where Crisha was burnt. Forty miles
from the latter I crossed a river which
forms the boundary of Gujarat.

I then entered the province of Cutch;
and passing through the towns of Man-
dra and Bhuj, arrived at Bhujong,
where I staid three or four days, as
there were a considerable number of
Hindoons settled in that place. I passed
Co-gong, Balia, Cobhara, Bora-huwan,
and Tira, on my way to Najjan-mot, a
place sacred to Devi, at whose shrine
I paid my devotions. I went through
Tarabamer, Cusas, Assapore, and
Lajibunder, to Basta-bunder, which is
on the confines of Cutch. I then en-
tered the province of Sind; and going
through Pakhaimani, Cakrula-bunder, and
Pibux-hatti, I came to Tatta, which is
under the government of the Musul-
mans. There are also a few Hindoons
settled at that place; and both tribes
live together in perfect cordiality. Here
I was obliged to lay in a stock of provi-
sions for my journey; and travelling
on, with little intermission, for three
days and nights, I reached Rumbough,
now called Viraji-bunder. After a simi-
lar progress of three days and nights, I
left Mobili; and again, in three days
more I arrived at Hingulaj, in which
there is a temple dedicated to Devi.
There are two gates to this town; and
here I experienced great trouble, as
I was under the necessity of going
through the ceremony of crowding
through the town with my eyes closed,
entering in at one gate, and coming out
at the other, in the like manner as an
infant is born from the body of its
mother: it is also customary to walk
four times round this town. From Hin-

gulaj I went to a hill called Chowrasi
Pohar, thence to Micoudu, and re-
turned again to Hingulaj.

After leaving Hingulaj the second
time, I went to the towns of Sivam
and Badwan, which are both in the
province of Sind: these towns are in-
habited by a tribe of Musulmans, by
some termed Seraj, and by others Lili.
The people of this country cruelly oppres-
s the Hindoons: when any one of that
tribe crosses the boundary, they cast a
rope on the ground, and ask him what
it is: when he says it is a rope, they
immediately cry out, "he has men-
tioned the name of the Prophet, and
must become a Musulman;" if he
refuses, they persecute and ill-treat him.
This is in other respects a pleasant coun-
try: a large river flows through it, and
the inhabitants follow the profession of
husbandry. From thence I went to Shah-
pore, in which there was a governor on
the part of the King of Khorasan;
and he had an army consisting, as I
was told, of eighty thousand cavalry.
I passed on to a place called the Daira
of Ghazi Khan and Ismael Khan; and
after a journey of eight days, I came to
Shicarpore, where spices, assafetida,
and other valuable articles, are sold:
this town is termed the Bazar, or mar-
ket-place, of Khorasan. From Shicar-
pore I came back, by the Daira of
Ghazi Khan and Moolan, to Arudh;
from thence, to the distance of one hun-
dred and sixty miles, water is not to be
procured, the whole country being a
barren waste of sand, and camels loaded
with water accompany the caravans. In
this desert is an insulated spot, called
Jesalmer, in the fort of which is an
image of Laashmi-narajun, to which
I paid my devotions; there is also a
reservoir, in which Giru, or red ochre,
is produced. Jesalmer is governed
by a rajah, and the surrounding dis-
cinct is called Bhatha; it is neither in
Sind nor in Murwar, but lies between both; and
the rajah resides in the fort of Jodhpore,
built on a hill, in which I visited an
image of Ghausnian. Thence I went
six miles to Mundoor, in the fort of

+ It is not possible to give a literal trans-
literation of this miserable quibble. When a
Hindoo comes to that place, they cast a rope
on the ground before him, and ask him
what it is? On his saying that it is a Resal
or rope, they cry out, he has uttered the
name of the prophet (Resoul), and must be
made a Musulman.

* One of the minor incarnations of Fishu,
the Tott of Egypt.
which a monument is erected to each deceased rajah, and ten mango-trees were planted in it. This district is partly fertile and part sand; a considerable quantity of *Bajira* and *Jowar* is cultivated in it. My next stage was Meerta, where Aurungzeeb built a mosque; then to Pokhra, where there are three reservoirs of water, one large, one of a middling size, and the third small. The great Pokhra, or reservoir, is a place of pilgrimage, and considerable merit is obtained from bathing in it. Near to Pokhra is a quarry of white stone, of which the images of the gods and the walls of the temples are built. The images I saw at this place were Badari-nath, Brahma, Santa-iswara, Ap-iswara, Govind-iswara, and Ardhishwara. On the banks of the large reservoir is a place dedicated to the five Pandus, namely, Raja Yudhishthir, Bhima, Sahdeva, Nakholu, and Arjuna; and the Nila, a small rivulet, flows from it. I paid my devotions at all these places, and then went six miles to Ajmure, where a mausoleum has been erected to Khajec Mogheondeem Chesty. At a short distance from Ajmure, there is a fort on a hill, in which is the mausoleum of Meeren Jung; but Hindoos are not allowed to enter that place. I was told that a bow is strung and suspended in that mausoleum by every Emperor of Hindostan on his being seated on the throne. I went to Lohaker, about thirty miles to the north of Pokhra, where I bathed in a tank; then by Parvatisir and Persilla to Didwana, where rock salt is produced: there was not any place of pilgrimage for Hindoos in the district of Jodhpore. I next entered the district of Chowbukir, which lies between Marwar and Herrianna: in this district there are only three towns of any note, Sanghu, Churu, and Bhat. I merely went to see them from motives of curiosity, as there was not any place of worship in them, and the inhabitants are Rajpoors. Forty miles from Chowbukir is a small district named Bardula Bhati, belonging to the Musulmans; through which I passed to the country of the Jauns, and visited the towns of Mohsim, Billab, Serana, Moonaidjina, Chirks Dader, Lasuwa, and Nabhani. I then went by the route of Punjaib, Carnai, Siamali, Kirana, Loharri, and Chalspure, to Hurdwar, which is a great place of pilgrimage to the Hindoos: there I saw the images of Brahma and Bhim-sena, the foot of Vishnu, and various other holy figures. Here the Ganges enters the plains through the mountains, and I remained some days at Hurdwar, to pay my devotions at all the places of worship.

From Hurdwar I went northward to a place of pilgrimage called Bhawargav; but as I was told that great scarcity prevailed in that country, I did not continue my journey in that direction. Turning towards the west, I went to Jogi-wata, and twelve miles farther to Potiwada. I then proceeded to Ram-ray-ca-daira, a celebrated place of worship, formerly the residence of the Nanick Shah. I crossed the Jamna at this place; and turning to the north, I went twenty-four miles to Caparda, and fifty-four miles farther on to Mahat, where I saw a water-mill, but nothing else worthy of observation. I ascended the hills twelve miles to Serwora, which has two names, Serwora and Mahan; the Rajah of that district was named Kirat-persad; and in the middle of the town I paid my devotions to the image of Triloca-Bhavanti. I next went to Panjawar, dedicated to the five Pandus, and visited as a place of pilgrimage; thence I went to Cota, a place of great sanctity, at which a number of widows have fixed their residence, and they distribute provisions in charity to indigent travellers. I travelled several days along the summit of the hills, through a district inhabited by Rajpoors, but in which I did not meet with a single place of worship, to Belaspore, the residence of Rajah Devichand. Near this town, on the banks of a river, was a temple dedicated to Ranga-nath Mahadeva. Twelve miles from Belaspore is Sarkait, then Colu, and next Chowrasit-Deni, where there are several springs, in which the water is so hot, that any thing, rice excepted, may be boiled in it: this water continues equally hot during all seasons of the year. This is an extensive district, the property of Rajah Thaidi Sieg, who lives at Manali, forty miles from the hot springs. I went to Manali, to visit the image of Bhoot-nath-Mahadev; and there I met Rajah Sudha-sena.

One day's journey from there brought

* Hellebor spicatus.
† Hellebor sorghum.
me to Benares, where there is a spacious tank, in which there are seven places built of stone, and planted with trees; in this tank I saw serpents of an immense size. After bathing in the tank, I proceeded sixty miles to Mancote on the hills, a town belonging to the Rajpooris: forty miles from Mancote is Belawat; and forty miles again from that is Lindra, the rajah of which was named Lindra-Deva. Four days journey brought me to Chima, where the Kang, or Princess Chima-wati and Jagichit were transformed into stone, and are worshipped. Here snow falls in great abundance. I do not know the rajah's name, but the people of the country call him the Chima-rajah. I next visited the image of Leshni-narayan at Cali-chowa; and afterwards paid my devotions to Triloca-Mahadeva, at Triloca-nath; here also I found much snow. From there I proceeded to Man-Makesa-Mahadeva; and then, after a journey of eighty miles, I went to Kesava and Bhdrinar, where saloon is cultivated. I continued some time in a westerly course along the hills; and turning south by Jambu, I came to Badna. In eight days I got to Bassun; and then going westward, passed a number of small villages during ten days' journey to Nadwa: this country is situated at the foot of the hills, and is governed by a rajah named Sumit; the people are Rajpooris. Thence I went to Jwala-mookhi-Bhavani, or the goddess with the fiery mouth, so named because light issues from her image. Eight miles farther on is a holy place called Chandi; and eight miles beyond that, I visited the eight-armed image of Bhavani. Again, at the distance of eight miles, I paid my devotions to Mungia-Mookhi-Bhavani, or the goddess with the smiling countenance. After a journey of eight days along the hills, I came to the temple of Tri-cute-Bhavani; sixty miles to the south of which I passed Cote-bhaler, and in two days more I arrived at Chaspan, in Punjab. From this place I went in two days to Sialcote, and was told that district formerly belonged to Rajah Sulhban, whose head had been cut off by order of Hassan and Hosein; and that the head and body had separately been changed into stone: these stones I saw; and religious ceremonies are annually performed at this place by the Mussulmans, in honour of Hassan and Hosein. After a journey of six days, I came to Calta, where there is a tank, from which the water flows spontaneously in the form of tears, and the inhabitants call it the eye of the world. I bathed in that tank, and went three days journey to Narisingha-Bhavani; near to which I visited a cave, where the water which drops from the roof becomes petrified. In four stages more I reached Sangaiser, where I saw a tank: excellent horses are bred in this country. Six stages from thence I saw the image of Gorakh-nath, at Gorakhtala; and sixteen miles farther, an image of Nag-aarpin. I passed by Pitala, Vishir-abad, Uwarangabad, Jungaloo, where the celebrated lovers Ranji and Hirz were born, Pinda, a town belonging to Dadan Khan, Kevra, where there is a mine of rock-salt, and Bhaira, on my way to Cashab, on the frontiers of Punjab.

In ten days I reached the town of Macoond, on the banks of the Attock. I crossed that river, and went to Calmouy, in Khorasan. I continued my journey three days through an inhabited country, encompassed on two sides by hills, to Daridar, and then to Tirabache, where the Cattacs, a tribe of Afghans, dwell. These people grievously oppress the Hindoos; and it is dangerous to pass through that district without an escort, for when they perceive a Hindoo, they bind his arms, and drag him along the ground: they are very fond of tobacco, which they require from every one they meet: and he who complies with this demand is allowed to pass on unmolested. From Tirabache I went by Berrenkhaill and Berra-mihel to Balu-in, where I sojourned some days; during which ten Sanyasis, five Sulhras Sahy facteers, five Bairagis, three Nanick Shah fatceers, six Coolnibhi yogis, nine Ketries, and three Sarsiit bragins, came to that place. The Hindoos settled at Balu-in advised me by no means to think of going to Khorasan. I had at that time with me a species of parrot, called Loory; to see which, and to look at me, a great concourse of people were

* These are, we think, the great apostles of the Mussulmans.

† This is another instance of the metaphorical genius that pervades Indian epithets.

‡ The Abelard and Eloise of Indostan.
collected together. The governor of that town was an Afghani, and to him I applied for an escort to conduct me one day's journey to the Bengish district; he consented to grant the escort, on condition of my paying him five rupees; and on my consulting the other Hindoos, they agreed to advance the money. The Afghani governor, observing that there were only sixteen of us travellers, stationed some armed men on the road to rob us of our property; and when we had gone about half a day's journey, those men came from a rear, the chief took off his cap, and placing it on the ground before us, desired us to give him something. We agreed to give him one rupee, which he refused; at length, after much altercation, we proposed to give him an hundred rupees; but this also he rejected, and plundered us of all our property, leaving us totally destitute. We fled towards the Bengish district; but as it was at a considerable distance, we could not reach it that evening: we came, however, to a village, the chief of which was a Hindoo, who had previously received an account of the robbery. He came to us, and abused us for our absurdity in entering the country of Khorasan; but he gave us provisions, and detained us three days. I was sincerely afflicted for the loss of my parrot, to which I was much attached. The chief of the village consoled us, and promised to give us an escort. The thieves, who had plundered us, divided our property, and returned to their own houses, when they were all attacked with pains in their bowels: their leader told them, that the fakirs must certainly be magicians; and placing them on bedsteads, he had them all brought to the village in which we were. They gave us much abuse, and threatened to bind and carry us away, but the villagers would not allow them to molest us. The chief of the robbers, at length, agreed to give us back our property, provided we would restore the thieves to health: they returned every thing they had taken from us, and I had some balls made up with earth and rock salt, which were given them to swallow.

By the blessing of God they all recovered; and their chief, being highly pleased with us, gave us five maunds of rice, the same quantity of wheat flour, and every other necessary article: after that the thieves did not again molest us.

We quitted that village, and went to Bengish, a town belonging to the Afghans; thence to Pudav. Our next stage was to Bula-Bengish; from there we proceeded twenty-four miles up the hills, by a pass called Nagea, to Little Cabul, and then to Great Cabul, where we remained one month, and paid our devotions at the shrine of Asa-devi. From Cabul we continued along the skirts of the hills to Cacherra: this country belongs to the Afghans, though a considerable number of Khetris are settled in it. We went by Cumarsar to Asaltib, where there is a hill of sand, called by the Hindoos Kheroca, and by the Mussulmans Raigewan, or the moving sand.* We performed ceremonies of worship at this place, and were told that the sound of drums was sometimes heard under this sand. After a journey of ten miles, we came to Jetta-sancor, a place of worship: there is at this place an excavation, in which the water is fifty-six cubits deep, but so clear, that an image in the human form can easily be perceived at the bottom: this image was not made by any one, it was self-formed. Those who wish to bathe in that excavation are let down by ropes. We proceeded ten miles to Perang-arra; then to Jharicar, where we were told, that at the distance of twenty-four miles there was a laughter-causing well, and that those who looked on it were seized with convulsive fits of laughter. We went to that place; and though we examined and walked round it, it had not that effect on us. We next went twenty-four miles to Panjabi-Sacred, where there are five representations of the Salar-ewan, and returned to Jharicar. We continued our journey northward to Corish, where we observed an image of Nak'han-Mahadeva: the water which falls on that image becomes petrified. Twelve miles from thence we visited Gorkhaba-devi: here the water rises and falls three times every day. Twenty-four miles from thence, on the hills, is Bamiyan.

* This is a most curious account of a transaction which must have exceedingly impressed the people with an opinion of the sanctity of the fakirs.
† Quicksand.
‡ A stone held in the highest veneration by the Hindoos.
THE WELL OF BHEESIM.

AN EASTERN TALE.

(Continued from Vol. LVI. page 411.)

The Story of Assar, or the Man who had never met with Misfortune.

I WAS born in the city of Jutpoor, in the province of Cashmeer; and as
my parents were merchants of some
consequence, I received a good education.
At my birth, various soothsayers
and magicians attended, several of whom
were expected to say something of my
future happiness in life, but were pre-
vented by the entrance of a very old
man, a magician, to whom they all
seemed to pay more than common re-
spect. He was, as I have been told, so
extremely ugly, and had such an ill-
natured face, that everybody present
trembled with fear, for what sentence
should first pass his lips; when, to their
great astonishment, the old magician,
whose name was Motooloo, spoke the
following words: Assar, the son of
Shusedeen, shall meet with no mis-
fortunes in life. It would be impos-
sible, as I have heard from some who
were present, to describe the joy my
parents expressed, and great rejoicings
ensued in consequence. My mother was
careful, as I grew up, to watch if the
old ugly magician was likely to have
told the truth, and was quite delighted
when she found that I escaped all the
diseases common to the children of the
son of Adam. I grew up full of health
and strength, nor met with the slightest
bad accident. On my arrival at man-
hood, I found myself possessed of a
handsome sum, through the indulgence
of my father, which I presently em-
arked in merchandise; and it was
then that I found the saying of the
magician was true, for every thing that
I did prospered. I was so pleased at
first with my successes, that nothing
could be more delightful, and they en-

The Well of Bheesim.
THE EUROPEAN MAGAZINE, AND
LONDON REVIEW,
FOR MAY, 1810.

MEMOIR OF THE LATE CUTHBERT LORD COLLINGWOOD,
VICE-ADMIRAL OF THE RED, AND COMMANDER-IN-CHIEF OF THE MEDITERRANEAN FLEET.

[WITH A PORTRAIT.]

The state's past and elemental strife,
Which oft depicts the storms of human life,
With Collingwood has ceased.
As ocean's roar,
When mountain-billows lashed Trafalgar's shore,
By calms repressed; his toil and dangers o'er.
There, raging tempest strove 'midst war's alarms,
To snatch Victoria from Britannia's arms;
While 'midst the battle, wave opposing wave
Contended to become great Nelson's grave:
But public honors consecrate his tomb,
Inspiring beneath Augusta's sacred dome;
Whence calls his ghost, and Collingwood attends;
Of kindred souls, these heroes, patriots, friends,
Shall ever live! Their characters sublime
Shall guide our annals to the end of time.

Proudly exulting in this nautical superiority, and in the exalted enthusiasm which example has, in the present generation, excited, we feel some consolation, indeed all that we can upon the present occasion; while we lament the death of a naval hero, feel, in the hope, that the flame which once inspired his genius, which caused his bosom to glow in the service of his country, may animate others yet unborn, who, catching inspiration from his brilliant example, will imitate his actions; so that from his ashes may arise many future Collingwoods.

Warm with our theme, we should much more fully expatiate upon it, did we not consider that we have engaged to sketch a Memoir, rather than to write a panegyric. A Memoir is to the elucidation of a Portrait absolutely necessary, because, to a certain extent, it records particulars concomitant with the existence of the subject which the reader contemplates: but the panegyric of such a man, for instance, as was the gallant officer whose likeness embellishes this Number of our Magazine, needs never be attempted; for the glorious traits that adorned his public character are impressed upon every memory, are entwined around every heart, and in truth eulogize themselves.

IT has, in the course of our professional exertions, been frequently our melancholy task to lament the deaths of men who have, when living, adorned their country with glory, while they increased the security of its inhabitants, and who, as a triumphant, an invaluable legacy, have left the fame of their actions to speak to all nations, and to all future ages, in a language that all nations, and all future ages, will understand, this sentence:

ENTHUSIASM IN THE LOVE OF THEIR COUNTRY, THE SONS OF BRITAIN MUST EVER BE VICTORIOUS IN HER BATTLES.

ENTHUSIASM, the offspring of Genius, has among our united countries, in numerous warlike instances, been ever apparent! but if there is a part of the military profession in which it has lately, from circumstances that have given scope for the expansion of talents, been more conspicuous than in any other, it is in the marine department.

The exertions of our navy have for a series of years been astonishing: Conquests, like the Homeric eagles, perched upon every flag; Victory has attended the brilliant course of our fleets, and has crowned with glory the efforts of our officers and sailors, as certainly as defeat, disgrace, and annihilation, have followed in the train of those of their enemies.
Ancient, and being well grounded in the law, proved a critic in resolving gaming-cases and doubts, and had the authority of a judge amongst them; and his sentence, for the most part, carried the cause. From this exercise, he was recommended by Jefferies to be of the king's counsel, and then master of the Rolls, and, like a true gamester, fell to the good work of supplanting his patron and friend; and had certainly done it, if King James's affairs had stood right up much longer; for he was advanced so far with him, as to vilify and scoff with him in Whitehall. He was chosen speaker in King James's parliament, and served in the same post after the Revolution. Once, upon a scrutiny of bribery in the House of Commons, in favour of one Cook, a creature of Sir Josiah Child's, who ruled the East India Company, it was plainly discover'd that the speaker Trevor had 1000l. Upon which the debate ran hard upon him, and he sat above six hours as prosecutor in an assembly that passed that time with calling him all to naught to his face; and at length, he was forced, or yielded, to put the question upon himself, as in the form, as many as are of opinion that Sir John Trevor is guilty of bribery, by receiving, &c. and, in declaring the sense of the house, declared himself guilty. The house rose, and he went his way, and came there no more. But whether the members thought that the being so baited in the chair was punishment enough, or for his taking such gross correction so patiently and comformably; or else, a matter once out of the way, was thought of no more; it is certain, that he was never troubled farther about that matter, but continued in his post of master of the Rolls, equitable judge of the subjects interests and estates, to the great encouragement of prudent bribery for ever after.—North.

ORIENTAL OBSERVATIONS.

No. XI.

THE TRAVELS OF PRAN-PURI.

A HINDOO, WHO TRAVELLED OVER INDIA, PERSIA, AND PART OF RUSSIA.

Translated from his own Narrative, taken at Benares, in May, 1798.

(Concluded from page 271.)

The distance from Gazni to Herat was six hundred miles. I do not recollect the names of all the places at which we stopped, as we were supplied with provisions by those who accompanied us. I merely remember a few cities, such as Cjital, built by Nadir Shah, Tabestson, and Candahar, which last consists of three towns, Nadirabad, Boininabad, and Ahmed Shahy. Candahar is inhabited by Duramies, Kithch Afghans, and a considerable number of Hindoos. Fourteen miles from Candahar we went to Shamscheer, where there is a circle of swords, in constant motion, with the cause of which I am not acquainted. We then went to Cobra, where assafetida is produced, and thence to Herat, in which city we remained during four months of the winter season.

+ This is curious: the rotatory motion of a circle of swords was, in the old armories of Germany, once considered as an establishing instance of the perfection to which the mechanical powers might be brought by magic. Qu. Was the same influence supposed to produce the same effect in Hindustan?

(e) About the year 1665.
From Herat we proceeded to Sakzwor, a district inhabited by Afghans, and forming a part of Khorassan; in three stages we came to Meshed, where I saw the mausoleum of Musa Reza, to which pious Mussulmans resort. In seven days from Meshed, we reached a large city, called Gajeen; and one stage from there, through a forest, is Sada, formerly a considerable town, but now in ruins, near to which is the hill Gadan-Calma, and those who go up it never return. From this place we went to Coon, a large city, in which also is a mausoleum to Musa Reza, in which we paid our devotions. In seven days we came to Jaftkhune, inhabited by Moghuls, but there was not any place of worship in it. We continued our journey fourteen days through a wide-extended plain, desitute of trees and underwood, to Cassan, where velvet is manufactured. From Cassan we went nine stages through woods, and by several small villages, the names of which I do not recollect, to Qilan; and in seven days more we came to Mazenderan, but we did not see any place of worship for a Hindoo in that part of the country. From thence, in seven days, we arrived at Astrabad, on the borders of the Caspian Sea.

Leaving Astrabad, we went six miles to the port of Anjeti, where ships were moored; and in two days more we came to the port of Salihan, where also we saw ships. In four days we got to Ardshbel, and in seven more to Canja; and after a journey of fifteen days, we arrived at Buduc, six miles from which is the Great Jwadla, a place held in the highest veneration by the Hindoos; and this part of the country is called by the Persians Daghestan, or the border of heat. Those places where the Hindoos pay their devotions, are comprised within the circumference of twenty-four miles, at which ceremonies of worship are performed. From Jwadla we went three days in a westerly direction to Coba, and in two more to Derbend, the seat of government of the district of Jaghestan; beyond Derbend is Bigbuls, a large city. After travelling fifteen days without meeting any town of note, we returned to Sham Khat, and thence to Jurdla, where we sojourned eleven months.

From Jurdla we went to Anjelti, and remained there fifteen days; at this place we found Khwejch Mula-in, an Armenian merchant, whose ship arriving at that time, he permitted us to embark to go on board with him. We were forty days in that ship, and then came to anchor about six miles from the shore. Khwejch Mula-in had us conveyed in his boat to Tamooskoos, a Russian guard post, whence we went to the city of Astrachat, in which we found many Hindoo families settled, by whom we were courteously received, and they provided a place for us in the Caravanserai. I was told there were fourteen hundred families of Khwejchies in the city, under the walls of which, on the western
side, flows a river of fresh water, called 
Aquit (Volga). This part of the country
belongs to the Russians, whose sove-
reign was at that time a lady; the river
is at times frozen so as to admit of ca-
ranas travelling over it during four
months of the cold season. We left
Astrakhan, and after a journey of
eighteen days we arrived at Moscow,
and halted five days in the Armeni
serai. In the midst of the market-place
was an immense bell, as large as a bun-
galow, under which an hundred persons
might find room to stand; it was en-
trusted by some former sovereign of the
country, we did not find any place of
worship for a Hindoo in this city. I
heard at Moscow, that a traveller might,
in a journey of one month, reach Peter-
burgh, and that in seven days more he
could go to Great Britain. We did not
proceed any farther, but returned to
Astrakhan.

From Astrakhan we went by another
route to Budai: and then going north,
we came in five days to Shavak, and in
one more to Shirwan. We continued
our journey for thirty days, until we
arrived at Tabrez, a city founded by
a king named Shams Tabrez. During
this journey, we found the country a
barren waste; and at the distance of
four, five, and sometimes eight par-
centa from each other, wells are dug,
at which the caravans halt to refresh
their cattle; this country is inhabited
by a tribe called Ubecks. Near to
Tabrez is the country of Shah Sanad,
on the summit of the hills, and which
can be seen at the distance of ten or fif-
ten miles, but we did not go to it.
From Tabrez, we arrived in five days at
Sulman, a town inhabited by Moghuls;
in seven days more we got to Hamadan;
and then went to a town called the
Eleven Dzirrmen; under it flowed a river,
the name of which I do not recollect.
From thence, in three days, we arrived
at Isfahan, where we sojourned forty
days in the city's serai, and visited
every thing worthy of observation.
Here I saw the palace of Shah Abbas's
daughter, the roof of which was sup-
ported by forty pillars: it was an ele-
gant building, and I never saw any
thing that could be compared to it,
it was then in good repair. Near to
the palace was a building called Tazilla
Tilar, built also by Shah Abbas, in
which thousands of fountains were con-
stantly playing; this building was shut
up, but on any one expressing a desire
to see it, the doors were opened; both
the palace and Tazilla Tilar are on the
plain. At a little distance without
the city was a garden, called the Eight
Paradises, in which the king's daugh-
ters resided: there was also a garden
within the city, called Natabad, in which
there was a stone figure of a woman,
so naturally represented, that it seemed
to those who beheld it to be beckoning
to them to come to it. There was another
place, named Bukhi Fulad, in which
were the tombs of the kings of Isphahan.
Near to the palace of Shah Abbas was a
building in the form of a bungalow, of
great antiquity, and called Frangi Cul-
ter. About a mile from Isphahan, we
crossed a bridge, and went to Jaffa on
the south-west, a town inhabited by
Armenians, with whom we stayed four
or five days, because the Armenians
are always kind and attentive to the
Hindoes. In seven days from thence
we reached Shiraz, then under the go-
vernment of Kerim Shah, who was at
that time fortifying the city; Kerim
Shah and his two brothers, Sadi Khan
and Jogi Khan, were then at Shiraz.
We visited the mausoleum of Shah Chi-
ragh, and also the gardens of Khajah
Hafiz and Sheikh Saadi; there appeared
to be something mysterious about
Sheikh Saadi's garden; we observed
a number of Moghul children learning
to read at his tomb, but we did not per-
ceive any one teaching them. King
Kerim Shah, hearing of my arrival,
sent for me. I had an audience, and
he appeared to be about forty years of
age. There were at that time two
English gentlemen, Mr. Lister and Mr.
Parvizi, on an embassy from their own
sovereign to Kerim Shah, and they
resided three mouths in the cura-
seral.

We left Shiraz, and in seven days
reached the port of Mahkezer to the
southwest, where we remained ten or
fifteen days, as there were six or seven
families of Hindoes settled in that town,
of which Sheikh Nasir was then go-
vornor. We embarked on board a small
vessel, and went to the island of Kherk;
inhabited by Mussulmans; Meer Manna was the chief of the island, and the principal town was surrounded by the sea: Meer Manna subsisted by plundering his neighbours. At this town we landed, and found a few Hindus in it; the island formerly belonged to the Portuguese, from whom it was taken by Meer Manna. We remained there seven days, but did not observe any place of worship. We again embarked, and in a day and a half we came to the island of Bahrain, one of the coast of which pearls are found; Sultan Jami was the chief of that island, and there were a few Hindus settled on it. We remained seven days at that place, and then sailed for Busorsah. On the way we were detained and examined by the Bombay Cab and Tartar Cab, two English vessels, carrying hostilities against Sultan Jami; they, however, so permitted us to proceed on our voyage.

We continued our course until we came to the mouth of the Surfi-moo'kh-i-Ganga (Esrumates), where it unites with the sea, and it is there about six miles broad; we then experienced much danger, our vessel was but a small one, and the waves ran high from several rivers uniting with the sea at the same place. We were tossed about, and nearly overset; but by the blessing of God we reached the shore in safety. We quitted our vessel, and going on a raft (but of what materials it was formed I do not know) we arrived in one day and night at Busorsah, then under the Turkish government, and we found about seven hundred Hindus, who reside there to trade. Busorsah is built on the banks of a river, which the Hindus call Surfi-moo'kh-i-Ganga, but I do not know what name the Mussulmans give to it. There were in that town vast quantities of date-trees, and, as I was told, seven hundred and fifty houses where the Mussulmans meet and drink coffee. There also we found two images of Fishru, under the names of Gowing-ray and Calzen-raya, to which we paid our devotions. We remained six months at Busorsah, and dwelt in the Mafil sarat; the governor of the town was called Pasha, and the sovereign of the country Safian. We observed two large factories, one belonging to the English, and the other to a Mussulman merchant named Chillbi, on each of which flags were flying the whole day.

We left Busorsah, and went through miles along the banks of the river to the town of Jir, to which the inhabitants of that country have also given the name of Medina. We then embarked in a boat, intending to proceed to Bagdad. We Hindus were obliged to carry our own provisions, as the boatman would not allow us to touch them. We continued eighteen days in a west direction, until we came to Karbela; there, a place celebrated for the death of Hussein and Hossein, but the natives would not permit us to land. We proceeded with great difficulty another boat at this place to convey us to Shat Najaf, a town to the west of Karbela, where also they refused to allow us to land. As we were constantly meeting with obstructions, I resolved not to wait with them; I therefore quitted my companions and returned in another boat to Busorsah.

I embarked in a small vessel for Arusheker, where I staid six or seven days, and then proceeded to the port of Mimah: this town is inhabited by Mussulman Sheikhs, and there were in it four or five Hindu houses of trade, but no place of worship. From this place I continued by sea along the coast, until I came to the port of Abbas, founded by Shah Abbas; and in three days I arrived at Chohara, where the whole subsistence of the people is dates. Leaving Chohara, in two days I put into the port of Chabber, where I saw a large ship, said to have been built by Shah Abbas: he had, I was told, built five ships, four of which had been lost. The people here informed me, that this ship was called Khsham; and that three hundred pieces of cannon were mounted in her; this was the only vessel I saw at that place; but I heard that another of Shah Abbas's ships had been weighed, that it was at a port at some distance, and that the weighing and repairing her had cost three lacks of rupees, but that pearls to the value of nine lacks of rupees had been found in her. After remaining three days at Abbas, I went to Becca, an Arabian port, where I saw an image of Chachira Bhrampuri. I continued my voyage, and in two days I reached Muscat, in which I found a considerable number of Hindus settled; the title of the king of Muscat is Shah Padshah. There were about 4,000 Hindus in that part of the country. I embarked on board another vessel at Muscat, and went to Herwan. Between these two ports are two miles.
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From thence in seven days I got to Cylat, inhabited by a tribe of Afghans called Ballogers, and there I saw an image of Celí-deni. Turning towards the north, I came in three days to Jelalabad, where there is a temple called by the Hindoos Retna-nalëh, and by the Mussulmans Retna-Hajâ, where there is annually a mailâ, or religious assembly, and ceremonies of worship are performed in that temple. Ten stages from Jelalabad I came to the country of the Yusuf Hyre, a tribe of Afghans, and was told that nine hundred thousand spearmen could be collected. From thence I went to Khorassan, which has already been described, and then passed on to the country of the Ubecks. There I visited a dergâh, to which the Mussulmans have given the name of Shâh Mordan’s dergâh, but it is known to the Hindoos by that of Bhim-sena: there is an annual mailâ, and ceremonies of worship are performed in it by both sects.

I went six miles to Balkh, a fortified city, in which many Hindoos as well as Mussulmans reside. Ten stages from Balkh I came to the city of Anjid, and in thirteen days to Bokhârâ, in which is the celebrated dergâh of Khârāb Chistî, where there is a mailâ, and both Hindoos and Mussulmans pay their devotions therein: there was also the most lofty minâr, or spire, I ever saw. From Bokhârâ I went to Sanâr-nâr, a large city, under which flows the broad and rapid river Bamoun. From there in ten stages I went to Biod-vishan, which is surrounded by hills; a river runs through the city, but I have forgotten the name of it, and rubies are found in the mines in the hills. From this place I returned by the same route through the Yusuf Hyre until I came to Bhîmhber, a Mussulman town. In three stages more I reached Thân-nâzore, inhabited by Afghans and Hindoos; and proceeding north for three days, I came to Poony, at the foot of the hills; and learning that the distance from thence to Cashmîre was only eight days’ journey, I resolved to visit that country.

The road to Cashmîre lies over two mountains, one named Nîl-panchâl, and the other Retna-panchâl, the summits of which were covered with snow. Cashmîre is an insulated country, entirely surrounded by high mountains, and may be about two hundred miles in circumference. There are several places of pilgrimage in the town of Cashmîre, particularly one dedicated to Suncara-
Archarya, whose shrine is styled by the Hindoos Sancar-ca-tieri, and by the Mussalmans Tukhii Suliman, or Solomon’s throne, and one place to Balasunderi-dwari. There is also a good building called Salumar, formerly the residence of the sovereigns of Cashmire, and also a temple to Tirja-dwari. The Budesta (Hydaspes) flows under the town, over which are several bridges, and houses are built on some of them. I went also to pay my devotions at the temple of Amr-nath-Mahadeva on the hills, eight days journey from Cashmire to the north, and returned to that city. Descending from the hills to the east, I passed Jumbu; and entering Hindostan by a route already described, I went to Sirinagur; six days journey from thence I went to Burah-haut, dedicated to Parasurama, and frequented as a place of pilgrimage. Eight stages to the north of Burah-haut is Gangotri, where the Ganges falls from the hills, and there I saw an image of Bhagiratha: here the Ganges is so narrow, it can be passed only in a swing suspended from ropes fixed to posts on each side, in which the traveller is conveyed from one side to the other. Sixty miles south-west of Gangotri is a spring called Jumnotri-soond, from which the Jumma issues; and passing through part of India, unites with the Ganges at Allahabad. The Jumna is supposed to take its rise in a region termed Jum-loca, a place which no human being has ever seen. Fourteen days journey to the east of the Jumna, the Ganges turns towards Sirinagur, near to which the Kedar-Ganges unites with it, and it then becomes a broad stream: this junction of the two rivers is called Deo-Prag. I continued for eight days ascending the hills to the east, until I came to the plain of Rishyakha-Khaisa, where I saw the image of Bhavat: in one stage more I reached Bhamcora, where Bhum-sena by a stroke of his foot broke off one side of the hill, and formed a bay into which the Ganges flows, and this place has from this circumstance been named Bhum-cora, or the impression of Bhum-sena’s foot. I bathed in this bay, and proceeded to Hardwar, where the Ganges passing through the hills enters into the plains of Hindostan. Leaving Hardwar, I went into Hokilunda, and passed through the towns of Panher, Badavan, Amole, and Pans Bareilly, to Lucknow. I next passed on in five days to Cunda, then to Balarampore, and crossing the river Sperjoo at Ajoodhyas (Oude), I went to Ambari-gang: thence by Amora, Bansi, Dohry-gangli, and Nauh, I reached Ghurakpore, where I saw an image of Ghurak-nath. I passed Bogha, and after a journey of three days I crossed the Phairiga river at Cuttack, which is near the boundary of Nipal.

After a journey of twelve days over the hills Bichhawa, Ghurak-kauth, Huthoonda, Bhincunad, and Tamba Khan, or the copper mine, the village Chitalgang, or as it is commonly called Little Nipal, the hill Chandumragir, which took up one whole day in the ascent, and Thancole, I arrived at Calhmanaul, the capital of Nipal, and the residence of the rajah. There are thirty-four gates to this city, before each of which is an open space. The city of Calhmanaul consists of twelve pattana, or towns, as follow:

1. Calhmanaul proper.
2. Kirtipore.
3. Lelitt pattan.
4. Deva pattan.
5. Bhimir.
6. Sunk’s.
8. Bagta.
9. Bala.
11. Chowcoat.
12. Capati.

There were also a great number of temples; those I visited were as follow:

1. Puspat-nath in Deva pattan.
2. Gujeri Bhavnai.
3. Bejer-jangli under the hills.
5. Toulji-mai-Bhavnai, in Calhmanaul.
7. Datetri and Surji-nisikh, in Bhagtan: at each of which there is an annual assembly and pilgrimage.
8. Sirc-narayan.
10. Sult-Godawericoond, into which reservoir a small stream falls from the hills.

11. An image of Phool-Bhavnai. I was told, that if any one place a vessel of water before that image, and leave it there, the water will increase so much, that thousands of people may drink without exhausting it; but that if any one should remove that vessel, he will not obtain any benefit from his devotion.

12. An image of Ganesh, on the hill Chouder.
great concourse of people annually assemble to worship the image of Indra-
Isvarar-Mahadeva. From this place I went by Songka, Phutar-stil, Bhot-
chipsa, a village surrounded by thick woods, and Pirpalia, to Oda-gopa, a
town under a high hill, in which I found an immense number of persons
collected, but for what purpose I do not recollect. I next went to Labulam,
where I crossed the Coosy river in a swing; that is, I was put into a large
wicker basket suspended from a rope, the ends of which were fixed to a post
on each side, and in that manner I was drawn across the river; in the
evening I reached Dukham. The next day I passed Dharsapoli, and got to
Labisti, a military station belonging to the Rajah of Nepal, and which is on
the confines of that country. At a little distance from thence I saw a house
belonging to a Bhoote rajah. Bhoote there is a general term for Tibet; here I
entered the country of Tibet, and passing through Chehang, I came to Courti,
where it is usual for all travellers to obtain passports. On my arrival at a
pass through the Longoor hills, the guards stationed there demanded my
passport, which they examined, and allowed me to pass. I ascended those
hills with great difficulty and danger, on account of the quantity of snow that
had fallen. At length I reached the summit, where I found a large house erected
by the Lama for the reception of travellers. Many persons perish in the
snow in that part of the country on which account the inhabitants gener-
ally remain shut up in their houses during that season. At certain distances
along the road similar houses have been built for the use of travellers. I next
entered the plain of +Tingiri, in which there were about forty villages inhab-
ited by Tibetians, who cultivate the lands around them, but I did not see
a single place of worship. My next stage was to the village Gonguir. The
day after I crossed the Suryu by a bridge, and on the opposite side I found
a house for travellers. I next went to Shicarpore, a fortified town full of sol-
diers; then to Jeacho, to which about twenty villages were annexed; and there
the Rang, or Princess, of the country had fixed her residence; but I did not
observe any place of worship in it. The next day I went to the fort of

* The Thagur of Ptolemy.

* This is, perhaps, one of the most singular instances of superstition that occurs in
Hindoo history.
Thabon, under which flowed a small river full of quicksands, and with very little water in it: in passing this river, it was necessary to take a guide, or we should have been in danger of being lost in the quicksands, in which numbers of persons and cattle have perished. My next stage was to Aitui, where there were, as I was told, five thousand temples, in each of which a female fakeer was stationed, and all of them were maintained at the expense of the Emperor of China. Thence I went to Sakia-guma, the residence of Sakia Lama, who passes six months annually at that town in meditation and worship; but the rest of the year he lives at another place with his family, and engages in worldly concerns. I then went to Chhumitthoong, a lake said to be forty-eight miles in circumference: there were a few scattered villages near it, but not any place of worship. At a short distance from the lake was Lalpahari, a place for travellers, and the soil there was composed of red earth. In this neighbourhood is Cogzi-guma, where the Lama had about twenty thousand mares grazing. I went to Dagerja, a palace belonging to Teshoo Lama, who is the chief of all the Lamas; there Teshoo Lama frequently resides, and he has, it is said, four hundred thousand horses: a small river named Teshoochura flows under the palace, near to which is a fort. From here I went to a place called Currum-pani, so named from a number of hot springs; in the month of Bhadra, all the Lamas assemble to bathe in those springs. In two stages I went to Sona-guma, a fortified town, in which many of the houses were ornamented with gold; from which circumstance it derives its name. During the next three days I passed seven villages, the names of which I do not recollect, and came to a lake called Thumma, to go round which would require a journey of three months: that country was well inhabited. I passed Muchhi-thoong; and after going with infinite labour for one day and a half up a steep hill, I arrived at Guma; and two miles from thence I crossed the Brahmaputra: there were three modes of passing this river, by a swing, in wooden boats, and in boats made of leather. So much snow falls in that part of the country, that the course of the river is often stopped by it, and it is frozen during six months in the year, so that travellers can pass over on the ice. After passing Moor-guma, I reached Lohassa, the capital of Teshoo Lama: about six miles from thence the fort of Patlok is built on the summit of a hill, and there the Chinese governor and his deputy resided. I saw at Lohassa an image of Devi called Jhanj-conni, to worship which people assemble annually from all parts of the country. There were at that time four Hindoos stationed at Lohassa, on the part of the Emperor of China, to collect the tribute: their names were, Iholang, Ito, Chheni, and Daisha. At a short distance from Lohassa there were three other towns, Bhing-guma, Sehra-guma, and Singideep-guma, the inhabitants of which clap their hands twelve thousand times when engaged in worship. After a journey of three days from Lohassa, I arrived at Tiar-guma, where a great number of fakeers constantly reside, and are engaged in devotion. In three days more I reached Pertiar, situated in a district called Gham, from there being more sun-shine in that part than in the neighbouring districts, to the north of which the Tia Lama has fixed his residence. When I had visited those places, I returned to Lohassa.

From Lohassa I went six days journey to a district named Sang; and to the north west of Sang I entered some extensive plains, in which there were not any villages, because the inhabitants, a tribe called Doki, live under wooden blankets stretched over poles: there I saw grazing thousands of horses, camels, and broad-tailed sheep belonging to that tribe. I do not recollect the names of any of the places I passed through after I left that tribe; but after travelling six weeks, I came to the lake Chihuku, and was told that it would take me three months to go round it: there were many towns and villages on the banks of the lake, in one of which, called Augadung, one of the Emperor of China's daughters resided with her husband. I left Chihuku, and in ten days I came to Silung, a fortified town, inhabited by four tribes, Chinese, Doki, Suchinas, and Mypoos: the Chinese wear hats resembling in some respects those of the English: there were not any houses in that town, as all the people lived in tents. I proceeded on eleven days until I came to the house of a fakeer, named Taranath, who, as I was told, was seven hundred years
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and that he was the spiritual guide of the tribe Sukhaisa. Thence I returned into Teesoo Lama’s country to Dagerja: and then going westward, in two days I reached Khaida-alunz, a fortified town, inhabited by natives of Tibet; in two more days I went to Luija, a fortified town on the banks of the Brahmaputra.

From thence after a journey of forty days I got to Dokun, and in forty days more to the Manuserwar. I went through the ceremony of walking round that lake, which took me six days, during which I passed through twenty-five Gumdis, or religious stations, and some villages inhabited by the tribe of Ioki, whose habits resemble those of the natives of Tibet; but the Chinese, the Sukhaisas and the Myjoos wear a dress somewhat similar to that of the Moghuls. The Manuserwar is in fact only one lake; but it seems to be divided into two parts by a partition wall running through the middle of it, the northern division of it is called Manuserwar and the southern Luncadeh, but it is one lake. One river issues from Manuserwar and two from Luncadeh, the former is named Brahna, where Puraswama performed his religious austerities, and from that spot the Brahmaputra flows towards the east. The rivers, which issue from Luncadeh, are first the Soorjo, which runs to the south under Ayoubya, or Ouex, and then flowing east unites with the Ganges; the second is the Sitru-darar, which flows in a westerly course to Panaj, where it bears the name of Seleedge.

I left Manuserwar and arrived in two days at Terri-ludduk, the former rajahs of which were Hindoo but have since become Musulmans; Luddak is an extensive district, and the people, who resemble the natives of Tibet, are called Luddaki, there was a mint in that town, and the money coined in it was stamped with the name of the rajah. I did not meet with any place of worship for a Hindoo in that district.

I proceeded towards the south, and in seven days after leaving Terri-ludduk I came to a high mountain called Callistici, or the peak of Cailan, on the summit of which grew the Bhójapater-tree; several springs, flowing from under the roots of that tree, discharged their waters into a small channel, and most people are of opinion that those springs are the source of the Ganges; and that the lake Luncadeh is supplied with water from them; these springs are said to derive their waters from Bycanth or Paradise. The Vedas and Puránas do not mention this circumstance; but it is evident that the water, which issues from those springs, flows into that lake. The peak, on which the Bhójapater grew, is said to be sixteen miles in height from the level of the plain, but there is one still more lofty, the ascent to which is impracticable. I heard that a fakir had once surmounted the difficulty, and that he found on the summit a spring, into which he immersed his finger when it instantly became petrified: that finger, turned into stone, I saw at Barra-turdac near Siřinagur, where it was preserved.

In four days from Cailan-tiari I came to a peaked mountain called Brahmadanda, or Brahma’s staff, which I ascended with great difficulty. From the summit of this mountain flows in a small stream the Alacananda, or Ganges; that is a great place of worship. After a journey of six days I came to the mountains on which the temples of Kedarnath and Badar-nath are situated, and from those hills flow two rivers the Kedar-ganga and the Siva-ganga. I experienced much trouble in visiting those mountains, which are only five miles distant from each other, from the rocks scattered in the intermediate space, and it took me nine days to go from the one to the other. At a short distance from those mountains there were two places of worship, Guru-prag and Deva-prag, they are not far from Siřinagur, and there the Alacananda, Kedar-ganga, and Siva-ganga, uniting, flow in one channel under the mountains towards Hurdwar.

I returned in a northerly direction from Badari-nath to Manuserwar, and passed through a district called Jadumun, the capital of which is Donu, and the rajah’s name was Donu Dharma. I visited the rajah’s palace; one of the apartments of which, though closed on all sides except the entrance, is illuminated by a spontaneous light, but whence it came no one could tell. I passed

* This is a curious conjecture; and deserves further inquiry; though, from a contemplation of the subject, we are led to believe, that the Ganges has, from the accumulation of streams, many sources.
Tara-ing and Chouker-ing, two high hills, on my way to Hingu, a very large city, and went to Talca-khar, a town belonging to a tribe called Panch-bhal-tone; I next went to Joomlah, the capital of a district which bears the same name. Three stages from there I went to Serk'hait-ejham, inhabited principally by Rajpoots, whose dress was similar to that of the mountaineers; there I paid my devotions at the temple of Baj-jnath-mahadeva, but I did not see any other place of worship. Passing through Jugercote, belonging to the Rajpoots, I went south, and arrived at Punni, the capital of the district Mull-bam; the rajah of that place was a cripple, and I was told that he had no bones from his neck to his middle, but was merely a lump of flesh. He was in so helpless a state, that his servants were obliged to place him on his bed, and to lift him up when he wished to rise, as he was not able to move without assistance. He had only one wife, by whom, however extraordinary it may seem, he had four children. The Rajah's eldest son governed the country in his name, but he was tributary to the Rajah of Nipal; the principal part of the inhabitants of that country were Rajpoots. I went five days journey to the north of Punni to battle in Damoder-coons Caga-cutti and Thag were the only towns I met with on the road. During the three last days, I travelled along a valley between two ranges of mountains, from which numberless streams fall in cascades, and are received into a small river which runs through the valley, at the extremity of which are a number of reservoirs but no one has yet been able to ascertain which was that of Damoder. There was, however, one much larger than the rest, in which the water, both in colour and taste, resembled milk; on the edge of it grew a Bhojepatri-tree; and this is generally supposed to be the coond of Damoder. I bathed in all the reservoirs, and returned to Punni.

On leaving Punni, I went south, and in two days came to the mountain Pennia, on which there was a temple dedicated to Narsba-nath-Ishnu, or Vishnu the bestower of salvation; there also I saw an ancient building, but when or by whom it was erected no one knows. Under that building was a small aperture; and going into it to a short distance, I perceived a kind of door, from which wined and a small stream of water issued; this water coming in contact with the air, was covered with a bright flame; it seemed to me as if it came from the lower regions. If the water was agitated by the hand, or with a stick, the flames increased to a considerable degree, and were not to be extinguished. I saw an old female jakeer, who had resided many years at that place. When I had gone through all the necessary ceremonies at Narsba-nath, I continued my journey four days to the east, and came to Lumpam, a fortified town, the rajah of which was tributary to Nipal; but there was not any place of worship in it. I traveled on in an easterly direction, and visited the following places:

Hutar, a small town a little out of the high road, four days journey.

Cushi, three days journey.

Danz-sillind, four stages.

Serhu, three stages.

Gorkha, four stages, where I saw the temple of Gorkha-nath, at which there is an annual Malla, or religious assembly.

The Trisula-Ganga, three stages, along the banks of which I went one day's journey, until I came to the town of Dwar-gauth, where there was an image of Devi, and a temple of Bhairati, which also is a place of pilgrimage, and Hindoo bathe in the river.

Newa-cote, half a day's journey from thence to the river Merighangi, on the banks of which I saw one Berti-tree, which to my great surprise was covered with large thorns; an uncommon circumstance, and I know not whence it was brought.

Bermhandi, one stage from whence I went to the town of Nipal, where I remained six months.

Leaving Nipal, I went to Dagarja, in Tibet, where Teesoo Lama made me a present of five ingots of silver; he directed me to proceed to Lehassa, and to wait there until he arrived. Lehassa was ten stages from Dagarja. Teesoo Lama came to Lehassa about a month after me, and I heard that his stud consisted of five hundred thousand mares. Teesoo Lama was accompanied by Wuli Lama, four Carroo, or Ministers, namely, Holung, Cani, Chaimi, and Hutar, with all his wives and concubines, and they all went to the fort of Puthia. He sent for me, and inquired what countries I had visited on which I gave him an account of my travels. He then asked me if I had been...
in Russia; and on my answering in the affirmative, he inquired if it was true that that country was governed by a lady, and I assured him it was. He next asked me what were my future intentions; and on my informing him that I was going to Hindostan, he sent for a sealed packet, of the contents of which I am ignorant, and a vessel shaped like a boat, and as long as my hand. This boat appeared to me very extraordinary; there were several pictures in the inside of it; and if placed on the ground it whirled round. He delivered these things to me, and said, "As you are going to Hindostan, you will proceed direct to Calcutta, and deliver this packet and boat from me to the English Governor." I represented to him, that I had never paid a visit to any European; but he assured me I had nothing to fear; that he would give me a letter; and that on my saying I came from him, I might be certain of receiving an ample reward for my trouble. I agreed to take charge of his letter and present, and to convey them to Calcutta. The next morning he again sent for me, and gave me two hundred toler of gold. He also delivered to me a letter, with four large dogs, which, with the sealed packet and boat, he gave to some of his servants, who were to accompany me to Calcutta; and he particularly instructed me to deliver the letter in person to the English Governor. He told me, that the gold he had given me was for my own use.

Left Lebass the next morning on my return to Lergiras; from which place, in eight stages, I reached Rang-CKhoo; and passing Bhutun and Garhukh, I arrived at a range of hills which form the boundary of Tibet. I descended those hills into the district of Kirat; and passing through the towns of Hattia, Benzton, and Moonga, I arrived at Beypore, in the country of Morung, a celebrated place of worship, containing six temples, namely, Panchabarch, Aski barch, Coca-barch, Subek-barch, and two others, the names of which I do not recollect. Eight small streams, viz. Sonu-cosi, Lcha-cosi, Tombacosi, Rupa-cosi, Doh-cosi, Aroon, Berru, and Tombub, unite under this town, and form a large river, which is there called Therra, but it afterwards takes the name of Coogy. In two days after leaving Beypore, I reached Purneac, where I met two English gentlemen, Mr. Smith and Mr. Goodlad, who inquired whither I was going. I told them, I was conveying letters from Teehoh Lama to the governor at Calcutta. From Purneac I went by Seraga, Acherpore, Mauidineh, and Ghurghamti, to Moorshedabad, whence I went in a boat by Cilna, Chinusara, Chandernagore, Houthly, and Achanak, and landed at Mrs. Ross's ghat in Calcutta; at which place a messenger, who appeared to have been waiting for me, asked me where I came from; and on my telling him I had brought letters from Tibet, he conducted me to Mr. Hastings and Mr. Barwell. I then delivered the letter, the sealed packet, the boat, and the four dogs, to Mr. Hastings, who directed the messenger to take me to his own house, and to see that I was provided with every thing I might require. I remained eight days with the messenger, when Mr. Hastings sent for me; Mr. Bogle, Mr. Elliott, Ganga Govind Sing; and Canton Baboo, were then with him. They asked me my name; and I told them it was Purnpuri. Mr. Hastings then directed me to ask for any thing I wished, that he might grant it to me. I told him I did not want any thing, that I lived on charity, and that I gave him my blessing. Rajah Rajbullah entering the room, Mr. Hastings asked him what kind of present would be most acceptable to this fakker. The Rajah told him, that the Sanyasis preferred residing at Benares, and the Parydus at Mathura Bindobhan; but I do not recollect what farther conversation passed. At the expiration of one month, Mr. Hastings again sent for me, and directed me to proceed to Benares, where I should receive an ample maintenance for the remainder of my life. Mr. Bogle provided a budge for me, and he, Mr. Hastings, Mr. Anderson, and Mr. Elliott, gave me letters to Rajah Cheyt Sing; Mr. Hastings also gave me one to Mr. Thomas Graham, the resident at Benares. I went from Calcutta to Benares, and delivered all my letters. From that time I have lived in comfort in this city, but I have since made several excursions into Tibet. When Mr. Hastings stopped at Benares, on

* Purnpuri arrived at Purneac in March 1773.

* A toler is one rupee weight.
his way to Lucknow, he bestowed on me the village Asapore, at which place I sometimes reside, and at other times at Benares. I pass my time in soliciting blessings on my benefactors. I quitted my father's house at nine years of age, and have passed the greater part of my life in travelling from one country to another. When Mr. Thomas Graham first came to Benares, I had spent thirty-five years in my travels. I have now been settled at this place twelve or fourteen years; and am at this time, to the best of my judgment, about sixty or sixty-two years of age. Pron-puri died at Benares on the 26th July, 1800.

Proposal of a Hungry Slug.—A Sincere Place.

DEAR SIR,

OBSERVING the kindness with which you, some months since, treated the effusion of a friend of mine, who subscribed himself "A Grub in Ink," and who is literally what he professed to be, I am induced to make this offer, which will, I am sure, in your mind, meet with a liberal construction, and also, through your medium, be conveyed to those who are really interested.

You are then to know, that I am one of the most eminent slugs at this moment in existence. If I were ambitious of a title, I might with general consent assume that of Emperor of the Slugs. I was formerly a Slug a bed; but, as the season has advanced, have crept out, and am now an agricultural Slug, at your service, and at the service of the public.

In this character (waving all those observations upon slugs in various situations which are now presented to my mind) I shall only state, that I think I can be of use to the country.

How? you will naturally ask.

To this I reply, that as the young wheats are thought to be in a flourishing condition, I can, if you will give me leave, in order to bring things to a proper balance, summon myriads of hungry slugs like myself, and then, if we set about it in earnest, we can in a very short time eat the just expanding plants down to their roots. The advantage to be derived from this measure I need not explain; but still, in the hope of being set to country work, or rather to immoderate eating, which is the best work at present going on in either in town or country,

I remain,

Yours,

A HUNGRY SLUG.

* * The dry weather is much against us: we ought to drink with our vegetable diet.

A SINCERE PLACE.

To the Editor of the European Magazine.

DEAR SIR,

I AM felicitating myself in a sincere place; and as I came into this very desirable situation in a manner truly honourable, I cannot withstand my inclination to expatiate upon the steps that raised, or rather lowered me; I mean, in the opinion of my brother whips, who drive neck or nothing; though at the same time I am become an object of envy to a very large party.

You are to know then, sir, that I am a coachman of some sitting. I first mounted the box A.D. 1792, and have driven through the world with tolerable success. I shall take another opportunity to give you a history of my masters. The present, when he hired me, was too sensible a man to degrade me by an intimation that I must take care of the horses. These he told me should, of course, be left to the groom, who leaves them to the helper, who leaves them to the boy; so that I, was found, retained in the character of State Coachman. With this I was pleased; but much more so the next morning, when I made my debut, to find my master took my business out of my hands with the reins, mounted the sircley, and declared he should always drive himself; which declaration he has fulfilled: therefore you see, sir, that, seated snug behind, I enjoy a sincere place: and though I lose my claim to become a member of the Ship Club, have every advantage that any other Member can desire.

I am,

Yours, &c.

BEN BOX.