

THE
EUROPEAN MAGAZINE,
AND
LONDON REVIEW,

CONTAINING
PORTRAITS, VIEWS, BIOGRAPHY, ANECDOTES,
LITERATURE, HISTORY, POLITICS,
ARTS, MANNERS,
AND
AMUSEMENTS OF THE AGE.

VOL. 57,
FROM JANUARY TO JUNE,
1810.



LONDON :
PRINTED FOR JAMES ASPERNE,
AT THE BIBLE, CROWN, AND CONSTITUTION,
CORNHILL,

By Joyce Gold, Shoe Lane;

And may be had of all the BOOKSELLERS in the UNITED KINGDOM.

1810.

THE European Magazine,

For APRIL, 1810.

[Embellished with, 1, a Portrait of SIR EYRE COOTE; and, 2, a View of TOR ABBEY.]

CONTENTS.

	Page		Page
Acknowledgments to Correspondents	242	Method of cleansing Silk, &c. without Damage to the Texture or Colour	277
Memoir of Lieut.-general Sir Eyre Coote, K. B. and K. C.	243	LONDON REVIEW.	
Remarks on Pindar's 8th Pythic Ode [Concluded]	244	Lysons's Magna Britannia	ib.
Description of Tor Abbey	245	Clarke and M'Arthur's Life of Admiral Lord Nelson, K. B. [Concluded]	283
Hint for preserving Milk	248	Marshall's Review of the Reports to the Board of Agriculture, from the Western Department of England	287
The Adventures of Mahomet, the wandering Sultan. By J. Moser, Esq. [Continued]	249	The Vaccine Scourge. No. III.	290
The Melange, No. XXII.—Bennet Langton, Esq.—Recollections of an Old Gentleman many Years resident in London—The Painter and the Chimney-sweeper	254	The Pursuits of Fashion	291
A Collection of Anecdotes and Remarkable Characters, including Historical Traits, from an early Period.—Sir Edward Coke—Sir Philip Sidney—Elmer, Bishop of London—Archbishop Parker	256	Dissipation; or, the Origin of Parties	292
Oriental Observations, No. X.—The Travels of Prán Puri, a Hindoo, who travelled over India, Persia, and Part of Russia	261	Commemoration of Lord Nelson's Coxswain, John Sykes	ib.
The Well of Bheesim [Continued]	271	Singular Adventure of a British Soldier in a Campaign in North America	193
Characteristics	273	The Revenge of Ceres: a Dramatic Trifle, in One Act. By Joseph Moser, Esq.	295
Method of destroying Black Beetles	ib.	Account of the Commitment of Sir Francis Burdett to the Tower	298
Account of some Families settled in England and Ireland about the Time of the Revolution	274	Theatrical Journal;—including Fable and Character of How to Tease, and How to Please	304
Query respecting the Bills of Fare of the Grecian Heroes in the Iliad	275	Poetry:— including Anecdotes in Familiar Verse, No. XXV. and XXVI. — Impromptu — Lines — Song—On the Death of Lord Colliugwood	ib.
Classical Communications.—Observations on Horace, No. II.	276	Intelligence from the London Gazette. Foreign and Domestic Intelligence.	
Projected Change in the Dress of the Fellow-Commoners at Cambridge	ib.	Births—Marriages—Monthly Obituary.	
		Price of Stocks, &c. &c.	

London:

Printed by J. Gold, St. Paul's Church-yard, Fleet-street,

FOR JAMES ASPERNE,

At the BIBLE, CROWN, and CONSTITUTION,
No. 32, CORNHILL.

* 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 Part of the West Indies, at Two Guineas and a Half per Annum, by Mr. THORNHILL, of the General Post Office, at No. 21, Sherborne-lane; to Hamburgh, Lisbon, Gibraltar, or any Part of the Mediterranean, at Two Guineas and a Half per Annum, by Mr. SERJANT, of the General Post Office, at No. 22, Sherborne-lane; and to the Cape of Good Hope, or any Part of the East Indies, at Forty Shillings per Annum, by Mr. GUY, at the East India House.

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

I i

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.

****.

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, 1792.*

QUESTIONS.

1. FROM what country and cast do you derive your birth? In what year were you born? What profession did you follow previous to your becoming a † *Sanyási*? How long is it since you became one? and what were the inducements which led you to enter into that order? How many years have elapsed since you became *Urdhu-bahan*? What means did you adopt to bring your arms into that position ‡ and how long

* As we most ardently 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 *Urdhu-bahan*, or *Oordhbahn*, 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 Poori*, or *Prdn Puri*, whose travels are the subject of the text. These have, with an account of another Fak-er, been already noticed in the *Asiatic Researches*, vol. v. page 37; 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 casts fought for the truth
Of th' ELEPHANT and MONKEY's tooth.

was it before the pain attending that operation ceased, inasmuch 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 *Urdhha-jâhan*.

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 *Gogra*, you will give such a description of them as they appeared to you.

ANSWER.

My native country is the *Antarbaid*, or the country situated between the rivers *Ganges* and *Jumna*. I was born in the city of *Canouge*; and when I was a *Girhiat*, or housholder, my parents were of the *K'netry*, or *Rajpoot*, tribe, of that subdivision termed *Chamrgawr*. 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 *Bel'hore*, which also is in the *Antarbaid*. At that place I became a *fakcer* under *Lal-puri swâmi*: 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 *Dehly*, 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 *Ahmed Shah* sacked the town of *Mat'hura*, I was already habited in the dress of a *fakcer*: so that from these two circumstances the exact period may be ascertained. I then went to *Perriaug* (*Illahabad*), on the occasion of a *mufta*, or assembly, held at that place; a great concourse of *fakcers* 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. *T'HEDISRI* standing upright during life, and never sitting down.
2. *ACAS-MUNI* fixing one's regards towards heaven, and never looking down towards the earth.
3. *MED'HA-MUNI*—keeping both hands fixed on the breast.
4. *PERISA-BAHAN*—keeping both hands extended horizontally.
5. *D'HAMER-PAN*—tying 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. *CHOURASSI-AS*—different postures in sitting, such as continuing several hours

But still these *arniel controversies* were not, philosophically speaking, so absurd as the personal infictions, of which the wide-extended regions of *Hindustan* 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 *Prân Puri* 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.—EDRTON.

* In 1751-2. } These events are recorded in "SCOTT'S History of the Dekkan."
 † In 1756. }

- with the feet on the neck or under the arms; after which the members are returned to their natural positions.
9. **CAPALI**.....placing a *betel-nut* on the ground, and standing with the head on the *nut*, and the feet in the air.
10. **PATTALI**....burying oneself under 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 engaged in the ceremony termed *Yap*, or silent repetition of the names of God.
11. **URD'HA-BARAN**, having both arms forcibly raised up above the head, and extended for ever in that position.
12. **BIT'HI-SIRI**...to preserve constantly a sitting posture, without ever rising or lying down.
13. **NYAS-DHEAN**, to keep in the breath: this is necessary for those who become eminent in science. Such persons, when they practise meditation as a devotional exercise, so confine their breath, that there appears to be no respiration in the corporeal frame, whence they are elevated to beatific visions 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 manner over the back, so as to hold the toes of the feet on both sides in the hands.
15. **BRAME-HANS**, to go naked, and not to hold conversation or connexion with any person whatsoever. If any person brings you food; you are to receive and eat it, or otherwise to remain immersed in contemplation on the divinity, and not stand in awe of any one.
16. **PANCHA-AGNI**, to be immersed in smoke from fire on all sides, and having, fifthly, the sun above; thus to live naked, and to remain fixed in meditation on the Deity.
17. **TID'BHANGI**..standing always on one foot.
18. **SURID-BHARTI**, he who eats only after seeing the sun.*

Of these eighteen kinds of devotional discipline, I chose that of *Urd'ha-bahan*, on entering into which it is necessary to be very abstemious in eating and sleeping 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 uneasiness is felt. These are the eighteen *Mudras*, or ways of Brahma, whose sons have performed them, and various other penances. As to the fruits or consequences, God alone is thoroughly acquainted therewith; what can I, an ignorant mortal, know, so as to describe what benefits each penance has already produced, or what rewards will be obtained by those who may hereafter undertake them.

At this assembly at *Ilahabad*, where I first commenced the practice of *Urd'ha-bahan*, considerable feuds and commotions took place; in consequence of which, I sat out from thence in company with one *Sau-bukhsh*, to visit the holy place of worship at *Ramisher*,† deeming such a pilgrimage of great religious merit. I do not recollect the name of each village where we halted; but such of the principal towns as I re-

* Respecting the astonishing severity of these penances, we have little to add to what we have already said: but with regard to the narrative we must observe, that it is much longer, more elucidatory, and indeed in every respect more perfect, than that to which we have before alluded. In that, which is rather an account of the conversation than the conversation itself, no notice is taken of the eighteen penances.—FORBES.

† In the southern part of the Carnatick.

member were as follow: From *Illahabad* I went by *Corah*, *Jehanabad*, *Acherypore*, *Aniruddha*, and *Calpi*, where I crossed the *Junna* to *Jasi*. From thence by the way of *Seronje*, *Indore*, *Ougeine*, *Asseer*, and *Boorhanpore*, to *Doulatabad*, where there is an image of * *Bhaskm-swarah-Mahadevi*. Beyond that place is *Ellora*, where, as people say, *Viswa Carman*, the divine architect, framed three of the locas, or heavenly mansions. This is indeed a place formed 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 *Poonah*, where I sojourned two months. Leaving *Poonah*, I went to the *Gush Settara*, which is in the *Sahu rajah's* country; whence I advanced by *Carur Calcapore*, in the country of *Sivajee* and *Sambhajee*, and arrived at *Chch-choury*, beyond which is *Bednore*, then under the dominion of a *Lingaytrany*, or princess, for *Hyder Ally Khan* had not at that time established his power. This country forms a part of the *Carnatick*; and the inhabitants being well disposed, I proceeded without accident or interruption.

From *Bednore* I went to *Soundha*, also in the *Carnatick*. My next station was *Seringapattan*, then the country of *Rajahs Devaraj* and *Nandaraj*, for at that time *Nydernoyck* was not known. There are twelve pattans, or towns, subordinate to *Seringapattan*, three only of which I recollect; namely, *Devanapattan*, *Biswapattan*, and *Chandwapattan*. Passing on from thence, I came to *Neranjan-gudy*, beyond which are *Dhuna-ghan*, *Cola*, and *Coimbatore*; which latter forms the utmost limits of the *Carnatick*. Descending by the *Tambercherry* pass, I proceeded to the *Trisula*, 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-Mullahwar*, or *Malabar*; 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-Cumári*, on the confines of the *Ram Rajah's* country; thence I came to the port of *Cochin*, 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 *Hindustan*. From this place to *Ramisher* is a desert tract of country, extending nearly one hundred and sixty miles; within this space, however, are situated *Toutadery*, *Trinamali*, *Tini-velly*, *Ayr-doura-cola*, *Hans-cola*, and the river *Tamberberry*. Farther on, near a village, is a place called *Panji-tope*, where the *scorpion* had deprived the serpent of his 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 *Loochgari*, but its proper name should be *Turatguri*. Farther on is *Darb-sena*, where *Rama* distributed his property, and became a *fakeer*. I passed the inlet of *Herbola*, and arrived at *Ramisher*; ten miles from which is § *Dhanac-tirtha*, where *Rama* bent his bow: pilgrims frequent this place, as it is necessary to bathe in the golden sea.

From *Ramisher* I went to *Viscashi*, *Visisher*, and *Balca-linga*; thence to *Ram-m'hulla*, 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 *Rama-pak'han*, from whence *Rama*, after he had performed the ceremony of the ¶ *Nou-gurrah*, made his attack on *Launca*. Thence I went to *Narica-n'hal*, which also is a remarkable place; and beyond it is the town of *Chandichandour*. Ten miles farther on is a place called *Situ-bábácá-chetra*, where an institution of hospitality was erected by *Situ Bába* and the princess of the country, and there food was to be procured. From thence I went by *Chan-*

† At Cape Comorinc.

‡ This allusion is in the true style of Indian allegory: and we have little doubt but that by the *serpent*, *Pran Furi* meant to designate the native prince or princes whose dominions 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.

* *Mahadeva*, the supreme lord, whose body is covered with ashes.

dour to **Nag-pattan*, the town of which belonged to the Dutch, and the territory round it to *Rajah Pertab Sing*. I next came to *Carical*, a French sea-port, and then, by *Gulour*, *Ramapattan*, *Nilur-surwa*, and *Sdrangpattan*, 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 *Cheena-pattan*, which consists of three divisions, namely, *Cheena-pattan* proper, *Trimalcerhi*, and *Melapore*. It is well fortified; and the towns in that neighbourhood are *Milachitpet*, *Sivacanchi*, *Vishnucanchi*, *Aloor*, and *Arcoit*; and the country there is called *Tat'hat*, the inhabitants of which are handsome, of a good disposition, and not inclined to wickedness. From *Madras* I went by *Anigonda*, *Chalchalbhar*, *Chattapaligodam*, *Maauliptam*, *Mucalloga*, *Bedanore*, *Pithapore*, *Setaram*, and *Setacole*, to *Gangam*, a town belonging to the *English*; and thence I visited *Jaganmuth*.

From *Jagannath* I returned by the same route to *Ramisher*; 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 †*Carticeya*, the son of *Mahadeva*. I observed two forts on rocks in the sea; one called *Iran*, and the other *Turan*. 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 *Pattam*, on my way to *Cali*; then quitting the sea-side, I went inland to *Coomhaila-hatti*, and thence to *Candi*, the capital of the prince of the island of *Ceylon*. I next went to *Call-gong*, where the temple of *Carticeya* was erected on the banks of a river called *Munick-ganga*. 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 *Ruvan's* lake, and by others *Bhopat* 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 *Seeta-coond*, where †*Rama* placed his wife *Seeta* during the war, along the tops of the hills to *Dhanwanbadil*, 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 *Malays*, who are Mussulmans. I landed at a city called *Bucadococ*, in which I found a *Hindoo*, whose name was *Sulamber Modili*, a native of *Ceylon*, with whom I lived two months. As I was by no means pleased with that country, *Sulamber Modili* 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 *Sanwat-bazi*; in four stages more I reached *Rajapore*, a place belonging to the *English*, and from thence to *Gocarna*, a celebrated place of worship dedicated to *Mahadeva*. I next went to *Calgam*, where there is an image of §*Parasurama*; and this country along the sea-coast is called *Concan*: it is under the dominion of the *Pishwa*. I passed on to *Goa*, belonging to the Portuguese, *Sondury*, *Bejydoorg*, *Bejerjoogni*, and *Vizirjoogni*, a town inhabited by Mussulmans, to *Bombay*, an English station. Then by the forts of *Basti*, *Rajgiri*, and *Calaya*, in the country of *Ragojee Anera*, *Lulaje Anera*, and *Mulaje Anera*, who are chiefs of the neighbouring districts, and by *Gonipar* and *Balopadri* to *Surat*, in the province of *Guzzerat*. From *Surat* I went

† The seventh incarnation of Vishnu, the Indian Bacchus.

§ The sixth incarnation of Vishnu.

* Negapatnam. † The Indian Mars.

by *Gogra, Bhavagra, Jambuseer, Camlay, Bheronje, Brodgra, Mohammedabad, Ahmedabad, Bachim, Dhandola, Hinri, Badavan, and Jamca-nagra, to Chunagra*. Thence I went fourteen miles up the hill *Girnar*, on the summit of which I paid my devotions at the shrine of *Guru *Datatri*, whose *fakcer* I am. I then went to *Gurgur*, on the road leading to *Doarca*. I halted at *Cumeer*, a celebrated place of worship, and passed *Ramrar*: six miles from which is *Doarca*, where I sojourned six or seven days to perform religious ceremonies. From thence I took a westerly course, by *Sudamanpore, Poorbunder, and Deepbunder, to Viraji*, where *Crishna* was burnt. Forty miles from the latter I crossed a river which forms the boundary of *Guzzerat*.

I then entered the province of *Cutch*; and passing through the towns of *Mandra* and *Bhoje*, I arrived at *Bhujang*, where I staid three or four days, as there were a considerable number of *Hindoos* settled in that place. I passed *Co-gong, Balia, Cohhara, Bara-huvan, and Tira*, on my way to *Nijahan-mâtâ*, a place sacred to *Devi*, at whose shrine I paid my devotions. I went through *Tarabaner, Culasar, Asapore, and Lajitbunder, to Basta-bunder*, which is on the confines of *Cutch*. I then entered the province of *Sind*; and going through *Pat'hiani, Cakrala-bunder, and Pibku-hatti*, I came to *Tatta*, which is under the government of the *Mussulmans*. There are also a few *Hindoos* settled at that place; and both tribes live together in perfect cordiality. Here I was obliged to lay in a stock of provisions for my journey: and travelling on, with little intermission, for three days and nights, I reached *Rumbaugh*, now called *Kirajibunder*. After a similar progress of three days and nights, I got to *Mabili*; 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 crawling 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 *Chourassi Pahar*, thence to *Alicunda*, and returned again to *Hingulaj*.

After leaving *Hingulaj* the second time, I went to the towns of *Siwam* and *Badbun*, which are both in the province of *Sind*: these towns are inhabited by a tribe of *Mussulmans*, by some termed *Seray*, and by others *Liti*. The people of this country cruelly oppress the *Hindoos*: 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 mentioned the name of the Prophet, and must become a *Mussulman*;" if he refuses, they persecute and ill-treat him. This is in other respects a pleasant country; a large river flows through it, and the inhabitants follow the profession of husbandry. From thence I went to *Shahpore*, in which there was a governor on the part of the *King of Khorassan*; 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 *Ismail Khan*; and after a journey of eight days, I came to *Shicarpore*, where *spices, assafœtida, and other valuable articles, are sold*: this town is termed the *Bazar*, or market-place, of *Khorassan*. From *Shicarpore* I came back, by the *Daira of Ghazi Khan* and *Mooltan, to Arudh*; from thence, to the distance of one hundred 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 *Jessalmere*, in the fort of which is an image of *Laeshmi-narayan*, to which I paid my devotions; there is also a reservoir, in which *Giru, or red ochre, is produced*. *Jessalmere* is governed by a *rajah*, and the surrounding district is called *Dhaltha*: it is neither in *Sind* nor in *Marwar*, but lies between both; and the *rajah* resides in the fort of *Jodhpore*, built on a hill, in which I visited an image of *Ghanshan*. Thence I went six miles to *Mandoor*, in the fort of

† It is not possible to give a literal translation 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 *Ressi, or rope*, they cry out, he has uttered the name of the prophet (*Ressool*), and must be made a *Mussulman*.

* One of the minor incarnations of *Fishnu*, 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 *Pok'hra*, where there are three reservoirs of water, one large, one of a middling size, and the third small. The great *Pok'hra*, or reservoir, is a place of pilgrimage, and considerable merit is obtained from bathing in it. Near to *Pok'hra* 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-ná'h*, *Brahma*, *Santa-iswara*, *Ap-iswara*, *Govind-iswara*, and *Arudh-iswara*. On the banks of the large reservoir is a place dedicated to the five *Pandus*, namely, *Rajahs Yudish'hir*, *Bhccm*, *Saha-deva*, *Nak'hole*, and *Arjun*; and the *M'hy*, a small rivulet, flows from it. I paid my devotions at all these places, and then went six miles to *Ajmere*, where a mausoleum has been erected to *Khaufeh Moynoideen Cheesty*. At a short distance from *Ajmere*, there is a fort on a hill, in which is the mausoleum of *Meeran 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 *Loháker*, about thirty miles to the north of *Pok'hra*, where I bathed in a tank; then by *Parvatsir* and *Persilla* to *Didwána*, 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 *Chourbákir*, which lies between *Marwar* and *Herrianna*: in this district there are only three towns of any note, *Sanghu*, *Charu*, and *Bhal*. I merely went to see them from motives of curiosity, as there was not any place of worship in them, and the inhabitants are *Rajpoots*. Forty miles from *Chourbákir* is a small district named *Bardula Bhatti*, belonging to the *Mussulmans*; through which I passed to the country of the *Jaats*, and visited the towns of *Mob'hlin*, *Bllábá*, *Serána*, *Moondatlána*, *Chirki Daderi*, *Bapuda*, and *Rinháni*. I then went by the route of *Paniput*, *Carnal*, *Siamáli*, *Kirána*, *Loharri*, and *Chailapore*, 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 *Bharat-gavan*; 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-wáza*, and twelve miles farther to *Poti-wála*. I then proceeded to *Ram-ray-ca-daira*, a celebrated place of worship, formerly the residence of † *Nanick Shah*. I crossed the *Jumna* at this place; and turning to the north, I went twenty-four miles to *Caparda*, and fifty-four miles farther on to *Khírat*, where I saw a water-mill, but nothing else worthy of observation. I ascended the hills twelve miles to *Sarmora*, which has two names, *Sarmora* 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-Bhaváni*. I next went to *Panjáwar*, dedicated to the five *Pandus*, and visited as a place of pilgrimage; thence I went to *Cote*, 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 *Rajpoots*, but in which I did not meet with a single place of worship, to *Belaspore*, the residence of *Rajah Devichund*. Near this town, on the banks of a river, was a temple dedicated to *Ranga-ná'h-Mahadeva*. Twelve miles from *Belaspore* is *Sark'hait*, then *Colu*, and next *Chowrassi-Devi*, 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 Sing*, who lives at *Mandi*, forty miles from the hot springs. I went to *Mandi*, to visit the image of *Bhoot-ná'h-Mahadeva*; and there I met *Rajah Suddha-sena*. One day's journey from there brought

* *Holcus spicatus*.

† *Holcus sorghum*.

‡ A celebrated *fakcer*, who founded the sect of the *Seiks*.

me to *Rawal*, where there is a spacious tank, in which 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 *Rajpoots*: forty miles from *Mancote* is *Belawal*; and forty miles again from that is *Eindra*, the rajah of which was named *Eindra-Deva*. Four days journey brought me to *Chimna*, where the *Rajy*, or *Princess Chimnavati* and *Jogichit* 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 *Chimna-rajah*. I next visited the image of *Lacahmi-narayan* at *Calichova*; and afterwards paid my devotion to *Triloca-Mahadeva*, at *Triloca-nah*; here also I found much snow. From there I proceeded to *Mun-Mahesa-Mahadeva*; and then, after a journey of eighty miles, I went to *Kesava* and *Bhadrawar*, where saffron is cultivated. I continued some time in a westerly course along the hills; and turning south by *Jambu*, I came to *Bahna*. In eight days I got to *Bisouni*; and then going westward, passed a number of small villages during ten days journey to *Nadwan*: this country is situated at the foot of the hills, and is governed by a rajah named *Cumai*; the people are *Rajpoots*. 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 *Mungla-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-cuta-Ehavani*; sixty miles to the south of which I passed *Cote-bhatwar*, and in two days more I arrived at *Chaprar*, in *Panjab*. From this place I went in two days to *Sialcote*, and was told that district formerly belonged to *Rajah Sulhaban*, 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 *Cattaj*, 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 *Narsingha-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 *Gorak'h-nah*, at *Gorak'h-tala*; and sixteen miles further, an image of *Naga-arpin*. I passed by *Pitala*, *Vizir-abad*, *Ourangabad*, *Jungsala*, where the celebrated lovers *Ranji* and *Hir*‡ were born, *Pinda*, a town belonging to *Dadan Khan*, *Keura*, where there is a mine of rock-salt, and *Bhaira*, on my way to *Cashab*, on the frontiers of *Panjab*.

In ten days I reached the town of *Macoond*, on the banks of the *Attock*. I crossed that river, and went to *Calinay*, in *Khorassan*. I continued my journey three days through an inhabited country, encompassed on two sides by hills, to *Daridari*, and then to *Tiri-abac*, 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 unmolested. From *Tiri-abac* I went by *Berrenkhail* and *Berra-mihel* to *Bala-in*, where I sojourned some days; during which ten *Sanyasis*, five *Sul'hra Sahy fakeers*, five *Bairagis*, three *Nanick Shah fakeers*, six *Coon'hatti yogis*, nine *Khetries*, and three *Sarisht brahmins*, came to that place. The *Hindoos* settled at *Bala-in* advised me by no means to think of going to *Khorassan*. 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

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

† The *Abelard* and *Eloisa* of *Indostan*.

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

collected together. The governor of that town was an *Afghan*, 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 *Afghan* 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 *seray*: 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 *Khorassan*; 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 *fakeers* 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 arti-

cle: 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 *Pavad*. Our next stage was to *Bala-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 *Cahderra*: this country belongs to the *Afghans*, though a considerable number of *Khetris* are settled in it. We went by *Swrader-rar* to *Astalb*, where there is a hill of sand, called by the *Hindoos* *Kiherooa*, and by the *Mussulmans* *Raig-rewar*, 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-sancar*, 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-seray*; then to *Jharicar*, where we were told, that at the distance of twenty-four miles there was a *laughter-causing wall*, 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 *Panj-Sircader*, where there are five representations of the † *Sulgram*, and returned to *Jharicar*. We continued our journey northward to *Goretund*, where we observed an image of *Mah'hana-Mahadeva*: the water which falls on that image becomes petrified. Twelve miles from thence we visited *Gork'hadevi*: here the water rises and falls three times every day. Twenty-four miles from thence, on the hills, is *Banian*,

* This is a most curious account of a transaction which must have exceedingly impressed the people with an opinion of the sanctity of the *fakeers*.

† Quicksand.

‡ A stone held in the highest veneration by the *Hindoo*s.

where there are innumerable statues of stone; but no one knows at what time, or by whom, these statues were erected. We paid our devotions at this place, and proceeded to the hill *Cotal*, then covered with snow: many *Hindoos* have perished in attempting to reach the summit of this hill. In former times, *Rajah Jaggat Sing* went from *Dehly* to this hill: he caused his drums to sound when the snow fell, and he and all his attendants were buried under it. This country not being inhabited, we returned by *Govind* to *Cabul*.

From *Cabul* we went, in a day and a half, to *Hazara*, a town belonging to *Derveish Ally Khan*, who, it was said, had a thousand kettle-drums, and a large army: this was an extensive district, abounding in hills. We passed by *Colincar*, a town entirely inhabited by *Mussulmans*, and in two days we reached *Gazni*, built on a hill by *Mehmood Shah*, whose palace is still in existence; and near to it is the tomb of *Rajah Jaggat Sing's* son. At the distance of four miles from *Gazni*, we observed the army of *Ahmed Shah* marching towards us, and we sat down by the road side to see them as they passed. I observed that king riding on a black horse, attended by four servants on foot, and thirty thousand horsemen. On perceiving me, he spurred on his horse, and came close to me: he said, "From whence, *Fakeer*, are you come?" As I did not understand Persian, I answered, in my own language, "I came from *Hindostan*, and am going to visit the great *Jwala*." He then went on; and in the evening he sent *Berkhoordar Khan*, *Jehan Khan*, *Nusseer Khan*, and *Derveish Ally Khan*, four of his nobles, to bring me to him: at first I stood at a distance; when the king asked me whence I came, and whither I was going? I told him, that I came from *Hindostan*, and was going to visit the great *Jwala*. He then made me sit down near him. He had for some time been troubled with an ulcer in his nose: he therefore said to me, "*Fakeer!* you are a native of *India*. Do you know of any remedy for this disease?" I told him, I was not acquainted with any remedy to remove that which had been inflicted by God. I also said, "Recollect, O king! that ever since thou hadst this ulcer, thou hast been seated on the throne. This assertion met with the king's approbation, as he knew it to be true: he consequently turned to his

minister, *Shah Wully Khan*, and said, "Let these *fakeers* be conveyed on the elephants which are going to *Herat*, and let written orders be granted to them, that they may be supplied with provisions at every village where they may halt, until they reach *Herat*."

(To be concluded in our next.)

THE WELL OF BHEESIM.

AN EASTERN TALE.

(By the Author of the "Essays after the Manner of Goldsmith.")

(Continued from Vol. LVI. page 411.)

The Story of AFSAR, 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 prevented by the entrance of a very old man, a magician, to whom they all seemed to pay more than common respect. He was, as I have been told, so extremely ugly, and had such an ill-natured face, that every body present trembled with fear, for what sentence should first pass his lips; when, to their great astonishment, the old magician, whose name was *Motebooo*, spoke the following words: *Afsar, the son of Shumsadeen, shall meet with no misfortunes in life.* It would be impossible, 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 sons of Adam. I grew up full of health and strength, nor met with the slightest bad accident. On my arrival at manhood, I found myself possessed of a handsome sum, through the indulgence of my father, which I presently embarked 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
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 *fiat's* past! and elemental strife,
Which oft depicts the storms of human life,
With *Collingwood* has ceas'd. As ocean's roar,
When mountain-billows lash'd *Trafalgar's* shore,
By calms repress'd: 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 honours consecrate his tomb,
Inshrin'd beneath *Augusta's* sacred dome:
Whence calls his ghost, and *Collingwood* attends:
Of kindred souls, those heroes, patriots, friends,
Shall ever live! Their characters sublime
Shall gild our annals to the end of time.

M,

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:

ENTHUSIASTIC 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 countrymen, 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: *Conquest* has, like the *Roman 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.

Proudly exulting in this *naulical* 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.

Scient. 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, he 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 scold 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 run hard upon him, and he sat above six hours as prolocutor 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 conformably; 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, 1792.

(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 *Cylat*, built by *Nadir Shah*, *Tabestoon*, and *Candahar*, which last consists of three towns, *Nadirabad*, *Hoseinabad*, and *Ahmed Shahy*. *Candahar* is inhabited by *Durantes*, *Khilchi Afghans*, and a considerable number of *Hindoos*. Fourteen miles from *Candahar* we went to *Shumshver*, where there is a circle of swords† in constant motion, with the cause of which I am not acquainted. We then went to *Cabra*, 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 astonishing 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 Hindostan?

* In the days of luxury and ease which succeeded those of Hypocrisy and public prostitution, GAMING, which had certainly, with great propriety, been by the Presbyterians repressed, reared its head, and flourished to so considerable an extent, that it was deemed necessary to level a statute at it. The 16 Car. II. c. 7. was, however, no sooner promulgated, than every engine of ingenuity was set to work to evade it; and it is a curious circumstance, that the success of the advocates for vices was far greater than that of the friends to virtue. How far Sir J. Trevor engaged himself on the side of the former, we have no means but those afforded by Lord Keeper North of ascertaining. We only know, that many cases, perhaps deemed too intricate for law, were referred to equity.

† With respect to Sir JOSIAH CHILD's ruling the East India Company, it appears to us to be the most beneficial rule that ever was exercised. Sir J. C. was an eminent director of its concerns, and indefatigable in promoting its interests. He says himself, "that he supposes it to be far from difficult tovince" (East Indian commerce) "to be the most beneficial trade which England carried on:" for this he gives his specific reasons, and, in consequence, proves its incalculable advantages; and this, it must be observed, at a period (a) before the tea trade to China was introduced. His discourses on trade in general, and on interest in particular, are singularly just, and extremely useful.

(a) About the year 1665.

From *Herat* we proceeded to *Sabzwar*, 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-Calmas*, and those who go up it never return. From this place we went to *Coom*, a large city, in which also is a mausoleum to *Musa Reza*, in which we paid our devotions. In seven days we came to *Jajkhuban*, inhabited by *Moghuls*, but there was not any place of worship in it. We continued our journey fourteen days through a wide-extended plain, destitute 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 *Cylan*; 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 *Anjeli*, 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 *Ard'ibel*, and in seven more to *Canja*; and after a journey of fifteen days, we arrived at *Badcu*, six miles from which is the *Great Jwála*, a place held in the highest veneration by the *Hindoos*; and this part of the country is called by the *Persians* *Daghestan*, or the region of heat. Those places where the *Hindoos* pay their devotions, are comprised within the circumference of twenty-four miles; at the village *Sura-K'hani* there are two *Bhavans*, or *mansions*, from one of which white *Naphtha* issues, and from the other *black*, in a liquid state. If this *Naphtha* be thrown into the sea, on a ship, or on any thing else, flames issue from it; and I observed that the white *Naphtha* took fire sooner than the black. Europeans come to this place to purchase the *Naphtha*, and carry it away in ships for their own purposes. If any one wishes to bake bread, he forms a *chula*, or *fire-place*, and placing the dough in a pan over it, he makes a trench from the *chula* to the place

whence the flame issues; the *Naphtha* running through the trench into the *chula* takes fire, and bread is baked without requiring fuel: in the like manner provisions are dressed. I will now mention the names of those places which are most celebrated, and where ceremonies of worship are performed.

1st, A large *Bhavan*, or mansion, from which *Bhim-sena* took up the flame, and placed it in a wooden house. This *Bhavan* is now empty.

2d, *Maugla Bhavan*.

3d, *Jungla Bhavan*.

4th, *Hoonoman Bhavan*, in which the body of every *Hindoo* who dies at this place is burnt.

5th, *Shoolwári Bhavan*, whence thousands of flames rise.

6th, *Ruti-curri-mahi-ca Bhavan*, where any one desirous of baking bread puts the dough into this place, and it is baked without fuel.

7th, *Bhairavas Bhavan*. This is a great place of worship.

8th, *Calis Bhavan*: also a considerable place of worship.

9th, *Chaitras bhavan*.

10th, *Balas Bhavan*.

11th, *Tirparas Bhavan*.

12th, *Suzderis Bhavan*.

These are the principal places in the circumference of twenty-four miles, at which ceremonies of worship are performed. From *Jwála* we went three days in a westerly direction to *Coba*, and in two more to *Derhend*, the seat of government of the district of *Saphestan*; beyond *Derhend* is *Shumk'hal*, a large city. After travelling fifteen days without meeting any town of note, we returned to *Sham K'hal*, and thence to *Jwála*, where we sojourned eleven months.

From *Jwála* we went to *Anjelibunder*, and remained there fifteen days; at this place we found *K'haujeh Mula-in*, an *Armenian* merchant, whose ship arriving at that time, he permitted us *fakcers* to go on board with him. We were forty days in that ship, and then came to anchor about six miles from the shore. *K'haujeh Mula-in* had us *fakcers* conveyed in his boat to *Tamookhban*, a Russian guard post, whence we went to the city of *Astrachan*, 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 *K'heries* in this city; under the walls of which, on the western

side, flows a river of fresh water, called *Aiül* (*Volga*). This part of the country belongs to the *Russians*, whose sovereignty was at that time a lady; the river is at times frozen so as to admit of *caravans* travelling over it during four months of the cold season. We left *Astrachan*, and after a journey of eighteen days we arrived at *Moscow*, and halted five days in the *Armenian serai*. In the midst of the market-place was an immense bell, as large as a *lungalow*, under which an hundred persons might find room to stand; it was erected 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 *Petersburgh*, and that in seven days more he could go to *Great Britain*. We did not proceed any farther, but returned to *Astrachan*.*

From *Astrachan* we went by another route to *Badcu*; and then going north, we came in five days to *Shamski*, 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 *parasangas* from each other, wells are dug, at which the *caravans* halt to refresh their cattle: this country is inhabited by a tribe called *Usbecks*. Near to *Tabrez* is the country of *Shah Samand*, on the summit of the hills, and which can be seen at the distance of ten or fifteen miles, but we did not go to it. From *Tabrez*, we arrived in five days at *Suliman*, a town inhabited by *Moghuls*; in seven days more we got to *Hamadan*; and then went to a town called the *Eleven Dirrems*: under it flowed a river, the name of which I do not recollect. From thence, in three days, we arrived at *Ispahan*, where we sojourned forty days in the *custury 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 elegant 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 *Tabëla Tillar*, built also by *Shah Abbas*, in which *thousands* of fountains were constantly playing: this building was shut up, but on any one expressing a desire to see it, the doors were opened; both the palace and *Tabëla Tillar* are on the plain. At a little distance without the city was a garden, called the *Eight Paradises*, in which the king's daughters resided: there was a garden within the city, called *Satabad*, 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 *Bukht Fulad*, in which were the tombs of the kings of *Ispahan*. Near to the palace of *Shah Abbas* was a building in the form of a *bungalow*, of great antiquity, and called *Fringi Cul-ler*. About a mile from *Ispahan*, we crossed a bridge, and went to *Jalsa* on the south-west, a town inhabited by *Armenians*, with whom we staid four or five days, because the *Armenians* are always kind and attentive to the *Hindoos*. In seven days from thence we reached *Shiraz*, then under the government of *Kerim Shah*, who was at that time fortifying the city; *Kerim Shah* and his two brothers, *Saadi Khan* and *Jagi Khan*, were then at *Shiraz*. We visited the mausoleum of *Shah Chiragh*, 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 perceive 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. Purvis*, on an embassy from their own sovereign to *Kerim Shah*, and they resided three months in the *caravan-serai*.

We left *Shiraz*, and in seven days reached the port of *Abusheher* to the southwest, where we remained ten or fifteen days, as there were six or seven families of *Hindoos* settled in that town, of which *Sheikh Nasir* was then governor. We embarked on board a small vessel, and went to the island of *Kharek*,

* PRAN PURI's object in entering the *Russian empire*, was to visit the sacred isles in the west; but though he was not ill-treated by the *Russians*, they flocked in such crowds to see him, that he was often obliged to intercept his devotions to satisfy their curiosity; he therefore, dreading that he might be subject to similar, if not greater, inconvenience, he went on, rather chose to return.

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 *Hindoos* in it; the island formerly belonged to the *Dutch*, 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*, on the coast of which pearls are found; *Suliman Jani* was the chief of that island, and there were a few *Hindoos* settled on it. We remained also seven days at that place, and then sailed for *Bussorah*. On the way we were detained and examined by the *Bombay Gráb* and *Tartar Gráb*; two *English vessels*, carrying on hostilities against *Saltman Jani*: they, however, soon permitted us to proceed on our voyage.

We continued our course until we came to the mouth of the *Surij-mook'hi-Ganga* (*Euphrates*), 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 upset; 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 *Bussorah*, then under the *Turkish* government, and we found about seven hundred *Hindoos*, who reside there to trade. *Bussorah* is built on the banks of a river, which the *Hindoos* call *Surij-mook'hi-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 *Vishnu*, under the names of *Govind-rays* and *Calyan-rama*, to which we paid our devotions. We remained six months at *Bussorah*, and dwelt in the *Mufti serai*; the governor of the town was called *Pasha*, and the sovereign of the country *Sultan*. We observed two large factories; one belonging to the *English*, and the other to a *Mussulman* merchant named *Chilbi*,* on each of which flags were flying the whole day.

* Of Surat.

We left *Bussorah*, and went three 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 *Baghdad*. We *Hindoos* were obliged to carry our own provisions, as the *hatterians* would not allow us to touch their provisions. We continued eighteen days in a westerly direction, until we came to *Kerbela*, a place celebrated for the death of *Hassan* and *Hossein*, but the natives would not permit us to land. We procured with great difficulty another boat at this place to convey us to *Shat Naja*, a town to the west of *Kerbela*, where also they refused to allow us to land. As we were constantly meeting with obstructions, I resolved not to go any farther; I therefore quitted my companions, and returned in another boat to *Bussorah*.

I embarked in a small vessel for *Abusheher*, where I staid six or seven days, and then proceeded to the port of *Minab*: this town is inhabited by *Mussulman Sheikhs*, and there were in it four or five *Hindoo* 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 *Abassi*, founded by *Shah Abbas*: and in three days I reached *Chohára*, where the whole subsistence of the people is dates. Leaving *Chohára*, in two days I put into the port of *Chalbar*, 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 *Rehmáni*, 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 *Abassi*, I went to *Beica*, an *Arabian* port, where I saw an image of *Chachira Bhatrani*. I continued my voyage, and in two days I reached *Muscat*, in which I found a considerable number of *Hindoos* settled; the title of the king of *Muscat* is *Siddi Padshah*. There were about six thousand *Hindoos* in that part of the country. I embarked on board another vessel at *Muscat*, and went to *Herat*. Between those two ports are two hills,

one called *Mamman*, and the other *Sullman*: there is a channel between them, through which ships can pass with ease if the wind is favourable; if not, they must warp through it with a rope, and then it is very dangerous. At *Hormuz*: I found six or seven families of *Hindoos* who were goldsmiths. I went to see a place in that neighbourhood, called *Gork'ha-Gopa*,* where red pearls are said to be found, and also that species of earth called *Hormuzi matti*. The garments worn by the *Arabian* women are so long, that about three cubits of their dress trails along the ground, that their feet may not be seen as they walk. From *Hormuz* I went in eleven days to an uninhabited island called *Sata-deep*, where I saw nothing but sea-fowl; and thence in two days I got to the port of *Choha*: in two days more to *Kirajy*; and after a voyage of eight days I arrived at *Surat*, where I sojourned three months.

At that time a ship belonging to *Manchal Seet* and *Roostam Seet*, two *Parsi* merchants, being about to sail to *Mok'ha*, I also embarked on board their ship, and in one month we arrived at *Mok'ha*, where a great number of *Hindoos* were settled. There are thirteen gates to this town, through twelve of which *Hindoos* and all other tribes are allowed to pass without molestation; but should any one attempt to go through the other gate, they compel him to become a *Mussulman*: the country about *Mok'ha* is inhabited by *Arabs*. There was at *Mok'ha* a ship belonging to the †*Chetwa rajah*, in which I took my passage; and returning to India, I landed at *Sanyanpore*, situated between the districts of *Sind* and *Cutch*.

From *Sanyanpore* I went to *Hingulaj*, at which place I arrived in one month; as I have already mentioned the names of the principal towns on this route, it is not necessary to repeat them. From *Hingulaj* I went in three days to *Calapilla*, a *Mussulman* town; and in eight stages to *Cuj Macran*, a country inhabited by a tribe of *Mussulmans* called *Zikeri*, who use neither prayers nor fasts, but every morning and evening the old and young assemble and cry out with a loud voice: there was not a single place of worship in the whole district. During five days journey from *Cujmacran*, I met with only one town,

Dharar. From thence in seven days I got to *Cylat*, inhabited by a tribe of *Afghans* called *Balloges*, and there I saw an image of *Calli-devi*. Turning towards the north, I came in three days to *Jelalabad*, where there is a temple called by the *Hindoos* *Retna-nath*, and by the *Mussulmans* *Retna-Hajy*, where there is annually a *maila*, or religious assembly, and ceremonies of worship are performed in that temple. Ten stages from *Jelalabad* I came to the country of the *Yusuf Jyce*, 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 *Usbecks*. There I visited a *Dergah*, to which the *Mussulmans* have given the name of *Shah Merdan's dergah*, but it is known to the *Hindoos* by that of *Bhim-sena*: there is an annual *maila*, and ceremonies of worship are performed in it by both sects. I went six miles to *Balk'h*, a fortified city, in which many *Hindoos* as well as *Mussulmans* reside. Ten stages from *Balk'h* I came to the city of *Anjud*, and in thirteen days to *Bok'hara*, in which is the celebrated *dergah* of *Khajah Chisti*, where there is a *maila*, and both *Hindoos* and *Mussulmans* pay their devotions therein: there was also the most lofty *minar*, or spire, I ever saw. From *Bok'hara* I went to *Samarcand*, a large city, under which flows the broad and rapid river *Bamoon*. From there in ten stages I went to *Bedckhshan*, which is surrounded by hills; a river runs through the city, but I have forgot 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 Jyce* until I came to *Blimbher*, a *Mussulman* town. In three stages more I reached *Thannurcore*, inhabited by *Afghans* and *Hindoos*; and proceeding north for three stages, I came to *Poonj*, at the foot of the hills; and learning that the distance from thence to *Cashmire* was only eight days journey, I resolved to visit that country.

The road to *Cashmire* lies over two mountains, one named *Nil-panchal* and the other *Retna-panchal*, the summits of which were covered with snow. *Cashmire* 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 *Cashmire*, particularly one dedicated to *Sancar-*

* From a celebrated *Fakeer* of that name.

† In *Malabar*.

Europ. Mag. Vol. LVII. May, 1810.

Acharya, whose shrine is styled by the *Hindoos Suncar-ca-tieri*, and by the *Mussulmans Tukhti Sultan*, or *Solomon's throne*, and one place to *Balusoonderi-devi*. There is also a good building called *Salamar*, formerly the residence of the sovereigns of *Cashmire*, and also a temple to *Tirja-devi*. The *Bedasta (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 *Amir-nâh-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 *Jambu*; and entering *Hindustan* by a route already described, I went to *Sirinagur*; six days journey from thence I went to *Bârah-haut*, dedicated to *Parasurâma*, and frequented as a place of pilgrimage. Eight stages to the north of *Bârah-haut* is *Gangotri*, where the *Ganges* falls from the hills, and there I saw an image of *Bhagirâth*: 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-coond*, from which the *Jumna* issues; and passing through part of *India*, unites with the *Ganges* at *Illahabad*. 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-Ganga* 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 *Rishya-Khâisa*, where I saw the image of *Bharat*: in one stage more I reached *Bhim-cora*, where *Bhim-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 *Bhim-cora*, or the impression of *Bhim-sena's* foot. I bathed in this bay, and proceeded to *Hurdwar*, where the *Ganges* passing through the hills enters into the plains of *Hindustan*. Leaving *Hurdwar*, I went into *Hohlcund*, and passed through the towns of *Panher*, *Badâvan*, *Alota*, and *Bans Barelly*, to *Lucknow*. I next passed on in five days to *Conda*, then to *Balarampore*, and crossing the river

Soorjoo at Ajoohys (Oude), I went to *Ambari-gang*; thence by *Armorsk*, *Bansy*, *Dohry-ghaut*, and *Nauho*, I reached *Ghorakpore*, where I saw an image of *Ghorak-nâh*. I passed *Bogha*, and after a journey of three days I crossed the *Phaira* river at *Cuteser*, which is near the boundary of *Nipal*.

After a journey of ~~two~~ five days over the hills *Bich'hwa*, *Choua-ghauti*, *Hu'hounda*, *Bhincund*, and *Tamba K'han*, or the copper mine, the village *Chitalgang*, or as it is commonly called *Little Nipal*, the hill *Choundragir*, which took up one whole day in the ascent, and *T'hancote*, I arrived at *Cal'hmandu*, 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 *Cal'hmandu* consists of twelve pattans, or towns, as follow:

1. *Cal'hmandu proper*.
2. *Kirtipore*.
3. *Lelli pattan*.
4. *Deva pattan*.
5. *Bhimir*.
6. *Sank'h*.
7. *Bhatgan*.
8. *Putpa*.
9. *Bala*.
10. *Poonsali*.
11. *Choucoot*.
12. *Capasi*.

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

1. *Puspat-nâh*, in *Deva pattan*.
2. *Gujerri Bhavâni*.
3. *Bejer-joogni* under the hills.
4. *Jaga-nurâyan*.
5. *Yoolji-mai-Bhavâni*, in *Cal'hmandu*.
6. *Bhim-sena* and *Bhairo*, in *Bhatgan*.
7. *Datatri* and *Surij-niaik*, in *Bhatgan*; at each of which there is an annual assembly and pilgrimage.
8. *Sier-nurâyan*.
9. *Vishnu-nurâyan*.
10. *Subt-Godaveri-coond*, into which reservoir a small stream falls from the hills.
11. An image of *Phool-Bhavâni*. 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 devotions.
12. An image of *Ganessa*, on the hill *Choucoot*.

13. *Bhag-B'hairo*, in *Kirtipore*: every man after bathing at this place will be certain of finding a picture resembling his own father and mother.*

14. *Swayambhu-Mahadeva*, three miles from *Cal'mandu*: at this place merchants and travellers from *Butant* and *China* take up their abodes.

15. *Bala-lil-cun'h-Mahadeva*: here water falls from the hills into a reservoir, from which it again flows in twenty-one streams.

16. *Bouna'ha lil cun'h*, four miles north of *Cal'mandu*.

17. *Gocarna-Mahadeva*, six miles from the city.

18. *Cag-iswara-Mahadeva*, six miles from *Cocarna*.

19. *Bhag-Doarca*, where the *Bhag-matti* issues from a hill.

20. *Mahadeva-cocni*, eight miles from *Cal'mandu*.

21. *Nag-taldo*, a square reservoir of water, at each corner of which is a stone figure of an elephant.

22. A reservoir on a hill, where *Mahadeva* slept after he had drunk poison: every one after bathing at this place sees the form of a person sleeping under a sheet.

The whole country was at that time covered with snow, in consequence of which I experienced much difficulty in my journey to these stations; and when I had visited them, I returned to *Cal'mandu*. Four rivers flow under the walls of the city, namely, *Bisheumatti*, *Rudra-matti*, *B'hag-matti*, and *Mun-matti*, and at the junction of the *B'hag-matti* with the *Bisheumatti*, there were two images; one of *Bijli-Bhairo*, and the other of *Coob-iswara-Mahadeva*: at that place also the *Rajah* has built a palace, near to which is a gateway called the gate of *Hoonoman*, from his image being placed over it: a gate in that country is called *Dhoca*. *Rajah Itun Behauder*, the then reigning prince of *Nipal*, a short time before my arrival at his capital, had erected an image to *Bhagwati-Bhavani*, and had named that part of the city in which he resided *Bussuntpor*, or the town of *spring*. There was a large bell, weighing upwards of sixty maunds, both in *Lellit pattan* and in *Bhatgan*.

After leaving *Cal'mandu*, I went one day's journey to *Poonoo*, at which a

great concourse of people annually assemble to worship the image of *Indra-iswara-Mahadeva*. From this place I went by *Sank'ho*, *Phatac-sila*, *Bhote-chipa*, a village surrounded by thick woods, and *Pirpala*, 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 *Phulam*, 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 *Dukian*. The next day I passed *Dharapali*, and got to *Labisti*, a military station belonging to the *Rajah* of *Nipal*, and which is on the confines of that country. At a little distance from thence I saw a house belonging to a *Bhote rajah*: *Bhote* there is a general term for *Tibet*: here I entered the country of *Tibet*, and passing through *Chehang*, I came to *Court*, where it is usual for all travellers to obtain passports. On my arrival at a pass through the *Langoor 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 generally 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 *Tingri*, in which there were about forty villages inhabited 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 *Ganguir*. The day after I crossed the *Sangu* by a bridge, and on the opposite side I found a house for travellers. I next went to *Shicarpore*, a fortified town full of soldiers; then to *Jhoco*, to which about twenty villages were annexed; and there the *Rany*, 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

* This is, perhaps, one of the most singular instances of superstition that occurs in *Hindoo* history.

* The *Thaguri* of *Ptolemy*.

Tibetan, 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 *Aini*, where there were, as I was told, *five thousand temples*, in each of which a female *fakcer* 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 *Ch'umi-tai'hoong*, 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 *Lalpehari*, a place for travellers, and the soil there was composed of red earth. In this neighbourhood is *Cagzi-guma*, where the *Lama* had about *twenty thousand mares* grazing. I went to *Dogerju*, a palace belonging to *Teeshoo Lama*, who is the chief of all the *Lamas*; there *Teesho Lama* frequently resides, and he has, it is said, *four hundred thousand horses*: a small river named *Teesho-chara* flows under the palace, near to which is a fort. From here I went to a place called *Curum-pani*, so named from a number of hot springs; in the month of *Bhodo*, 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 *Punmia*, to go round which would require a journey of three months: that country was well inhabited. I passed *Muel'hi-jhoong*; 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 *Brahma-pootra*: 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 travel-

lers can pass over on the ice. After passing *Moor-guma*, I reached *Lehassa*, the capital of *Teeshoo Lama*; about six miles from thence the fort of *Putala* is built on the summit of a hill, and there the Chinese governor and his deputy resided. I saw at *Lehassa* an image of *Devi* called *J'hanj-canni*, to worship which people assemble annually from all parts of the country. There were at that time four *Hindoos* stationed at *Lehassa*, on the part of the *Emperor of China*, to collect the tribute: their names were, *Dholang, Isa, Ch'emi, and Dacsha*. At a short distance from *Lehassa* there were three other towns, *Bhirg-guma, Sehra-guma, and Singal-deep-guma*, the inhabitants of which clap their hands *twelve thousand times* when engaged in worship. After a journey of three days from *Lehassa*, I arrived at *Tiar-guma*, where a great number of *fakcers* constantly reside, and are engaged in devotion. In three days more I reached *Pertiar*, situated in a district called *G'ham*, 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 *Lehassa*.

From *Lehassa* I went six days journey to a district named *Sang*; and to the northwest of *Sang* I entered some extensive plains, in which there were not any villages, because the inhabitants, a tribe called *Doki*, live under woollen 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 *Chihuhu*, 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 *Nagudang*, one of the *Emperor of China's* daughters resided with her husband. I left *Chihuhu*, and in ten days I came to *Silung*, a fortified town, inhabited by four tribes, *Chinese, Doki, Sul'haiwas, and Myjoo*: 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 *fakcer*, named *Taranath*, who, as I was told, was *seven hundred years*

old* and that he was the *spiritual guide* of the tribe *Suk'haiva*. Thence I returned into *Teshoo Lama's* country to *Dagerja*; and then going westward, in two days I reached *K'haidu-alung*, a fortified town, inhabited by natives of *Tibet*; in two days more I went to *Lufji*, a fortified town on the banks of the *Brahmapootra*.

From thence after a journey of forty days I got to *Dokiun*, and in forty days more to the *Manserwar*. I went through the ceremony of walking round that lake, which took me six days, during which I passed through twenty-five *Gumdris*, or religious stations, and some villages inhabited by the tribe of *Doki*, whose habits resemble those of the natives of *Tibet*; but the *Chinese*, the *Suk'haivas* and the *Myjoos* wear a dress somewhat similar to that of the *Moghuls*. The *Manserwar* 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 *Manserwar* and the southern *Luncadeh*, but it is one lake. One river issues from *Manserwar* and two from *Luncadeh*, the former is named *Brahma*, where *Parasurama* performed his religious austerities, and from that spot the *Brahmapootra* flows towards the east. The rivers, which issue from *Luncadeh*, are first the *Soorjoo*, which runs to the south under *Ayoch'ha*, or *Oude*, and then flowing east unites with the *Ganges*; the second is the *Sitru-derar*, which flows in a westerly course to *Panjab*, where it bears the name of *Selledge*. I left *Manserwar* and arrived in two days at *Terri-luddak*, the former *rajahs* of which were *Hindoo*s 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-luddak* I came to a high mountain called *Cailastrici*, or the peak of *Cailas*, on the summit of which grew the *Bhojpatr-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 *Bycant'h* or *Paradise*. The *Vedes* and *Puranas* 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 *Bhojpatr* 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 *fakcer* 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-turraee* near *Sirinagur*, where it was preserved. In four days from *Cailas-ticri* 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 *Alacunanda*, 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 *Kedar-nath* and *Badari-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, *Carna-prag* and *Deva-prag*, they are not far from *Sirinagur*, and there the *Alaca-nanda*, *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 *Manserwar*, and passed through a district called *Jaduman*, 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

* Although *fakcers* have been said to have existed an incredible number of years, yet this *antediluvian* period seems to set all calculation at defiance.

† 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.

Tarca-ling and *Chouker-ling*, 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 *Serkhait-ajham*, inhabited principally by *Rajpoots*, whose dress was similar to that of the mountaineers: there I paid my devotions at the temple of *Bayj-nah-mahadeva*, but I did not see any other place of worship. Passing through *Jagercote*, belonging to the *Rajpoots*, I went south, and arrived at *Putni*, the capital of the district *Mallibam*; 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 *Putni* to bathe in *Damoder-coond*; *Caga-cuti* and *Tthag* 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 *Bhojepatr-tree*; and this is generally supposed to be the *coond* of *Damoder*. I bathed in all the reservoirs, and returned to *Putni*.

On leaving *Putni*, I went south, and in two days came to the mountain *Pannia*, on which there was a temple dedicated to *Moosha-nah-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 wind 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 *fakcer*, who had resided many years at that place. When I had gone through all the necessary ceremonies at *Moosha-nah*, I continued my journey four days to the east, and came to *Lumjum*, a fortified town, the *rajah* of which was tributary to *Nipal*; but there was not any place of worship in it. I travelled on in an easterly direction, and visited the following places:

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

Caski, three days journey.

Dang-silana, four stages.

Sirhu, three stages.

Gorkha, four stages, where I saw the temple of *Gorkha-nah*, at which there is an annual *Maila*, 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 *Deo-ghaut*, where there was an image of *Devi*, and a temple of *Bhairavi*, which also is a place of pilgrimage, and *Hindoos* bathe in the river.

Newa-cote, half a day's journey from thence to the river *Merjhang*, on the banks of which I saw one *Ber-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 *Dagerja*, in *Tibet*, where *Teeshoo 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 *Dagerja*. *Teeshoo Lama* came to *Lehassa* about a month after me, and I heard that his stud consisted of *five hundred thousand mares*. *Teeshoo Lama* was accompanied by *Wulli Lama*, four *Carcoons*, or *Ministers*, namely, *Holung*, *Canni*, *Chaimi*, and *Rosac*, with all his *wives* and *concubines*, and they all went to the fort of *Putala*. 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 *Hindustan*, 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 *Hindustan*, 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 *tolahs 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.

I left *Lehassa* the next morning on my return to *Lagerja*: from which place, in eight stages, I reached *Rany-Chhocu*; and passing *Bhotun* and *Garnhi*, 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*, *Benchun*, and *Moonga*, I arrived at *Bejypore*, in the country of *Morung*, a celebrated place of worship, containing six temples, namely, *Panchabareh*, *Ashi bareh*, *Coca-bareh*, *Subt-bareh*, and two others, the names of which I do not recollect. Eight small streams, viz. *Sona-cosi*, *Lcha-cosi*, *Famba-cosi*, *Rupa-cosi*, *Doh-cosi*, *Aroon*, *Ber-roon*, and *Tambola*, unite under this town, and form a large river, which is there called *Tiherra*, but it afterwards takes the name of *Coosy*. In two

days after leaving *Bejypore*, I reached *Purneah*, 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 *Teeshoo Lama* to the governor at *Calcutta*. From *Purneah* I went by *Serya*, *Acherpore*, *Mauldah*, and *Ghoraghauli*, to *Moorshedabad*, whence I went in a boat by *Culna*, *Chinsura*, *Chander-nagore*, *Houghly*, and *Achanak*, and landed at *Mrs. Ross's* ghaut 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*, *Gunga Govind Sing*, and *Cantoo Baboo*, were then with him. They asked me my name; and I told them it was *Pran-puri*. *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 Rajbullub* entering the room, *Mr. Hastings* asked him what kind of present would be most acceptable to this *fakcer*. The *Rajah* told him, that the *Sanyasis* preferred residing at *Benares*, and the *Pyragys* at *Mat'hura Bindroban*; 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 budgerow 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

* A tolah is one rupee weight.

* *Pran-puri* arrived at *Purneah* in March 1778.

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. *Pran-puri* died at *Benares* on the 26th July, 1800.

PROPOSAL of a HUNGRY SLUG.

Work upon that—
Eastward Hoe, passim.

To the Editor of the *European Magazine*.

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 SINECURE PLACE.

To the Editor of the *European Magazine*.

DEAR SIR,
I AM felicitating myself in a *sinecure* 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, I found, retained in the character of *State Coachman*. With this I was pleased; but much more so the next morning, when I made my *début*, to find my master took my business out of my hands with the reins, mounted the *dickey*, and declared he should always drive himself; which declaration he has fulfilled: therefore you see, sir, that, seated *snug* behind, I enjoy a *sinecure place*: and though I lose my claim to become a member of the *Whip Club*, have every advantage that any other *Member* can desire.

I am,

Yours, &c.

BEN BOX.