The Banks of the Bhagirathi

The question of statistics is one that has engaged of late years the attention of some of the most scientific minds in England, France, and Germany; in England a Statistical Society is in active operation and publishes a Journal since 1837. Statistics are now classed as a science and as such occupy a place in the list of subjects that come before the British Association; in France the Archives of Government are thrown open to the researches of the members of La Societe de Geographie, a body which has contributed more to the advancement of the science of Geographical Statistics than any other throughout the world. But in India how different is the case; it would, at times at least, almost seem to be as easy to get access to the records of the Inquisition as to many of the Statistical documents of the Bengal Government, which are often permitted to become the food of white ants, or perhaps to be sold in the Calcutta Bazars as waste paper, while they are virtually sealed to the investigation of the learned! Yet, in spite of every such discouragement, much light has been thrown on the History of India by individuals.

We feel strongly that the present is the time for collecting information on the condition of India—Hindu Society is in a transitional state—the old Pandits and Natives whose heads are stored with traditional lore, are passing away, and their successors feel little interest.
in the past local events of India—unless therefore, “these fragments from the wreck of time” be preserved in print, we shall lose one means of noting the progress of the natives of India. Todd’s Rajasthan, Maloolm’s Central India, and the Mackenzie Miss., compiled at a period when Central India was in a transition state, have snatched from oblivion a number of valuable facts, which will serve hereafter as landmarks to indicate the march of improvement among the Rajput and South Indian Tribes.

In former numbers of this Review two papers appeared, “Notes on the banks of the Hugly,” which gave an account of the places between Calcutta and Chinsura; we propose continuing the “Note” as far as Suti near the mouth of the Bhagirathi, with the exception of Chinsura, Hugly and Bandel. Chinsura with its Dutch associations and Hugly with its stirring events in days of yore, afford ample materials for a distinct article; Bandel we have noticed in “The Portuguese in North India.” The Banks of the river between Tribeni on the South and Gaur on the North teem with local associations of various kinds—Tribeni, famous as a place of pilgrimage since the days of Pliny—Satgan, a grand emporium of trade in the time of the Romans—Ghoshpara, the cradle of the Karta Bhojas—Dumurda, notorious in the annals of dacoity, Sukhasagar and the river encroachments—Chagda, once infamous for human sacrifices and dacoity—Sibpur, formerly a residence of the illustrious Raja Krishna Chandra Ray—Guptapara famous for its monkeys and Brahmans—Santipur, the strong-hold of Ghosains—Kalna, with its trade and temples—Dhoba, and its sugar manufactory—Nadiya, in old times the capital of Bengal and still a Brahmanical metropolis—Agradip, the scene of a famous mela—Katwa, the port of Bhirbhum, well-known in the days of the Mahratta—Plasi, the Indian Marathon—Rangamati, with its spur of the Bhirbhum hills—Behrampur, 80 years ago the frontier Cantonment of the East India Company—Kasim Bazar,
the former seat of the English, French, and Dutch trade—Murshidabad, and all its recollections connected with the Mussalman dynasty,—Jangipur, famous for its silk trade—Suti, where Mir Kasim met his defeat and his visions of independence vanished and Gaur the metropolis of Bengal, long before the days of Alexander.

To the mere stranger the banks of the Bhagirathi present little calculated to afford interest;—so would the plain of Troy to the person ignorant of Grecian history: but for those who love to dwell on the past, there are few parts of India, except Rajputana, which are crowded with a series of more interesting associations. The trade carried on by the Romans during the Hindu dynasty of Lakhmanasena—the scenes where British ascendancy was established in this country—the influence of Mahommedan sway, the development of the resources of this country by Indigo, Silk and Sugar factories, the former prevalence of gang robbery;—ideas connected with these and kindred subjects crowd on the mind of the intelligent traveller in passing various places on the banks of the Bhagirathi. In consequence of the local associations he has called up, Sir W. Scott has given "a charm to Scottish scenes and barren heaths". Dr. Johnson has made the often quoted remark, in which he condemns the man whose patriotism would not glow on the plains of Marathan, or piety grow warm amid the ruins of Iona. In India where Europeans generally feel so little interest in the country, know so little of its past history, and sympathise so little with the natives, it is specially important that the principle of local association should as far as possible be called forth. We must know something of the past history of a people in order to understand their present condition—what a stimulus did the recollections of Grecian History afford some years ago to the exertions of philanthropists in the cause of the modern Greeks, who were crushed under the yoke of Turkish tyranny. We trust the progress of English education and Christian Missions along the banks of the Bhagi-
rathi during the next fifty years, will afford a brilliant contrast to the gloomy recollections of past times—to the profligate rule of Kulinism—to Satis, Infanticide—Muselman despotism and Hindu stagnation of thought.

The banks of the Bhagirathi are likely to afford scenes of the noblest triumphs to missionary and educational operations, because the principle of concentration and mutual co-operation will be carried out, by a chain of missionary and educational posts at Hugly connected with the London Missionary Society; Ghoshpara with the Established Presbyterian Church; Kalna with the Free Church of Scotland; Nadiya and Krishnagur with the Church Missionary Society; Katwa with the Baptist; and Berhampur with the London Missionary Society.

Besides Herber's Journal and "Robert's Scenes" there are scarcely any journals of travellers worth notice on Bengal; in a recent work, "Bacon's First Impressions," it is stated, that after leaving Barrackpur "a few hours tracking brought us to Serampore"; the author gives a drawing of a fakir's serai on the banks of the river near Hugly with a hill in the vicinity! This resembles Carne's description of Kiernander, the first Protestant Missionary to Bengal, visiting his mountain villages near Calcutta! No Sanskrit work gives any topographical information respecting those localities, except the Sri Bhagavat and some other Puranas which notice Tribeni, and the course of the Ganges. Arrian, Pliny and Strabo write incidently of a few places. As for authorities on these subjects little information can be given, since in the Bengali language no book of any description was compiled before A.D. 1500. The poem of Kobi Kankan was written in Bengali 300 years ago (the author lived in Burdwan and is said to have been born at Damini near Tarakeswar in Burdwan; Kirti Bas is also said to have been born in Burdwan). It describes the journey of a merchant from his own residence 150 miles from the sea, down the Bhagirathi to the port in which he embarked for Ceylon, he enumerates the places at which
he lagoed on the banks of the river. The Sandesabali and Timir Nasak notice a few towns; but the written or printed materials are very scanty; "the Musalman invaders of Bengal thought Hindu writings to be full of mantras or charms, and they deemed them harm or sinful, and not worthy to be seen; hence on entering a town in Bengal they burnt every ancient Mss. as well as Hindus also were in the practice where invaded, to destroy every thing which was of value to the invaders and particularly all "Mss. that would give information of the country;" hence no Mss. exist which give any information of Gaur or Pali-bathra. The Hindu writings were of an anti-historical character. The remarks of Taylor in his "Historical Manuscripts" are applicable here,—"Generally speaking, Indian princess, purely such as distinguished from foreign invaders, have been less addicted to warring with each other, than those of almost any other ancient nation. Hence, in a great degree, arises the paucity of materials for Indian history; but, happily periods most barren of historical incident, have always been most prosperous for the people. We must therefore have recourse, occasionally to oral testimony and current traditions, which are the only sources in the absence of written testimony, and which have been resorted with so much success by Tod in his Rajasthan; the discoveries however of Ventura in the tops of the Punjab: of Princep in Pali Medals of Hodgson in Nepal, and of Remusat in Chinese Mss. give hope that future researches may throw a flood of light on the anti-Muhammedan history of Bengal; a translation of some Persian Mss. mention in Stewarts Catalogue would afford information of Bengal History; even legends are of value for as Wilson remarks, "Hindu tales are faithful records of the state of popular belief many ages ago." Legendary lore is compared by Troyer to a chronometer, which though it gives not the true time, yet presents errors which we know how to correct. Dr. Buchanan, though he undertook at the command of the Marquess of Wellesley, a
survey of Eastern India, which occupied him seven years and cost the Government £30,000, yet has not thought it beneath his notice to embody in the report he presented to the Government the legends and local traditions of the districts he passed through.

We name this paper 'The banks of the Bhagirathi', though some Europeans call the river as far as Nadiya the Hugly,—but Hugly is a modern name, given to it since the town of Hugly rose into importance: the natives, call it Bhagirathi, because they say it was the channel Bhagirathi cut in bringing the Ganges from the Himalaya to Ganga Sagar. This name recalls what is believed to be a fact—that the Ganges itself formerly ran by Katwa Tribeni, and not as it does now into the Padma; our reasons are—the natives attribute no sanctity to the waters of the Padma, thinking the Bhagirathi to be the true bed of the river, hence the water following by Bishop's College is not esteemed holy, as they say that the site of Tolly's Nala was the ancient bed—there are no places of pilgrimage along the banks of the Padma, while on the Bhagirathi and Tribeni, Sagar, Nudiya and Agradip. Dr. Buchanan states on the subject "I think it not unlikely that on the junction of the Kosi with the Ganges, the united mass of water opened the passage now called Padma, and the old channel of the Bhagirathi from Songti(Suti) to Nudiya was then left comparatively dry. In this way we may account for the natives considering that insignificant channel as the proper continuation of their sacred river, as they universally do, a manner of thinking that unless some such extraordinary change had taken place, would have been highly absurd"—the names of places near the Bhagirahi ending in dwipa island, danga upland, daha abyss, sager sea, seem to indicate that a large body of water formerly flowed near them.

We begin our notice with the Saraswati Khal, which flows by Tribeni down to Satgan, and which in former days was a mighty stream, when the Bhagirathi, instead of
flowing as now past Hugly rolled its mighty waters down by Satgan. Rennel states, "In 1566 the Satgan river was capable of bearing small vessels and I suspect that its then course, after passing Satgan was by way of Adampur, Omptah and Tamluk: and that the river called the old Ganges was a part of its course, and received that name, while the circumstance of the change was fresh in the memory of the people. The appearance of the country between Satgan and Tamluk countenances such an opinion". The banks of the Saraswati and Tribeni formed the ancient boundary of the kingdom of Orissa, extending as far west as Bishenpur in the time of the Ganga Vansa princes from the 10th to the 14th Cent A.D. Akbar annexed Tribeni to the Bengal government, and separated it from the powerful kingdom of Orissa or Kalinga, which flourished at the same period as the Ujayin and Malwa monarchies, and was next to Magadh in greatness, stretching from the Godavary towards the Ganges; the king of Kalinga in Pliny's time could bring into the field 100,000 foot; at the beginning of the Christian era. Salivahan ruled the country between the Godavary and the Nermada.

By progress of emigration and conquest the Orissan nation carried their name and language over vast space of territory, including, besides Orissa proper, part of Bengal, and Telangana". In 1243 the rajah of Jangipur, 35 miles N. E. of Katak, besieged Gaur the capital of Bengal. The Orissan monarchy sunk into decay about the same time that the Saraswati river, owing to a silting process, dried up; in 1845 an inundation tore up the soil in the bed of the river near Satgan and exposed to view the masts of a ship. In Rennel's Maps, drawn over 70 years ago, the Saraswati joins a river which flows by Duma, Nishipur and Chanditala into the Hugly at Sankral near Bishop's College: this probably was the old bed of the Bhagirathi, which passed from Sankral up to the site of the Tolly's Nala, via Gurea, Baripur and Rajganj to Diamond Harbour, and so on to Ganga Sagar; the ground west of Haura and
from thence on the Hugly is low and marshy, indicating the course of a former river. Ptolemy however states that the Saraswati flowed into the mouth of the Jellisore river: this view corresponds with that of Rennel's and may be reconciled with our's by supporting a branch from the Saraswati i.e., Ganges to have joined the Damuda or Rupnarayan.

Satgan, the royal emporium of Bengal from the time of Pliny down to the arrival of the Portuguese in this country, has now scarcely a memorial of its ancient greatness left; it has furnished a native proverb indicative of its fall, "Compare not yourself to a man of Satgan". Wilford thus describes it, "Ganges Regia, now Satgang, near Hugly. It is a famous place of worship, and was formerly the residence of the kings of the country, and said to have been a city of an immense size, so as to have swallowed up one hundred villages, as the name imports: however, though they write its name Satgan, I believe it should be Satgram or the seven villages, because there were so many consecrated to the seven Rishis and each of them had one appropriated to his own use". Satgan is said to have been one of the resting places of Bhagirath. One of the Puranas states that Pryabasta, king of Kanauj had 7 sons, who lived in Satgan i.e., Saptagram, and whose names were given to seven villages, viz. Agnidra, Romanaka, Bhopisanta, Saurabana, Barra, Sabana, and Dutimanta, they were munis. Kusagrass is said not grow in Satgan, as it was cursed by the seven rishis. Dr. Barrows writes "that Satgaw is a great and noble city, though less frequented than Chittagong, on account of the port not being so convenient for the entrance and departure of ships". Purchas states it to be "a fair citie for a citie of the Moores, and very plentiful but sometimes subject to Patnaw". Fredericke, who travelled in Bengal 1670, and visited Satgan mentions that it "the merchants gather themselves together for their trade"; he describes a place called Buttor, "a good tide's rowing before you come to Satgaw, from hence upwards the ships do not go, because that upwards the river is
very shallow and little water, the small ships go to Satgaw and there they lade”: he writes that “Buttor has an infinite number of ships and bazars; while the ships stay in the season, they erect a village of straw houses, which they burn when the ships leave and build again the next season: in the port of Satgaw every year lade 30 or 35 ships great and small with rice, cloth of bombast of divers sorts, lacca, great abundance of sugar, paper, oil of zerzeline and othe sorts of merchandize”. The Shah Jehan Namah, part of which is translated in Stewart’s Oriental Catalogue, mentions that “while Bengal was governed by its own princes a number of merchants resorted to this place (Hugly) and having rendered this agreeable, obtained a piece of groud, and permission to build houses, in order to carry on their commerce to advantage; in the course of time owing to stupidity and want of attention of the Governors of Bengal, a great number of Portuguese assembled here, who erected lofty and solid factories which they fortified with cannon, muskets, and other impliments of war”: he then states that the Portuguese settled at Hugly, “which drew in a short time all the trade from Satgan, which in consequence fell into decay.” In 1632, being made a royal port, all the public officers were withdrawn from Satgan which soon sunk into ruin. The Mogul governor of Hugly brought a charge against the Portuguese before Shah Jehan of “having drawn away the trade from the ancient port of Satgan”. The silting up of river there, was another cause of its decay: similarly we find that Kambay, which was a famous port when the Portuguese came to India, is now choked up owing to the sea having retired several leagues: it is said the Muguls deepened the present channel which flows in front of Hugly, and this would serve to draw off the current which before flowed down by Satgan.

Warwick, a Dutch Admiral, notices that Satgan in 1667 was a place of great trade for the Portuguese. The foundations of a fort built by the Musalmans remain near
Satgan bridge; the fort was pulled down to build houses in the town. The old Dutch residents at Hugly had their country seats at Satgan, and were in the habit of walking from Chinsura in the middle of the day to it and returning after dinner. Near Satgan bridge stands an old temple in which is interred one of the officers of Shah Sufi. The people of Satgan were famed for wit and often contended for the palm of wit with the inhabitants of Mahmud Shah, in the neighbourhood.

Opposite Tribeni at the mouth of the Saraswati Khal, stands a famous Mosque, containing the tomb of Jaffir Khan; it was once a Hindu temple. Jaffir Khan was the uncle of Shah Sufi, he was a zealous Musalman and made proselyte of Rajah Man Nriput. He was killed in a battle fought with Rajah Bhudea. Jaffir’s son conquered the Rajah of Hugly and married his daughter, who is buried with the precincts of the temple, and to this day Hindu votive offerings are presented at her tomb on Musalman festivals; Jaffir Khan himself, though a Musalman, worshiped the Ganges. This temple must be at least 500 years old, as Shah Sufi came to Bengal A.D. 1340 (he fought a battle near Pandua, which rendered the country entirely subject to the Musalmans); the stones in it are very large, the temple was probably erected when the kingdom of Orissa was in its glory and stretched its sceptre as far as Tribeni, and when ships floated on the waters of the Saraswati—across with a child can now leap. A civil servant at Hugly is said some years ago to have pulled down part of this temple to make a ghat.

South of this temple is the village of Bansbaria or Bansbati i.e., the place of bambus, famous for the temple of the goddess Hansheshari, with its 13 pinnacles and 13 images of Shiva, erected 50 years ago by Rani Sankari Dasi, the wife of Nrisinga Deva Ray, a Zemindar: it cost a ‘lakh of rupees, and had a house there surrounded with a trench and four pieces of cannon mounted on it; when Mahrattas came near Tribeni the people fled to this house.
for protection. On the festival of Hansheshari the Rani used to invite Pandits from all the neighbouring country, Calcutta and Nadiya. This temple occupies 15 acres.

At Bansbaria there were formally 12 or 14 Tolas, where Nyaya or logic was read, but Sanskrit studies are on the decline there. The Tatwabodhini Sabha had formerly a flourishing English School of 200 boys at Bansbaria established in 1843, but some of the boys embracing Vedantism, their parents became alarmed lest they should forsake Puranism and they withdrew many of them; the members of the Sabha thought that Bansbaria being an eminent seat of Hindu learning presented a more favourable opening for schools than Calcutta; but Puranism and Vedantism being antagonistic the success of the school has been retarded. A tiger was seen near it in 1830; he killed four ryots; old persons still remember the time when the Satgan district was infested with tigers and when rewards used to be offered from the Collector's office at Hugly for killing them. Tarachand, a native Christian, resided at Bansbaria, he was led to inquire respecting Christianity from simply reading a New Testament. The first native Church under a native minister was formed at Bansbaria under Tarachand, was a well-informed man, spoke English, French, and Portuguese with fluency.

On the opposite side of the river facing Bansbaria is Malikbag, of which Ramkomul Sen gives the following account in his able Preface to his Bengali dictionary: "The Musalmans invaders of the west of Hindustan, who afterwards established themselves on throne of Delhi, considered this country (Bengal) to be Dojakh, or an infernal region, and whenever any of the Amirs or Courtiers were found guilty of capital crimes, and the rank of the individuals did not permit their being beheaded, while policy at the same time rendered their removal necessary, they were banished to Bengal. Of those individuals one, named Mullik Kassim, had his residence immediately west of Hugly, where there is a Hut or market, still
held, which goes by his name. Ahmid Beg was another person of that description; his estate is still in existence; opposite to Bansbaria; and there are a Hut, Gunge, or mart, and a Khal or creek, still called after his name; Meer Beg also had a fort, with a mansion opposite to Hugly, which is called Mir Beg ka Gur.” These lands were given on a kind of military tenure; as the Government of the Afgans in Bengal, bore a close resemblance to the feudal system of the Goths. The air and water of that part of Bengal were then considered so bad as to lead almost to the certain death of the criminal. The whole of Malikbag was formerly a large garden, but the trees have been cut down for fuel. In the time of Malik the site of Serampore was a jungle. The site of the city of Jessore, which is considerably to the north of Malikbag, was, when founded 300 years ago by Sivananda Majumdar, the uncle of Rajah Pratapaditya, “a forest on the borders of the sea.” A little to the south of Malikbag is Halishar, famous for the Smriti Colleges, established there by Rajah K Ray of Nudiya; he assigned to them endowments of land, the Rajah is said to have come here to visit Balaram Tarkabhushana, a very learned pandit; who would not enter a Sudra’s house, nor even take money from his hand, nor receive a present on the banks on the Ganges: the Rajah saw a Kumbhakar or potter at the place and asked him in Sanskrit, Kastam (who are you), the man replied, Kumbhakara Ahang (I am a potter). The Rajah was surprised that a low person knew Sanskrit. He said it is a fine place, and he made a bazar in it called Kumarhatta, i.e., the bazar of the potter. Great quantities of broken pottery are dug up, the pandit still call Halishar by the name of Kumarhatta. Balaram Tarkbhusan, a pandit skilled in Nyaya, lived there. There are still twelve Sanskrit Colleges in Halishar and its neighbourhood. Law and Logic are the chief subjects taught. Halishar is noted for its drunkards, and particularly for drunken women: one reason ascribed for it is, that many Brahmans from
the East of Bengal reside here, and follow the Tantra system which encourages drunkenness. At Halishar, Ram Komul Sen had his country seat; he was of low origin, his father was a native doctor; Professor Wilson patronised him and gave him an employment in his printing office, afterwards in the mint, where he studied English and Sanskrit, and subsequently became Assistant Secretary to the Sanskrit College, Halishar formed a Zillah last century: it has a population of about 30,000. 4,000 of whom are of the bhadralok or Hindu gentry.

To the North of Malikbag flows the Jamuna river, called by Ptolemy, the Diamuni, "the blue daughter of the sun", by Jaydeva it is named the Kal Yamany, because Kanya destroyed the Hydra Kalya which infested it: the villages along the Jamuna are scattered and thinly populated. Crops are thrown into it in order to float into the Bhagirathi, which they sometimes do after the lapse of a year. In 1813 the Government survey fixed the Jamuna as the Northern boundary of the Sunderbans. The Jamuna joins the Ishamati (so called from its being noted for its ikhhu sugarcanes). The Jamuna, though now a Khal, was a large river at the period when the whole stream of the Ganges flowed down by Tribeni and along with the Saraswati formed the Dakhin Prayag; the ghat manjis on the route from Orissa to Tribeni are guilty of great oppression. To the North of the Jamuna is Ghoshpara, famous for being the birth place of the Karta Bhoja sect.

We now came to the far famed Tribeni, the Muktabeni of Bengal, as the Tribeni at Prayag is the Yukta Beni. Tribeni is said in the Padma Purana to give virtue and salvation to all those residing near it; a famous mela is held here in January: in 1838 over 100,000 persons attended it; of these 24,000 were from Orissa. The Siva Purana states that the place where the Ganges unites with the Jamuna is capable of destroying the sin of murdering a Brahman, particularly in the month of Magha. Stavorinus, an old Dutch traveller of the middle of last century,
described the mela as attended by an immense conourse, who carried home Ganga water for the use of their relatives. Tribeni is one of the four *Samajis* or places famous for Hindu learning; the others are Nadiya, Santipur and Guptapara. Tribeni was formerly noted for its trade: Pliny mentions that the ships assembling near the Godavarry sailed from thence to Cape Palinurus, then to Tentigale, opposite Fulta, than to Tribeni and lastly to Patna. Ptolemy also notices Tribeni. The Portuguese, Ptolemy, and the natives now call it Tripina, but incorrectly. There were 30 tolas in Tribeni; Jagannath Pandit lived here in the time of Lord Cornwallis; he took an active part in the publication of the Hindu Laws. Some years ago a Sanyasi who lived for 50 years near the bazar, was attacked by dakoits; 2000 Rupees were stolen from him, and his ears were cut off. A bridge was built over the Saraswati by Prankissen of Chinsura, but it was nearly destroyed in the great storm of 1242 B.S. by an over-flow of the Damuda. Jagannath presided 50 years ago over a large college in Tribeni: he was considered the most learned man in Bengal, and died at the age of 109 years. Several persons have become rich here from selling the clothes of the dead. Stavorinus writes in 1763 that about 3 miles north of Tribeni near the river, he came to a wood, in which was “an ancient large building of large square stones as hard as iron, 30 feet long and 20 broad, the walls 13 or 14 feet high, no rood, 3 tombs of black stone which were Persian characters.” The Bengalis believe it was built by a magician in one night without the assistance of any mortal. In June 1837 an alligator 12 feet long with the arm of an adult female in his belly, was caught here at the ghat.

Nya Serai or the New Serai, is situated on a bank of the Damuda river, called the Kanah Nadi; its mouth is so choked up with sand at Salimpur that it is unable to receive much of the Damuda, and is therefore called the Kanah Nadi; attempts have been unsuccessfully made to
cut through the sand, but it has filled up again; it has been proposed to cut a canal to draw the water from Bundipur to Ball Khal or to make a canal from Gopalnagar to Bidyabati. A bridge was built here by a Zemindar; but a few years ago it was washed away by the inundation in 1839, it was ordered to be rebuilt, by the court of Directors. Through Nya Serai lies the line of traffic to Burdwan and the Jangal Mahals. Stavorinus in 1768 describes the country about Nya Serai thus, "We met with pleasant plains arable and pasture lands, intermixed with groves of cocoanut, mango and other trees: the sugarcane was likewise cultivated in many places and flourished excellently." Stavorinus walked from Nya Serai to Tribeni,—"the way first led through a wood which was filled with the notes of birds and afterwards over a lovely plain mostly consisting of pasture grounds." The Banks of the river between Nya Serai and Serampore are mostly elevated, which shows it was a remnant of the ancient elevation of the land like that at Rangamati. There are a Munsif at Nya Serai and a Chokey station for the Salt Department. The Nya Serai Khal is named in Rennel's Maps as the old Damuda; on it is Magra, so called from a goddess of that name; it is on the high road to Lahore, has 4 talas, and furnishes quantities of sand fit for plastering.

North of Nya Serai is the village, Damurdaha; its affix daha, an abyss indicates, like Khal, Sagar, daha,—that it is alluvial land gained from the water. There is an English school here. A Zemindar Iswar Babu is said to have lived here 40 years ago and to have been in the habit of inviting travellers to his house at night and then strangling them while they slept; a pilgrim discovered it at night and gave information to the thana at Bansbaria; the Zemindar was arrested and hung; men were found sunk in a tank near his house with stones tied round their necks. Many natives still are afraid to go in Damurdaha by boats. Dacoity reached its height in this neighbourhood and the Krishnaghur district, about 1807; the dacoits had
the village watchmen under their influence and used to
go with the greatest indifferent to gallows: their cruelties
were most atrocious, slashing with sabres, scorching all
the skin off with blazing grass burning off the most tender
parts of the body with oil and tow, violating girls, extorting
confessions by rubbing hot irons over the body &c.

On the opposite side of the river is Sukh Sagar, placed
in Rennel's Map a considerable distance from the river,
which has of late made fearful encroachments and has
left a vestige of the magnificent house of the Revenue
Board that cost a lakh and a half originally. The Marquis
of Cornwallis and suite, used often in the hot weather to
retire to it, as it was the Government country seat before
Barrakpur. The house of Mr. Barretto and a Roman Catho-
lic Chapel erected by him in 1789, at a cost of Rs. 9000
have also been washed away. Mr. Barretto was suspected
by the natives, from his being a rich man, to have known
the art of turning metals into gold. These encroachments
of the river, together with Pal Chaudhuri, a rich Zemindar,
making a bazar in Chagda, have led to the decay of
Sukh Sagar, which owed much of its prosperity to Mr.
Barretto who made many roads there planted with nim
trees on both sides, which remain to this day: he had a
rum distillery in 1792, as also Sugar works; in his time the
place was called Chota Calcutta. On Clive passing Sukh
Sagar, a small battery there gave him a salute he imagin-
ing it to be an enemy's entrenchment, ordered it to be
dismantled. On the courts being removed from Murshi-
dabad to Calcutta in 1772, the Revenue Board was fixed
there, as it was thought more suitable than Calcutta, from
being the country. Bissenpur, Srinagar and Bhagda
near Sukh Sagar were noted formerly for dacoity. The
Zemindary of Sukh Sagar belonged to Rajah R. C. Ray
of Nudiya, who made a bazar in it; there are still remain-
ing the ruins of several fine houses built in his time, he also
erected a temple to Agru-Chandy in which sacrifices were
offered. Froster in 1782 gives the following description of
Sukh Sagar:—“Sukh Sagar is a valuable and rising plantation, the property of Messrs Crofts and Lennox; and these gentlemen have established at this place a fabric of white clothes, of which the Company provide an annual investment of two lakhs of rupees; they have also founded a raw silk manufactory, which as it bears the appearance of increase and improvement, will, I hope, reward the industrious, estimable labors of its proprietors.” A pathshala was established by Government in 1845; a Zemindar gave as a school room a chaubari, formerly built by Mr. Barretto to enable the Hindus to read the Puranas and Mahabharat. An English pay school was founded in 1844 by the Munsif under the patronage of the Vedantists; in 1846, at the annual examination 150 respectable babus were present. Pitambar Sing, an eminent native Christian convert, and a Sanskrit scholar, was stationed as a catechist, in 1802, at Sukh Sagar, “a pretty large place and very populous neighbourhood”; he was a match in argument for the pandits; a tract was the instrument of his conversion. In 1804 he left the place, on account of sickness, as also because of “his house being out of town and surrounded with robbers”. Bishop Heber writes in his Journal in 1824, “I saw (near Sukh Sagar) a sign of a civilized country, a gibbet with two men in chains on it, who were executed two years ago for robbery and murder in this neighbourhood. The district bears a bad name;” he remarks that Mr. Corrie saw near it the prints of tigers’ feet; at Palpara, near Sukh Sagar, lived Nandakumar Vidyalankar, who was deeply versed in Nyaya and the Tantras, he published a book called Kularnuba: the river has washed away twelve bighas and a great part of Palpara; near it, is Monasapota, respecting which Ram Komul Sen relates the following legend:—“Bengal was once governed by Asurs, Demons, one of whom called Sambarasura, was King of lower Bengal: he was killed by Pradyumna, the son of Krishna, and his corpse was thrown into pits near Sukh Sagar in
Monasapota, which was thence named Pradyumnahrad or Pradyumna's pit.

North of Sukh Sagar is Chagda (notorious for ghat murders) fabled to derive its name from Bhagirath, because when bringing the Ganges from the Himalaya to Ganga Sagar to water his forefather's bones, he left the traces of his chariot wheel, chakra, there. Chagda as well as Bansbaria and Ganga Sagar were formerly noted for human sacrifices by drowning; the aged and children were thrown into the river; 1801 in November some pilots saw 11 persons at Sagar throw themselves to sharks; and that month, 29 persons were devoured by them; it is still a famous place for burning the dead and for bathing; corpses are brought there from all parts of the country, often from great distances, when they become putrid ere they reach Chagda; the persons carrying corpse are not allowed to enter a house, must pay double farryfare, and must take fire with them as none will give it. Tavernier mentions seeing corpses brought to Chagda, from a place twenty days distance, all rotten and smelling dreadfully. It is singular that in former times and particularly near Calcutta, persons were burnt on the Western bank of the river, because the true channel was considered to be there as the river was said to have made a new channel on the Eastern side, this seems to favour an opinion held by some, that the Ganges is gradually tending to a more easterly direction. Chagda is the route taken by people North of Calcutta for Dhaka, and Assam via Jessore; as the road is better and higher than that via Barasat. A road has been made from Bangaon to Chagda 20 miles, planted with trees on both sides, by Kali Prasad Poddar of Jessore. As this Babu stands out conspicuously from his countrymen by his public spirit, we give the following notice of him. "He has indeed proved himself an example to many Roy and Chaudri Zemindars of greater opulence and higher respectability. Report of the Babu's liberality having been made by the Judge and Collector of the district, the
Governor of Bengal has presented him with the title of Roy, and a Khetab consisting of a pair of rich shawls, a Kaba, and a crested turban embroidered with gold and pearls. On Monday, the 30th of March last (1846) the judge of the district invited the most respectable European and native gentlemen of the station, including Vakils and Muktias and presented him with the honorary dress and a suitable address. On which the Babu felt himself much affected at the kindness of the British Government, and after returning his heartfelt thanks, gave four hundred Rupees to the Jessore Government School, one hundred Rupees to the Jessore Charitable Hospital, and three hundred Rupees to the beggars that crowded on the occasion. Afterwards, Mr. Seton Karr delivered an eloquent speech in eulogy of the Babu. He was followed by Roy Lokenath Bose and Babu Nilmadhub Ghose, who all spoke to the same effect, after which the meeting dispersed. The following is a statement of the several liberal acts of the worthy Babu:

1st. A staircase to the hill of Chundernath.
2nd. A stone built Dhuramshala or alms-house at the Ghat Attara nullah.
3rd. A brick-built Naght Mundir in the temple of Dhakshuri.
4th. A brick-built bridge over the Dytolla Khal.
5th. A brick-built bridge over the Bhyrub Nadi at Nilgunge.
6th. A Dhuramshala and a house of charity at Nilgunge.
7th. A road from Bongah to Chukra Dha on the banks of the Ganges extending over nearly twenty miles, and planted on the both sides with trees.
8th. A road from Chura Maukati to Agradip extending over nearly 30 miles, and planted on both sides with trees.
9th. An iron bridge over the Kobotoka river at Jhikargucha with the joint assistance of Government.
10th. A brick-built bridge over the Betna river at Jadubpur.

11th. A brick built bridge at Kaintpur.

12th. A brick built bridge at Naudanga Huridashpur”.

Chagda has been notorious for Ghat murders: there are various persons now living there, who have been taken to the river to die, but have recovered and are outcasts. Great numbers of people bathe here at the Baroni festival in March; many persons come as far as from Orissa. The Baruari puja is celebrated with great pomp here, this puja was established in 1790 by a number of Brahmans of Guptapara, who formed an association to celebrate a puja not noticed in the Shastras; it is named baruari, because they chose 12 members as a committee; they collected subscriptions in the neighbouring villages, but this not being sufficient, they sent men into various parts of the country, and having obtained Rs. 7000 they celebrated the worship of Jagatdhatri Durga with such pomp, as to attract the rich to it from a distance of 100 miles around; they procured the best singers in Bengal; and spent the week in festivity: in consequence of the success of the first baruari, they determined to celebrate it annually; which is done in various parts of Bengal, and particularly in Ula, Guptapara, Chagda, Shripur; one-fifth of the money is devoted to the idol, the rest to singing and feasting. In 1845 an English school was established here, under the patronage of the Brahma Sabha. Stavorinus, 1786, writes; “the village of Chagda, which gives its name to the channel, stands a little inland, and there is a great weekly market or bazar here: the channel terminates about three Dutch miles inland, and on its right has many woods in which are tigers and other wild beasts; on entering the woods a little way, we soon met with the traces of tigers in plenty, and therefore we did not think it prudent to venture farther; we met in the way the remains of a Bengali who had been torn in pieces by a beast of prey.”
Walking near Chagda when it was dark, Stavorinus was warned by the natives that there were many tigers who had their haunts near, and who in the evening went to repair to the river-side. In 1809, Hanif and eight other dacoits were hung here. In 1808 at 9 o'clock in the evening 45 dacoits attacked the house of a man in Chagda, took his brother and burned him with lighted torches and straw taken from the thatch of the house which was in the bazar; they then rolled a bambu across his breast, he died the next day; they were torturing him during 4 gharis: it was as light as day in the bazar from the blaze of the dacoits' musalchis and torches; they plundered eight houses besides in Chagda: one witness stated on the trial, "the country is in the hands of the dacoits, they do not scruple to plunder in broad day-light." In 1809, one Ganga Ram Sirdar deposed before the magistrate, to having been a dacoit since his twelfth year and to having committed dacoities to the number of thirty-six, east of Chagda, in the Jessore and Burdwan districts and particularly at Bagda; in 1815 the dacoits in Burdwan used to go in great pomp to the villages under pretence of a wedding procession and then plundered them. In 1845 an English school was opened here by an Indigo Planter of the neighbourhood: it is conducted by two students of the Chinsura College, and has about 40 boys in daily attendance. Chagda has two Sanskrit Colleges containing 20 pupils, they study Hindu Law, under the tuition of two Professors of Law. There are 40 Brahman families in Chagda, in the bazar there are about 200 shops.

The Matabhanga river lies north of Chagda; it was formerly much deeper and was the channel of trade between the East of Bengal and Calcutta; its banks 40 years ago were infested by thieves and tigers. A survey was made of it in 1795, by Colonel Colebrooke, as government wished to keep it open all the year round: it is sometimes dangerous to cross on account of the torrents which suddenly come down. The Matabhanga has many
interesting associations in connection with one of the greatest men in Bengal, Rajah Krishna Chandra-Ray of Nudiya; an interesting life of him has been published at the Serampur Press, in very pure Bengali. At Anunda Dam, near the Matabhanga, the Rajah had a fine Garden, and used often to go there to bathe; it is now over a mile inland Shibnibas, some distance up the river, was the favourite residence of the Rajah; it was a princely pile and fortified, but is now surrounded with jungle; the Rajah to make Shibnibas equal to Kasi, i.e., Benares, and as in Benares there is a great image of Shiva named Bisheswar, so he put one in Shibnibas named Bhura Sib, hence those well known lines—

Sib Nibasi tulea Kasi  
Dhaneoa nadi Kankana  
Dhaneoa Ragu Nandana.

A very good account is given of Shibnibas in Herber’s Journal, Vol. I. pp. 120; the Rajah built here 108 temples of Shiva and endowed them richly with land for the maintenance of the officiating priests. Ranighat, so called from the Rani of Krishna Chand, is the abode of many rich Zemindars and particularly of the Chaudris. Human sacrifices were offered here in the time of Krishna Chand: some of the Zemindars there have been very oppressive, and were in the habit of rubbing a hot iron over man’s body and making him then sign stamped papers. Chandi Bhattacharjya died here in 1841; he had 40 wives. Rangananda, the dewan of Krishna Chand, lived here, he was noted for his inhospitality, and the following lines were composed on him:—

Rajbari gholi baja tantana  
Dui prahare atit gele,  
Muktu mare chatkana.

Dakoots swarmed here when Tytler was Magistrate in 1809. Not far from Ranighat, is Ula, so called from Ulia-goddess, whose festival is held here, when many presents are made to her by thousands of people who come from
various parts: there are a thousand families of Brahmans, many temples, and rich men living in it. As Guptapara is noted for its monkeys, Halishar for its drunkards so is Ula for fools, as one man is said to become a fool every year at the mela. The Baruari Puja is celebrated with great pomp; the headmen of the town have passed a bye-law that any man who on this occasion refuses to entertain guests shall be considered infamous and shall be excluded from society. Saran Siddhanta of Ula had two daughters, who studied Sanskrit grammar and became very learned: in 1834, the babus of Ula raised a large subscription and gave it to the authorities to make a pakka road through the town.

On the opposite side of the river is Guptapara; the people of which are famous for their activity and wit and the purity of their Bengali: there are 15 tolas and many pandits who study the Nyaya Shastra; it is also notorious for thieves and Brahmans. In 1770, Cherinjib Bhattacharjya of Guptapara composed in Sanskrit, the Vidyanmodu Tarangini: it treats of Hindu philosophy, and is in high repute among the natives, it was translated into English in 1832 by Rajah Kalikissen of Calcutta. There is a temple of Radha Ballub; the sons of the founder have an endowment for supplying travellers with food and drink. Guptapara is noted for its monkeys, which are very large and very mischievous, they sometimes break the women's kalsis; it has become a native proverb that, to ask persons whether they come from Guptapara, is equivalent to inquiring—are they monkeys? Rajah Krishna Chandra Ray is said to have procured monkeys from Guptapara and to have married them at Krishnagur, and on the occasion to have invited pandits from Nudiya, Guptapara, Ula and Santipur: the expenses of the nuptials cost about half a lakh: though there are many monkeys on the east side of the river, there are no hanumans, or apes among them. The Rajah of Bishenpur was formerly so annoyed with monkeys who used to come into his place and steal
his provisions, that he at last requested a body of sipahis to destroy them. Stavorinus mentions seeing a great number of monkeys in a wood at Guptapara. There is a celebrated mela here; in 1845, in consequences of the boat swamping 40 women were drowned as they were crossing over to the mela. At Sumuru village human sacrifices were offered in 1770—Ballaghur is the abode of many kulins, in the temple of Radhagovinda 12 Brahmans and 50 beggars are daily fed; it has an English school:—Jirat is the residence of many Vaishnavas and Vaidyas; there are two tolas in which law and logic are read: there are 30 families of Ghosains, who have a hospice there for the entertainment of all castes: Sudam, Radakanth and Swarup, notorious dakoits, lived there. Gokal Ganj is so called from Gokal Ghose, who 30 years ago made a bazar there; in 1882 the Government erected a bungalow for the occasional residence of their then superintendent of schools.

Santipur has long been famous for its learning: it was the residence of Adwaitya, born 400 years ago, one of the friends of Chaitanya, a Hindu reformer. There are still over 30 tolas, though they are much fewer than in former times: one-third of the people are Vaishnavas, several of the descendants of Adwaitya live at Santipur, there is a temple which cost two lakhs, erected by Chaudri Babu, it is called Shamachand. A Kulin, Chandra Banerji, was killed here 30 years ago; he was married to 100 wives and was murdered by the brother of one of them on account of his profligate conduct towards his sister; eight of his wives performed satis on his funeral pyre. Satis were numerous there formerly: out of 56 Satis in 1816, in the district of Nudiya, 20 were performed at Santipur. Human sacrifices were also frequent; even as late as 1832, a Hindu, at Kali Ghat, Calcutta, sent for a Musalman barber to shave him: he asked him afterwards to hold a goat while he cut off its head as an offering to Kali, the barber did so, but the Hindu cut off the barber’s head and offered
it to Kali; he was sentenced by the Nizamut to be hung. A few years ago a number of Brahmans assembled at Santipur for puja and began to drink and carouse after it; one proposed a sacrifice to Kali, they assented, but having nothing to sacrifice one cried out, where is the goat, on which another more drunk than the rest exclaimed, I will be the goat, and at once placed himself on his knees; one of the company then cut off his head with the sacrificial knife, the next morning being freed from their drunken fit, they found the man with his head off, they had the corpse taken to the Ghat and burned and reported the man died of cholera. Suicides are on the increase, women think little of hanging themselves for any trifling domestic disturbance; Ghat murders are also of occasional occurrence: an old woman was found lately dead at the Ghat with her mouth stuffed with mud; a man came sometime ago to the magistrate, he was 45 years old and requested leave to be burnt, as he said he was tired of life and burning would be a blessing; the magistrate offered him money which he refused, that night he was burned. The obscene rites of the Tantra Shastra are sometimes celebrated there; one of them is the worship of a shamefully exposed female. A Brahman of Santipur in the time of Rajah Krishn Chand was accused of criminal intercourse with the daughter of a shoe-maker; the Rajah forbade the barber to shave him or the dhobi to wash for him, he applied to the Rajah for pardon and afterwards to the Nawab, but in vain; subsequently the Rajah relented and allowed him to be shaved, but the family have not regained their caste to the present time. Bribery is very common; false witnesses charge two annas a day, for which they will swear to anything. Santipur has a great number of brick houses; it is noted for its ghosains, ("Gentoo bishops" as Holwell calls them,) tailors and weavers: fine clothes called urini are made; there is a Sugar Factory 2 miles from the town, 700 persons are employed in it, and 500 mds. of sugar refined daily. The
river has made great changes a century ago it flowed behind the Sugar Factory 2 miles away from its present bed. Rennel's map marks Santipur at a considerable distance from the river. In 1845 a grant of Rs. 20,000 was made by the Government for the repair of the road leading to Krishnaghor.

The Commercial Residency of the East India Company was maintained here up to 1828; clothes to the value of 12 or 15 lakhs were purchased every year by the Company from the weavers: the commercial resident had a salary of Rs. 42,351 annually, and lived in a magnificent house with marble floors, built for him at the cost of a lakh; it was sold for Rs. 2,000. In 1822, the East India Company cloth manufactory gave employment to 5,000 persons: 1802, the Marquess of Wellesley spent two days at the Residency: and 1792, there were shipped for England from the Santipur factory 14,000 mds. of sugar. Marjoribanks was the last resident and his plans failed. We have an account of Indigo factories near it in 1790; in the vicinity of Santipur are the Indigo Factories of Gangadharpur, Kali Ghat, Nanda Ghat and Hurni Khal under the management of Europeans Mr. May, the Superintendent of the Nudiya rivers, was engaged in 1836 in surveying a line of a proposed still water canal from the Hugly near Santipur to Mangra on the Nabaganga river, which, if cut, would have afforded a certain communication with the great river at all times of the year. No place on the river was so infested with dakoits as Santipur until the appointment of a Deputy Magistrate who is resident there: even Zemindars and respectable babus were in league with the dakoits; no native would formerly venture to pass Santipur at night; guard boats are now employed which sail swiftly and put a great check on river dakoity. There is an English School at Santipur: 1822, Messrs. Hill, Warden and Trawin of the London Missionary Society, preached in Santipur; they remark that "the people have much simplicity and received the truth more-
earnestly than Bengalis generally.” They examined whether Santipur would not make a suitable mission station: they reported that “Santipur has 50,000 inhabitants at least and 20,000 houses many of which were built of brick and exhibit evident marks of antiquity—that it had a vast population—was contiguous to other large and populous villages, being only 3½ miles from Guptapara, which contains 10,000 people, about 4 miles from Ambika and Kalna, two adjacent villages the aggregation of whole population is 45,000—“the favourable dispostiion of the moral feelings of the people, which we conceive has been cherished materially by the general instruction which has been diffused by the Company’s schools”—the opportunity of obtaining medical assistance from Krishnaghar, 12 miles distant—the situation of the place to the river with every facility for intercourse with Calcutta—induced them to recommend it as a mission station. Here Holwell was landed as a prisoner on his way to Murshidabad, after surviving the misery of the Black Hole: he was marched up to the Zemindar of Santipur “in a scorching sun near noon, for more than a mile and a half, his legs running in a stream of blood from the irritation of the irons.” From thence he was sent in an open fishing boat to Murshidabad, “exposed to succession of heavy rain or intense sunshine.” He was lodged in an open stable; he experienced however every act of kindness from Messrs. Law and Vernet, the French and Dutch chiefs of Kasimbazar; as also from the American merchants. He was led about the city in chains as a spectacle to the inhabitants, to show the condition the English were reduced to.

Kalna (Culna) lies on the opposite side and is noted for its great trade, being the port of the Burdwan district, the bazar has 1000 shops, the houses are chiefly of brick. Great quantities of rice bought from merchants of Rangpur, Dewanganj, Jaffirganj, are here stored up, grain, silk and cotton also from a large staple. Kalna must have
been a place of some importance in Musalman times, as the ruins of a large fort are still to be seen near the Mission House, which commanded the river: great numbers of snakes are brought to it from various parts of the country, the village of Ambika is situated near it, so called from Ambika, the goddess Durga. Kalna is said to have 60,000 inhabitants, the chief part of whom come from different parts of the country to carry on trade here, "they have not the simplicity which villagers generally have, but are more deceitful." The Raja of Burdwan has a magnificent mansion here, in which is Dhatrita or alms-house, where several hundred beggars are daily fed on flour, ghi, rice and dal: there is an atithishala for travellers; close to it is a place called a Somaj Bati, where a bone of every deceased member of the Rajah's family is deposited, while a bone of the last Rajah is exposed wrapt up in cloth; the Rajah belongs to the Khatriya tribe, who bury the ashes of the dead: inside of the Rajbari are 108 temples of Shiva ranged in two circles, one within the other, above 50 priests are employed to serve them: the buildings must have cost a large sum of money, but it is to be observed that the zemindary of Burdwan is the only great estate which has suffered no diminution since the English Government was established, while the estates of Krishnghur, Rajshahi, Dinajpur, and Vishnupur, formerly equal to the patrimony of princes have been broken up and sold for arrears of revenue. In 1832 the old Rajah of Burdwan died at Ambika: the succession was afterwards disputed, and one Pratap Chand came forward to claim the property, stating that he was the real Rajah and had not been really burnt; the trial lasted a long time and was sent down to the Sadar, the decision filling 100 reams of foolscap,—as if the Sadar Judges could have either leisure or inclination to wade through such a mass of documents,—in order to come at the truth. The editor of Darpan remarked of the trial, "such a scene of villainy has been brought to the light by this trial, as has never,
we believe, been exhibited in Bengal. If the prisoner be the real Pratap Chand, the villainy by which the present Rajah has been seated on the gadi to the injury of the rightful heir is most surprising. If on the contrary, the real Pratap Chand did actually die and his body was burnt the pretender will stand unrivalled for roguery." 10,000 persons assembled on the first day of his trial at Hugly: the popular feeling was in favour of Pratap Chand.

The river formerly flowed behind Kalna, where old Kalna now is; it passed by Pyagachi, the remains of deep and large jils are still to be met with there. Old Kalna is deserted as a place of trade, but is the residence of many respectable natives. Tieffenthaler states that at Kalna the Ganges forms a bay. At Baydapur near Kalna about 1820 there were two Raths kept at a short distance from the town, near an unfrequented road; many persons were murdered by robbers who concealing themselves there, sprang out, killed the travellers and hid their bodies among the wheels of the Rath; the people suffered much, but could not find out the murderers, at length some said the Rath was the cause: they buried it to the ground and then the murders ceased. Some of Sleeman's approvers told him that Pungus or river Thugs lived near Kalna and also near Katwa. Many persons were formerly killed at Kamardanga Khal near Kalna, so that it was unsafe to pass through it even by day. West of Kalna is a tank occupying eight bighas, where a mela is held: near it are two fine ruins of mosques, one of which has layers of stone running through the building, ornamented with tracery; it contains the tomb of the founder. A good road was made between Kalna and Burdwan in 1831, with bungalows, stables, and tanks every 8 miles, by the Rajah of Burdwan chiefly with the design of enabling him to bathe in the Ganges. Kankar is found near this road; the country to the west of Kalna is high ground, richly wooded. In 1837 property to the value of a lakh was consumed in the bazar, the fire lasted three days. In
1822 Messrs. Hill, Warden and Trawin visited Kalna and found that numbers of the boys could read. Kalna now forms in a station of the Free Church Mission, and has an English school there containing 120 boys. A mela called Grachemi is held in March, attended by numbers of Musalmans and Hindus. A Musalmian Zemindar here holds a grant of 160 bighas made to him by Sultan Suja 200 years ago, and continued by the Rajah of Burdwan; at the village of Chaga is an image of Shiva which is fabled to produce images of itself and immersed in water for ten months every year: Kulti is said to produce roots which cure spleen, as Kukutpur has roots which are said to cure the bites of dogs.—Holwell states that in his time (about 1760) there was a Amboah near Kalna a college of Brahmans supported by the people for the purpose also of maintaining the monkeys in the adjacent groves.

Mirzapur Khal lies north of Kalna, and was designed to be the terminus of a canal to lead from the Hughly at Kalna to Rajmahal. The Military Board in 1844 reported that no permanent improvement can be made in the channels of the Nudiya rivers owing to the shifting of the channels: they recommended a canal from Kalna to Rajmahal 130 miles long, 50 feet broad, and 5 deep, which would cost at the lowest 3,847 rupees; boats going to the Ganges from Calcutta would save a round of 326 miles by it, they calculated on a profit of 14½ per cent by it: the Government had surplus of 3,235,950 rupees from the tods of Bhagirath, Circular and Tolly's canals and the Nudiya rivers. The Dhoa factory owes its origin to the enterprising spirit of Mr. Blake, who risked his fortune in it; Colonel Sleeman very justly proposed that the Agricultural Society should give him a gold medal for advancing the Sugar manufacture in India, he established it under the most unfavourable circumstances, and on his arrival in England he was offered four lakhs for the concern, but he formed a Joint Stock Company, which purchased the works from
him for 4½ lakhs, and he retained 300 shares for himself; in 1836 they manufactured 800 tons of sugar. There are four Europeans and 250 natives employed. It has a number of factories as Tremoni in Jessore on the Kabbadak; Kissapur, Jessore; Chandput near Chaugachha; Rari Khali; Narikalbari; Sudpur; Bonmari; Kanchanagar; Surui; Santipur. We find that in 1801 one Mr. Gordon lived at Santipur as Superintendent of rum and sugar works belonging to the E.I.C. He then introduced the China cane which he describes as not liable to the ravages of white ants and jackals; the E.I.C. had a sugar plantation farm at Santipur. Mirzapur is described by a traveller of 1822 thus, "this village is situated on a beautiful arm of the river, and presents some of the most rural enchanting scenery which we have seen in India.

We next come to the far famed Nudiya, Nabdwip; all its early history however, like that of Gaur, is buried in the wreck of time: we need not be surprised that we have few records of Nudiya, when we find that we have scarcely any of Gaur, though as late as 1556 Gaur was a flourishing city three leagues long; though the streets were wide, yet the people were so numerous that they were sometimes trodden to death: it was 20 miles in circumference and the rich people used to eat their food from golden plates. The earliest fact we know about Nudiya is that in 1203 it was the capital of Bengal and was surrounded with a wall, that Lakshman Sen, its last sovereign, was at dinner when news reached him that Bhaktiyar Khilji, the Musulman General, was marching into the city, on which he made his escape to Vikrampur in a small boat, his nobility apprehending a Muhammedan invasion, had sometime before deserted the city. Nudiya was plundered and sacked by Bhaktiyar and the seat of empire was transferred to Gaur. In Lakshman's time Bengal became independent of the Magadh empire, to which it was subject before. As to how long Nudiya was the capital, or what Kings dived in it, or why that place was selected, not a single
ray of light is furnished either from tradition or Mss. “Sic transit gloria mundi” — the condition of the people at that time was probably semi-barbarous, as they very likely used the Bengali language, which was then in a very poor idiom, as it has had no grammar until within the last sixty years; the upper classes and priesthood spoke and wrote in Sanskrit. Even the Bengal Brahmans were so illiterate in the days of Adisur that he procured the services of certain Brahmans of Kanauj who had gone to Ganga Sagar to bathe. Bhaktiyar was the first Musalman-invader of Bengal. The caprices of the river have not left a fragment of any old buildings: in Lakshan’s time it flowed at the west of the present town near Jehannagar; and old Nudiya, which was swept away by the river, lay to the north of the existing Nudiya. The old town was on the Krishnaghur side of the river, hence when Bengal was divided into zillahs, the district of Krishnaghur was called the district of Nudiya; Government lately intended to attach Nudiya to the Burdwan district on account of its being on the other side of the river in 1840, a gentleman of Krishnaghur dug up the remains of fish 12 feet beneath the ground in Nudiya.

Nudiya drives much of its celebrity from its having been the birth place of Chaitanya, the great Hindu heresiarch; hence the Chaitanya Bhagabat writes, “No village is equal to Nudiya in even earth or hell, because Chaitanya was there incarnated, no one can tell the wealth of Nudiya, if the people read in Nudiya they find the rays of learning, and the number of students is innumerable”. Chaitanya born at Nudiya A.D. 1346, his father was a Baidik Brahman: at 44 years of age he was persuaded by Adwaitya to become a mendicant to forsake his wife and go to Benares; he then formed a sect, teaching them to renounce a secular life, to eat with all those who are Vaishnavas, he allowed widows to marry; the Ghosains are his successors; one-fifth of the population of Bengal are followers of Chaitanya; his disciples are on the
increase. Todd thinks the worship of Krishna succeeded that of the simple form of Hindu worship, viz. of the Jains, who adore Jin or spirit. Nityananda, a coadjutor of Chaitanya, resided in the midst of Nudiya; his image is there still and is worshipped. The era of Chaitanya, formed the commencement of Bengali literature.

The settlement of Chaitanya and his followers at Nudiya (Chaitanya died A.D. 1396) together with the Court of Bengal having been held there, were probably the chief causes of its having become a seat of learning: tradition however states that a learned devotee settled there, when it was a dense jangal, who attracted a number of learned men to the place: probably Nudiya derived its original supply of Pandits from Tirhut. The Ayin-i Akbary mentions that in the time of Lakshman "Nudiya was the capital of Bengal and abounded with wisdom;" in 1819 there was a handsome temple of Krishna finely ornamented.

Human sacrifices used to be offered in the temple of Durga at Brahmanitala near Nudiya: in 1799 at Bagna Para 37 widows were burnt with their husbands, the fire was burning 3 days; on the first day, 3 were burnt, on the second, 15, and on the third day, 19; the deceased had over 100 wives—in 1807, the Tapta Mukti or ordeal by hot clarified butter was tried before 7000 spectators on a young woman accused by her husband of adultery:—a meeting of Brahmans was held in 1760 at Kishnagur before Clive and Verelst, who wished to have a Brahman restored to his caste which he had lost by being compelled to swallow a drop of cow’s shup; the Brahmans declared it was impossible to restore him (though Ragunandan had decided in the Prayashchitta Tatva that an atonement can be made when one loses cast by violence) and the man died soon after of a broken heart. Nudiya was then the Head Quarter of Hindu orthodoxy, the place of Hindu retreat; Gunga Govind Singh, the dewan of Warren Hastings, after having acquired immense wealth,
retired to Nudiya with two or three hundred Vairagis, leaving all his money to his grandson Lalla Babu, who withdrew to Brindaban, where he expended 6 lakhs on temples, tanks &c.—Gunga Govind Singh erected a temple over 60 feet high, which was washed away 25 years ago by the river; it was at Ramchandrapur and supplied food to many fakirs and pilgrims of the Vaishnavas: he himself was a Sudra. At Bullal Digi, north of Nudiya, the house of the famous Bullal Sen stood, there were formerly many temples, but the river has swept them also away: Lord Valentia writes in 1805, of “a very handsome Musalman Collge at Nudiya which was for three hours in sight and bore from us at every point of the compass during this time.” The bore came up to Nudiya in Sir W. Jones’ time; beyond it cocoa trees do not flourish. In 1835 a Dharmasahla was established, called that the Ten Thakurs, they punished offenders by excluding them from caste, by sending them when they transgressed the Regulations, to the magistrate of Krishnaghor, or by prohibiting midwives attending their wives in confinement. An almanac has been published in Nudiya long before the time of Rajah Krishna, it is superior to that of Bali or that of Maula near Mushidabad: this almanac regulates the principal festivals. In May 1817, the cholera began in Nudiya, in 1818 it spread through India, then in 1820 to China, 1821 to Arabia and Persia, 1823 to Russia, Prussia, and in 1832 to London. The neighbourhood of Nudiya until recently was in a wild state, 80 years ago people were obliged when travelling to sound instruments to scare about the tigers away; about 1826 a tiger was killed at Dhogachea, 6 miles west of Nudiya. Dr. Leyden wrote in 1809 to Sri S. Raffles that he was for several months magistrate in Nudiya, where he was engaged bush fighting in the jungles”. Jahanagar (the same as Brahmanitala) west of Nudiya has a great mela in July, the tradition is that Jahna Muni there swallowed up the Ganges. A cow called Ramdenu is worshipped in Nudiya. Another Ramdenu is worshipped in
Benares; it must be one of an age to give milk, which yet has never been capacitated to do so; when one dies another is selected: she is chiefly worshipped by the person in whose house she is. There are over 30 temples in Nudiya and about 100 tolas, it is a finishing school for those pandits who wish to know logic thoroughly as Rarh or Burdwan is for Grammar students, and Kamakhya Krishnaghor for law students; there are students here 45 years old, many come to study from the distance of Assam, so that the remark of Dr. Carey, who visited Nudiya 1794, is perfectly just, “Several of the most learned pandits and Brahmans much wished us to settle there: and as this is the great place of Eastern learning we seem inclined, especially as it is the bulwork of heathenism, which, if once carried, all the rest of the country must be laid open to us”. Lord Minto wrote a very able minute, recommending that two Sanskrit Colleges should be established, one at Tirhut, the other at Nudiya; he encouraged learning there, giving two chief pandits Rs. 100 monthly each, prizes were awarded to the best native scholars, in the first class Rs. 800, in the 2nd Rs. 400, 3rd Rs. 200, 4th Rs. 100, besides a khetab to the one most proficient. The C. M. S. have had an English school here during the last eight years. The Rev. Mr. Deer, of the C.M.S., founded schools 16 years ago in Nudiya.

Agradip is called by Wilford, Aganagara, and is famous for the mela called baroni held in April, established for three centuries; these melas also answer commercial purposes like the fairs of Germany (feriae); at Ganga Sagar mela in 1838, goods to the value of 12 lakhs were sold. In 1823 Agradip mela was attended by 100,000 persons; in 1813 two women cast their children into the river, but the fathers took them out again and paid a certain sum to the Brahmans for their ransom: People from Dhaka and Jessore used to throw their children to the Ganges there. At Katwa two mothers did the same, one of the children was taken up, but the mother seized it again,
broke its neck, and cast it into the river. The great attraction here is the image of Gopinath or Krishna; its history is the following—Ghosh Thakur was sent as a disciple of Chaitanya and Nityananda to Agradip, to take a certain stone and make out of it an image of Gopinath to set up there as an object of worship: Ghosh Thakur did so, it became famous; after his death the image fell into the hands of the Rajah of Krishnaghur, who sent a Brahman to perform the ceremony before the image and receive the offerings: the offerings to the image yield an annual profit to the owner, the Rajah of Krishnaghur, of about Rs. 25,000; Rajah Nabakissen seized it 30 years ago on account of a debt due to him, the lawful owner however regained it by a law suit, not however before a counterfeit one had been made exactly resembling it: the image is fabled to reveal many secrets; different castes eat together at this mela: Gopinath means Lord of the caves, as Krishna was worshipped formerly in caves chiefly at Gaya, and Jalindra near the Indus. The Temple in which Gopinath is placed was endowed by Rajah Krishna Chand with lands to the annual value of Rs. 7,000; in 1828 the old temple was washed away by the river and the present temple is erected one mile from the river, built in the European style of architecture. Forty years ago there was a cloth manufactory here. In Rennel's time Agradip was situated on the left bank of the river, it is now on the right; it was on the left bank when Henry Martyn visited it in 1806; he saw there a wild boar of a very large size walking on the hill of the river: we find that in 1769 the Bengal Government paid Rs. 1,918 to Bildars and Kulis for cutting down the "the tiger jungle" at Pattehah in Agradip; in 1771 the charge was Rs. 873—A storm occurred here in 1832 which sunk the boats of a regiment of soldiers.

Dewanjang Indigo factory established 53 years ago, lies north of Agradip, it gives employment to a number of Bunuas, a class of aborigines like the Bagdi, Poda, Harin, Dhangars who came from Gaur and retired to the hills.
Pliny mentions Indigo being brought from India; it was formerly called in Germany "the Devil's dye" and the use of it was prohibited: the Elector of Saxony in Queen Elizabeth's time describes it as a corrosive substance, not fit food for man or devil". In 1783 the attention of the East India Company was directed to the cultivation of it in Bengal. There are twenty-nine Indigo Factories between Nudiya and Mursidabad. At one of these, Dr. A. Rogers tried experiments of the flax cultivation, having brought out a Belgian for that purpose. Chamberlain, a celebrated Missionary of Katwa, used often to visit this place, and placing himself beneath the shade of a large tamarind tree, "preach to successive congregations from sun-rise to sun-set".

Katwa (Cutwa,) called by Arrian Katadipa, raises up a host of associations connected with stirring scenes in Bengal history; here Clive arrived in 1756 on his route to Plasi, expecting to meet Mir Jaffir, but on his not arriving, he saw that the fate of the English hung on a hair—should he wait two or three days at Katwa, the French under Law would by that time arrive and join the Nawab's 50,000 troops;—should he fight, the river was only fordable in one place and if defeated, "not one man would have returned alive to tell the tale": in this crisis he called a Council of War, in which every member voted against coming to an immediate action, except two captains; Clive afterwards remarked this was the only Council of War he ever held, and that if he had abided by that Council it would have been the cause of ruin of the East India Company: after twenty-four hours' consideration, Clive took on himself the responsibility of breaking the decision of the Council, and ordered the army to cross the river. Coote was in favour of immediate action, on the ground that delay discourages soldiers, and that the arrival of Monsieur Law, (to whom the Nawab allowed Rs. 10,000 monthly) would give vigour to the counsels of the Nawab, that many French and English soldiers would desert to Law,
besides "the distance from Calcutta was so great that all communication from thence would certainly be cut off". Katwa was formerly regarded as the military key of Murshidabad within six miles round it there is a population of 100,000. Pere Tieffenthaler describes it as a place where "they make much fine stuffs of cotton and silk", it is still the great port for the Birbhum district. In the Gola Ganj there are several hundred shops which sell sugar, cloth, iron; in 1836 the Raja of Kewgang in Birbhum offered to make a pakka road from Suri to Katwa, a distance of forty miles, provided he should be allowed the service of convicts on the road; the Judge of Burdwan remarked in 1802, "commerce has been much extended by the opening of the three grand roads leading to Hugly, Kalna and Katwa, which have been lately put into a state of repair by the labour of the convicts, and nothing can more forward the commerce of this district which has not the advantage of land navigation, or more coduce to the general convenience of the inhabitants than good roads". There is a temple of Maha Probhu frequented by numbers of Vairagis and travellers, they are fed there at the cost of the shopkeepers who contribute one pice out of every Rs. 100 to defray the expenses. In 1812 a leper was burnt alive here, he threw himself into a pit 10 cubits deep, there being fire at the bottom; the leper rolled himself into it, but on feeling the fire he begged to be taken out and struggled to get free: his mother however and sister thrust him in again and he was burnt to death; he believed by so doing he should be transmigrated into a finer body: in Calcutta a few years ago there were 531 lepers, of whom 118 were beggars: lepers have burnt themselves alive in Katwa as recent as 1825. About 1810 the headless corpse of a man was found in the temple of a certain goddess at the village of Serampur near Katwa, it had been offered as human sacrifice. Murshid Kuli Khan erected at Katwa guard-houses for the protection of travellers; one of his officers had charge of it, and whenever he caught a thief,
used to have his body split in two and hung upon trees of the high road. Katwa was the scene of various battles between the Musalmans and Mahrattas, those hardy warriors, "who deserted the plough for the sword, and the goathered made a lance of his crook: various parts of Bengal verify the remark of Todd, "the Mahrattas were associations of vampires, who drained the very life blood wherever the scent of spoil carried them; where the Mahrattas encamped annihilation was ensured; twenty-four hours sufficed to give to the most flourishing spot the spectacle of a desert"; "these very Mahratta scrupled to kill the most noxious animals, while they eagerly employed their tulwars in the destruction of man: Ali Verdy Khan retreated in 1742 before the Mahrattas from Midnapur to Katwa during 7 days, through a miry country, and incessant showers of rain, with no bed for the soldiers but the bare earth and no food but grass and leaves of trees—one of the most enterprising achievements in history, exhibiting a power of endurance which somewhat reminds us of the celebrated retreat of the ten thousand Greeks. The Mahrattas invaded Burdwan as late as 1760. Chaitanya paid a visit to Katwa about 1370 to see Kesab, a Sanniasi who lived there.

The Aji river lies to the north of Katwa, it is said to have been formerly a deep stream, but be now silted up; Wilford calls it the Ajamati or shining river, it is the Amystis of Megasthenes; Arrian mentions it; it is named the Ajaya in the Galava Tantra, which states that however bathes in it becomes unconquerable. Jaydeva, the great lyric poet of Bengal, was born on the banks of the Aji near Kenduli in the opinion of Lassen, and the Vishnuvites; though others assign his birth place to Tirhut or Orissa. The Gita Gobinda was translated by Sir W. Jones into English, by Lassen into Latin, and by Ruckert into German. The great Akbar was an enthusiastic admirer of the mystic poetry of Jaydeva, so like the Sufism of the Persians. his poetry, is studied very much at Nathuwar near
Udyapur: Jaydeva lived according to Todd 300 years ago, according to Lassen A.D. 1150, his tomb is at Kenduli near Ilambazar, and there is an annual festival held there resorted to by numbers of Vaishnabs, as Jaydeva strongly recommended in his writings the worship of Krishna, particularly in his Gita Govinda, which he composed at Katamkhandi, a village 12 miles north of Ilambazar, the place is still called Jaydevpara. L. S. a poet, lived on the banks of the Aji, 12 miles from Katwa, people travelling are fond of singing his poems, there is an account of him in the Dharma Puran, are also a description of Katwa. The Dhoba Company have coal stores at Katwa, they bring their coals down the Aji, which is a very dangerous stream as the boats are often swamped by sudden rushes of mountain torrents. The Aji and Babla sometimes flow down with such violence from the Birbhum hills as to cause the Bhagirathi to roll back its waters. To the north of the Aji is the Fort of Katwa, which was half a mile in circumference, taken by Coote in 1757; it had 14 guss mounted then: in 1763 Captain Long took it from Kasim Ali: the walls were of mud, it commanded the river; Major Coote with 200 European and 500 Native troops and 2 guss, came to the banks of the Aji and called on the garrison to surrender, the shipahis crossed the river and fired on the garrison under shelter of the bank, when the garrison saw the Europeans crowd the river, they set fire to a shed of mats which had been made to protect the walls from the sun and escaped to the north; within the fort and in several granaries in the neighbourhood the English found as much rice as would support ten thousand men for a year. At the close of the rains of 1742 Ali Vardy had 600 of his soldiers drowned on the breaking of a bridge of boats as he was crossing the Aji to attack Bhaskar Rao in Katwa: the Mahrattas had then in possession of all the country west of Murshidabad, so that the inhabitants of the city were obliged to remove their property across the Ganges, as the enemy in the dry
season had plundered all the country about Plasi and Daudpur.

Following the tedious shifting and windings of the river we come to the field of Plasi (Plassey) so called from Palasa, a tree counted very holy; Sir W. Jones states that there was a grove of those trees at Plasi formerly, they were to be seen at Krishnaghur in Jone's time. Of the famous mango grove called Lakha Bag, from there having been a lakh of trees in it, (this tope was about a mile to the east of Ramnagar Factory), all the trees have died or been swept away by the river, excepting one under which one of the Nawab's generals, who fell in the battle, is buried; the place is called by the natives Pirha Jaga, and is, held sacred by the Hindus and Musalmans, but particularly by the last. This grove was 800 yards long and 300 yards broad, it existed at the time of the battle, there is only one tree left; the river has so changed its course as to have swept away everything which was on the surface at the time the battle was fought; as late as 1801 there were 3000 mango trees remaining and the place was notorious for dacoits who lurked in jungles there. An English traveller of 1801 thus writes about Plasi, "the river continually encroaching on its banks in this direction, has at length swept the battle field away, every trace is obliterated, and a few miserable huts literally overhanging the water, are the only remains of the celebrated Palasi", Murders and dacoits were formerly very common in the neighbourhood of Plasi, the jungly state of the country affording shelter to marauders of every description, it is now a cultivated plain. Important as the battle of Plasi was to the English interests, there was another equally so, the battle of Biderra near Chinsura, for as Holwell remarks, had the Dutch gained the victory they would have been joined by the Nawab, "and not an individual of the Colony would have escaped slaughter." Clive is said to have fallen asleep, amid the roar of the cannon in the battle when he awoke he found
the enemy retiring, but he put Major Kirkpatrick under arrest for advancing without his orders—while he was asleep, one cause of the defeat of the Nawâb’s troops was that their matchlocks did not fire owing to the rain having wetted the powder. A life of Clive was published by an Italian in 4 vols. It was compiled by a deadly enemy of Clive, who wrote it with the intention of damaging his character. We mention the following few notices of him which are little known and are not recorded in Malcolm’s Life of Clive—Clive was called by Pitt in the Senate “the heaven born general”—he learned dancing at Paris 1763, in order to please the French ladies—many of the French nobility, who despised all the mercantile class, condemned Clive for having been a mercantile office—he forbade all the Company’s servants in India the use of a palankins, and the junior servants the use of even an umbrella—he rose early and then executed a good part of his business, afterwards breakfasted and then took exercise:—he was rather reserved in company—he was a great enemy to interlopers, when leaving India in 1767 he issued orders that all free merchants should be recalled to Calcutta and should not quit it.

Clive knew nothing of the vernaculars—Clive the warrior of India and Orme his historian were appointed writers the same day after the battle of Plasi he proposed to the authorities the conquest of China, in order to pay off the national debt:—Mir Jaffir (nicknamed Clive’s ass) sent a message after the battle to offer Clive several hundred of Siraj-ud-daulah’s women which were taken in the camp—an East India Co. Director once asked Clive whether Sir Roger Dowler (Suraj-ud-daulah) was not a baronet—this is as good as Lord George Bentinck’s stating that if the price of sugar be raised, the hundred million of Hindus will not be able to sweeten their tea—Clive’s voyage from England to Calcutta in 1765 cost the East India Company Rs. 73,489. He used all his influence and power to get Benodoram, a native favourite of his restored to
caste, but failed—when he went home he was exposed to various insults from civilians or military men whom he had offended in India, once he was obliged to disguise himself three times in one day to avoid the pursuit of some of his enemies. Clive suggested a plan to Pitt for establishing a mighty empire in India extending from the Ganges to Kambay, he proposed in 10 years to pay off the national debt from the diamond mines, and to divide the country into ten provinces with deputy governors in each. The people of Murshidabad expected to be plundered after the battle, and were therefore greatly surprised when no contribution was levied on them,—Clive remarked that when he entered Mushidabad at the head of 200 Europeans and 500 sipahis, the inhabitants, if inclined to destroy the Europeans, might have done it with sticks and stones. Ramnagur silk factory is opposite to the field of Plasi, the river formerly ran behind it. Saktipur near Ramnagar is noted for an annual mela of Shiva in March, when many visitors and shop-keepers repair to it from Calcutta and Murshidabad, 30,000 people assemble, silk is produced chiefly on the west bank of the river, as the soil there is dark and more suitable for it. Near the village of Munkirra not far from Ramnagar, Ali Verdy treacherously assasinated Bhaskar Pandit with 19 of his officers. The troops of Siraj-ud-daula, when driven from Plasi, were pursued by the English to Daudpur nine miles distant. The Nawabs of Murshidabad then kept a stud of 300 of elephants there, they still keep them; it was a hunting seat, there is a large bil called Kalantar near it, where abundance of Chera called dal is procurable for elephants; from this place Mir Jaffir sent word to the English that he was coming to join them, when the Nawab went to Murshidabad and offered large sums of money to induce the soldiers to fight for him, but they would not; at night he escaped from the palace windows with two or three attendants. Mangan Para lies north of Plasi, and is famous for the Kacheri of the Berhampur Rajah.
Rangamati next presents its bluff cliffs, forty feet high the only elevated ground in that neighborhood, it being either a spur of the Birbhum hills or else rock decomposed in situ, the remains of the original level of the country: the earth is red, Rangamati, and of the same kind with that found near Rampur Baulea and Midnapur, the intervening soil of a similar description being probably washed away by a process of denudation; Parasnath hill is 5,000 feet high, while all the surrounding country is a low table land; red clay, like that of Rangamati, encompasses the Delta of Bengal and is found in Dinajpur, Rajshahi, Dhaka, Goalpara; Dr. McClelland observes, "this clay has long appeared to me like the remnant of the ancient continuous surface, through which the rivers have cut their channels for ages, so as nearly to have effaced it altogether. "The legend respecting Rangamati is, that Bibisan, brother of Raban, being invited to a feast by a poor Brahman at Rangamati, as a token of gratitude rained gold on the ground, and hence the earth is red; by others it is ascribed to Bhu Deb, who through the power of his topasya, rained gold. Wilford writes that Rangamati was formerly called Oresphonta, Hararpunt or Harapana, i.e., ground arpana consecrated to Hara or Shiva. "Here was formerly a place of worship dedicated to Mahadeva or Hara, with an extensive tract of ground appropriated to the worship of the God; but the Ganges having destroyed the place of worship, and the holy ground having been resumed during the invasions of the Musalmans, it is entirely neglected. It still exists however as a place of worship, only the image of the Phallus is removed to a great distance from the river", it is called by the poets Kusumapuri, an epithet applied to favourite towns of theirs as Patna, Burdwan, Rangamati. The remains of pottery, which have been dug up, show that there was a large population here once: in the Mogul times there was Fauzdar; and in 1767 the Zemindar of Rangamati received a Khelat at the Puna of Mutjil to the value of Rs. 7,278
Rangamati was one of the ten fauzdaries into which Bengal was divided; it is resorted to as a sanitarium, and is favourite place for picnic parties; the undulations of land and scenery remind one of England; it abounds with partridge and snipe, and shooting excursions are often made there. It was once selected, instead of Berhampur, for the erection of barracks, as being a high and healthy spot. In 1835 the Company's silk factory here was sold for Rs. 21,000, it had 1,500 bigas of land attached to it; the high land is not so well adapted for the growth of the Mulberry as that of the low alluvial soil in the neighbourhood; in 1784 Warren Hastings spent a few days here with Sir John Doylley—Hastings' name suggests various points—he was the first Governor-General who patronised Oriental and Statistical studies, as the inquiries on Tibet, Cochin China and the Red Sea show; he supported, at his own expense, pandits in Calcutta to translate from the Sanskrit, poems and mythological works, and yet Burke could say of him "he never dines without creating a famine in the land!" His trial lasted seven years; two hundred Lords marched in procession on the opening of it to Westminster Hall. Hastings was accessible to all natives.

Berhampur, so called from a Musalman officer Brampur, who was in one of the Nawab's armies, is noted for its fine barracks. Our military frontier is now at the Sutlej, 80 years ago Berhampur was the northern frontier station. In 1763 one detachment of the English troops occupied Birbhum, another Krishnaghur, while the body of the army was between Ghyretty and Kasimbazar. The barracks cost in 1765-7 the sum of £ 302,270; articles for them cost three times as much as in Calcutta. In 1768 the chief in Council of Kasimbazar appointed a committee to investigate into the exorbitant charges made, they suspended three covenanted Government officers for over-charges, amounting to two lakhs, the difference between the cost and charges of the East India Company. It was proposed to surround the barracks with a ditch to prevent
the soldiers going to Murshidabad and getting drunk, but it was found it would have cost a lakh. The Seir Mutakherim in 1786 states, “the barracks of Berhampur are the finest and healthiest any nation can boast of; there are two regiments of Europeans, seven or eight of sipahis and fifteen or sixteen cannon placed there, and yet I heard men say that the Musalmans were so numerous at Murshidabad, that brick bats in their hands they could knock the English down”. In 1771 Berhampur, Chittagang, Dinapur and Allahabad were regarded as the four head-quarters in Bengal. The English in letter to Suraj-ud-daula in 1768 stated they did not wish to have any troops beyond the Karamnassa. George Thomas, who came out to India from Ireland as a common sailor, and became afterwards a general in the service of the Begam Sumru and master of the province of Hurriana, died here in 1802 on his way to Calcutta to embark for Europe, and is interred in the burial ground. Creighton of Gaur, one of the first he established native missionary schools in this country, is also buried here, he lived for twenty years with the late Charles Grant at Goamatly, without a single instance of a painful difference: he published a plan of the best mode of establishing native schools and supported several at his own expense, he connected schools with his factories and gave daily instruction to his factory servants. He died at the age of forty-two, and his friend W. Grant, a kindred spirit, was buried the next month, in the same graveyard with him.

“Little Henry”, the subject of Mrs. Sherwood’s beautiful tale “Little Henry and his bearer”, is also buried here. Mrs. Sherwood lived to the east of the burial ground. At the time of the great famine of 1771, travellers were found dead here with money bags in their hands, as they could not purchase corn with them. In 1810, consequence of an earthquake the water of the tank here turned a dark green colour, and an immense number of fish, many of them weighing from 10 to 18 seers, floated
dead on the surface, they were taken away in carts by natives, some were buried and some used for manure. A gentleman lived at Berhampur in 1813, who was very anxious to improve the country, and seeing the natives carrying the earth in baskets on their heads, he procured six wheel barrows instead, which the natives used constantly before him, but one day congratulating himself on advancing their improvement, he saw them carrying the wheel barrows on their heads. A theatre was established at Berhampur in 1821, A Bible Association was established in 1830 and an Agricultural Society in 1837. To the south of Berhampur is Gora Bazar inhabited by Musalmans or people from the North West, who speak Urdu: to the south east of Berhampur two miles the Cheltia Mela is held in honour of Roganath, it is attended by about 20,000 people. Berhampur was forty years ago the residence of General Steward, who used to offer puja to idols and worship the Ganges, he lived to an advanced age, was well acquainted with the manners of the natives; his Museum in Choringi was opened to the public during the last years of his life, he fed one hundred destitute beggars daily: he was called "Hindu Stewart". Like Job Charnock he married a Hindu, and she made a Hindu of him. At Vishnupur human sacrifices were formerly offered.

Kasimbazar is so named from Kosim Khan who founded it: it gives its name to the island, of Kasimbazar, included between the Bhagirathi from Nudiya up and the Jellingi; tigers and boars abounded in the neighbourhood thirty years ago, as also birds of beautiful plumage; Lord Valentia however states that there were no tigers there in 1802, owing to the increase of population and the rewards of ten Rs. per head for every tiger, offered by Government. At different periods, Government spent a lakh and a half in Bengal in rewards for killing tigers; it was a regular charge at the Kacheri of Hugly. Kasimbazar is now three miles from the river. The Decennial Settlement brought much land into cultivation: an Indian
traveller of 1811 writes:—"Kasimbazar is noted for its silk hosiery, coras, and inimitable ivory work, but as to the greater part of its surface, it is a wilderness inhabited only by beasts of prey, at twelve or eleven miles from Berhampur, an almost impervious jungle extends for a considerable space denying entrance to all but tigers". Bolts, a factor, at Kasimbazar, made nine lakhs by trade between 1760 and 1767. Burton in 1632 writes of "the city of Kasimbazar where the Europeans have their factories, the country affords great quantities of silk and muslins". Kasimbazar was a great mart, in former days, for trade. Reynal remarks, "Kasimbazar is grown rich by the ruin of Malda and Rajmahal: it is the general market of Bengal silk, a great quantity of silk and cotton stuffs are manufactured here, they are circulated through part of Asia of the unwrought silk 3 or 400,000 lbs. weight is consumed in the European manufactories". The cotton trade is almost extinct there now, owing to the cheap importations from England, but 500,000 pieces of Kora are manufactured there at present, amounting in value to thirty lakhs. In 1677 Mr. Marshall employed in the factory here was the first European who learned Sanskrit, he made a translation of the Sri Bhagavat into English which is preserved in the British Museum. A melancholy instance of Sati was witnessed here in 1742 by Holwell in the time of Sir F. Russel's chiefship, in the case of the widow of Ram Chand Pandit, a Mahratta; her friends, the merchants and Lady Russel, did all they could to dissuade her: but to show her contempt of pain, she put her finger in the fire and held it there a considerable time, she then with one hand put fire in the palm of the other, sprinkled incense on it and fumigated the Brahmans, and as soon as permission to burn arrived from Hoseyn Shah Fauzdar of Murshidabad, she mounted the pyre with a firm step. In 1681 out of £230,000 sent by the East India Company for investment to Bengal, £140,000 of it was sent to Kasimbazar, that year Job Charnock was chief there. In 1620-
the English had commercial agents at Patna, and in 1658, they had them at Kasimbazar, Hugly and Balasore: 1767, one of the members of Council was appointed to be chief of the trade at Kasimbazar. In 1753 Warren Hastings was a commercial assistant here and devoted much of his time to Persian in 1757 on the place being taken by Suraj-ud-daula, who encamped with his whole army opposite to it, he was made prisoner and sent to Murshidabad: the English had a fort then here, which at the time of the battle of Plasi was more regular and tenable than that of Calcutta, it had four bastions; in that year Suraj-ud-daula came before the fort with his whole army, and Mr. Watts recommended that a fortification should be erected at Murshidabad: the court of Directors in reply stated, that in subordinate settlements they could not bury the Company's capital in stone walls, that their servants were so thoroughly possessed of military ideas, as to forget that their employers were merchants and trade their principal object. The Commercial Resident here had a salary of Rs. 50,160; the filatures and machinery of the East India Company were worth twenty lakhs; in 1768 it was recommended that European troops should not be brought nearer to Calcutta, than Kasimbazar, on account of the climate of Calcutta being so unfavourable to European health.

The French had a factory at Kasimbazar, as also at Malda, the one at Kasimbazar is now marked only by ruined walls and an old flagstaff, it is called Farasdanga the native population have deserted it for the more profitable settlement of Khagra and Gora Bazar. The French still own Farasdanga, though they make no use of it; the site is occupied by native distilleries. They had a factory at a Saidabad, where Dupleix lived a long time, he was the Louis Philippe of the French interest in Bengal, as his great aim was to raise French power through the influence of French commerce. Dupleix gained twenty lakhs in India and originated the French private trade therein
with all his attention to business he indulged in frivolity, he has been seen in the streets of Chandernagor with a fiddle in his hand and an umbrella over his head, running naked with some other young fellows and playing tricks at every door. Saidabad has an Armenian church built about 1757 and in Tieffenthaler’s time, a great number of Armenian merchants lived in beautiful houses here and carried on trade. From Saidabad Clive wrote the memorable letter to the Council on the 6th May, 1766, apprising them of the conspiracy among the officers, and their determination to lay down their commissions since the Company had reduced their batta. From Saidabad embankments extend to Bhamena ten miles distant, they used to cost annually for repairs over a lakh: 1767 Murshidabad was near being washed away in consequence of the embankments breaking down. In 1838 a meeting of natives was held at the house of the Hon’ble W. Melville, Governor General’s Agent, to establish an English School, they subscribed Rs. 6000: the school flourished for a year; English, Bengali, Persian, Arabic and Sanskrit were taught; but when those Europeans, who took an interest in it left the station, it dwindled away.

Murshidabad is of earlier date than the time of Murshid Kuli-Khan, its reputed founder, but rather embellisher; he made it the capital in 1714 as being a central place. Akbar, writes Tieffenthaler, founded Murshidabad and had sent a body of troops to a place East of it, called Akbarpur. Every part of Murshidabad suggests ideas connected with a fallen Musulman dynasty; in 1759 it was 5 miles long and 2½ miles broad. Since the removal for the revenue courts and capital from it to Calcutta in 1772, Murshidabad has been in a state of rapid decline. The reason of the removal was—that appeals were thus made to Calcutta direct, and only one establishment kept up—the records and treasure were insecure in Murshidabad, which “a few dacoits might enter and plunder with ease”. Hastings also assigned a reason that thereby Calcutta
would be increased in wealth and inhabitants, which would cause an increase of English manufactures and give the natives a better knowledge of English customs. The palmy days of Murshidabad have passed away—the times when the Koran was the only code, when the Nazim decided in all capital cases, and when a court held on Sunday was the only appeal from the provinces;—when the despotic principles of Moslem Governments rendered the courts rather instruments of power than of justice—when all eyes were turned to Murshidabad at the centre of Government and source of favour. The splendor of a court has faded away and also the outlay of money connected with it; we find that on the marriage of Siraj-ud-daulah, Ali Verdy kept a continued feasting for a month in his palace at Murshidabad: all comers were welcome, every family in the city rich and poor partook of his hospitality, by receiving several times tables of dressed victuals called turahs none of which cost less than Rs. 25 and thousands of them were distributed in Murshidabad.

On the golden principle of “the greatest good of the greatest number for the greatest length of time,” we think the English rule preferable to the Moslem in Bengal, though we do not attach so much value to the tranquility, which is the result of English sway, for as an author remarks, “We have given the Hindus tranquility—but it is the tranquility of stagnation, agitated by no living spring, ruffled by no salutary breeze.” It cannot be questioned that even an imperfect native government may be much better for a country on the whole than a foreign one, though the latter be theoretically better constituted: we do not however apply this remark to India; the Hindus have by the English Government been delivered from the caprice of such monsters as Siraj-ud-daulah, who did not scruple to bury one of his mistresses alive between walls at Murshidabad, and was so profligate that no woman’s virtue was safe. Golam Hussein gives a faithful and lively picture of the licentiousness and despotism that prevailed
at Mushidabad. Murshid Kuli used to compel defaulting Zemindars to put on loose trowsers, into which were introduced live cats. Siraj-ud-daulah murdered persons in open day in the streets of Murshidabad. There are, however, some bright features in this dark picture, and which it would be well were the English Government to imitate. The Muselman sway in the Murshidabad reminds us that among the results were—wealth was scattered over the country; the courts of the Rajahs formed the centre of influence within their respective domains: the Musalmans made India their home, they forgot the country whence they came, and made themselves part of the people; though they plundered the people, they did not send away the money to foreign lands; their wealth chiefly circulated in India, in which they invited their countrymen to settle and increase the population: the Nawabs mixed with the people and allowed them access. The Seir Mutakherim (written 1786) remarked—"of all the English that have carried away princely for tunes from this country, not one of them has ever thought of showing his gratitude to it, by sinking a well, digging a pond, planting a public grove, raising a caravanserai or building a bridge". The revenue collected from the people circulated among them: large jagirs were granted to nobles, on which they settled; armies of horse were maintained for show; the buildings in Bengal now are not equal to the old ones in magnificence, the remains of stupendous causeways, ruins of bridges, and of magnificent stairs on the banks of rivers not replaced by similar undertakings of modern date, suggest melancholy reflections on the decline of the country;" this observations are not so applicable now, however. Numbers of learned Arabic scholars came from Persia and received endowments and patronage. Forster in his travels remarks on this subject, "the native princes and chiefs of various descriptions, the retainers of numerous dependants offered constant employment to a vast number of ingenious manufactures, which
supplied their masters with gold and silver stuffs curiously flowered, plain muslins a diversity of beautiful silks and other articles of Asiatic luxury”. In 1742 the court was removed from Rajmahal to Murshidabad by Ali Verdy Khan, in order to watch the English better as also to be enabled to contended to more advantage with Mahrattas.

The great Famine of 1770 caused dreadful havoc at Murshidabad; in April 1770 desolation spread through the provinces; multitude fled to Murshidabad; 7000 people were fed there daily for several months; but the mortality increased so fast that it became necessary to keep a set of persons constantly employed in removing the dead from the streets and roads. At length those persons also died and for a time dogs, jackals and vultures were the only scavengers. The dead were placed on rafts and floated down the river, the bearers died from the effluvia, whole villages expired, even children in some parts fed on their dead parents, the mother on her child, Government has been blamed by a certain existing society as the cause of this famine: how could they prevent the effects of the rains of heaven and the overflowing of the rivers which caused a deficiency of crops? It is vividly described by Macaulay, “the whole valley of the Ganges was filled with misery and death. The Hooghly every day rolled thousands of corpse close to the porticos and gardens of their English conquerors;” Murshidabad is memorable as the residence of the Seats, the bankers of the Bengal Government; respecting whom Burke remarked in the House of Commons “that their transactions were as extensive as those of the Bank of England”. The emperor of Delhi conferred on one of them the title of Jagat Seat, i.e., the banker of the world: Jagat Seat kept all the revenue of Bengal in his treasury at Murshidabad; he was the Rothschild of India, and though plundered of two millions of money by the Mahrattas, when they luted Murshidabad, the loss seemed scarcely to be felt by him; we find in 1680 the Seats were a great family end employed in supplying piece goods to
the English Merchants. Jagat Seat helped Murshid Kuli Khan to purchase the continance of his office as Nawab of Bengal after the death of Aurangzeb. Clive proposed Jagat Seat as arbiter of the dispute between him and the Nawab: he was one of Council of three to the Nawab in Clive's time, and had charge of the receipts and disbursements of the Government. The Seats were great friends to the English, in whose integrity in commercial transactions they had the strictest confidence; there is a tradition that they in common with many other natives were so indignant with Siraj-ud-daulah for his cruelties, ripping open pregnant women through curiosity and drowning persons in order to see their dying struggles—that they lent money to the English to enable them to carry on the war with the Nawab, and though their money and influence they contributed very much to the transfer of the supreme power from Siraj-ud-daulah to Mir Jaffir. They used to lend Government a crore at a time. In 1717 there was a family of the Seats in Calcutta, who were very instrumental in bringing it into the form of a town: but the transfer of the seat of Government from Murshidabad to Calcutta led to their decay; a descendant of Jagat Seat lives at Murshidabad, he occupies the residence of his ancestors which is in a dilapidated state; for some time the members of the family subsisted by the sale of the family jewels, but lately Government has granted the representative of the family a pension of Rs. 1200 monthly; all the family papers were destroyed sometime ago by a fire. The Seats were Jains and built several Jain temples in Mushidabad. Todd states, "more than half the mercantile wealth of India passes through the hands of the Jain laity; the majority of the bankers are the Jains from Lahore to the Ocean".

There are now few ancient edifices in Murshidabad, though a tax of Rs. 8,000 annually was levied for permitting bricks to be brought from Gaur for buildings in Murshidabad. These bricks were enamelled and the-
natives of Bengal now cannot make bricks equal to those that were manufactured at Gaur. The greater part of nobles have gone to Delhi or have return to Persia, there is not a nobleman there now, who is not connected by blood or marriage with the Nawab Nizam, excepting Muhammed Reza Khan, who is independent and possesses a respectable competency: he is a descendant of the famous Muzaffir Jang, who lived in the time of Warren Hastings. There was a mint here, where silver was coined in the name of the Emperor; it yielded a revenue of three lakhs annually, and was erected by Murshid Kuli Khan in 1704. “The East India Company in 1746 paid Murshid Kuli Rs. 25,000 for permission to establish a factory at Kasimbazar, for the convenience of having the bullion, which they sent from Europe, coined into rupees at the mint,” which reminds us of what Zelim Sing said to Colonel Todd “the time will come when there will be but one sikka throughout India”. On the right bank of the river in former times there were many houses, the Nawab’s palace stood there. The Sadak Bag was famous in 1800 for the Nawab’s garden and the College of Fakirs near it called Akara Munsaram. The palace of Mir Jaffir stood on the right bank of the river, and had accommodation enough for three European monarchs. That of Siraj-ud-daulah was on the left; both were fortified with cannon. There are many Karta Bhojas to the east of Murshidabad. Forster in 1807 remarks that at the entrance to the town was a large and magnificent gateway and a parapet pierced with embrasures for cannon, it was probably the remains of a fortification erected in 1742 against the Mahrattas, who in Ali Verdy’s time plundered the suburbs of Murshidabad. In 1839 when a meeting was held at Berhampur in favour of steam communication between England and India, twenty members of Nawab’s family were present, and the first resolution passed was—that every Mahommedan was interested in its success, as shortening the period of going to, and returning from Mecca,—and
yet when the first river steamer passed Murshidabad the native thought it was bhut or goblin breathing out flames, that was come to devour their children.

Mutijil or the lake of pearl (favourite name applied to a lake in Kashmir and another in Lahore), is a lovely spot south of Murshidabad; there are only a few arches now left of the magnificent palace erected here of black marble brought from Gaur; it was built by Siraj-ud-daulah at an enormous expense in order "to indulge his vicious pleasures beyond the reach of control"; he quitted this palace in order to fight the battle of Plasi; and from the same place in 1766 Clive wrote a letter making over five lakhs bequeathed to him by Mir Jaffir, to a fund since called Clive's fund. Hamilton states the Mutijil was "one of the windings of the former channel of the Kasimbazar river;" others however think it was commenced for the purpose of making bricks for the houses, which at one time covered the piece of land surrounded by the Mutijil: some years ago the Nawab was induced at the recommendation of the Hon. W. Melville, the resident; to establish an experimental agricultural garden there. Tieffenthaler writes; "The Governor of Bengal resides at Coleria and one mile from it is a great and magnificent palace called Mutijil from the clearness of its waters". When the building was nearly ready, Siraj-ud-daulah invited Ali Verdy to see it, he locked up Ali Verdy in a room and refused to release him unless the Zemindars there paid a fine from their lands: Ali Verdy was obliged to grant it as also to give Siraj-ud-daulah the privilege of erecting a granary, which the inhabitants called Munsurganj or the granary of the victorious, i.e., of Siraj-ud-daulah who outwitted his grand-father. The piece of land, surrounded by the Mutijil in the form of a horse shoe, was formerly covered with houses. In its neighbourhood Lord Teinmouth once lived, he devoted his days there to civil business and his evenings to solitude, studying Urdu, Persian, Arabic and Bengali, after dinner when reposing, an intelligent native
used to entertain him with stories in Urdu: he carried on an extensive intercourse with the natives and superintended a small farm: he writes of it, “here I enjoy cooing doves, whistling black birds and purling streams, I am quite solitary, and, except once a week, see no one of Christian complexion.” He amused himself in improving the Nawab’s grounds and enjoying the recreation of music during the years 1771, 2, and 3. The Puna was the annual settlement of the revenue of Bengal, when the principal Zeminedars and all the chief people of the country assembled at Mutijil in April and May: it was abolished in 1772, because it was found that the amils or contractors rack rented: the Zemindars used to come to the Puna with the state of amrahs, it was viewed as an act of fealty or homage to the Nawab of Murshidabad and the annual rent roll of the provinces was then settled; Khelats were distributed each year; in 1767 the Khelat disbursement amounted to Rs. 46,750 for Clive and his Council: Rs. 38,600 for the Nizamat: Rs. 22,634 for people of the treasury: Rs. 7,352 to the Zemindar of Nudiya: Rs. 1,200 to the Raja of Birbhum and Rs. 734 to the Raja of Bishenpur: the sum expended on Khelats that year amounted to Rs. 216,870. The practice of distributing these Khelats was of long standing, as they were given to Zemindars on renewal of their sunnuds and as a confirmation of their appointment; to the officers of the Nizamat they were an honorary distinction; the people held the Puna in great esteem, and Clive, regarding it as an ancient institution, raised a special revenue collection to defray the expenses of it; but in 1769 the Court of Directors prohibited the giving presents at the Puna. In 1767 at the Puna the Nawab was seated on the Musnud, Verelst, the Governor-General, was on his right, and recommended it in the strongest manner to all the ministers and land-holders, to give all possible encouragement to the clearing and cultivating of lands for mulberry. It must have been a splendid sight when amid all the pomp of oriental magnificence Khelats
were presented to the Rajahs or Nawabs of Dhaka, Dinajpur, Hugly, Purnea, Tippera, Silhet, Rangpur, Birbhum, Bishenpur, Panchete, Rajmahal and Bhaglipur; a form like the Puna is still kept up at each Zemindar’s Kacheri. Newish Mahommed, nephew of Ali Verdy is buried at Mutijil in a mosque built by him; at his funeral there was great lamentation of the people, as he was very charitable, he could not bear to be on bad terms with any one. Ecra-med-Daula, the brother of Siraj-ud-daulah, is also buried here, “on his death the city of Murshidabad looked like an immense hell filled with people in mourning”. The East India Company’s Political Residents lived at Mutijil and several of them made large fortunes there; one of them returned to Europe in 1767, having, as is said, during his three years of Residency, accumulated property to the amount of nine million of stivers.

On the right bank of the river opposite Mutijil is the burial place of the Nawabs; here Siraj-ud-daulah and Ali Verdy are buried side by side. Forster in 1781 mentions that mullahs were employed here to offer prayers for the dead, and that the widow of Siraj-ud-daulah used often to come to the tomb and perform certain ceremonies of mourning in memory of her deceased husband the expenses of the burial ground are defrayed by Government; the river, two miles south of Mutijil, formerly took the shape of a horse-shoe until the neck was cut through at considerable expense to the North-East of Mutijil is the Kuttera described by Hodges, a traveller of 1780, as “a grand seminary of Musalman learning, 70 feet square, adorned by a mosque which rises high above all the surrounding building; near it is the Topikhana where the Nawab’s artillery was kept, it formed one of the entrances to Murshidabad a cannon was placed between two young trees, they have grown up, and their branches have lifted the cannon from the ground. It has two splendid minarets 70 feet high, Jafir Khan was an humble man, and is buried at the foot of the stairs leading up, so as to be trampled
on by people going up:" this mosque was constructed after the model of the great mosque at Mecca.

At Kalkapur, a long struggling village to the south of Mutijil, are the few remains of what was once the Dutch factory, and the scene of gaiety. In 1757 Vynett was the chief of it, he was very kind to the English when the factory of Kasimbazar was taken by the Musalmans: the burial ground still remains. The river formerly flowed by Kalkapur, now it is at a considerable distance it also ran behind Beharampur, the Dutch had a mint there. A visitor to it 1825 writes, "Kalkapur is now in a neglected state the courtyard is overrun with jungle, and the barking of the paria dogs were our only greeting on entering a place which for many years was a scene of gaiety in the evening and of incessant application to business during the hours of every returning day". Stavorinus describes the Dutch in 1770 as rising at 5, then breakfast, then business until noon, after which dinner, and the afternoon siesta or nap until 4 o'clock, from that to six business again, from six to nine relaxation, when supper was taken and they went bed at 11. Tavernier, in 1666, visited Kasimbazar and was well received by Van Wachtendonk, Director of the Dutch factories in Bengal; the Nawab then lived at Murshidabad: the present Nawab's family is of Arab origin. The Dutch had intercourse with Bengal at an early period; Warwick, the founder of the Dutch East India Company, made an alliance with several Rajahs of Bengal in the beginning of the 15th century; they settled in Bengal about 1625. In Tavernier's time the Dutch kept up to 800 natives employed in their factory at Kalkapur.

Tieffenthaler, 1770, describes Murshidabad as having an immense number of brick stucco houses, adorned with a great number of gardens and fine buildings, and that the Ganges there had an astonishing number of barks and boats on it. Even as late as 1808 Mr. Ward thus writes of it, "Murshidabad is full of Moors, very populous, very
dusty, except a few large brick houses and a few mosques, the rest of the town consists of small brick houses or huts into which an European creeps; for near two miles the river was lined with trading vessels”. Now all is in rapid decay and the chief object to attract the traveller is the New Palace, which is 425 feet long, 200 feet wide, 80 feet high; it has a splendid marble floor, the banqueting hall is 290 feet long, with sliding doors encased in mirrors. Colonel Macleod was the architect of it, and the only European engaged, the natives executed the work. The trade of Murshidabad was formerly very great; the Pachautra or custom office books state, that, as late as Ali Verdy’s time, 875,000 lbs. worth of raw silk were entered there, exclusive of the European investments which were not entered there, as being either duty free or paying duty at Hugly. Murshidabad is now famous for the manufacture of ivory toys and chessmen; in 1838, an English Newspaper was begun there called the Murshidabad News, it met with a good circulation, the Court of Directors subscribed for 10 copies of it, but afterwards it became scurrilous and indulged in personal abuse, the consequence of which was that it became extinct in 1839.

Murshidabad was noted in former times for the profi-
gacy of its court, we dare not pollute these pages with a description of the vile impurities of Serferez Khan. The Seir Mutakherim describes the court of Murshidabad as a kind of Sodom; the women of the court talked publicly of subjects which should never pass the door of the lips. A regard to the feelings of survivors prevents us from refer-
ing to the orgias of late occupants of the Musnud. We trust the present Nawab will set a different example; the length of his title “Mantizam Ul Malak Moshen Ud Daula Fari-
dau Jan Syad Munsur Ali Khan Bahadur Narset Jang”, fully rivals Spanish titles. May be imitated the example of a former Nawab, Suja Khan “who supported at Murshidabad all travellers of intellectual and moral worth, and encouraged merit in every way”. Ali Verdy also is a
worth object of imitation in the attention he paid to developing the resources of Bengal.

The present court has about 50 eunuchs attached to the Nazi and the female relatives living within the Kela or the enclosure; inside which the authority of the civil officers of Government does not extend; these eunuchs come from different places in Abyssinia, from Tigra, Dancali, Nubia and the Galla country.

Siraj-ud-daulah kept in his seraglio a female guard compose of Tartar, Georgian, and Abyssinian women, armed with sabres and targets. Murshidabad is noted on account of the festival of the Beira which was introdiced by Siraj-ud-daulah, who used to have boat large enough to hold 100 men, filled with earth and flowers, and floated down the river with lamps, while the shores were illuminated—little could be expected of him, his mother was a notorious adulteress, and himself, when governor of Kattak, plundered the rich and shocked all decency, so that a conspiracy was formed against him.

Teretikona lies on the right side of the river facing Murshidabad; it has an image of Cintua, a goddess worshipped there in the temple of Kriteswari or Durga; it has declined after the withdrawl of Government patronage; it is mentioned in the Bhabishya-Purana, Debpara opposite to Murshidabad had a Mosque and Mausoleum erected by Shuja Adin, in which he was buried, A.D. 1739. He was a man of general philanthropy and unbounded liberality. He made a beautiful garden at Debpara, which he called Ferreh Bag (the garden of happiness) to which he retired in the summer with his seraglio in order to indulge in every luxury.

Azimganj is also opposite Murshidabad, the city formerly extended on the west bank of the river from this to Siraj-ud-daulah’s tomb. De Perron describes the river as dividing the city into two parts. There are several fine Jain temples here: the Jains are a most enterprising mercantile race and many of them here emigrated from Jaud-
pur, Marwar and Hariana; some have settled as far as Assam: the north of Murshidabad is occupied chiefly by Jain merchants, who speak Hindi; the middle is occupied by Musalmans, and the south by Bengalis.

Bhagwangola is divided into old Bhagwangola and new Bhagwangola, twelve miles distance from each other; the former was the port of Murshidabad in Ali Verdy's time, and supplied the city with provisions from the districts to the east of the Ganges. The Ganges anciently flowed to the west of it; now it is five miles west of the river. In 1760 Clive sailed down the Ganges to Bhagwangola and then crossed to Murshidabad. Oats, gram and rice are brought to it from Rangpur, Dinajpur, &c. &c. Surup Dutt, the ghat mangi here, was for many years the leader of the Thugs of Dhaka, Furidpur, &c. &c. He used to embark travellers in the boats of his comrades and then have them murdered. In former times the neighbourhood of Bhagwangola must have been exceedingly populous, as there are evident remains of a very extensive town or a series of large villages now overgrown with forests, and dotted with numerous tanks and other signs of population. Several English officers were buried here, but their tombs have been swept away by the river.

Jangipur or Jehangirpur, because founded by Jehangir the Emperor, was long a seat of the silk manufacture of the East India Company: the company's factory was sold to a Mr. Larulletto in 1835 for Rs. 51,000 the silk filatures were erected in 1773. The first attempt of the East India Company was at Budge Budge, which did not succeed. Grant in his Essay on India adduces the silk manufacture as an instance that the Hindus are not unchangeable; the East India Company introduced the Italian mode of winding silk, and the natives have altogether dropt their own method; in 1757 the East India Company sent out to Bengal, a Mr. Wilder, well acquainted with the silk manufacture, to examine into the different qualities of the Bengal silk; he resided at Kasimbazar,
then the Company's chief silk manufactory, where he died in 1761: in 1765 Mr. Ponchow was appointed to Kasimbazar to carry on the improvements begun by Mr. Wilder: Italians were sent out first. Lord Valentia, in 1802, describes Jangipur as the greatest silk station of the East India Company and employing 3,000 persons. The west bank of the river is best for the mulberry cultivation, as it requires a black soil. The East India Company's filatures did not extend beyond 26° N. Lat., as in a more northerly direction the soil and air become too dry for the mulberry and silk worms. Napoleon's Berlin Devrees, prohibiting the exportation of silk from Italy to England, gave a great stimulus to the cultivation of the Silk trade in Bengal: a meeting was immediately held in London and a request was made to the East India Company to supply England with silk direct from India. Mr. Williams was resident here and died in 1822, he was a great friend to education. Jangipur was formerly famous for 'its pretty English garden;' in 1808 the river near it was dried up so that gharis crossed it, owing to chur at the mouth of the Bhagirathi, which caused the Ganges to flow into the Jellinghi, the lowest depth of water here in the dry season is about two feet: in the Jellinghi, in 1832, a thousand boats were waiting at the mouth to be lightened before they could proceed on account of the shallowness of the water—and yet Government levy a tax of Rs. 150,000 per annum on boats passing up this river in order to keep it clear, the same sum on the Matabanga and Jellinghi, while little trouble is taken by Government officer: to keep the river clear. Allowing Rs. 3 as the average toll for each boat, this shews that on an average above 50,000 boats pass Jangipur annually.

Suti is memorable for the battle of Gheria fought near it, 1740, in which Ali Verdy defeated Serferez Khan at the head of 30,000 cavalry and infantry and a numerous train of artillery; and for a battle in 1763, which lasted 4 hours, and in which Mirkasim was defeated, though at the head
of 12 battalions of sipahis 15,000 horse and 12 cannon; had the English lost this battle they would have been driven out of Bengal, as Mir Kasim's troops were drilled according to European discipline. Three Thags were arrested here in 1836 by Capt. Louis, two were father and son, one man confessed that in one expedition he and his gang had committed fifty murders between Murshidabad and Bar. Near Suti an excavation has been made to join the Ganges and Bhagirathi; when first made it was only a few yard wide, but the stream was no sooner admitted than it quickly expanded to as many hundred yards: in the year after its completion not a trace of its existence remained, the middle of one of the principal streams of the Ganges is now pointed out as the spot where the excavation was made; between Suti and Kalgang forty square miles of land have been washed away by the river in a few years. Siraj-ud-daulah alarmed at the capture of Chandernagar and afraid that the English would bring their ships up the Padma and into the Bhagirathi, sunk vessels near Suti to prevent it. In 1839 it was proposed to Government to form a new zillah, of which Suti was to be the capital, six thannahs from Murshidabad and eight from Bhagalpur were to form it. Tavernier, the celebrated traveller, who visited Kasimbazar in 1665, mentions that there was a sand bank before Suti, which rendered it impassable in January, so that Bernier was obliged to travel by land from Rajmahal to Hugly. In De Perron's time Suti was famous for the tomb of a Fakir, Morte Zeddin.

The extent to which this article has reached forbids us to take notice now of Gaur with all its interesting associations connected with the history of 2000 years. The banks of the Bhagirathi in 1864 present widely different scenes from what they did in 1746. Since that period the crescent has waned and Moslem pride has been laid low—the Sati fires have been extinguished and Ganga's stream is no longer polluted with infanticide—the fame of Nudiya and its Sanskrit Colleges is passing away and yielding the palm.
to the superior influence of western science and literature — there are no longer Kazis to sentence men to death for abusing fakirs, or governors like Murshid Kuli Khan to send Korans of their own writing with valuable offerings to Mecca and Medina — travellers now pass the banks of the Bhagirathi by night and defenceless women may travel from Calcutta to Delhi without fear of molestation. The future opens out a bright scene on the banks of the Bhagirathi — when Brahmanism will be in Bengal, as Buddhism is now, "a thing of the past"; — when Gospel light and its handmaiden the English language and literature shall be diffused far and wide, — when Municipal institutions, Colleges, Agricultural Societies, Zillah and town Libraries shall have dispersed the terror of Mofussil life, — when railroads intersecting the country shall have helped to scatter to the winds all local prejudices — and when the banks of the Bhagirathi, like the banks of the Rhine or Tames, shall be ornamented with villas, country seats, and all the indications of a highly civilized state of society, — when the upper classes of English Society in Calcutta — instead of being crowded together in their aristocratic mansions in Chowringi, the hot bed of Anglican prejudice and the focus of all those who cherish their irrational exclusiveness towards the natives of this land — shall enjoy the quiet and retirement of their dwellings along the course of the sacred stream, living thirty or fifty miles from Calcutta, but coming daily to it to do business through the wonderful facilities of travelling which will then be afforded.