VII.

ON THE

GEOGRAPHY AND POPULATION

OF

ASAM.

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In taking a survey of the information lately acquired with regard to the Geography* and Population of Asam, it may be necessary to premise, that prior to the occupation of Rangpur, the capital of Asam, during the late war, all accurate knowledge of these subjects terminated at that point, and that the course of the Brahmaputra had been almost invariably laid down by Hydrographers from a northerly direction and origin, where it was supposed to derive its source from the range of mountains which gives birth to the Ganges.

* Subsequently to the date of this Memoir, much additional information has been collected with respect to the Geography of Asam. Several points, however, of much interest remain to be determined, on which account, any notice of them is, for the present, suspended. When the investigation is compleat, some of those members of the Society who are conversant with Geographical enquiry, will, it is to be hoped, communicate the result.—Note by the Secretary.
Experience recently acquired dissipates this favourite hypothesis, and it now appears far more probable, (as indeed, has been asserted by the inhabitants of Eastern Assam,) that the original rise of the Brahmaputra, or Lohit, takes place at the same point, whence flows the Irawadi to the southward, through the heart of the Burman empire.

The general course of the Lohit above Rangpur, is in a north-east direction, gradually inclining to the eastward on approaching Sadiya, and issuing through the hills from the Reservoir of the Brahmakund, situated in about the ninety-sixth degree of Longitude, and twenty-seventh degree north Latitude—beyond it, masses of snowy mountains extend to the eastward, whence, at a considerable distance, the Lohit is supposed to draw its first source.

In more tranquil times, the Brahmakund was a place of great pilgrimage, and is still held in reverence by the Hindus, as possessing peculiar sanctity.

Having thus adverted to the general course of the stream, I shall proceed in detail, commencing from the mouth of the Dikho river, where the map drawn by Ensign (now Lieutenant-Colonel Wood,) terminates.

Quitting the mouth of the Dikho river, which flows from the southern hills, past Ghargaon and Rangpur, the channel of the Brahmaputra is found to pursue a northerly direction, inclining to east, for a considerable distance, having on its left bank deep jungle and high trees, which mark the site of former populous villages now desolate, and their inhabitants carried into slavery by the Sinh-phos and other predatory tribes.

The Disang also unites at the mouth of the Dikho, flowing from the south-east, and passing the Bor Hath.
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On the right bank is the island, called Mojauli, formed by the separation of the Lohit into two branches, about twenty miles above Rangpur, and re-uniting at Solal Pat, near Maura Mukh: it was formerly populous and thickly studded with villages, of which there are now scarcely any vestiges. At the head of the Mojauli, on the right bank is the district of Sisá, belonging to Asam proper, which has suffered much from plunder and rapine during the late convulsions.

Ascending the Lohit, after a certain space, the mouth of the Bori Dihing appears on the left bank, which runs by Jaypur and Digli Ghat on the route pursued by the Burmese, and furnishes water-carriage thus far for the canoes of the country. The Bori Dihing flows from the hills considerably to the eastward and south of the Brahmakund, throwing off the Nova Dihing in its course, which latter stream takes a north-west direction, and intersecting the Sinh-pho territory, empties itself into the Lohit, near Sadiya: numerous tributary streams from the southern line of hills of the Nagpur tribes, flow into the Bori Dihing in its course, which cross the road followed by the Burmese, and materially add to the difficulty of transit during the rainy season.

Continuing on the left bank, which is everywhere covered by deep grass and forest jungle, the mouth of the Dibúrú Nala presents itself, marking the western boundary of the district inhabited by the tribe called Morans, Muteks, or Mowamarias, tributary to Asam. The limits of this tract are bounded on the south by the Bori Dihing River, on the west by a line drawn between that stream and the mouth of the Dibúrú, on the north by the Brahmaputra, and on the east by a line drawn from the Bori Dihing to a point opposite to the Kundil Nala, near Sadiya. The portions at present inhabited are entirely on the banks of the Dibúrú, which takes its rise near the north-east angle, and intersects diagonally the entire tract.
The Mowamarias, or Morans, are subject to one Chief, called the Barsenapatí, who also acknowledges allegiance to his Lord Paramount, the Rajah of Asam: he has successfully maintained his independance, and preserved his country from ravage during all the late convulsions, as well from the Burmese, as the Sinh-phos, and all the neighbouring predatory tribes.

The Mowamarias are Hindus, worshippers exclusively of Vishnu; but they appear very negligent of the proper observances, and religious opinions of their faith, and are scarcely considered by the natives from our Provinces, as within the pale of Hinduism. They are almost as much addicted to plunder, as the wild tribes surrounding them, and were held in equal dread by the Asamese. The present place of residence of the Barsenapatí, is Banga Gora, on the Dibúrí, and is nearly centrical. The former capitals, called Bara and Chota Sakri, near the head of the river, being too near the Sinh-pho border.

Resuming the right bank above the head of the Mojouli, and the Sisi district, the river pursues a tract now quite barren of culture, and covered with trees and jungle, until it approaches the first line of hills, and washes the country inhabited by the tribe of Mirís, a nearly barbarous race, rudely armed with bows and arrows, and differing altogether in language, appearance, and manners from the inhabitants of Asam proper. They have some villages on the bank, of which Motgaum is principal, having been recently re-peopled by the Gaum, or chief, who resumed his allegiance to the Asam government, and claimed protection from the hill Abors, his neighbours. The Mirís, as well as the Abors, are very expert in the management of the bow: they make use of a deadly vegetable poison to tip their arrows, which grows in the hills of the Miskmí and Bor Abor tribes, and is much prized: they employ it also to kill wild animals, whose flesh is not rendered unwholesome by its operation. The country inhabited by the Mirís, extends from the Sisi district to the Dikong river, which flowing from the
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northern hills, empties itself into the summit near Silani Mukk, (so called from the numerous fragments of rock and stones). The accounts given by all of the course of the Lohit, from the Brahmakund, and above this point, are so corroborative, and so supported by geographical appearances, that I entertain little doubt as to the general accuracy of our knowledge regarding it, and have ceased to consider that stream, as any longer possessing claims to paramount interest. I therefore pause at the Dikong, the very great bulk of which, added to many peculiar circumstances related of its, supposed source and passage, unite in rendering it an object of the greatest importance in the pursuit of scientific enquiry, as to it alone can we look for any prospect of the realization of the generally received theory, attributing a northern origin to a branch of the Brahmaputra.

The existence of a very large river called the Sri Lohit, (or sacred stream) running at the back of the mountainous ranges, appears to be too generally asserted to be altogether void of foundation, but I am totally unable to ascertain the direction of its course, and can only reconcile the contradictory accounts by supposing it to separate into two branches taking opposite channels; one of these flowing from east to west, is said to discharge its waters into the Dikong, periodically with the rainy season, and the arguments in favour of this statement, are supported by very strong data. The opening in the mountainous ranges through which the Dikong issues, is sufficiently defined to authorize the opinion of its being the channel of a river, and that there is a communication with the plains of the north, has been shown by fatal experience.

In the reign of Rameswar, little more than half a century ago, a sudden and overwhelming flood poured from the Dikong, inundating the whole country, and sweeping away, with a resistless torrent, whole villages, and even districts; such is described to have been its violence, that the general features of the country, and the course of the river, were materially altered.
by it. This flood continued for about fifteen days, during which time various agricultural and household implements, elephant trappings, and numerous articles belonging to a race, evidently social and civilized, of pastoral and agricultural habits, were washed down in the stream.

This circumstance, which does not seem to admit of any doubt, must establish satisfactorily, the existence of a passage from the north to a stream connected with the Brahmaputra, and its communication, either perennial, periodical, or occasional, with a considerable river of the northern plains. All the accounts received by me, concur in calling this river the Sri Lohit, and that it takes its original rise from the upper or inaccessible Brahmakund, (as recorded in their sacred traditions,) at the same spot with the Buri Lohit, or Brahmaputra. It must be a stream of great importance, as it is familiar to all the various tribes with whom I have held intercourse.

The Dihong river, therefore, as being supposed to unite with it, I consider as the point of keenest interest in the extension of geographical knowledge:

Near the confluence of the Dihong with the Lohit, is also that of the Dibong, (a minor stream) which also issues from the northern hills, but considerably to the eastward of the Dihong, and the hilly space between is inhabited by the Abors, a rude hill race, populous and independant, of whom the more powerful, called Bor Abors, occupy the inner, more lofty, and secure ranges. Of the manners and customs of these savage tribes, we have, as yet, but little information, for up to the period of my quitting Sadiya, none of them had been inspired with sufficient confidence to visit us. A list of the names of chiefs on the first, or lowest range, as given to me, will be found in the Appendix. (I.)

Above the mouths of the Dihong and Dibong, and the Miri territory, the river passes through the district of Sadiya, the capital of which, of
the same name, is situated about six miles inland, on the Kundil Nala. This district is also tributary to Asam, and properly a part of it, but is now nearly laid waste, and inhabited principally by refugee Khamptis and Ma-\textit{tuki}, driven by the Sinh-phos from their original seats to the south-east. It is governed by a Khampti Prince, who has assumed the Asamese title of 
\textit{Sadiya Khawa Gohein}, claiming the same descent from the god \textit{Indra}, with the Rajas of Asam, the chiefs of the Mowamarias, Shams, \&c.

The Khamptis of \textit{Sadiya} and its neighbourhood emigrated towards the plains, now occupied by the Sinh-phos, in the reign of Rajeswar, or Raja \textit{Gaurinath}, within the last half century, at which time that part of the territory remained in its original integrity. They obtained permission to establish themselves on the Theinga, and settled at Laffa-bori, where they remain till the flight of Raja \textit{Gaurinath}, during the civil wars, when they took forcible possession of \textit{Sadiya}, ejecting the then \textit{Sadiya Khawa Gohein}, and reducing the Asamese inhabitants to slavery—they have maintained it, uniting with the Burmese interest, during their invasion and occupation. They seem to be a tall, fair, and handsome race, particularly in the higher classes, far superior, in personal appearance, to the tribes surrounding them.

In their religious worship and observances, there is no perceptible difference between them and the Burmese \textit{Shans}, who are all Buddhists. The only idols adored are \textit{Gautama}, and his sainted disciples, but they seem extremely ignorant of the principles and tenets of their own faith. The Khamptis assert, that from the opposite sides of a lofty mountain, called \textit{Doi Sao Pha}, rising from the midst of four others of stupendous altitude, to the eastward of Asam, and separating it from their country, spring the \textit{Sri Lohit}, the \textit{Lohit} of Asam, or the \textit{Brahmaputra}, and the \textit{Irawadi}, the last flowing south to \textit{Ava}. About twelve miles to the north-east of
Sadiya is Sonapur, formerly a strong frontier post of the Assam Government, beyond which the river ceases to be navigable, except to the canoes of the country. The surface of the Sadiya district consists chiefly of rich alluvial soil, admirably adapted to the cultivation of rice and other produce requiring moisture: it furnishes two crops annually, but the inhabitants seldom till a sufficiency of land, to ensure them against scarcity and famine.

Returning to the left bank of the Lohit, opposite the district of Sadiya, and where that of Sena Pati ends, lies the country inhabited by some tribes of Sinh-phos, accessible principally by two rivers, the Now Dehing and Theinga, which issue from the eastern and south-eastern hills, and fall into the Brahmaputra, about ten miles above the Parallel of Sadiya.

The tract of country on this side of the hills, now occupied by the Sinh-pho tribes, was originally part of Assam, and inhabited by the native subjects of that Government. These were dispossessed by the encroachments of their hill neighbours, commencing with a period of about forty years, until the latter eventually established themselves on the fertile low lands which they at present hold. As utter havoc and desolation marked their progress, they formed new settlements, bearing the names of their original seats in the high lands, or, more properly speaking, taking the designation of the chiefs, by which it appears their place of residence is always known, as Bisa Gaum, Daffu Gaum, &c. which are the patronymics of the chief, and are also used as the names of their principal towns. The Sinh-phos are nominally divided into twelve Gaums, or clans, and the term "The Twelve Chiefs," is used to express the collected body of the race. Of these, Bisa Gaum, Daffu Gaum, Satu Gaum, and Lattora, are considered the most influential, but have no authority, by right, over the others: each is governed by its own chief, called Ghai Gaum, and all act separately, in concert, or adversely, as circumstances and inclination may dictate: indeed, they seem to be held together by no bond of
union or fraternity, and rarely to co-operate, except for some temporary purpose of plunder. Of late years they have taken advantage of the weakness of the Asam Government, and have carried their ravages with fire and sword beyond the capital, Rangpur, laying waste the whole country, as far as Jorháth, and carrying off the wretched inhabitants into slavery: both banks of the river have been swept by their depredations, and the number of captives stated to have been carried off appears almost incredible. Of these the greater part have been sold to the hill Sinh-phos, Khamtis, Sháms, &c., but many of those retained for domestic and agricultural services in the Asamese lowlands, were liberated by the advance of the British detachments.

In the hills to the eastward of the pass to Ava, (the western hills being inhabited by the Nagas) and the country beyond them, are the original possessions of the Sinh-phos, whence, as before stated, they have descended into upper Asam. In endeavouring to trace their manners, customs, and traditions, there is great discrepancy and contradiction between the accounts of the different chiefs, although, in some material points, they agree.

The statement given by the Bisa Gaum, the most intelligent of them, appears to be the most consistent, and I therefore follow it, leaving the fabulous portions to be brought up in the Appendix (No. II.). By his account, in which he agrees with the others, the Sinh-phos were originally created and established on a plain at the top of the mountain, called Mujai Singra Bhúm, situated at a distance of two months journey from Sadiya, between the country of the Bor Khamtis and the border of China, and washed by a river called Sri Lohit, flowing in a southerly direction to the Irawadi: during their sojourn there, they were immortal, and held celestial intercourse with the planets and all heavenly intelligences, following the pure worship of one supreme being; but on their descending to the plains, they fell into the common lot of humanity, and having been obliged to embrace their hands in the blood of men...
and animals, for subsistence and in self-defence, soon adopted the idolatries and superstitions of the nations around them, since which period twenty-one generations have passed away.

In their migration from east to west (following the account of the Bisa Gaum,) they reached [after a certain number of stages (App. III.)] the stream called Turung Páni, near old Bisa Gaum, or the Bijamín-yua of our maps, which takes its rise on the south side of the range, called Patkoi, between Asam and the Skám country, running to Hukhung (old Bisa) Munkhung, or Mogaua, and eventually to the Irawadi, where it takes the names of Samokhtura. The north side of the Patkoi hill is also said to give birth to the Nowa and Bori Dihing.

The leading chiefs in this expedition are said to have been those of Bisa, Kultung, Satao, and Nanda, whose descendants are now widely spread over the country.

They appear to have been independant of the powerful nations around them, and their form of Government to have consisted in a number of separate chiefships, or Gaums, of equal rank and authority, yet occasionally possessing comparative weight and influence, from superior ability or resources. The principal divisions amongst them appears to be into two classes. The Sinh-phos proper, and the Kâkâs, the latter being an inferior, though not servile race, and distinguishable only by name. The Sinh-phos, as far as I could understand, seem to be divided into four nominal castes, or tribes, called Thengaí, Mayang, Lubarang and Mirép.

When in their own country, and before the plunder of Asam furnished them with slaves, they appear to have cultivated their lands, and carried on all other purposes of domestic life, by means of a species of voluntary servitude, entered into by the poorer and more destitute individuals of their own people,
who, when reduced to want, were in the habit of selling themselves into bondage, either temporarily, or for life, to their chiefs or more prosperous neighbours. They sometimes resorted to this step, in order to obtain wives of the daughters, and in either case, were incorporated with the family, performing domestic and agricultural service, but under no degradation. Sinh-phos, in this state of dependance, were called Gām Lao. In the succession to patrimonial property, the mode of division, as described by them, appears most singular; the eldest and youngest sons dividing every thing between them; the eldest taking the landed estate, or place of settlement, with the title; the latter, the personals; while the intermediate brethren, where any exist, are entirely excluded from all participation, and remain with their families, attached to the chief, as during the life time of the father.

As a striking example of this custom, the Gaums of Bīsa and Satao, from whom I derived my information, adduced the case of their common ancestor, a Satao Gaum, seven generations back, who at his death, left three sons, from whom the families of the present Satao Gaum, Bīsa Gaum, and Wakyait Gaum, are descended. Of these, Satao Gaum, the eldest, succeeded to the chiefship and land, while Wakyait Gaum removed to another part of the country, taking all the cattle and personal property, and leaving the Bīsa Gaum to seek his own fortune: the descendants of this last have now acquired, by their own enterprise or ability, an ascendancy both in wealth and influence over the others.

The Gaum of Sátors is a Kāku, but has elevated himself by his resources to an equality of estimation with the Sinh-pho chiefs, and is considered as amongst the most influential.

The religion of the Sinh-phos, appears to be a strange mixture of all the various idolatries and superstitions of the nations, with whom they have inter-
course, and to have no fixed principles common to the whole tribe. The ostensible worship is that of Gautama, whose temples and priests are found in all their principal villages, and have evidently, as also by their own account, been borrowed from the Shaams and Khamtis. They are also in the habit of deifying any Sinh-phos whom they may chance to kill in action, during a fray with some other tribe or village, and of sacrificing to them as their penates; and in every case of emergency, such as famine, pestilence, or danger, they make offerings to the Megh Deota, god of the elements, of clouds and stones, (called also Ningsckis) sacrificing buffaloes, hogs, and cocks. The skulls of buffaloes so offered up are, afterwards, hung up in their houses, in memorial of their piety.

Polygamy, without restriction, is followed by the Sinh-phos, and they make no distinction between the children born to them of Asamese or foreign mothers, and those of the pure Sinh-phos. They reject, with horror, the idea of infanticide, under any shape or pretext.

The custom observed in their funerals varies according to the quality of the deceased, and the manner of his death. Those of the lower classes being buried almost immediately, while the chiefs are generally kept in state for two or more years, the body being removed to some distance during the progress of decomposition, after which it is placed in a coffin, and again restored to the house, where it remains surrounded by the insignia of rank used during life. The body of the Gaum of Gakhind, was found by us in this state, on taking possession of the stockade in June last, and had lain there more than two years.

* In the Narrative of Captain Cook’s first Voyage to Otabeite will be found a remarkable coincidence between the Funeral ceremonies of the Islanders, and those now described of the Sinh-phos.
Fig. 1. Monument of a Sindiviho Chief

3. The Dhow

Fig. 2. Sheath of the Dhar

4. Shield
The reason assigned by them for this custom is, to avoid the danger of drawing down on them feuds with the more remote branches of the family, spread in different directions, who would consider it a deadly insult, were the corpse to be interred without due intimation being given, and they thus delay performing the final rites until replies shall have been received from every member entitled to that compliment. At the proper time, the corpse is interred, and a monument of earth, confined by bamboo matting, of a peculiar form, erected over it.

If the deceased met his fate by any violent means, they also sacrifice a buffalo, the head of which they fasten as a memorial in the centre of a large cross of wood of the Saint Andrew’s form—but, if on the contrary, the case is one of natural death, they omit this ceremony, saying, that the gods have voluntarily taken him to themselves.

The native arms of the Sinh-phos are the Dhao, a short square-ended sword, an ablong wooden shield, the spear and bow, but they are partial to musquets of which they have a few, but are unable to preserve in an efficient state. The soil of the Asamese lowlands, occupied by the Sinh-phos, is extremely fertile, consisting almost entirely of a surface of rich alluvial earth, on a gravelly basis. It yields two crops annually, and is adapted in an admirable degree to rice cultivation, being well watered by numerous streams. The sugar-cane, indian-corn, &c. &c. would also thrive. The depopulation of the district, and the predatory habits of its present occupants, however, have materially diminished cultivation, and the greater part of the country is now overrun with the rankest jungle—nor is this evil likely to be remedied under a considerable lapse of time, the assumption of their Asamese slaves having reduced the Sinh-phos to the necessity of their own exertions, either in the raising or purchase of grain. To the former, though attended with little comparative labor from the natural fertility of the soil, the present
generation seem very averse, never personally engaging in either pastoral or agricultural pursuits, which were conducted by the slaves, who bore a proportion to their masters, of at least fifty to one. The Sinh-pho chiefs seem, at the same time, fully sensible of the value of the possessions they have acquired on the fertile plains over their original seats in the hills, and I have no doubt, but that seeing the necessity of submitting, they will settle into order and tranquillity, and that, by a gradual amelioration in their habits and character, their descendants may become peaceable and valuable subjects.

The post of Sadiya is nearly encircled, at a distance of from thirty to fifty miles, by lines of mountains, behind which are more lofty ranges covered with eternal snow—from which the Dihong and Dibong rivers flow from the north, the Lohit east, and the Theinga and Now Dihing, more to the southward, where the hills decrease in height, and present the pass to Ava, of which I shall speak hereafter.

The portion of hills of the lower ranges, between the heads of the Dihong and Dibong, I have already described as the territory of the Abors: more to the eastward of them, on the line of hills including the opening of the Brahmakund, is the district of Mishmis, another numerous hill tribe, differing only in name from the others. (Appendix No. IV.)

Beyond this mountainous region extends the grand field of enquiry and interest, if any credit be due to the opinion universally prevalent here respecting the nations inhabiting those tracts. The country to the eastward of Bhot, and the northward of Sadiya, extending on the plain beyond the mountains, is said to be possessed by a powerful nation called Kolitas, or Kultas, who are described as having attained a high degree of advancement and civilization, equal to any of the nations of the East. The power, dominion, and resources of the Kulta Raja are stated to exceed by far those of
Asam, under its most flourishing circumstances, and in former times, a communication appears to have been kept up between the states, now long discontinued.

To this nation are attributed the implements of husbandry and domestic life, washed down by the flood of the Dihong before mentioned. Of their peculiar habits and religion, nothing is known, though they are considered to be Hindus, a circumstance which, from their locality, I think most unlikely, and in all probability arising merely from some fancied analogy of sound, the word Kolita being used in Assamese to signify the Khaet caste. There is said to be an entrance to this country from upper Asam, by a natural tunnel under the mountains; but such is obviously fabulous, at least to the assumed extent. All accounts agree in stating, that a colony of Asamese, under two sons of a Bara Gohein, about eight generations back, took refuge in the country of the Kolitas, on the banks of the Sri Lohit, whence, till within about two hundred years, they, at intervals, maintained a correspondence with the parent state. They were hospitably received by the Kulta Raja, who assigned lands to them for a settlement, and they had naturalized and intermarried with the inhabitants. Since that period, however, no trace either of them, or of the Kultas, had been found until the flood of the Dihong exhibited marks of their existence, or of that of a nation resembling them in an acquaintance with the useful arts.

The plains to the eastward of the Kulta country, beyond the Mishmis, is well known as the country of the Lama, or the Yam Singh Raja, a nation also independant, and said to be frequently engaged in hostility with Kultas. The inhabitants are described as a warlike equestrian race, clothed something after the European manner, in trousers and quilted jackets, and celebrated for their breed of horses. There is a pass to the Lama country, through the Mishmi hills, a little to the northward of the Brahmakund, a jour-
ney of twenty days, which was described by a man, who accomplished seventeen: it is practicable only to a mountaineer, and appears to present almost insuperable difficulties. He states, that on two occasions, the traveller is obliged to swing himself across precipices by the hands and feet, on a rope of cane stretched from rock to rock. (Appendix No. V.)

To the southward of that tract, and eastward of the Brahmamund, lies the country inhabited by the Bor Khamis, from whom the Khamis of Sadiya are sprung. They are Buddhists, of the same worship as the Burmese, Shams, &c., and claim divine origin. Through their country, they state, the Irawadi flows towards Ava, taking its rise from the hills, dividing them from Asam and the Mishmis. I have been furnished with a route from Sadiya by the Theinga. (Appendix No. VI.)

The principal difficulty which I have experienced in tracing the route from Rangpur into Ava, from various sources of information, has arisen less from any actual differences of statement than from the discordant dialects and mode of pronunciation of the people. Thus, although, the Asamese, the Khamis, Sinphos, and Burmese, from whom I made enquiries, all seem to agree as to the general distance and direction, yet each gave a different route, and seemed to have no acquaintance with those of the others. Two rallying points, however, became established, namely, Namrup, or Namhog, second of the map, on this side of the hills, and old Bisa, or Bijanun Yua, on the other.

The first correction requisite in the Burmese route, laid down in the map, is at the commencement, quitting Rangpur, whence the road should take a north-easterly direction, until it reaches the entrance of the pass near Bisa Gong, at the junction of the Bori and Nowa Dihing rivers. This road, after crossing the Disang, near Bor Hath, and the Bori Dihing at Jypur,
skirts the northern base of the Naga hills, and follows the course of the Borí Dihing. The names of many stages in the map being clearly traceable. Thus, Borhaps Chowka, for the Asamese Bor Háth Chokey; Tapan, the Tipang Nala, Tuongria and Namhog, for Kuonkreea Namroop, Phake Yua for Wakyet, and Namhog second, for the valley and post of Namrup, in the entrance to the passes. This should more properly be placed about the twenty-seventh degree of north latitude, and 95° 40' east longitude. Tapha Kamyua, I conclude to be old Daffá Gaum, which is situated in that direction. Nun Nun is common to both. Poā-puo is the Patkoi hill, near which the original boundary of Asam and the Shám country was fixed. Thikitaon (a high hill) is called, by the Khambis, Takka, and the Thekkee Nala, Tashyait. Beejanoonyooa, or Húkhúng, of the Burmese, is old Bisa Gaum, the original seat and possession of the Sinh-phos of that tribe and name, where some of them still remain, and preserve their allegiance to the present chief, whose influence extends through the entire intermediate space in the passes. The distance from Namrup to old Bisa, notwithstanding the difficulties of transit, accomplished by all in ten days, by marches described as from day-break till noon. It has been regularly traversed for a series of years, and is universally asserted to present no difficulties of any formidable nature: indeed, the greater part is described as being excellent, winding round the high hills, and, except in one or two instances, with no very great angle of acclivity. Water is in abundance throughout, except at two places, the fourth halt from Namrup, and at the hill of Thikitaon, where it is scarce, but not altogether deficient. Further particulars of this route, from different authorities, will be found in the Appendix No. VII.
APPENDIX.

No. I. Page 338.

Villages of the Abor Chiefs, on the lower range from the West to East.

1. Tani Gaom, nearly north of Silan Mukh, between the Bingoomade and Salang Hills.
2. Tasí Tarín Gaom, between the Salang and Dokhang Hill.
3. Tāk̓bang Gaom, on the Alluremāh Hill.
4. Tākrum Gaom, on the Bohmadī Hill.
5. Bassinpong Gaom.
6. Tabút Gaom.
7. Lütung Gaom.
8. Tibang Gaom.
10. Tangōpisang Gaom.
11. Mia Rekhi Gaom.
12. Tengi Pah Gaom.

No. II. Page 339.

By the B’ss Gaom, or Chief of the Singh-pho Clan of Bisa.

In the beginning, the Great Gosein, (the Supreme Being,) created man, and regarded him with especial kindness and favour. He gave him the whole earth to dwell in and enjoy, but forbade him bathing or washing in the river called Rāmastās, under a threatened penalty of being devoured by the Rāk̓has, (Demon,) and totally destroyed as the forfeit of his disobedience. That if, on the contrary, he refrained, Rāk̓has should have no power over him, and he should inherit the earth eternally.
APPENDIX.

Mankind, however, soon disobeyed the injunction, and the whole race was devoured by Rákhass, with the exception of a man called Snti Jia, and his Wife Phakesst.

These were seated under a tree, when the Gosein caused a Parrot, perched on a bough, to speak, and give them warning to avoid the North, and fly to the Southward, by which they would escape from Rákhass's hands. The man Snti Jia obeyed, but Phakesst took the other road, and fell into the clutches of Rákhass. When Snti Jia saw Phakesst in the power of the Demon, he was divided from them by the river Ram Sita, the forbidden stream, and forgetting, or disregarding the prohibition, he immediately crossed it to her rescue, and was also taken by Rákhass, who prepared to devour them. In the act, however, of lifting them to his mouth, a flame issued from all parts of his body, and consumed him on the spot, since which time no Rákhassas have been seen on the earth, in a palpable shape.

The great Gosein having then fully instructed Snti Jia and Phakesst in all useful knowledge, placed them on the Majat Suro-gbáán hill, and from them, the present race of men are descended.

By the Sutao Goom, or Chief of the Clan Sutao of Sink-phos.

The Sink-phos came originally from a place situated two months' journey from Sutao Goom, and peopled the earth.

The race of man having killed and roasted buffaloes and pigs, which they devoured, without offering up the prescribed portions in sacrifice to the gods, the Supreme Being, in his anger, sent an universal deluge, which covered the earth, and destroyed the whole race of man, with the exception of two men called Kung-liasing and Kuliying, and their Wives, whom he warned to take refuge on the top of the Singra Bhám Hill, which remained above the waters: from them the present race are descended.

A Brother and Sister belonging to a race superior to man were also saved. The Supreme Being directed them to conceal themselves under a conical mound of earth, taking with them two cocks, and nine spikes of bamboo, the latter they were to stick through the sides of the mound, and pull them out one by one daily. They did so for eight days, but the cocks took no notice. On drawing out the ninth, the light appeared through, and the cocks crew, by which they knew that the waters had subsided. They then went out, and as they went in search of fire they encountered the old woman belonging to the Demon Rákhass, who endeavoured to seize them; they, however, effected their escape to the ninth heaven, where they were deified, and are sacrificed to by the Sink-phos, with cocks and pigs.

The name of the brother is Kai-jun, and the sister Giungs.
By the Sadiya Khawa Gohein, the Khamti Prince of Sadiya.

The race of men having fallen into every kind of iniquity, the Supreme Being, "called by us Soar Mitti, but worshipped by all nations under different names" determined on destroying it, and creating it anew. With this view, he gave warning in a vision to four holy Goheins, directing them to take shelter in the heaven, Merw (called by the Khamtis Noi Sao Pha,) and then caused seven suns to appear, which burnt up the whole earth, and destroyed every thing on it. After which there came violent rains which washed away all the cinders and ashes, and refreshed and re-fertilized the earth.

The four Goheins then descended, and re-peopled it with a new race.

No. III. Page 340.

Migrating from East to West, the Sink-phos first established themselves on the plain of Kun-dáyäng, on a branch of the Srt Lohit.

Thence to the hills, called Nangbrang-book, which are situated South-east from Hákkäng (or Bija-nūn-yūa, of the map) East of Bhammo, and four or five days' journey from the Chinese border.

Thence to the Káteobing Hill.

Thence to Pisa-Pant, Eastward of Hákkäng.

Thence to Múning Pánt, where they had an action with the Burmese and Shams, and were victorious.

Thence to Túking Pánt and old Btea, or Hákkäng (Bija-nūn-yūa.)

No. IV. Page 344.

The Villages of the Mishms, from West to East.

1. Padé Mishm, near the Dibong N.
2. Gurai Mishm.
3. Tamagar.
4. Dígarí Mishm, North of the Brahmakund: thence proceeding Easterly, within the Hilly ranges, are,

* Literal interpretation of his words.
APPENDIX.

1. Mina Gaum.
2. Kurung Mgyung, a large populous place: to the district of the Bor Mishmi, or more powerful, and thence to the confluence of a river called Mamit, with the Samhi, which runs south, through the Kamti country, to Ava, on the banks of which are the Mishmi villages of
   1. Namnu Gaum.
   2. Darku Gaum.
   4. Bisan Gaum.
   5. Banga Gaum.
   6. Sihyet Gaum.
   7. Ninkhepo Gaum.
   8. Kasoul Gaum.

No. V. Page 346.

Route through the Mishmi hills to the country of the Lama.
Quitting the Brahmakund, cross a cataract of the Lohit, by a rope of cane suspended across the precipice, to Philsa Gaum.
   2. Cross the Tidang, also by a rope bridge, to Philsa Gaum.
   3. Nittingbang Gaum Mishmi.
   4. Sanga Gaum.
   5. Tasi Tibang Gaum.
   6. Leba Gaum.
   7. Midu Aroua: occupying seventeen days: thence three to the Lama city and fort on this side of the Sri Lohit.

No. VI. Page 346.

1. From Sadiya to the mouth of the Theinga, and cross the Brahmaputra.
2. On the left bank of the Theinga to Satao Gaum.
3. To Simen Gaum.
4. To Satora Gaum.
5. To Laffa Bari.
APPENDIX.

6. Cross the Theinga and Khope rivers.

7. Pass between the Lashang and Chiklai hills, and cross the Khope Nala, to the Phukkan Nala.

8. Pass the village of Didamria Beter, and cross the Tumut Nala to the Tangut Nala, (all these Nalas run into the Now Dihing in the hills.)

9. Cross the Toppan to the Tangut.

10. Pass the Namshung hill, and cross the Mukkota Nala to Kamhu Gaom.


12. To Namshi Pani.


14. To the Bor Malaks.

15. To the Iseang hill, thence three days to the Bor Khantis country; the route, during the last stages, being very winding and between lofty hills.

No. VII. Page 347.

From Namrup to

1. Khaaka.

2. Namput.

3. Non Non.

4. Sakyep.

5. Patkot (Poa Pum)


9. Takkah (Thikitaon, a high hill.)


11. Tushtet (Thekki)

12. Hukking, or old Bisa Gaum, (Bijanon yoos,) where the hills end, and the route passes through a fine, populous, cultivated country: crossing the Nampeo Nala, the Tunkoh Nala, (Thaonks of the map,) and descending the small hill of Chambuo (Mount Samu,) to Khungleh, cross the Namkung Nala, (Nampa,) in all eight days from Bisa or Bijanun, to Munghang or Mogaum, from whence are both open road and water transit to Amerapura.