

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 complete, 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 *Asam*,) 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 *Brakmakund* 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*.

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 *Sisi*, 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 *Nowa 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 every where covered by deep grass and forest jungle, the mouth of the *Dibúru Nala* presents itself, marking the western boundary of the district inhabited by the tribe called *Morans*, *Mutteks*, 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 *Dibúru*, 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 *Dibúru*, 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 *Barsenapati*, who also acknowledges allegiance to his Lord Paramount, the Rajah of *Asam* : he has successfully maintained his independence, 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 *Barsenapati*, is *Banga Gora*, on the *Dibúru*, and is nearly central. 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 *Miris*, 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 *Miris*, 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 *Mishmi* 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 *Miris*, extends from the *Sisi* district to the *Dihong* river, which flowing from the

northern hills, empties itself into the summit near *Siláni Mukh*, (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 *Dihong*, 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 *Dihong*, 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 *Dihong* 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 RAJESWAR, little more than half a century ago, a sudden and overwhelming flood poured from the *Dihong*, 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 *Makhs*, 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 *Sadiya Khawa Gohein*, claiming the same descent from the god *Indra*, with the Rajas of *Asam*, the chiefs of the *Mowamarias*, *Shams*, &c.

The *Khamptis* of *Sadiya* and its neighbourhood emigrated towards the plains, now occupied by the *Sinh-phos*, in the reign of RAJESWAR, or *Raja GAURINÁTH*, 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-borí*, where they remained till the flight of *Raja GAURINÁTH*, during the civil wars, when they took forcible possession of *Sadiya*, ejecting the then *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 *Shans*, who are all Buddhists. The only idols adored are 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 *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 *Sri Lohit*, the *Lohit* of *Asam*, or the *Brahmaputra*, and the *Irawadi*, the last flowing south to *Ava*. About twelve miles to the north-east of

Sadiya is *Sonapur*, formerly a strong frontier post of the Asam 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 Asam, 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*, *Daffa 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*, *Daffa 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 *Jorhath*, 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 embrue 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 *Bijanín-yua* of our maps, which takes its rise on the south side of the range, called *Patkoí*, between *Asam* and the *Skám* country, running to *Hukhung* (old *Bisa*) *Munkhung*, or *Mogaum*, and eventually to the *Irawadi*, where it takes the names of *Samokhtura*. The north side of the *Patkoí* 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*, *Kutung*, *Satao*, and *Nanla*, whose descendants are now widely spread over the country.

They appear to have been independent 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 division amongst them appears to be into two classes. The *Sinh-phos* proper, and the *Kákús*, 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 *Thengái*, *Mayang*, *Lasrang* and *Miríp*.

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 *Gám 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 *Bisa* 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*, *Bisa 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 *Bisa Gaum* to seek his own fortune: the descendants of this last have now acquired, by their own enterprize or ability, an ascendancy both in wealth and influence over the others.

The *Gaum* of *Sátora* is a *Káku*, 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 *Sháms* 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.

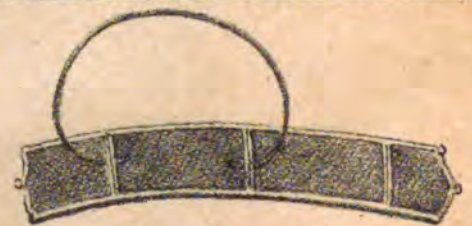
Polygamy, without restriction, is followed by the *Sinh-phos*, and they make no distinction between the children born to them of Asamese or foreign mothers, and those of the pure *Sinh-phos*. They reject, with horror, the idea of infanticide, under any shape or pretext.

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*.



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3.



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Fig 1 Monument of a Sindjho Chief.
3 The Dhaa

Fig 2. Sheath of the Dhaa.
4 Shield

Asiatic Lib. & Comp. Press

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 buffaloe, 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 *Brahma-kund*, is the district of *Mishmís*, 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 Sinh 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 trowsers 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 *Brakmakund*, lies the country inhabited by the *Bor Khamtis*, from whom the *Khamtis* 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 *Mishmís*. 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 *Khamtis*, *Sinh-phos*, 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 *Bori 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 *Wakyat*, and *Namhog* second, for the valley and post of *Námrup*, in the entrance to the passes. This should more properly be placed about the twenty-seventh degree of north latitude, and $95^{\circ} 40'$ east longitude. *Tapha Kamyua*, I conclude to be old *Daffa Gaum*, which is situated in that direction. *Nun Nun* is common to both. *Poa-puo* is the *Patkoi* hill, near which the original boundary of *Asam* and the *Shám* country was fixed. *Thíkitaon* (a high hill) is called, by the Khamtis, *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 *Námrup* 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 *Námrup*, and at the hill of *Thíkitaon*, where it is scarce, but not altogether deficient. Further particulars of this route, from different authorities, will be found in the Appendix No. VII.

A P P E N D I X.

No. I. Page 336.

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. Tasi Tarin Gaom, between the Salang and Dokhang Hill.
3. Takbang Gaom, on the Alluremah Hill.
4. Takrum Gaom, on the Bohmadí Hill.
5. Bassinpong Gaom.
6. Tabút Gaom.
7. Lútung Gaom.
8. Tibang Gaom.
9. Lalli Gaom.
10. Tangúpísang Gaom.
11. Mía Rekhía Gaom.
12. Tengí Pah Gaom.
13. Kangírn Gaom.
14. Tepokh Gaom.

No. II. Page 339.

By the *B'sa Gam*, or Chief of the *Singh-pho* Clan of Bissá.

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 *Rámsita*, under a threatened penalty of being devoured by the *Rákhas*, (Demon,) and totally destroyed as the forfeit of his disobedience. That if, on the contrary, he refrained, *Rákhas* should have no power over him, and he should inherit the earth eternally.

Mankind, however, soon disobeyed the injunction, and the whole race was devoured by *Rákhas*, with the exception of a man called *Siri Jia*, and his Wife *Phaksat*.

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 *Rákhas*'s hands. The man *Siri Jia* obeyed, but *Phaksat* took the other road, and fell into the clutches of *Rákhas*. When *Siri Jia* saw *Phaksat* 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 *Rákhas*, 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 *Rákhasas* have been seen on the earth, in a palpable shape.

The great Gosein having then fully instructed *Siri Jia* and *Phaksat* in all useful knowledge, placed them on the *Majat Sangra-bhán* hill, and from them, the present race of men are descended.

By the *Satao Gam*, or Chief of the Clan *Satao* of *Sinh-phos*.

The *Sinh-phos* came originally from a place situated two months' journey from *Satao Gaom*, 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-ling* and *Kuli-yang*, and their Wives, whom he warned to take refuge on the top of the *Singra Bhúm 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 were in search of fire they encountered the old woman belonging to the Demon *Rákhas*, who endeavoured to seize them: they, however, effected their escape to the ninth heaven, where they were deified, and are sacrificed to by the *Sinh-phos*, with cocks and pigs.

The name of the brother is *Kai-jan*, and the sister *Giung*.

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 *Soart Mittia*, 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, *Mere* (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 *Sinh-phos* first established themselves on the plain of *Kun-dáying*, on a branch of the *Sri Lohit*.

Thence to the hills, called *Nangbrang-book*, which are situated South-east from *Húkhúng* (or *Bija-nún-yúa*, of the map) East of *Bhanmo*, and four or five days' journey from the Chinese border.

Thence to the *Káltobíng* Hill.

Thence to *Pisa-Pani*, Eastward of *Húkhúng*.

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

Thence to *Túkúng Páni* and old *Bisa*, or *Húkhúng* (*Bija-nún-yúa*.)

No. IV. Page 344.

The Villages of the *Mishmis*, from West to East.

1. *Padú Mishmi*, near the *Dibong N.*
2. *Gurai Mishmi*.
3. *Tamagar*.
4. *Digarú Mishmi*, North of the *Brahmakund*: thence proceeding Easterly, within the Hilly ranges, are,

* Literal interpretation of his words.

1. *Misa Gaom.*

2. *Kursang Myyung*, a large populous place : to the district of the *Bor Mishmtis*, or more powerful, and thence to the confluence of a river called *Mamni*, with the *Samkú*, which runs south, through the *Khamti* country, to *Ava*, on the banks of which are the *Mishmt* villages of

1. *Nánnu Gaom.*

2. *Darku Gaom.*

3. *Kundon Gaom.*

4. *Bisan Gaom.*

5. *Bangu Gaom.*

6. *Sihyuet Gaom.*

7. *Ninkhepoh Gaom.*

8. *Kísoul Gaom.*

9. *Buding Gaom.*

No. V. Page 346.

Route through the *Mishmt* 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 Gaom*.

2. Cross the *Tidang*, also by a rope bridge, to *Philsa Gaom*.

3. *Nittingbang Gaom Mishmt.*

4. *Sanga Gaom.*

5. *Tasi Tibang Gaom.*

6. *Leba Gaom.*

7. *Midu Arwa* : 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 Gaom*.

3. To *Simun Gaom*.

4. To *Satora Gaom*.

5. To *Laffa Bari*.

6. Cross the *Theinga* and *Khope* rivers.
- Hills. { 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 *Tappan* to the *Tamgut*.
10. Pass the *Namshung* hill, and cross the *Mukkotat Nala* to *Kamku Gaom*.
11. Cross the *Daffa Páni*, pass the village of *Bujan*, and cross the Nalals of *Juki Páni*, *Jan. Páni*, *Khope Panee*, *Lua Páni*, *Namaug Páni*, and the *Dihing*, to *Phakhung Gaom* and *Nimna Gaom*.
12. To *Námshí Páni*.
13. To *Suoppang*.
14. To the *Bor Malúks*.
15. To the *Ishang* hill, thence three days to the *Bor Khamtis* country; the route, during the last stages, being very winding and between lofty hills.

No. VII. Page 347.

From *Námvup* to

1. *Khaeka*.
2. *Nampat*.
3. *Nun Nun*.
4. *Sakyep*.
5. *Patkot (Poa Pua)*
6. *Khot Chu*.
7. *Kathang*.
8. *Kuah*.
9. *Takkah (Thikitaon, a high hill)*
10. *Hatak*.
11. *Tashytet (Thekki)*
12. *Húkhúng*, or old *Bisa Gaum*, (Bijanoon yooa,) where the hills end, and the route passes through a fine, populous, cultivated country: crossing the *Nampeo Nala*, the *Tunkoh Nala*, (Thaonka of the map), and descending the small hill of *Chambuo* (Mount Samu,) to *Khungloh*, cross the *Namkung Nala*, (Nampua): in all eight days from *Bisa* or *Bijanun*, to *Mungking* or *Mogaum*, from whence are both open road and water transit to *Amerapura*.