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*Extracts from the Journal of an Expedition into the Naga Hills on the Assam Frontier. By Lieut. GRANGE, Assistant Political Agent, undertaken by order of Government in the beginning of 1840, (taken by permission from the records of the Political Secretariat under the Government of India.)*

Leaving Nowgong, agreeably to instructions, on the 3rd of December 1839, I proceeded to Dhoboka, which I reached on the 5th of the same month. The country to that point being well known, requires no further description.

I left Dhoboka on the 6th of December, at about 7 A.M., and arrived at Oopur Jumonah, at about 11 o'clock. First crossing the Jumonah river about half a mile above the Dhoboka village, we entered Tularam Senaputtee's boundary line. The route lay through a forest, called Rungaghora, from whence most of the villages on the banks of the Jumonah procure their fuel. There has been an attempt at a clearance in the forest, but much difficulty is experienced by the Ryots, from the great number of wild animals which infest this part of the country; viz. elephants, tigers, rhinoceroses, buffaloes, and hogs. The path the whole way is tolerably good. Oopur Jumonah is a hamlet of about twenty or thirty houses, scattered along the banks of the Jumonah river; it is fast decreasing in number, in consequence of the people having suffered much from the destruction of their crops by the wild animals in the neighbourhood.

*7th December.*—Marching at about 7 A.M., I reached the Cacharee village of Nermolea, the distance being about ten miles. One hour's

marching brought us to the Ha,our Ghaut, which we crossed to the Cacharee village of the same name in the Nowgong district. The Jumonah river is navigable for small boats at all seasons of the year to this village. The crops between Ha,our and Nermolea had suffered much from the high rise of the river Jumonah, which overflows its banks nearly the whole length of its course.

8th.—Departing from Nermolea, and passing considerable cotton tracts, we reached the village of Bokolea, four miles distant, where I found some of the lime burnt by Mr. Martin for Government, in store. The country along the banks of the river between this village and Ramsa (a small village six miles west of Mohong) is uninhabited, and is composed of large grass wastes with patches of forest at intervals; the greater part of the low lands below the falls of the river, are liable to inundation. Passing through Bokolea, we continued on till we came to the huts erected for us, on the Tutra river, a small stream, which issues from the Mikeer Hills. To this point most of the Kyahs and other traders trafficking in cotton come in the cold season; there is high ground about it for a Haut (or fair), and there is a Mikeer village two miles inland. A short way above is the Oogeroc Chokey, established by Tularam, who exacts a toll from all his Ryots who frequent the Tutra mart.

9th.—Leaving the Tutra encampment, and passing through forest and grass jungle, we came to some low, undulating, grassy hills, from whence a tolerable view of the surrounding country is obtained, which became more overspread with hills, chequered by the ancient cotton cultivations of the Mikeers. These migratory agriculturists seldom remain longer than two years in one locality, and only very fine land induces them to determine on a three years' residence; by which time a deep rooted grass springs up, which drives them to fell more forest for their staple crop, not being able to use the ploughshare to eradicate the roots, on account of the nature of the ground. Passing over these hills, we gradually came on the rumbling of the cataracts, which increased, as we approached, into a stunning din; the river at this part is confined by low hills on both sides, and the quantity of water that rushes over the falls in the rainy season, must be very considerable; the height I was shown as that of the ordinary rise, cannot be less than 100 or 150 feet. Two paths lead over the hills on either side, and all

cotton boats are obliged to be unladen at this point, and a change of boats takes place. Above the fall, on the right bank of the river, is a stratum of chalk. Proceeding by the path on the right side of the river, we came to a small rivulet at the base of the hill, in the bed of which, I was shown the stratum of coal that had been excavated. I was informed by Lieut. Brodie that it lay to the right of the path, and was comprised in a space of about fifteen or twenty feet long, up to the junction of the streamlet with the river Jumonah. The water is about two or three inches deep, and the coal bed is visible six or eight inches above the surface of the water; the superficial part of the seam is composed of a soft black substance, which on being cut away produced shale, or black slate, and further excavations showed servicable coal. Above the coal formation lies a thin stratum of red sandstone; above this is a greyish soil, two feet deep, the surface of which produces the forest and underwood usually found in the vicinity of hills in Assam. The bed of the rivulet is about six or seven feet broad, by four or five deep; on either side of the coal-bed I found chalk. The only difficulty in working this seam would be the rise of the streamlet in the rains, and the expense that it would take to carry the coals to below the falls. The former difficulty might however be removed by leaving a wall of the coal itself, and opening the vein a few yards inland. A short way further on are two more rivulets, in both of which I found chalk rocks; one description contained small globular, dark grey substances, resembling decayed pebbles. The distance from this locality to Ramsa is about one mile. The rock from which the lime was cut for Government, is situated in a small river below the falls called Mayong Deesa, in Tularam Senapattee's country. The coal found by Ram Doss Moharer is a short way from Ramsa (half an hour's march) in a N.W. direction; it is in a small streamlet called Bongrong, which is almost dry in the cold weather.

10th.—Left Ramsa, and marched through fine open forest; three miles distant crossed the Jumonah into Tularam's country; one mile further on recrossed it, and in half a mile reached Mohong.

11th.—The Nagas of the village of Gafaga came in, and gave me the following account of themselves:—They formerly belonged to the tribe of Nagas called by them *Chokanneu*, and by the Cacharees *Deovansa*, living

south of the Sumoogoding range, and on account of the frequent quarrels and oppression they had been subjected to from their own tribe, they had been obliged to emigrate : they first took possession of the high hills on which the present village of Tokophe is situated, but even there, not being free from the attacks of their persecutors, they again fled to the lower hills upon which they are now. The following is the information I have been able to pick up regarding the wild tribes here about. The villagers of Gafaga, Mezattoo, Badolasong, Kols, Muzals, Teoreofen and Gesinga, are all of one tribe, and have separated into a number of villages in consequence of quarrels amongst themselves ; not acknowledging any regular chiefs, and every man being his own master, his passions and inclinations are ruled by his share of brute force, his dexterity with the spear, to which arm they have immediate resort for the adjustment of the slightest quarrel, and in consequence, villages are continually at feud. In addition to this, the Tokophen Nagas, who are of a different tribe, and speak another dialect, in league with the Nagas about the Sumoogoding range, pay them occasional marauding visits, and take advantage of their flight on their appearing, to pillage their villages. The Nagas of the village of Gesinga, or as it is called by some Rengma, are at feud with those Nagas on the eastern bank of the Dhunsiri, in the Jorhat division, called by the Assamese, Lotah. The former village is under charge of an half Assamese and half Naga, Gesinga Phokun, who exercises some rule over the village. The latter tribe, from the different accounts I have heard of them, appear to be of a more civilized character than the Nagas on the west bank of the Dhunsiri, having regular chiefs, whose orders they regard, and trading largely with the Assamese at Cacharee haut. The Tokophen Nagas came in, and declared that they had no evil inclinations towards the Majuttee and Gafaga Nagas, but that they had heard that the Dewanas intended making an excursion against them at the full of the moon. I gave them clearly to understand, that if they persisted in their present mode of life, and would not leave off their marauding habits, they would be punished severely, and not allowed to remain in their present locality ; and nothing more of the intended excursion was heard. It is a common practice with Nagas, when they are going to make an excursion against a village, to set reports afloat that other villages or tribes intend an excursion against the same village,

which blinds the villagers of the place attacked as to who the real assailants are, as their excursions are generally performed at night. The Nagas here about procure their brass ornaments from the village of Geasinga, and their spears and daws from the Dewansa or Chokannew Nagas. Their villages are of inconsiderable size, and they have but few domestic animals; some cows of the hill breed, pigs, and fowls, for the purpose of sacrificing to their gods.

They acknowledge the power of three gods, viz.

1st. Zanghuthee, or Janthee, the most powerful, to whom they sacrifice cows, bullocks, or bulls. His power prevails in all serious illnesses, and can kill or cure.

2nd. Hyeong, to whom they sacrifice fowls only, his power is of alighter extent.

3rd. Dherengana, to whom they offer hogs.

The two latter are the tutelar gods of the village of Gafaga, each village having different ones; some of them think it necessary to sacrifice at one time, for any great worship, a cow, or bullock, a hog, and a chicken a few hours old; the former are eaten, but the latter is thrown away. Zanghuthee is acknowledged by all of them. Goats are not allowed as offerings. The physiognomy of the Nagas about here partakes a good deal of that of the Cacharee, in consequence of the admixture of the two tribes. I saw some Assamese who had been kidnapped when young, and who had become so accustomed to the idle, uncouth life of the Nagas, that they refused to leave them.

Matrimony amongst these Nagas is a civil contract, unattended by any religious ceremonies. The damsel is courted, and is presented with fowls, dogs, and spirits, according to the fortune of the lover, and after her consent and that of her parents (for they have the right of refusing) is obtained, the accepted lover gives a feast to all her relatives. A day being appointed for the union to take place, the whole of the villagers are feasted; they in return are obliged to present the new married couple with a new house in the village. Any breach of marriage vows is punished by a fine of a cow or hog, by the counsel assembled for trial of the culprits. One of the most singular customs is, that after the birth of the first child, the parents and relatives of the new married couple are prohibited from touching any other villagers, or any other villagers from touching them, for two or three days; should a villager

infringe the rule, he is obliged to remain two or three days in the house of the parents and not to mix in society; but if the relatives of the party are in fault, they are punished by a fine of a feast.

On the occurrence of a death, they howl their lamentations, feast, and bury the corpse, placing the deceased's spear in the grave, and his shield, and a few small sticks like forks, with some eggs and gram, on the grave, as an offering to ensure them good crops. I could get no reasons from them why their doing so would ensure them fertility of the soil.

They are not very martial at present, having been generally the party attacked and subdued by the other Nagas. They have very little trade, and not much inclination that way, being too fond of idleness to exert themselves for their own improvement; they cultivate small quantities of cotton, and exchange it for salt. Many of them have taken refuge in the Mikeer villages, and may in time adopt the industrious habits of those cultivators, but their unruly, independent inclinations would be a great obstacle to any attempt at improving them. Mohong Dejira now consists of about 50 or 60 houses; in former days it enumerated about 300. The emigrants have formed the villages of Bokolea and Nerondlea, and many are gone to Dhurumpore. The cause of their flight, it is stated, was owing to some Nagas a few years ago having killed two of their tribe; that may be partly the reason, but the itinerant character of the Cacharee, may have influenced them greatly. The Cacharees here, till within two years past, have been obliged to pay tribute to the Nagas of Sumoogoding, to preserve peace. The tribute consisted of a cow or bullock, and one maund of salt per annum.

The lands about here are of the finest description, some yielding very rich crops of grain, and can be irrigated at pleasure by a small rivulet which issues from the hills to the N., but the indolent disposition of the villagers (who are an admixture of Assamese and Cacharees) prevents their taking advantage of the fertility of the soil, large sheets of which remain uncultivated, which were formerly well cropped; but since the reduction of the village, and their union with the Assamese they have become great opium-eaters, and merely cultivate sufficient rice, &c. to afford them the means of subsistence. Some traders extend their traffic up to this village, and procure a tolerable supply of cotton from the Dhejuah Cacharees. There are few Indian products that could not be reared on the low lands around this part of the country, and the presence

of lime, coal, and chalk about the vales, might prove of the utmost use to any manufacture or plantation which might be established, as the country becomes known and settled. Regarding the climate, I cannot say much from experience; but the diseases both amongst cattle and men, which have proved so fatal to those attacked by them in the northern parts of the Nowgong division, have not been known here, and this may allow one to conclude, that this part of the country is more salubrious than other parts.

No grain having arrived till the 13th, I was unable to move forward; when thirteen maunds having accumulated, I proceeded with half of the Shan Detachment (leaving the remainder to follow when more grain came up, as I expected its arrival every moment) to Dhemapore Nugger to which place I had requested Tularam Rajah to cut a road, having heard of the existence of the ruins of an old Cacharee fort on the Dhunsiri on my return last year, which nobody (with exception perhaps of one or two very old Cacharees belonging to Tularam) had seen. Crossing the Jumonah a mile or two distant from Mohong, we reached the Dhealow river, on which sheds had been erected for us, and were obliged to encamp, as I was told the second sheds were too far for us to reach that day, having started late, from the non-arrival of the coolies. The Dhealow is about ten or fifteen yards broad, and like most hill streams, shallow. The path was excellent, over a slightly undulating country; we passed a few clearances which had been deserted several years back, on account of the Naga feuds; the distance to this is about six miles; the appearance of the country wavy, with small rich alluvial plains at intervals.

14th.—Passed through the same description of country as yesterday, and was obliged to encamp at the second sheds, eight miles distant, on the Pikrong Deesa, the distance including our present march from this to Dhemapore, being too great for the coolies.

15th.—Passing over a small plain and some wavy ground, we found the path excellent till we reached the Looree, a small river, in the bed of which our route lay for three or four miles to within a league of Dhemapore; when we left it, and got upon some high country, which led us to the fine bund road skirting the walls of the ancient city. I was very much astonished to find so fine an old place, totally lost sight of by the Cacharees themselves, an oral tradition of which was merely in existence; but they attribute it to the fear they have always felt

of going into these forests, which since the desertion of the place, have been overrun by wild beasts, and frequented only by plundering Nagas.

The remains of Dhemapore Nigger consist of some pillars of various patterns, a gateway, the ruined tower, or palace wall, and a small fort to the north, besides tanks both within and without the walls. The fortification is surrounded on three sides by a dry ditch, of about thirty feet broad, a bund, or camp, and a second ditch. The gateway is in a tolerable state of preservation, but the inner passage, or guard room, has given way, and lies a heap of ruins, on which the Nagaser and other trees grow. The pillars are in three parallel rows, two of which are of a circular form, and one square; there are ten in each row of the former, and twenty in the single row of the latter; many of them have been split asunder by trees falling on them, and shrubs growing from out of them; in one spot a large banian tree has entwined its roots over a fallen one; some of them have been worn smooth by the wild animals (elephants, rhinoceroses, hogs, &c.) rubbing themselves against them. One of the pillars appears as if it had been an instrument for the punishment of criminals. It resembles two long square pillars joined at the base, and gradually increasing in distance from each other, from two inches at the bottom, to several feet at the top. The form of the town, or palace enclosure, is an oblong square, lengthways facing the river, which is about 200 yards off. It was built by Chokradoz, 4th Rajah of Cachar,\* but long subsequent to the erec-

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\*RAJAHS OF CACHAR.

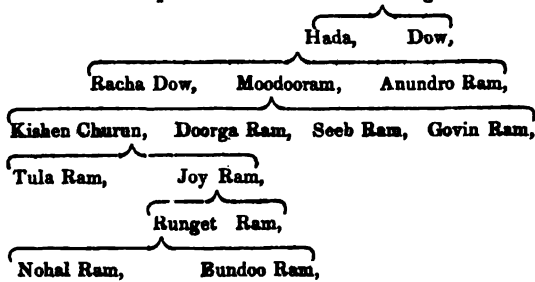
- 1 Oodi Bhim; the founder of the House;  
his son,
- 2 Kartrick Chundro;  
his son,
- 3 Beerdurpo;  
his son,
- 4 Chokradoz;  
his son,
- 5 Manik Chundro;  
his son,
- 6 Phalgoo Durpo;  
his son,
- 7 Hurrick Chundro;  
his son,
- 8 Narionee Chundro;  
his son,
- 9 Madub Chundro;  
his son,



tion of Ghergong in the Jorhat district, the first residence of the Cachar Rajahs. It is stated that after being driven from Ghergong by the

- 10 Oodok Nariou ;  
his son,  
11 Indra Bol ;  
his son,  
12 Moyurut Dox : his brother, { Nychinggra,  
his son, his son,  
Krete Chundro,  
13 Goorood Dox ;  
his brother,  
14 Ordoa Detee ;  
his brother,  
15 Mokersod Dox ;  
his brother,  
16 Tamruz Dox ;  
his son,  
17 Sooroo Durpo ;  
*End of regular line*  
18 Krete Chundro ;  
his son,  
19 Ram Chundro ;  
his brother, { Hurree Chundro being an  
infant at the death of his fa-  
20 Lukee Chundro ; ther, Ham Chundro, his uncle,  
his nephew, assumed the royal power.  
21 Huree Chundro ;  
his son,  
22 Kishen Chundro ;  
his brother,  
23 Goovin Chundra, murdered in 1830.

Tularam claims descent from Sooroodurpo, the 17th Raja of Cachar, thus  
Sooroodurpo—his brother—Ghumber Sing.



NOTE.—Lieut. Grange does not inform us whence he derives his list of the Cachar Rajas. His description of their ancient abode will not fall to interest the readers of the Journal. It is curious to note this instance of singular change in the political and social condition of the Naga country, in connection with the discoveries lately made of the former existence of civilization in tracts now among the wildest in India. It is only thus that the difficulties which beset the antiquary and the historian in this country, can be appreciated. The materials are now in course of slow accumulation, which will assist some future Gibbon in giving such a history of India, as must, I fear, remain for years a desideratum in literature.

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Assamese, Chokradoz settled on the Dhunsiri river, and built Dhemapore, but hearing of the approach of a famous Hindoostanee warrior, called Kala Par, who had been converted from the Brahmin caste to the Mahomedan faith, and had become a great destroyer of Hindoo images, he fled with the image of the tutelar god of the house of Cachar to Myhong, in the hills, where he built a fort. Kala Par not finding his foe, pillaged the place, and withdrew to his country. On his retirement the Ahoms,\* or Assamese, came to take possession of Dhemapore, but Chokrodaz not fearing his new enemy came down from his retreat in the hills, and meeting an Ahom Phokun, inquired of him the reason of the Ahomean invasion, to which the Phokun replied, that they had merely come to look at the country, and that the army had withdrawn, which answer satisfied the Raja; when however, in fancied security he and his people laid aside their arms and proceeded to encamp and cook, they were attacked by the Assamese who had been laying in ambush, and not being ready to receive their treacherous foe, were put to immediate flight. The Rajah, with the remainder of his men, succeeded in effecting his escape to Myhong, where he remained, and Dhemapore was deserted. He died at Myhong, as did several of his successors, and the court was afterwards removed to Kaspore in the plains. The country round Dhemapore has all the appearance of having been at a prior period well populated. On the right bank of the river are three large tanks, two of which were excavated by the Rajah and Ranee; they are twenty cubits deep, and with the exception of a break in one or two places in their banks, are quite perfect, and hardly a weed is to be seen on their surfaces; they abound with fish. The banks are heavily wooded, and I found several kinds of citron growing on them. The wild elephants and rhinoceroses had taken up their abode upon them, and use the tanks as their baths. The whole country in the vicinity is covered with forest, containing very fine timber of the following descriptions—Cham,<sup>1</sup> Tetachapa,<sup>2</sup> Ghunsiri,<sup>3</sup> Rata,<sup>4</sup> Toon,<sup>5</sup> Awal,<sup>6</sup> Hullok,<sup>6</sup> and Nagaser.<sup>7</sup> I am informed by Tularam

\* Rather the conquerors of the Assamese (vide Asiatic Society's Journal No. 104) these warriors devastated Assam simultaneously with the Musselmans.



1 Artocarpus Chaplasha? 2 Laurus? 3 Laurus Sassafra? 4 Cedrela Toona. 7 Mesua ferrea.

No. 3 is I believe a species of Camphora.—[N. W.]

and others, that the Nagas west of the Doyang river derive their origin from an union of the Cacharee and Naga tribes, and that in former days the Nagas were far away beyond the Doyang river. The Nagas themselves acknowledge an origin from the Cacharee tribe, and on that account they used not to decapitate the Cacharee prisoners they made, to obtain ransom (?) which they invariably did with the Nagas that fell into their hands. Their unusual custom of not acknowledging any regular chief amongst themselves, tends greatly to confirm that statement, as the Lotah, Nimsang, and other Nagas on the east of the Doyang river, I am informed, have regular chiefs, besides a chief over a number of villages. The scantiness of the present Cacharee population may therefore be accounted for by their having been partly absorbed in the surrounding tribes, and their emigrations to all parts of Assam.

The Cacharees attribute the desolation of their country to (what they call) their innocence and simplicity of character, and the superior cunning of the Ahoms, of whose magic powers they have many traditional stories; certain it is, that Dhemapore must have been the seat of a considerable population in former days.

The appearance of the lands about, are of the richest description, and they have been much extolled by all persons who have seen them. The country is high, and not liable to be inundated by any rise of the river, with undulations and small hillocks at different places; there are a few marshes and low lands on the banks of the river, which are very rich, and well adapted to low land crops; but the products most likely to be suited to the higher growers, are tea, coffee, sugar, tobacco, cotton, wheat, &c., and all kinds of vegetables. There are a great number of animals of all descriptions about Dhemapore, and those that came under my observation, were the elephant, rhinoceros, tiger, buffalo, hog, and deer; there is also a great number of birds of many varieties of plumage, and several kinds of lizards.

There is a Mora Dhunsiri a short way to the south-east, along which we discovered by the cut twigs a wild animal's track, used by the Nagas, leading from Sumboogoding towards Tokophen, by which it is evident that they have hitherto been in the habit of communicating with that village, and no doubt have been one of the parties engaged in annoying the Rengma Nagas. The latter complain both of the

Lotahs and Dewansas, but more particularly of the former, whom they call Chokannew, and the latter Choquennew. The Dhunsiri river contains gold of a dark colour. I succeeded in procuring a few grains, through means of a gold-washer I took up with me, but the quantity procured held out but little inducement for him to continue washing on his own account. The depth of the river was not sufficient in the cold season to admit of canoes reaching Dhemapore, though no doubt they can do so at other seasons of the year. The breadth of the river within its banks up there is 160 feet. There are many deep holes in different parts of it, which contain many descriptions of very fine fish, and the Cacharees kill great numbers of them with a poisoning creeper they call "*Deo Bih*," which they bruise and wash in the waters.

Having received intimation that no grain had arrived at Mohong since my leaving it, and the quantity I had brought on with me not being sufficient to authorize my moving forward (only a day's grain being in camp), I returned to Mohong to urge on the large quantity which had been despatched from Raha in November, but which from unforeseen difficulties had been detained at Sil Dhurmpore. I reached Mohong in two days, and returned to Dhemapore on the 17th, and grain arriving on the 19th, I was enabled to start from Dhemapore on the 21st, but not having a sufficient number of coolies to take the whole of the party on, I was obliged to leave the Assam Militia which had arrived from Jorhat behind, to follow me up when I sent back the coolies for them. The distance from Dhemapore to Sumoogoding I should say, in a straight line, would be about fifteen miles, but by the route I followed, not less than twenty-two or twenty-four miles, which I accomplished in  $2\frac{1}{4}$  days.

Having built a stockade independent of the villagers, and part of the Jorhat Militia having arrived under their Subadar, I left them in post here to guard any grain that might come up, and quitting Sumoogoding on the 2nd February, reached Razapamah or Jykamee that day, the distance being but six miles. We did not pursue the route followed by Captains Jenkins and Pemberton, but descended to the southern foot of the Sumoogoding ridge, and went along the stony bed of the Desem Unurue, or Kooki river, till we reached the eastern base of the low ridge on which Razapamah or Jykamee is situated. As we reached the village which stood about a quarter of a mile from the river Keruhee, an influen-

tial chief came down with all his war accoutrements on ; upon my inquiring the reason of his being thus equipped, he said, had we intended any harm, they would have fought us. They had piled up stones on their small circular towers, by the path side, to throw at us as we advanced, which proves how ignorant they still are, some of them, of the effects of fire-arms. He offered me his house, and several houses of his party for the night. He informed me that the village was divided into two parties, and that he could answer for the peaceful intentions of his own party, but not for the other. He said he had suffered much since I had last seen him, having quarrelled, fought, and found his match in a fellow villager, who had burnt his house and grain, and made him almost a beggar. In the evening, over a brisk fire, I succeeded in obtaining some of their martial ideas ; bringing his shield, which was covered over with the hair of the foes he had killed, and carefully unwrapping a cloth off two pieces of ratan covered with the hair of his sisters, he placed them on each side of his shield, and commenced springing about with very great agility, spinning his spear round all the time. He then showed me, with an air of very great pride, the two ratans covered with hair, and said that they could only be worn by warriors who had killed many of their enemies, and brought in their heads, who are then entitled to receive some locks of hair from each sister, tied on ratan, which they are obliged to wear on their shield, in the manner above described. They consider certain Nagas their natural enemy, over whom gaining any advantage would be great honor. On my inquiring who his enemies were, he very innocently replied, the Beren Nagas, and those about Simkir ; his feud with the Beren Nagas having arisen from a quarrel he had had with some of the Nagas of that village, at the salt wells near Sumoogoding. On my telling him that I had come up on purpose to suppress the aggressions committed in that quarter, he replied that he was aware of it, and had not been out since I was last up on their hills, and that he had assisted the Dák wál, who had foolishly gone up after me. The latter case was true, but whether the former was, or not, was impossible to say ; though as no aggressions from this quarter have been heard of this year, it is probably true. Leaving Jykamee on the 3rd, we followed the route by which Captains Jenkins and Pemberton came, for a short way, and then turning to the left, entered the villagers' cultivations, on which we found the tea tree growing in the

most luxuriant manner, uncared for, and unknown; in the rice fields it springs up in all directions in fine bushes, from the roots of old trees which had been cut down by the Nagas in clearing their lands for cultivation; the leaves of the plants found in the rice fields were much broader, and of a deeper green colour (some leaves tinged with yellow) than those obtained in the forest. It grows in many places on the low hills in this neighbourhood, and appears a very hardy tree. The greatest size which the trees I saw attained, were from two or three inches in diameter and fifteen or fifty feet high; the jungle causing them to run up this way to get at the air and light. The country it is found in, is very like that about the environs of the falls of the Jumonah, where there is but little doubt that tea would grow equally as well as it does on the Naga hills. I am informed by a Burmese who was formerly on the frontiers of China, that in the districts of Taongbine and Taongmah, the Polong inhabitants cultivate nothing else but the tea tree, and that from one description alone four varieties of tea are obtained, which he described in the following manner—First kind, from the buds, called in Burmese *Shwabes*. Second kind, when two leaves only have shot forth, called *Kugengoo*. Third kind, when five and four leaves have shot forth, called *Kugeyenka*. And the fourth kind when in five and six leaves, called *Kyeot*. The latter is drunk only by the common people. In appearance it is exactly the same as that found about Jykamee. The hills on which the Polong people live, are much higher than those we discovered the tea on in the Naga hills.

Passing over these low hills, we came to a small plain, on which we found ginger growing wild. It was quickly dug up by the Shans for medicinal purposes, who said it was to be found growing in the same state, only in the Singpho country. Crossing several feeders of the Desem or Unurue river, we ascended to the village called by the Munipoorees, Ookusuha, and by the Nagas about this part, Terriamah, or by the Nagas on the Cachar hills, Umponglo. The villagers, as they did last time I passed their village, offered us no opposition, but showed us a place to encamp upon, and assisted to clear away the jungle for that purpose, for which I gave them presents. There is no good ground near the village for encamping on, but before ascending to it there is a small stream on which Captains Pemberton and Jenkins formed their camp, which is a good place for halting at coming

from Jykamee, and prior to crossing the great range. There is also another spot beyond the ridge Terriamah is situated on, which is immediately beneath the great range on the Desem or Unurue river.

*4th. February.* Ascended the great range by the path followed by Captains Jenkins and Pemberton. The ascent was extremely steep and harassing to the coolies, and we did not reach the small river beneath the Haplongmee, till 3. p. m. Haplongmee is called by the Nagas about here Konomah, which is equivalent to the Sinpalo of the Nagas about Beren, and the Cachar hills.

*5th.* We started from Haplongmee in search of the Munipooree detachment, which was to have met us there, and encamped on the Tobool or Tzupfoo river, in the fence erected by the Munipoorees on their return route; but my party only taking up one quarter of the ground they did, I was obliged to make the fences much smaller. I calculated the force of the Munipooree detachment at 400 men, judging from the extent of ground it covered. The Nagas after promising to show us the route to the place where we might find the Munipoorees, or at any rate to the next village, began to slip off one by one, after we had moved a short way from their village.

*6th.* Passing a short way up the bed of the Toobool, or Tzupfoo river, we turned to the right, and ascended a slight ridge. The country about this is extremely rugged and repulsive in appearance, being composed chiefly of high rocky ranges, with but little flat ground at their bases. The sides of the ridges are covered with low bushes, and small quantities of grass, and here and there a stunted fir or two. I saw some apple trees which had been planted by the Nagas; also, in the vale in which we encamped, willows growing along the ditches, as in parts of Europe. The climate I should say was good, it was moderately warm in the day, and cold at night, with sharp hoar frosts on the ranges. All the water in our mugs and pots was thickly frozen during the night we remained at this place.

*7th.* Not thinking that I should find the Munipoorees by advancing further, after the misrepresentations we had received, I turned to retrace my steps to Konomah or Haplongmee, hoping to be able to make a detour and visit Ikare and Singpagee; and proceeded down to our former encamping ground on the Toobool, or Tzupfoo river. The fences and huts had been destroyed by the Haplongmee Nagas, but we soon erected others.

8th. Advanced to the heights before entering Hoplongmee. I found some difficulty in procuring information regarding the customs of the Nagas of these parts, on account of their suspicious character, and fear of answering my questions, which they think might tend to discover some of the exceeding cunning habits which they possess. They are very fond of argument, and have recourse to it immediately they become aware that they are not able to cope with their enemy *viæ armis*, and do not scruple to resort to the most absurd falsehoods to try and intimidate their opponents.

They are, like most mountaineers, very uncleanly, and their habitations are seldom or ever cleared of the filth of ages. The houses are large, and are generally divided into two apartments, in which they live and keep their grain, animals, &c. One family only resides in one house. When not obliged to work, the men are lazily inclined, and spend their mornings generally in sipping a species of fermented liquor, but when pushed to labour, they are very active, and work very cheerfully to some merry song. Their reaping song in particular struck me as being exceedingly wild and pretty. They form a line of men, women and children, and advance together, singing in chorus and cutting down the crop. They cultivate several kinds of vetches and peas, and have four or five species of rice, some grown on the mountains, and some in the vales. The latter are produced on lands that have been shaped out in steps and are irrigated by the innumerable streams, rivulets, &c. found at the base of nearly all the mountains.

They breed cows, pigs, goats, fowls, and dogs, and eat of nearly every living animal; in fact I do not know of a single exception, rats, snakes, monkeys, tigers, elephants, being all equally tasteful to them. I was informed that Konoma, or Hoplongmee, is composed of 300 houses, half of which are Angamee and half Dewan Nagas, but they unite and join in all pillaging expeditions with the two Angamee villages of Mozomah (Ikaree) and Khamona (Impagee), both of 500 houses strong. The three villages, to keep up their tie of alliance, are required to give a united feast once a year, each village sending a cow and other articles for the occasion. The villages at the northern base of the great range are an admixture of the Angamee and Dewan tribes. The Angamees are known to the Nagas by the name of *Khunomah*, and the tribe known by the Cacharee name of Dewansa, is called *Thungeemah*; a difference must be observed between the



names of Khunomah and Konomah, the latter being the name of the village of Hoplongmee, and the former of the Angamee tribe and of an Angamee village. I could not obtain any accounts of the origin of this singular tribe, who appear to have been a small colony established in the midst of a number of tribes, who, from their daring and martial character, have held all the surrounding tribes in awe, and after increasing itself into three or four villages, has completely gained a supremacy over its neighbour, and although the latter boasted of a much greater number of villages, though not so large as the Angamees, and a larger tribe, they are not able to attack them in return, from their want of unity and confidence. The attacks of all these wild tribes are looked upon in no other light than authorized martial exploits against their natural enemies, which singular to say, they consider all Nagas not of their own tribe. Now however that they are attacked by them in return, they are becoming less inclined to continue their former distant marauding expeditions, and confine themselves merely to the revenge of any injury they may have, or fancy they have, received. The Dewan tribe, I imagine has obtained that name from having formerly either resided on, or come from beyond the Dooyang or Dewan river.

From the village of Yang, another tribe springs up, whose dialect is different from either the Angamee or Dewan Nagas, and who are called by the former tribe *Zamee*. Beyond the Doyang, other large tribes of Nagas exist; Lotah, Nemsang, &c. &c. these tribes I am informed differ from those to the west of that river, and are under their respective chiefs, whose authority they acknowledge, which is contrary to the system of the Thuggeemah (Dewan) and Angamees. The latter tribes when about to undertake any expedition, assemble the aged and fighting men of their villages to discuss the matter over, and the greatest bullies generally succeed in getting their wishes adopted.

The Nagas of these parts acknowledge the power of three gods. The first is known by the name of *Rapoo*, to whom they sacrifice cows and bulls only. He is the chief, and has the power of killing or curing. The second is called *Humaadee*, to whom they sacrifice dogs; and the third *Rampaow*, to whom they sacrifice cocks and offer liquor. They said, they had all three the power of killing or curing in different diseases. Their marriage ceremony is nearly the same as that of the Rengma Nagas.

Landed property is hereditary, and is cultivated for ages by the proprietors. In building houses, neighbours are required by custom to assist each other, for which they are feasted by the person whose house they are building. On deaths of fathers occurring, the property is divided, and all the family share, the house going to the eldest son, unless he has one of his own, when the mother retains it.

The barter value of different articles at the village of Hoplongmee was as follows, a cow is valued at 10 or 12 conch shells.

A pig	„	„	2 ditto.
A fowl	„	„	1 packet of salt.
A goat	„	„	2 conch shells.
A male slave	„	„	1 cow and 3 conch shells.
A female ditto.	„	„	3 ditto, and 4 and 5 ditto.

The children of slaves are slaves.

The climate of Hoplongmee is in the month of February very fine, the days are mild, and the nights very clear and cold, and a strong hoar frost rests on the ground till 8 A.M.—I found wild raspberries growing on the hills in the vicinity, and some nettles resembling those found in Europe. The hills are of considerable altitude, and those in the immediate neighbourhood of Hoplongmee covered with stunted grass, with wooded patches on their sides. The alpine scenery is extremely fine, and few sights could exceed the grandeur and fearful appearance of a storm rolling slowly through these mountain chains. We experienced some very high bleak winds on them.

The Nagas have several ways of prophesying the success of any expedition they are going on. One is by cutting a soft reed with their spear head into flat pieces, and if the slices fall to the ground one way, success is sure to fall in the opposite direction intended; according to the number fallen that way, so will be the proportion of ill luck; success by another mode is by the means of the flight of a cock. If he flies strong and far, it is a favourable sign; but if, on the contrary, he should fly weakly, and to no distance, ill luck is sure to ensue. In going on an expedition, if a deer cross their path they return, and defer their trip till some other day. This same superstition prevails also amongst the Shan tribes, with the slight difference, that if a deer cross their path from right to left, they proceed, but if in the opposite direction, i. e. from left to right, they return immediately, considering it a warning not to proceed upon any expedition.

Leaving about 9 A. M., we crossed the great range, and after a very fatiguing march, did not encamp on the Unurue or Desem river till dusk of evening; we this day reached a stream, three miles to the south of Jykamee, the distance from that village to the base of the great range being rather too far for the coolies.

15th February—Quitting at 6½ A. M. an hour's march brought us to Jykamee. We encamped this day on the Desem river, at the southern base of the Sumoogoding hill.

We discovered the tea tree growing in the neighbourhood of camp in a very luxuriant manner, the country is of the same description of low hills, as found in the vicinity of Jykamee.

19th. Marched round the village, to avoid going through it, as the Nagas seemed to have much objection to it, and met some Nagas from other villages.

20th. Leaving Pepamee, and proceeding for about a mile, we came to some trees, in which I halted the party; we encamped upon a small stream about four miles from Pepamee. In the evening we observed their beacons alight (on high hills) in all directions, which I found out were signals of our position, and movements; the number of beacons burning at the same time, being the signal of our advance, retirement, or halting place; the path was very good, over a ridge of low hills.

21st. Our progress was very slow, and although the distance to Juppamah was four or five miles, we did not arrive there till 3 P. M. We entered the village through a narrow lane, with a stone wall on either side, and a bamboo trellis work over it, and a single plank of considerable thickness as a door. This village was a very old one, of about 300 houses, although report always augmented the number to 500; it is composed of half Angamee and half Dewan Nagas. Some of their stools or bedsteads were very large, cut out of a single tree, and they held them in great esteem; their iron instruments being of the most inferior description, it must have taken them considerable time and labour to cut out the trees. We found a great quantity of rice in the jungle, of four or five different kinds.

The Rengma river winds past the western foot of the hill this village is situated on. On a hill on its right bank, bearing from Juppamah 55½, is the village of Bephomee. The country about this is composed of good sized mountains, though of much less altitude than those of the

great range, averaging from two to three thousand feet high. The Sumoogoding range, after admitting the Desem river through it to the east of that village, continues in a north-eastern direction till it is again broken by the Rengma river passing through it, and it finally ends at the Doyang river; the hills on the eastern bank of the latter river extending down its course to about the parallel of latitude of Mohong Dhejooa. The mountain on which Juppamah is situated, overlooks the Sumoogoding ridge, and the whole country is visible up to the Rengma Naga hills, to the west of the Dhunsiri; the eye extending over a vast dark looking forest plain, with the course of the Rengma winding through it, till it is lost sight of in the distance. The hills to the east, between the Rengma and Doyang river, are of a far less height than those to the west of the former river, and run in parallel ridges, east and west. The largest mountains lay in detached ridges to the south of the great range.

It appears to me that the latter range would form a well defined boundary between Assam and Munipoor, running in an almost uninterrupted straight line from the Meghpoor valley up to the Rengma river, a slight bend only taking place to the southward, of not much consequence, about Berem.

I regret extremely I was not able to prosecute my examination of the country further to the eastward, which I was obliged to give up on account of the delay that I had been subjected to in the plains, and the lateness of the season at which I entered the hills. Sickness had commenced in camp, which made marching very harassing with the limited means I had of conveyance.

27th. After much difficulty in providing conveyance for the sick, I left this ground, and returned by the path we had come.

We encamped in our former fences of the 20th.

On the 28th, reached Meyepamah; and on the 29th, arrived at Sumoogoding, and found that the whole of the stockade, grain, and property left behind, had been destroyed by fire, through the carelessness of a sepoy.

2nd March. Deeming it imprudent to trust a post at such a distance from any civilized population with only a few maunds of grain in a weak stockade, and fearing the ill will of the villagers, I brought the whole party down to Dhemapoor, where we found 200 maunds of grain assembled.

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