

*A cursory Notice of Nayakote. By B. H. HODGSON, Esq. Resident of the Court of Nepal.*

Nayakote, or the hither Nayakote as it is often called, to distinguish it from Nayakote of the Choubisi, is the name of a petty town and district lying WNW. seventeen miles from Cathmandoo, by the high road to Gorkha. The town (so to speak) is situated at the northern extremity of the district, upon a spur descending south-westerly from mount Dhaibung, or Jebjibiar, at about a mile distant from the river Trisool on the west, and the same from the river Tadi, or Surajmudi, on the south and east. The town consists of from 60 to 100 plain three-storied houses, in the Chinese style of Cathmandoo, chiefly owned by the court and chiefs; of a durbar, called the upper, to distinguish it from the lower one on the banks of the Tadi, and of a temple to Bhairavi, all in the like style of architecture. The town forms only a single street, lying in an indentation on the crest of the ridge, and is consequently not visible from below on any side, though the durbar and temple, from being placed higher, are so partially. Nayakote, up to the late war with the English, was the winter residence of the present dynasty of Nepal: but as the situation of the town is bleak and uncomfortable at that season, the court and chiefs then usually resided in mansions still standing at the base of the hill towards the Tadi, but now a good deal dilapidated like the town residences, owing to the court having been stationary at Cathmandoo since 1813. The district, like the edifices of the great, bears marks of neglect, which are the more palpable by reason of a considerable portion of it being devoted to gardens and orchards, the property in a great measure of the owners of those edifices. The elevation of the town above the level of the Trisool must be from 800 to 1,000 feet, and the effect of this elevation in concealing it is aided on the side towards the Tadi by a fine forest of oak trees occupying the whole declivity. On other aspects the oak trees inherent to the whole site, are reduced to scrubby brush-wood by perpetual injudicious cutting and defoliation, the leaves being used as plates to eat from, and being perpetually carried to Cathmandoo for sale there. This ridge has a soil of a deep red clay, and its general form is rounded, but broken by deep ruts and ravines in most directions. Towards the Trisool west, and towards the Tadi south and

east, the declivity of the ridge of Nayakote is precipitous; but towards the junction of the two streams, in a south-westerly direction, the hill falls off more gently, and about a mile and a half below the town, spreads into an undulating plain, which occupies almost the whole space between the rivers to their junction, and the ridge on which the town stands. This tract may be represented as a nearly equilateral triangle, two of the sides of which are formed by the rivers, and the third by the ridge. This triangle is a plain, exclusive of the declining spur of the ridge—and is an *elevated* plain, exclusive of that north-easterly angle lying on either side the Tadi, towards, and to its junction with the Sindhu at the base of Bhaloo Danra. This north-east corner is on the level of the rivers, the rest are variously from 1 to 400 feet above their level; and together they constitute the chief part and body, as it were, of the lowland district of Nayakote, the rest, or legs (so to speak with some aptness) of the district, being the glens of the Tadi and of the Sindhu as far upwards, respectively, as the confluence of the Likhoo, and the base of Burmandee. The mountain ridges enclosing the district of Nayakote, as above defined, are, beginning with the Nayakote ridge itself, and circling east back again to it—Maha Mandal, Nerja (north of Tadi), Kabilas (dividing the Tadi and the Likhoo), Bhaloo (dividing the Likhoo and the Sindhu), Dang-mai or Burmandee, Madompoor, and Ghoor (enclosing the glen of the Sindhu on the south), Belkote (carrying on the same southern barrier down the Tadi to Devi Ghant), Jhiloong (below the ghaut, but still on the south of the river), Phirkiab (opposite to Jhiloong on the north of, and *across* the river), and Gowri and Samari-bhanjang (running northerly up the Trisool to the Sunga, or bridge at Khinchat), where we complete the circuit by linking the last to the Nayakote ridge, the two in that spot pressing close on either bank of the river. With regard to size, if we speak of this tract as a whole, it will not be easy to be at once precise and distinct; but we may observe in regard to the body of the district inclusive of the north-east corner on the low level, that from Devi Ghant direct, up the Trisool to the Sunga at Khinchat, the length is four miles, by the road five miles; from Devi Ghant to the town of Nayakote from four to five miles through the middle of the elevated portion of the district; from Devi Ghant up the Tadi to its junction with the Sindhu, four miles; and the same from the

latter point to Khinchat across the base of the triangle, from the Tadi to the Trisool, again, and inclusively of the legs of the district from Devi Ghaut to Burmandee, up the glens of the Tadi and the Sindhu is six miles; and from the same point up the Tadi to its junction with the Likhoo, eight miles. The maximum breadth of the entire district is at the base of the triangle just adverted to, and here the distance by the road from Bhalu Dawra to Khinchat is four miles. The mean maximum of breadth however is not above three miles, that of the plateau alone between the principal river, two miles. But, in speaking of breadths especially, we should distinguish between those parts which have been called the legs and the body of the district, the legs being the subsidiary vales of the Sindhu and of the Tadi. The former of these, then, from the base of Burmandee to the apex of the Bhaloo ridge, where this glen merges in the larger one of the Tadi, is only from 200 to 400 yards wide; whilst the width of the vale of the Tadi in that portion of it which extends lengthwise from the apex of the Bhaloo ridge to that of Kabilas at Chonghora, is from  $\frac{1}{2}$  to  $\frac{3}{4}$  of a mile: and if we distinguish (as well we may) the low tract lying on both banks of the Tadi, between the western extremity of the two last named divisions, and the point where the Tadi gets compressed into a mere gully on the upper confines of Belkote, (forming the north-east corner just spoken of inclusively) we have a third tract, which is some 1,200 yards in medium breadth. The length, again, of the first of the subdivisions of Nayakote is two miles; of the second, four miles; of the third, one mile. All these three are tracts of the same character: that is they are hot, swampy, rice beds on the level of the streams that water them, except in the instance of the glen of the Tadi, which, upon the right bank of the river, possesses a widish strip of land considerably raised above the stream, and running under the Nala Mandal and Nayakote ridges (where the court and chiefs have houses) where the latter spreads into the chief elevated plain of the district above spoken of. That plain cannot be watered from the Trisool or Tadi by reason of its elevation; and as the Nayakote ridge, whence it is derived, yields no efficient springs of water, the plain is condemned to exclusive dependence on rain. Every such plain or plateau is, in the language of Nepal, a Tar; whereas the lower and perpetually waterable tracts, above contradistinguished, are, in the same language, called

Byasi. The first of the three is the Sindhu Byasi, from the name of its streamlet, the Sindhu; the next the Tadi Byasi, from its river; and the third either Tadi Byasi also, or Sangum Byasi, from the confluence of the Sindhu and Tadi within it. The Tar, or chief tract, is numerously subappellated, as Pullo Tar, next Devi Ghaut; then Manjhi Tar; then Burr Tar, next the Nayakote hill; with various others parallel to these and nearer the Trisool, towards which the plateau in general has a tendency to sink step-wise, though never nearer the deep narrow bed of that river than several feet, twenty or more. These Tars are rather more wholesome and habitable than the Byasis, and capable of more various culture, though chiefly of trees, since trees alone can flourish deprived of water except from rain; and thus is, in part, explained the great predominance of mangoe and other groves over fields of agriculture in the Tar or Tars of Nayakote, which however lovely at all seasons, boast no winter or spring crops, despite of the high temperature of the place; the Tars are too dry, and the Byasis too wet for such spring crops, though they be common in the much colder valley of Nepal Proper. The difference of temperature between the valleys of Nayakote and of Nepal Proper is occasioned by the difference of elevation above the sea. This difference amounts to 2,250\* feet; and the same cause affords us also the only apparent, but very far from satisfactory explanation of the fact, that, whilst Nayakote is pestilently malarious from March to November, Nepal Proper is free from this scourge, *all other circumstances being the same in each valley.* The lowlands of Nayakote, consequently, are but very thinly peopled, the only permanent dwellers therein being several singular and affined races of men, called Durri, Kumhal, Manjhee, Bramoo, and Dénwár, of whom more hereafter, and some few Parbuttiachs and Newars. The Newars build and dwell solely on the Tars. The Parbuttiachs will not adventure even so far, but usually have their houses on the hills around, and never suffer themselves to sleep in any part of the low lands for a single night between April and November. In the Byasis, then, are the houses of Denwars and their compeers only: in the Tars, those of the above people and of some few Parbuttiachs and Newars also, but in neither do the clusters of cottages hardly ever

\* The valley of Nepal is 4,700 feet above the sea.

reach the size of a village, and the dwellings stand for the most part single and scanty. The whole district is said to contain 700 houses, but I doubt it, even allowing 100 or 150 houses to the town; and half the number in either case would probably be nearer the mark.

The soil of Nayakote contains a juster proportion of clay to silex and calx than the soil of the greater valley of Nepal Proper, which is derived principally from the debris of granitic formations; and hence we obtain an explanation of the reputed eminent fertility of the former, and more, surely, of its celebrated potteries. The heights around Nayakote are of inferior size, consisting on the northern side especially, mostly of iron clay, of very deep red tint; and the superficial soil of the Tars is for the most part the same, the substratum being however, usually gravel, whence the dryness of their soil is increased.

The soil of the Bysis also is clayey, but untinted luteous white, and where unmixed with silex or other ingredients, even more tenacious than the red clay. The pottery clays are exclusively of the latter sort. *Mica* so common in the great valley of Nepal, is here never witnessed. The high temperature of Nayakote admits of most of the trees, forest and fruit, as well as of the superior Cerealia of north Behar and the Tars being cultivated with success, though they cannot be raised in the great valley. Nayakote has besides distinguished products of its own, which are not found, or not found so good, in the plains of Behar; these are the orange and the pine-apple. The forest trees peculiar to the district, not found in the great valley, and identifying this of Nayakote with the Tarai and plains, are the Saul (*Shorea robusta*), *Bair* and Pipal (*Ficus Indica et Religiosa*), Semal, or cotton tree, *Pras*, Neem, and Mohwa. The *Pinus longifolia*, and other mountain growths are frequently found mixed with these on the declivities around.

The chief of the fruit trees is the mangoe of various sorts, many exotic and superior, though the celebrated Bombay mangoe is apt to lose its flavour by swelling into undue and dropsical dimensions; the tamarind, the *Bair*, the jack fruit or *Bel*, the Kathur, the *Bedha*, the Pukri, the guava, the custard-apple, or *Sharifa*, and, in a word, all the ordinary fruit trees of India, none of which, it should be added, flourish in the larger valley. To the above we must subjoin the following exotics grown in the gardens of Khinchat, belonging to the government. *Naril*, or cocoonut, *Supari*, or betel vine, pear, apple,

apricot (native), and plums of many kinds. All but the two first of these, however, flourish as well, or better, in the greater valley, being European products.

The smaller horticultural products of Nayakote are pine-apples, (excellent,) plantains of many kinds and good, Jamans four sorts, melons, but no grapes nor peaches; pines, plantains, and jamans are denied to the greater valley, where however the orange—that boast of Nayakote, flourishes. The better kinds of the Nayakote oranges are equal to any in the world, so that our horticulturists in India should endeavour to procure and propagate them. The agricultural products of Nayakote resemble in general those of the greater valley of Nepal Proper; and as the latter have been fully described in print, I shall on the present occasion specify only the peculiarities of Nayakote produce, resulting from its more tropical climate. It has already been observed that whereas there are two crops per annum in the greater valley, there is only one in the lesser, because of the excess of moisture in the Byasis, and of the total want of means of artificial irrigation in the Tars. The Byasis yield only rice, which is not planted nor reaped at the early periods prevalent in the greater valley, but at the later ones usual in the plains of Behar; and the like is true of the sugar-cane, which is grown on the skirts of the Byasis. In the great valley every blade of rice has disappeared by the beginning of November, and half the crop by the middle of October; the untransplanted sorts of Ghya even sooner. In Nayakote the rice-harvest lasts till the beginning of December, nay to the middle of that month, and there are then no means of desiccating the fields rapidly enough for a spring crop. The rice grown in the Byasis are different from those grown in the greater valley, with the exception of Malsi and Touli, and even of these two sorts there is but little. Munsera is the staple crop of Nayakote, and of its several kinds, as Doodia, Gouria, &c. It is of a bright golden hue, straw and grain, and longer in the stalk than our rices, to the best of which it is equal in quality. Among the seventeen to twenty sorts of rice grown at Nayakote, are the Mal-bhog, Krishen-bhog, and other fine descriptions for which Phillipheet is so famous. None of these last can be raised in the greater valley. The following are the names of the Nayakote rices—

Malsi,	Krishen-bhog,	Isegoon,
Touli,	Bairini,	Anandi,
Doodraj,	Charinagari,	Roodra,
Manseera,	Jara Sari,	Katonja,
Gouria,	Mal-bhog,	Tharia,
Kala Gouria,	Jhagri,	&c. &c.

The Ook, or sugar-cane of Nayakote, is incomparably superior to that of the greater valley, and indeed to that of most parts of India. There are five principal sorts, four of which are yellowish, and the fifth dark red. I purpose to send specimens of these to Calcutta for examination. Ook is grown on the skirts of the Byasis as well as on the declivities of the hills near them. On the Tars, or plateau, or upper levels, are grown, besides the ordinary rain's produce of similar sites in the greater valley, the superior sorts of Dall such as Arher, and cotton of inferior quality, neither of which can be raised at all in the greater valley. Of the whole surface of the Tars of Nayakote, a half probably is devoted to gardens and orchards; a quarter to fields of dry produce; an eighth to rice or wet produce, and the remaining eighth may be barren.

The genera of Mammals and Birds observed during a hurried visit under disadvantageous circumstances, were *Nemorhedus* (Ghoral), *Stylocerus* (Katura), *Martes* (Flavigula), *Sciuropterus* (Magnifirus), *Sciurus* (Locria), all common to the greater valley; *Corvus*, *Pastor*, *Coracias*, *Alanda*, *Anthus*, *Motacilla*, *Budytes*, *Pyrgita*, *Phœnicura*, *Saxicola*, *Phœnicornis*, *Dicrurus*, *Musciapa Tichodroma* (Muraria) *Picus*, *Palœornis*, *Clorhynchus*, *Totanus*, *Tringa*, *Egretta*, *Anas*, *Querrquedula*, *Carbo*, *Mergus*, *Turtur*, *Euplooomus*, *Gallus*, (Jungle-cock *Bankria*.) *Catopus*, *Perdix*, *Coturnir*, *Hemipodius*. Of these *Gallus*, *Coracias*, and *Palœornis*, unknown to the greater valley, proclaim the quasi-Indian climate of Nayakote; as *Carbo* and *Mergus*, also unknown there, do its larger rivers. For the rest, the species as well as genera are then common to both districts. The wall-creeper of Europe, supposed to be confined thereto, is frequent in both.

The commerce and manufactures of Nayakote are too inconsiderable to claim specific notice; but in the cold season, in this as in all other smaller valleys of Nepal, booths are erected on the river-side by traders and craftsmen from the great valley, who reside there for the four coldest and salubrious months (December to March inclusive) ex-

changing grain for rock salt with the Bhoteahs, both Cis and Trans-Himalayan, dyeing the home-spun cloths of the neighbouring hill tribes with the madder supplied by them and the indigo of Tirhoot, and tinkering, and pedlaring, and huckstering, for the assembly collected at this petty sort of fair.

It has been already observed, that the inhabitants of Nayakote consist of several peculiar races, besides the ordinary Parbattiah tribes, and the Mewars. Both the latter have been described elsewhere, I shall therefore confine myself in this place to a short notice of the former, or Denwar Darre, Manjhi, Brannoo, and Kumhal. These tribes are exceedingly ignorant, and moreover are disposed to use the little wit they have in cunning evasion of all inquiry into their origin and history, affecting to be hill men, employing the Parbattiah language, and pretending to have forgotten their father-land and speech. In their dark-hued skin, slender forms, oval faces, elevated features, and peculiar dialect, barbarous *patios* as the last now is—may be traced, however, the indisputable signs of a southern origin. These men certainly do not belong to the Tartaric stock of the mountaineers of Nepal, but either to the ordinary stock of the Indian population (Indo-Germanic) or to some of those fragmentous branches of it which still here and there represent a preceding aboriginal race, as the Hos, Mundas, Gonds, Bhils across the Ganges, and the Tharus of the Nepalese Tarai. Between the last mentioned and the Denwars in particular, a distinct affinity may be traced; but to verify and illustrate this affinity through Tharoo helps, is as little feasible, as to do it through Denwar ones; and I shall only therefore venture to say at present, that whether the Tharoos of the Tarai, and the Denwars and their compeer cultivators of Nayakote, and of other similiar low and malarious valleys within the hills (for in many others they are found), belong to the aboriginal or to the ordinary stock of Indian population, they are closely connected among themselves, separate from the Tartar breed of the highland races, and, in the hills emigrants from the plains of north Behar several generations back.

The Manjhis, Kumbals, Bramoos, Denwars, and Darrees inhabit with impunity the lowest and hottest valleys of Nepal, just as the Tharoos do the Tarai; and the Mundas and Oorans of Chota Nagpore, both as recent servants and settlers, merely in the case of the last two, who are



chiefly mentioned here because of their participating with the races now before us, in that singular immunity from malarious affection which is not known to be the attribute of any other people whatever.

Wherever malaria rages from March till November, beyond the saul forest and within the hills, there the Denwars, Durres, Brames, Kumbals, and Manjhis dwell, and dwell exclusively; sometimes collected in small villages, more usually in scattered cottages comfortably built of unhewn stone, or wattles laid over with plaister, and furnished with a pent and overhung roof of grass or rice straw, which is verandahed towards the east. They follow the avocations of agriculturists, potters, fishermen, and ferrymen, and at all these crafts, and more especially at the second, they are very expert; the Kumbals of Nayakote in particular being renowned for their workmanship even in the vicinity of the very able craftsmen in that kind, whom the great valley produces.

These races of men affect a distinctness among themselves which is fit only to make an enlightened stranger smile, though it may possibly indicate different periods of migration from below, and of settlement within the hills, or migrations from different parts of the plains. In general the five tribes or races will not intermarry among themselves, nor with any of the races around them; and they allege that their languages (dialects) as well as usages are distinct. But they all call themselves Hindoos, though they neither believe in the sacred scriptures of the Hindoos, nor accept the sacerdotal offices of the Brahmans. With a general resemblance of manners and customs, they have some trivial diversities of usage, as follows:—

*Manjhis.* Their priests are the old men of the tribe; in making burnt or other offerings to their deities, they use no sacred or other words or prayers. On account of births they are impure for four days: they cut the navel on the day of birth, and four days afterwards make a feast. On account of deaths the impurity lasts for ten days, but under stress of business one day's observance will suffice at the moment, so that the other nine are observed afterwards. *Denwars.* They allege that they came from the western hills; their priests are their husbands' daughters' and sisters' sons.\* Impurity at births lasts for ten days, and the same at deaths: they will not eat pulse dressed by

\* These purely arbitrary customs may serve hereafter as helps in tracing the affinity of these and other semi-barbarous races throughout the mountains and hills of the Indian continent, the *disjecta membra* of its original population.

Brahmans, but rice, if it have ghee in it, they will. They sometimes enter into trade and service. *Durree, Kumhal, Bramoo*, have a general resemblance of manners and customs with the last; but they will not eat rice dressed by Brahmans, whether it have ghee in it or not, but will eat other things of Brahman's dressing. None of the five races has any written language or characters; but the investigation of their common connexion, and of their affinity with other aboriginal races inhabiting other more or less secluded localities throughout the plains of India, might still be managed through their speech, their physical attributes, their manners and customs, if the Argus jealousy of the Nepal government could by any means be charmed into a more discriminating use of Chinese maxims of foreign policy.

Rivers falling within the above limits.

1. The *Sindhu*, rises from Sindhubhanjung, an offset from mount Manichur, or the most eastern part of Sivapoor, the northern barrier of the greater valley. The *Sindhu* has a course of about fifteen miles almost due west, behind, or to the north of Sivapoor and Burmandi, through a narrow fertile glen, which is somewhat interrupted by the projection of the base of Burmandi, where the main road from Cathmandoo runs. Above this point the glen often bears the name of Jansen; the river is a mere streamlet drawing half its water moreover from the west aspect of Burmandi, below the Resident's Powah, or bungalow. It falls into the Tadi at Narain, or Ghur Ghant, being divided from the Likhu by Bhaloo Danra, or the bear's ridge.

2. The *Likhu*, a somewhat larger stream than the *Sindhu*, parallel to it on the north, and separated from it by Bhaloo Danra. The *Likhu* rises from above the Kabilas ridge, which divides it from the Tadi on the north. The course of the *Likhu*, though in general parallel to that of the *Sindhu*, yet radiates towards the north, as the Tadi does still more. The *Likhu* is about double the size of the *Sindhu*, and has a course of perhaps twenty miles; it falls into the Tadi at Choughora, four miles above the lower Durbar of Nayakote. Its glen is cultivated throughout, and has an average width of 300 yards in its lower part. It is not a third the size of the Tadi.

The *Tadi*, classically styled Suryavatti, from its taking its rise at Suryakund, or the Sun's Fount, which in the most easterly of the twenty-two little lakes of Gosainthan, is thrown off towards the east, as is the

Trisul from the same point towards the west, by the loftiest of the snowy peaks in the region of Nepal Proper, and which is consequently the point of divergency of the nearest seven Gandasi on the one hand and of the seven Consiki, or Cosis, on the other. The Tadi, however, though at first put off in an easterly direction, is drawn round westerly to mingle with the seven Gandacks, instead of joining the proximate Milamchi and Inalcini, or first feeders of the Sun Cousi, by a large ridge running south from Gosainthan nearly to Sivapoor, and putting off laterally towards the west the inferior ridges of Kabilas and Nerja, which separate the rivers Likhu and Tadi in all their lower and parallel courses. The Tadi proceeding at first easterly, is gradually bent to the west by the great ridge just mentioned. The whole course of the river to Devi Ghaut, where it merges in the Trisul, may be thirty miles, ten east and south, and the rest WSW. In its lower course, before reaching Nayakote, it is bounded on the left bank by the narrow ridge of Kabilas, and on the right by that of Nerja. It receives the Likhu at Choughora, four miles above, or east of, the lower Durbar of Nayakote, and the Sindhu at Narain Ghaut opposite to that Durbar. In the rest of its course of about four miles WSW. to Devi Ghaut it confines the great Tar plateau of Nayakote on the south, just as the Trisul does on the north. At Narain Ghaut the Tadi in December is thirty to forty yards wide, and two feet deep. It is but little wider or deeper at Devi Ghaut, and consequently is not a tenth of the size of the Trisul, which at the Sunga of Khinchat is thirty-six yards broad and twenty-two and a half feet deep. The glen of the Tadi is cultivated throughout, nearly, and in its uppermost parts is said not to be malarious.

The *Trisul*, or most easterly of the seven Gandacks of Nepal, rises from the principal of the twenty-two Kunds, or lakes of Gosainthan. These lakes occupy a flat summit of considerable extent, that cannot be less than 16,000 feet high, and lies immediately below the unrivalled peak variously called Nilkanth, Gosainthan and Dhanlogiri. The lake more especially called Gosainthan is probably a mile in circuit, and close behind, it from the perennial snow, issues by three principal clefts (hence the name Trisul\*) the river Trisul, or Trisul,

\* The legend of the place states that Maha Deva went to the snow to cool his throat which had been burnt by swallowing the kal kut poison, that appearing at the chum-

Gandaki. Its course is at first due west almost, for perhaps fifteen miles, but then turns SSW. running in that direction for twenty miles, and more, to Devi Ghaut. It is a deep blue, arrowy, beautiful stream, conducting not only the pilgrim to Gossainthan, but the trader and traveller to Tibet; the road to Kerung in Tibet striking off from the river where it bends (as you ascend) to the east, and the town itself of Kerung being visible from Gossainthan in clear weather, at the distance of perhaps thirty miles. The Trisul, four miles above Nayakote, receives the Betravati at Dhaibung from the NE. It is a petty stream, not having a course of above fifteen miles from one of the resilient angles or bosoms of mount Dhaibung or Jibjibia, the continuation of which ridge towards the west, and across the Trisul, is called *Salima Bharsia*. This latter ridge conducts another feeder into the Trisul from the NW. called the Salankhu, of about the same size with the Betravati. Considerably south of the Selima ridge, is the ridge called Samribhanjang, whence flows a third and still smaller feeder of the Trisul, named the Samri Khola, which disembogues itself into the Trisul from the NW. half a mile to a mile below the Sunga of Khinchat. The valley of the Trisul is narrow, and without any Byasi, or plain on the level of its waters, which flow in a deep bed. The height, however, on one or both sides, supply numerous rills for occasional cultivation, which is maintained as far up as ten miles above Dhaibung, a considerable village, where the ordinary Parbuttiash population begins to yield to the race called Kachar Bhotiahs, or Cis-Himalayan Bhotiahs. At Devi Ghaut the river Trisul is passed by a ferry most jealously guarded; nor is the river thence to Devi Ghaut permitted to be used for any sort of transport, or even for the floating of timber, though the rapids (there are no cataracts) may help the prohibition. A few miles below Devi Ghaut the streamlets poured into the Trisul by the glen of Dhuniyasi, affords much better access to the great valley of Nepal, by the route of the Trisul, than that which follows that river to Nayakote and thence leads over Burmandi. These better routes issue into the great valley at Thankote, and at Ichangu Narain.

ing of the ocean threatened to consume the world. Maha Deva is called "blue throat," from the injury he sustained. He produced the river by striking his Trisul into the snows.