ÈNUGULA VEERASWAMY'S JOURNAL

(Kasiyatra Charitra)

Telugu Original Compiled by

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Preface

Vangmaya Mahadhyaksha
Dr. VADLAMUDI GOPALAKRISHNAIAH
'KALA - PRAPOORNA'

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FOREWORD

Fully conscious of the immeasurable treasure that lies embedded in Sanskrit, Telugu, Persian and other Indian languages and realising the need to acquire, preserve and make it easily accessible to all those interested in it, the Government of Andhra Pradesh established the Oriental Manuscripts Library and Research Institute as part of the Directorate of State Archives. Judicious collection and scientific preservation of valuable ancient manuscripts in all the languages so that what is contained therein is not lost to humanity is very essential. Equally essential is it to see that the treasure does not lie hidden always but is made available for everyone to share its richness and beauty. This triple task of collection, preservation and publication is entrusted to the Oriental Manuscripts Library and Research Institute and one can derive a certain sense of satisfaction from the achievements of this Institute so far. I would like to refer to the scholarly contribution made in this direction by the Joint Director Dr. Vadlamudi Gopalakrishnaiah. His erudition and capacity to appreciate the importance and value of the manuscripts available in this Institute are reflected in the publications so far brought out.

Within a short time that the Institution has been in existence, very useful publications have come out. Some of them are Seethakalyanam (Yakshagana Nataka), Sringara Padamulu (Songs and Classical Poems), Indumati Parinayam (Old Poetry) all in Telugu, Radha Vamshidhar Vilasa Natak an ancient Yakshagana Natak in Hindi and Sri Gita Govindam-Gita Sankaram two Sanskrit musical works with notation.

Shortly, a few more books are to be published which include a book revealing some historical facts in the two copper plates inscriptions, *viz.*, 'Sri Virupaksha' and 'Srirama', another rare work in Sanskrit origin of Telugu words of grammar 'Vaikrita Chandrika' by Manchella Vasudeva Kavi and a Purana in Telugu Old Poetry 'Nardeeya Puranamu'.

This book for which I have been asked to write a foreword is an English translation of the Telugu original '*Kasiyatra Charitra*' compiled by a friend to whom Sri Enugula Veeraswamy had written letters from time to time after Sri Veeraswamy started on pilgrimage in 1830 to Kasi. The letters highlight the cultural, historical, social and economic aspects of life in the regions travelled by the writer. The tour was undertaken at a time when modern modes of transport were absent. It was thus a leisurely progress of a pilgrim and reflects his views on what he observed. Starting from Madras on palanquin he went to Tirupati, Cuddapah, Srisailam, Hyderabad, Nirmal and Nagpur. From there he proceeded to Kasi *via* Jabalpur, Reema, Mirzapur, and Allahabad. The return journey was

performed *via* East Coast touching apart from Patna, Gaya, Monghir, Raja Mahal, Krishnaghar, Calcutta, Chatrapur, and other places like Srikakulam, Rajahmundry, Masulipatnam, Nellore and Tiruvallur.

The travelogue of Sri Enugula Veeraswamy is a treasure-house of information compiled by one who was endowed with a keen power of observation and understanding. Here is an instance of piety being combined with a capacity to catalogue authentic information. Posterity is deeply indebted to this pilgrim.

It is interesting to note that although it was written originally in Telugu it was first published in Tamil. Sri Veeraswamy himself desired to bring out an English translation and had few chapters translated. But unfortunately the work was not completed. The translation is also not available. Thanks however to the enthusiasm and keen interest and a sense of dedication on the part of a former Director of State Archives Sri P. Sitapati, I.A.S. We have the entire work translated into English. Sri Sitapati and Sri Purushottam, deserve all praise for the competency and authenticity of translation, and also for the flowing style which makes the work a highly readable one. The scholarly preface written by Dr. Vadlamudi Gopalakrishnaiah is a valuable addition to the book and brings out vividly the salient aspects of our ancient culture and heritage.

I have every confidence that what have been brought out and what will be brought out by this Institute will find good response from a discerning public. In this task of publication, I wish all those associated with it all good wishes.

Hyderabad,
29-3-1973.

S. R. RAMAMURTHI
Education Secretary.



Sri Ènugula Veeraswamy

INTRODUCTION

I

No apologies are needed for the translation of a book of such absorbing historical interest and eminence, such as the 'Kasīyātra Charitra' of Sri Yenugula† Veeraswamy. Literary evidence in support of the study of history of India is conspicuous in India by its rarity and Sri Veeraswamy's Journal recording his tour impressions of India in the years 1830 and 1831 is a book of great historical and literary value, which is now being presented to the world of scholars. This is the first travelogue from the land of the Telugus and the author Sri Veeraswamy has done a service to the Indian community by recording his impressions on an all-India tour covering a period which is important in the history of India. Sri Veeraswamy started at Madras on the 18th day of May, 1830 on a long tour of this country. During this historic journey by palanquin, he covered a considerable part of the country staying at places such as Tirupati, Cuddapah, Ahobalam, Hyderabad, Vemulavāda, Nirmal, Dhanōra, Nagpur, Ramatenki, Jabbalpur, Reema, Mirjapur, Prayag, Kāsi, Patna, Gaya, Monghyr, Rajmahal, Krishnanagar, Calcutta, Gopalpur, Cuttack, Puri-Jagannath, Chilka Lake, Ganjam, Chatrapur, Berhampur, Srikakulam, Vizianagram, Simhāchalam Rājahmundry, Ryāli, Machilipatnam, Bapatla, Chinna Ganjam, Nellore, Gudur, Naidupet, Sullurpet, Ponneri and returned to Madras on the 3rd of September 1831. Hundreds of other historically important places were also visited by him in this pilgrimage to Kāsi, Prayag etc. During this journey he maintained a journal. This journal maintained in Telugu is a veritable mine of information on the social, political and economic conditions of the first half of the 19th century. Sri Veeraswamy's journal is particularly valuable to us as it throws much light on the conditions of the country during the period indicated above. He is a keen observer and his observations on Hindu holy places, rivers, on religions such as Hinduism, Islam, Christianity, Hindu mythology, astronomy, the customs, manners, castes, laws of the late Governments of the several places make a very interesting and absorbing study. The journal of Veeraswamy is therefore an important literary source for the study of the conditions of India in the years 1830-31, specifically and the first half of the nineteenth century.

Srī Yenugula Veeraswamy *alias* Yenugula Veeraswamiah, a Niyogi Brahmin of Madras, son of Yenugula Sāmayya Mantri of Srīvatsa Gotra is said to have retired from the service of the East India Company in the year 1835 ; it is therefore presumed that his date of birth may be round about 1780 A. D. He lost his father at the early age of nine years and was thereafter brought up by his mother. He started life in a poor way ; Veeraswamy however exhibited unusual precociousness for his age and was proficient in

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† Wherever the word 'Ėnugula' occurs, the E may be pronounced as Ė.

English even before he was 12 years old. He was a scholar in Telugu, Tamil and Sanskrit also. He joined the then Board of Trade under the East India Company as a volunteer at the early age of twelve, and secured soon an appointment to the post of Interpreter and Translator to the Collector of Tirunelveli. He is said to have come to Madras in his 15th year as a 'Bokki Phakeer' and then quickly rose to the then enviable position of head-interpreter in the Supreme Court of Madras. It is said that his services were very much appreciated by the European bosses of the Company and he was presented a snuff box made of gold by the Board of Trade in recognition of his versatility and loyal services. He was a quiet unassuming scholar and a philanthropist. He was a friend of the renowned Telugu lexicographer, C. P. Brown. A testimonial given by the then Chief Justice of the Supreme Court of Madras bears out that Veeraswamy possessed exemplary character and served his masters with an untiring loyalty and devotion which brought him fame and riches; he is said to have translated several books like "Smruthichandrika" etc.

Veeraswamy's journal itself stands in eloquent testimony of the greatness of this son of Andhra Pradesh. His views on religion, caste, untouchability etc., show his liberal mind and an attitude which is highly progressive and far ahead of the times in which he lived. The journal shows that he performed several rituals enjoined on all orthodox Hindus visiting holy places ; however his observations and reflections, show an active questioning and thinking mind which could appreciate the real greatness of a universally appealing religion such as Hinduism, while at the same time being conscious of the practices and superstitions which had crept into it, and its insistence on Varnashrama Dharma. His hypothesis on the first migration of Dravidian Brahmins to the South, his observations on Pancha Goudas and Pancha Drāvidas, the rigid attitudes of South Indian Brahmins *vis-a-vis* the other Varnas based on historical considerations etc., particularly deserve notice. The observations he has made on the Native States of India, their rulers, their diwans etc., would supplement any scientific study of the social, cultural and historical conditions of these States in the 19th century. An analytical study of the journal from this point of view is being made in the second volume of this journal which is under issue separately.

It stands to the credit of Veeraswamy that he was a great soul which could grasp the universal truth of God being manifest and revealing to all the peoples of the world in diverse religions following different paths. Veeraswamy was a philanthropist who spent substantial sums to feed the poor in the great Guntur famine of 1832-33. It is said that he had thousand to two thousand 'Thumus' of rice cooked each day and fed to the poor during the famine. He was the founder of the 'Hindu Literary Society' in Madras which had the laudable objective of the improvement of education in this country. The greatness of Veeraswamy in the educational field would be clear when we notice that Macaulay's scheme for English education to Indians was conceived about this time in the years 1833-35. This was again the period when Rājā Rām Mohan Roy had taken up the cause of modern Indian

education and went to England personally to plead for the cause of the ex-Moghal Emperor of Delhi as well as to make a study of the manners, customs, religion, political and educational institutions of Europe. Lord William Bentick was the Governor-General of India then, whose social and educational reforms such as abolition of Sati, and adoption of western education in India deserve particular mention. This was again the period, when Thuggi prevailed in India, and vigorous measures were taken on hand by Lord William Bentick with the assistance of persons such as Sir William Sleeman and Meadows Taylor, to weed it out of India.

The Hindu community during this age was under the grip of orthodoxy and superstition. The rumblings of a national movement, and the awakening of a national genius which through a period of struggle and a vigorous renaissance of cultural values, blood and tears culminated in the independence of the country nearly 120 years later, were still in the womb of history, as the national and cultural renaissance of India can be dated only from 1885 when the Indian National Congress took its birth.

Veeraswamy was a true Hindu. He is said to have become a Sanyāsi in his last days, after a period of Vānaprastha, attained union with the ultimate while meditating on the Supreme Being ; he expired on 3rd October, 1836 A.D.

This unique travelogue should rank among high class literary historical source books of India, and accounts of travellers who visited this country and left their impressions of the country.

Translations of any kind are difficult and the translation of a journal of this kind is not an easy task. The Editor and Translator of this journal have been loyal to the original text as far as possible, while the general objective was to catch the spirit in which Veeraswamy looked and made his observations on men and matters of his day.

The Andhra Pradesh Government Oriental Manuscripts Library and Research Institute came into existence as a result of the far-reaching foresight of Sri P.V. Narasimha Rao when he was Minister for Education; being himself a scholar, versatile in several oriental languages, such as Sanskrit, Marathi, Hindi, Telugu etc., he gave us all the support for putting an infant institution such as the Andhra Pradesh Government Oriental Manuscripts Library and Research Institute on its feet during its initial period of teething troubles as a new-born institution.

I am thankful to Mr. S. R. Ramamurthy, I.A.S., Secretary to Government, Education Department, who assisted me in obtaining the Original Manuscript of Sri Enugula Veeraswamy from the Oriental Manuscripts Library at Madras for translation by me.

I acknowledge the assistance of my children Kumari P. Jyothir Lakshmi and P. Krishna who recorded a major portion of the translated version in

long hand. Messrs. M. Muniratnam, E.Hanuma Sastry and R. Viswanatha Rao helped me in obtaining a readable version of the detailed original Telugu Manuscript, kindly lent to me by Sri P. Parthasarathi the Curator of the Madras Oriental Manuscript Library.

I am particularly grateful to Kumari P. Jyothi and Srimathi P. Rama Devi Sitapati whose encouragement made me dabble in Telugu Literature for the first time as Director, State Archives.

It is hoped that this journal will be another important source book for the study of Indian History apart from being a delightful contribution to the literature of travelogues in India.

P. Seetapathi, I.A.S.

II

It is indeed, a great privilege to have been associated as a translator with such a magnificent work as "ENUGULA VEERASWAMY'S JOURNAL." When I was first approached by Vangmaya Mahadhyaksha Dr. Vadlamudi Gopalakrishnaiah (Kala-prapoorna), the Joint Director, Oriental Manuscripts Library and Research Institute, Government of Andhra Pradesh, I undertook the work thinking that it would be just another work of translation. But when I actually started the work of translation, I perceived the multiplicity of the problem. Earlier 14 chapters (18 in translation) contained mainly a narrative part of the travel occasionally touching points of discussion on religion and social conditions, and description of the two main pilgrim centres Kasi and Prayaga including the legends of the places. As he proceeded on, Sri Veeraswamy dealt with, in the later chapters, highly complicated subjects as Theology, Evolution, Astrology etc. His observations are based on principles of philosophy. Philosophy is an enquiry into the nature of life and of existence. While dealing with reality if we depend on the free exercise of reason and thought, that is called philosophy. Though religion and mystic beliefs might have influenced him, Sri Veeraswamy adopted a method of intellectual construction and considered that the mystery of existence must be solved on the rational plane and so he deserves to be included in the rank of philosophers. While dealing elaborately with the cults based on the worship of Siva, Vishnu and others, whatever be the name and mental image of the Supreme Being he used, he never denied the divinity or the truth of the God of other denominations. It is because of this catholic outlook, whenever Sri Veeraswamy encountered a discussion with westerners, on such topics, he came out of it in flying colours.

Sri Veeraswamy was a keen observer of even minute and common place things in life as can be seen from his observations. The language of the journal is archaic and there are innumerable compound sentences running into whole paras. Generally speaking it is the curse of language that no one word

can include all the meanings which attach themselves to the idea meant to be represented and in such a case, there is every chance that while translating such an archaic expression into a modern and an alien language English, the spirit of the original text getting diffused. However, being an artist myself, I cannot afford to dabble in any form of art or literature much less in such a noble venture of translating one of the authentic and earliest travelogues of the 19th century, I took every care to see that the basic thought of the original along with the angularities, subtle witticism and pungent and scathing observations of the author are faithfully brought out in the translation.

I am thankful to Vangmaya Mahadhyaksha Dr. Vadlamudi Gopala-krishnaiah (Kala-prapoorna), Joint Director, Oriental Manuscripts Library and Research Institute, Government of Andhra Pradesh for affording me this rare opportunity.

V. Purushottam

PREFACE

The way of life through generations—great grand parents, grand parents, parents, children, grand children and great grand children—through the stream of life, incidents and happenings in villages, towns, states and countries is considered as history. During a certain period, a particular region might have been considered as backward or under-developed. The same region might have become well-developed with skyscrapers, beautiful groves and other symbols of prosperity during a different period. This is generally known as culture. Dispassionate description of the well defined bounds of human activity, their aims, and their meteoric rise and fall is considered to be the cultural history. Eating habits, attire, way of living and customs, the way they exchange their ideas by speech, good and bad, the medicines they take, the utensils and furniture they use, their living quarters, their neighbours, the weapons like dagger or knife they use—many a thing they use on many an occasion—all these things are living symbols of human culture.

In this gigantic universe, it is not an easily comprehensible thing to everybody to know the actual circumstances prevailing and the culture of the people living in any country, state or even a particular region. Unless a person, prepared to bear the hazards and high expenses that are involved, undertakes a purposeful tour knowing minutest details of anything small or great in their different facets, the history of culture cannot be written. Diaries of travelogue and works of history with anecdotes thereon are the basic material that go into the making of a cultural history. The present work "Enugula Veeraswamy's Journal" belongs to that category of useful books. This is actually not a diary. The title given to this book in its Telugu manuscript copy was "Narrative of Enugula Veeraswamayya's Pilgrimage to Kasi." In the original manuscript it was given as "This is the narration got composed by Enugula Veeraswamayya." Since it was mentioned as got composed, it is clear that it was not prepared by Veeraswamy himself, but it was got prepared by others.

Sri Komaleswarapuram Srinivasa Pillai, a friend of Sri Veeraswamy was the compiler of this work in Telugu. Before Sri Veeraswamy was setting out on pilgrimage Srinivasa Pillai met him and requested him to write regularly about the places he visited, the important events that took place and such other things. Accordingly, Sri Veeraswamy used to write regularly detailed letters. Sri Pillai compiled all these letters in a beautiful book form arranging them chronologically, eliminating usual matters pertaining to welfare and other personal things. It was to this work that the title "Narrative of Pilgrimage to Kasi got composed by Enugula Veeraswamy" was given. Nevertheless it was not Sri Veeraswamy who prepared this work but it was his friend Srinivasa Pillai.

Though this work was brought into its original shape in Telugu, it was not published in Telugu first. It was first published in Tamil. In those days, one Mr. Panayuri Venku Modalari, the postal writer in Karakambadi first translated this work into Tamil and then it was published.

This work was also got translated into Marathi by Nagapuri Veeraswami Mudalari but it is not known clearly whether it was ever published or not.

The resident at Nagpur sought Veeraswamy's permission for translating this Marathi version into English so as to give it wider publicity. Sri Veeraswamy wrote back saying that he himself was getting it translated into English and he also sent some portions of the translated work to him. But unfortunately, the translation which was being carried out under the direct supervision of the author, was never completed. All these details can be read from the introduction to the Telugu version of 'Kasi Yatra Charitra' by Srinivasa Pillai and also from the biographical sketch of Sri Veeraswamy. It is really a matter of regret that even the portions of the English translation of this work which were done under the supervision of Sri Veeraswamy are not available today.

Sri Veeraswamy set out on his pilgrimage from Madras proceeding through Rayalaseema, Hyderabad, Nagpur, Jabbalpur and thence to Banaras, Calcutta and Orissa. From Orissa he proceeded to Andhra region passing through Vizianagaram, Visakhapatnam, Rajahmundry and then crossed the rivers Godavari and Krishna. Then towards the end of his circuitous pilgrimage tour he passed through Guntur and Nellore districts. Thus he covered more than half of the country during his pilgrimage. With an ardent desire of paying obeisance at various sacred places, he took one year three months five days and ten minutes to complete the pilgrimage. During the course of this tour, besides the importance of each centre and the various customary worship attached to particular deities he collected abundant information, observed and carefully noted down information regarding the secrets of Vedas, the social customs of the people etc. More important aspects, which everyone of us should know are being quoted here.

God's powers and worships

There is a temple of All–pervading Paramatma as the image of Sakti in a village called Pedda Palem near Madhavaram. This deity, it appears, is reputed to bestow the desired miracles to the devotees. It is a general custom everywhere to have brahmins as the temple priests (Archakas). Though there are a number of brahmins in this village, the temple priests here are lower caste sudras (p. 1). Similarly, near the 'gorge of Anjalamma' there was a powerful deity 'Anjalamma' which also granted desired miracles (p. 2). In the well-known sacred pilgrimage centre of Srisailam, the temple priests are Jangams since a long time and the idol Linga here can be touched and worshipped by anybody without any caste, creed, distinction•

Yet at the time when Veeraswamy visited the place, there was restriction that brahmins alone should touch the Linga and perform anointing. And the priest that attends on the worship of 'Bhramaramba' in the same place, it appears, never lived after serving for one year as a priest there. Nobody knows, how many priests died thus! It was a great news and a great occasion indeed, that one priest Rajasri Bhattu survived for more than five years as a priest here! However, in recent times priests at Bhramaramba temple are living happily without any such curse for years together (p.15).

At Omkaram, another pilgrimage centre, if one takes a dip in the tank there and stays in the water submerged for a few seconds, one used to listen strange sound 'OM' (pp. 10-18).

There was a charming, shining spherical stone, 12 miles from Jadcharla at a place called Manojipet on a mound. It was called "Golden Ball." For outward appearance it used to look like the idol Shivalinga with the projected Linga and the broad cylindrical base beneath. How can we explain this natural and real appearance of the Lord Shiva! As there are some flower trees in nature, which are luckily endowed with beautiful flowers in the shape of hoods of great serpents, created which sprung up just near the Linga so as to enable them to shower their flowers on the Lord, there are in nature, stones in their natural creation resembling the idol of Shiva Linga. There is little wonder in that (p. 21).

The significance of Triveni Sangamam (confluence of the three sacred rivers) is very great. It is a significant thing in nature that at this coufluence besides the two rivers Ganga and Yamuna with their two distinct colours of water, the third sacred river Saraswati remains invisible as a concealed river. There are a number of legends attributed to this sacred place. The law of creation is not without purpose. Just as the earth revolves round the Sun, the constellation and the planets revolve round their respective Lords. We can attribute a reason for their so revolving but if an enquiry is made into that reason, it will become difficult for the modern science to give the original picture. These constellations and planets are interlinked. Earth is one of them. There is a sort of correlation between Astronomy, the Earth and the creation on it. This is a vast subject. The significance of Prayaga as attributed to Triveni Sangam is only symbolic. (pp. 88-93).

When we pay obeisance to a particular deity according to customary worship, we also fulfil the vows that we take. In some temples, people offer their hair completely whether males or females. Though there are several temples where such vows of offering hair are made, Lord Venkateswara's temple at Tirupati is a very important one. However, while those members of the family fulfil the vows they earlier took by offering their hair, the womenfolk of the family, though not under any obligation of a vow, offer a few hairs as per tradition. But according to custom womenfolk visiting Triveni Sangam must offer their hair and it is not a single one too. Before offering their hair, they must invite a few women whose husbands are alive,

adore their arms with new bangles, give them new clothes after giving them oil bath and then accompanied by these ladies they must go to Triveni Sangam to the accompaniment of auspicious music of a band and chantings of Veda incantations. Then they must offer their hair there at the confluence of the three rivers. This is called a correct offering. Veeraswami's wife was accompanied by twelve such women when she offered her hair in a traditional manner. (p. 93).

Sometimes one may get a doubt. While offering something to God, why, of all the things, hair is offered? Veeraswamy also had the same doubt. It appears that a philosopher Raghunathacharya of Tiruvallur pronounced that offering of hair in order to appease god is equivalent to offering one's own life and it seems he proved this by quoting ancient texts (p. 192). But it is common to think whether cutting a plait or a complete shave that constitutes correct offering of hair as a vow. Some people will be content by offering a plait and some feel that when the question of offering comes, it shall be a complete one and so let us offer hair completely. There was a controversy amongst Vaishnavaits and Saivaits of Andhra regarding the meaning of 'Nasagra' (Tip of the nose). They raised doubts and started arguing whether the tip meant the edge of the upper lip or the lower edge of the forehead. This controversy of 'Venidana' is similar to that (p. 92).

There are three deities Bhogamaya, Yogamaya and Kali-Bhogamaya near Vindhyavasini with all the attending priests performing daily worships and offerings. Yogamaya, also called Ashtabhuji (eight shouldered) is situated on a mountain four miles away from Bhogamaya. The place is ideally suited for religious meditations. The presence of the deity Kali near this place is a centre where sacrifices are offered. Articles of food taken into Bhogamaya Temple should not be brought out after offering them to the deity but it is not known, what happened to those offerings. (pp. 84-85).

We cannot say when the practice of offering living things as sacrifice, started in our country. We generally come to the conclusion that sacrifice means killing an animal body and offering it. But actually, it is not so. The regent deities of the eight quarters or regions of the world are offered food like material. Even this food which has nothing to do with killing a life, is called 'Bali' sacrifice. Nevertheless the word sacrifice reminds us of sacrifice of living things, sacrifice of some part of the human being or self-immolation. We still see today living animals being offered as sacrifice to some deities. We come across incidents sometimes where even humans are offered as sacrifice out of stubborn, blind belief at some places. Some people say that during the ancient past, sages used to offer sacrifices of different animals and also human beings on certain occasions. We find in the old texts that some ascetics offered their limbs in order to acquire mystic powers, and some performed self immolation to get their desires fulfilled. We do not know whether these are factual or fabricated stories. It is said that whoever does penance for some time dipped in the water to the waist at Triveni Sangam

and cuts his body in two shall be born as an emperor. Muchukunda Brahmachari, a staunch believer in this theory performed this task strictly in accordance with the principles. His disciples also ended their lives in the sacrificial fire in order to fulfil their desire to be reborn as his attendants (p. 90).

Killing and Torturing

Torture of life is a natural thing in creation. When a cock is let free it starts eating every insect that it picks. Small chickens are snatched away by kites and even by crows sometimes. Smaller species of fish are devoured by larger fish. Even if it had no desire to eat, a mungoose kills a snake that it comes across and tears it into pieces. Leaving aside mungoose, we can safely surmise that some living beings kill some other animate bodies for their food. Yet, when sacrifices of different kinds, though they are in strict adherance to the scriptures, are offered to achieve some supernatural powers we feel it strange! Comments on offerings of limbs, etc., as sacrifice is proved to be unscientific through my researches into the Arsha Vignana (sciences of sages). Yet there is a mention in ancient books about such sacrifices devoid of any peril and I am not denying that fact. But it appears that incompetent persons, unable to interpret the intricacies of these sacrifices correctly by achievement and through incantation, under such circumstances, wrongly link up these sacrifices to killing of animate bodies and thus conduct such acts of violence.

Conquering one's sensory organs by performing penance and by chanting the Mantra of Bhuvaneswari for two years in the temple of Bhuvaneswari one can achieve all the powers desired. A person who plucks both his eyes gets foresight. Similarly, one who serves one's ears, achieves distant listening. If anybody puts his head in the large pair of shears and clips his head, the head will join the body again, bestowing upon him the powers to kill anybody in a fight. If a person wants to be a king he should offer a sacrifice of a beautiful young damsel with extraordinary talents for singing. A few outstanding favours that can be derived by propitiating the deity Bhuvaneswari Mata are mentioned here.

Leaving apart the powers and achievements that could be derived by incantations let us see the achievements that could be derived by such sacrifices. These are five in number which appear to us to be endowed with different powers. The powers that could be achieved by cutting tongue are of one category. The powers that could be achieved by cutting ears, plucking eyes, etc., are of a different category. Except getting the power of distant listening there is nothing more in cutting ears; except getting foresight there is nothing more in plucking eyes and rest of the things are also similar. However, there is every possibility of achieving all these powers by cutting tongue because, by cutting tongue, one can acquire all knowledge. Then by utilising the powers of this knowledge one can attain any one of the perceptions like foresight, distant listening, conquering death or emperorship. Not only

that, one can also achieve youthful longevity, power to move about in the sky and on different planets and also enter the heavens with the mortal body.

If we look into the sciences of sages with deep insight and conduct research, we may arrive at a conclusion that these sacrifices of limbs of living beings are not correct. It can be surmised that a person who constantly chants the incantations of Bhuvaneswari millions of times, naturally perceives gradually through his deep concentration, that he himself severed his legs, plucked his eyes and ears one after the other. If that person steadfastly, withstands this feeling by his will-power, the deity grants favours to him and thus he could achieve the desired powers. Some persons who are ignorant of the intricate interpretations of the achievements that result from Dhyana-yoga which are complimentary to the powers of incantations, wrongly attribute these sacrifices to live limbs and mislead ignorant public as well as public by suppressing the real meaning of the sciences.

It appears to be a customary practice to offer gifts and charities and give feasts to brahmins after achieving the desired results from penance, or performing yagnas and yagas.

Though such incantations and other rituals are not there now, there are people who, with an eye on righteousness, and in order to appease the elements, offer feasts and gifts. When we read Bhagavatam we find that Lord Krishna was weighed in gold. Even some kings in olden days weighed themselves in precious metals in Andhra. Rajah Kochherlakota Venkataraya weighed himself in gold during the 18th century and afterwards performed several yagas and gave feasts to several lakhs of brahmins twice. However, the incident of Lord Krishna weighing himself and the others are entirely on different planes. When the Lord was attempted to be weighed, no amount of gold sufficed, whereas there was no such significance to the subsequent weighings of humans which are very limited in concept.

Vedas

The controversy whether Vedas are three or four in number is a very old one coming through ages. "*Trayee Vedah*" is an authentic first saying. But according to tradition, the vedas emanated from the faces of Brahma and as Brahma had four heads, the Vedas must also be four. The Vedic Pandits of Godavari region clarified that originally the Vedas were three but, in order to propitiate the war weapons by incantations, those incantations relating to them had been taken out from the three Vedas Rig, Yajur and Sama and then compiled Adharva, the fourth Veda. Out of all the yagas 'Sarvatomukha yaga' is the greatest. There are specific 'Adhwaras' (religious ceremony) to each of the three vedas, namely Rig, Yajur and Sama, whereas, there is no separate 'Adhwara' for Adharvana Veda thus clearing the doubt that it is not a separate Veda by itself (p. 199). Some people may think it an impediment in the theory that Vedas emanated from the four faces of Brahma. This has to be interpreted in this manner: studded with the multi-

faceted knowledge, the three Vedas emanated from the three faces and the incantations that are attributed to use of weapons came from the fourth face as believed by our ancients. Even Brahma is not averse to destroying the wicked by using war weapons in order to bring peace to humanity and in such a case, if one face of Brahma is attributed to have given forth to the compilation of all the Mantras that are related to war weapons there is nothing inapt in that. So the saying ' *Trayivedah* ' is not untrue.

There are differences of opinion regarding Veda Swara (Vedic accent) in the country. It is an unquestionable scientific truth to say that accent has got a power in itself. There is also reason in saying that when there is a change in accent there is a change in meaning. Vedic learning spread over the country in millions of branches. Yet, the accent of Andhra Pandits is accepted to be correct by all the people of other states. It is of course true also. But one thing must be said. It is not correct to say that the Vedic accent of Andhra Pandits alone is authentic. It is evident that during olden days, different recensions of Vedas had different traditional accents in vogue. It is clear that even in Yajurveda alone the different recensions Madhyandina, Suklayajus, Prathama, Taittireeya were being learnt in Kasi with different accents. So it is evident that when the section changes accent also changes (p. 107).

Though the sections are different, Vedas are all the same. Where is the question of a difference between persons belonging to different sects ? In recent times, it has become a problem for girls in brahmin community to get married due to this orthodox clinging to the sect differences. So, late Jatavallabhula Purushottam started a movement of inter-sect marriages. I think this rigid adherence to marriages within the same sect is of a recent origin and was not in existence in the past. People of Andhra never used to verify the sects of Velanadu, Kasalanadu, etc., while performing marriages (p. 34). Whether it is in strict tradition or not it appears that our ancestors never observed this strictly.

Worships of Gods and Women

When we accept the existence of supernatural powers, they exist in all the living beings irrespective of position, high or low, or male or female. Whether final emancipation, heaven or hell, are attainable by men alone or whether females and other species of living beings like birds etc., also attain that state ? These questions may appear queer to us. The ready answer for this question will be that all are worthy. There are a number of stories in our puranas where we hear, some celestial beings, demons and even human beings irrespective of sex, suffered curses and consequently took birth as insignificant creatures. By the grace of God, some attained high places. So there is no question whether women go to heaven or not. In fact when there are differences like male and female in the Deities also this question will not arise at all. However there are instances where men are lured by

heavenly pleasures like association with celestial nymphs like Rambha if they performed good deeds during their human lives. So conversely, if a woman performed good deeds on earth and attains a position in heaven should she also not get contact with some celestial male ? But this is not to be seen anywhere. For an external observer it may appear to be unjust that women are denied the privileges enjoyed by men. But if examined dispassionately, irrespective of levels in birth, a husband is equal to God in the eyes of a woman. A chaste woman 'Pativrata' always prays that her husband should alone be her husband in every future birth of her. So, when she goes either to heaven or hell or even to Kailasa, she always gets her husband alone as her partner. Whether she achieves this or not, she always craves for it. If the destiny is otherwise we cannot say but a Pativrata never entertains any craving for pleasures other than through the rightful path. When a woman becomes wayward and becomes a free bird, it is immaterial for her whether she gets the pleasures of Indra in heaven or pleasures of Yama in hell! When she is not obligatory for the pleasures of her husband alone it is of no consequence whosoever else it might be. A woman who considers her husband as God can even face God in an encounter if required. For such a woman heavenly pleasures are of no use. It is for this reason that our ancients never mentioned women whenever the topic of heavenly pleasures came up (p. 99).

There were a number of women in the past, well read in Vedic literature. During the later period, women's education received a set back. Particularly during the recent hundred to two hundred years there is a decline in the number of women who are well read even in literature and Puranas. However, attending and listening discourses on Puranas is widespread in the country. When a person from another province with a big entourage of palanquins and luggage was passing by with much ado, none of the congregation of two hundred and odd men and women, sitting in rapt attention listening to a discourse of Purana under a tree in hot summer near Gopiganj, even turned their heads to see them! It is really surprising that they were listening to the Purana with such single-minded devotion and it appears they were all observing fast. (p. 86)

Womenfolk of Andhra and Telangana region used to participate in different social and spiritual pursuits together with their menfolk. But in the domestic sphere women dominated over men in any family affairs or disputes. (pp. 34-35).

Nature of the Third Eye: A Sectarial mark on the forehead

There are certain traditions in the light of Arshavignana which are deep rooted since ages in the Hindu society. As a scientific course of thought, regarding these traditions were elided even then, whosoever wanted, had propounded their own reasons for these traditions in their own way.

'Bottu' a mark on the forehead is presumed to be a religious symbol by many. As a matter of fact it is not a symbol of religion. According to the

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time of Ramanuja. It has been in vogue from the times of "Vedarshis." Third eye will not look like ordinary eye in a horizontal position. It can be observed from the pictures of Trinetra (Lord Siva). It is a fact even if it is judged from the Vedic science. The three longish lines on forehead, which the Vaishnavites wear, are the symbols for the third eye. Naamu (the white substance used to make longish mark) as a symbol of white part of the eye and Kasturi (musk) as a symbol of the pupil in the eye have been used in ancient days. The reddish "Srichurna" or "Kumkum" had not been used in those days. Therefore Lord Krishna has been described as one who carries the Kasturi mark and therefore is called as "Kasturi Tilaka Dhari." In the pupil in the eye, blue and all other colours are harmoniously blended. Black colour is not only the colour that dominates in it. Light also is in it. Even "Chitkala" (Origin of Jnaana Netra) is also there. It can be known only if we acquire the "Akshipurusha Vidya." As there are all the colours in the pupil in the eye, Kasturi also contains all the colours besides red and black.

Though the longish marks of Vaishnavites and others are taken the shape of "Trishula" it was originally the symbol of third eye only in ancient days.

Mangalya

Similarly, there is a custom of wearing " Mangalyam " by married women. Several people wrote in several ways regarding this custom of wearing Mangalyam. Women is the image of Sakti, the female deity. It is a different matter that Sakti is divine. In a different angle, Sakti represents Manovakkayakarma (Organs of perception, speech and body). There are the Trinity and their three consorts Vishnu's wife Lakshmi (Goddess of wealth) stays on his chest. This signifies the heart. Brahma's wife Saraswati stays on his face. This signifies the speech. Maheswara is Ardhanareeswara and Parvati is half of himself and this signifies the body. Perhaps keeping in view the example of the celestial couples our ancestors prescribed this 'Mangalyadharana'. Women signifying the three Mano, Vak, Kaya. They are the symbols of males and not females. There are three sacred threads that are tied at the time of marriage. One is a usual one. One is of black beads. "You are my heart, and you are Lakshmi of my heart". Signifying this, one Mangalasutram is tied and another, signifying "you are my face and you are my Goddess of speech." But, signifying the body as a wife man can assume the conjugal relationship and cannot assume the shape of Ardha Nareeswara. However to signify wife as part of the body, a third Mangalasutra used to be tied as per custom in olden days. This custom is found rarely now-a-days in some parts. Parents of the bride used to get those Mangalasutra made. As the girl is born and brought up at their house, they offer the girl saying "we are uniting our daughter with you." And the bridegroom ties the Mangalasutra in her neck stating "I am accepting your daughter as my better half." Our ancestors arranged this with so much of significance attached to Mangalasutra. The third Mangalasutra was in vogue

till very recently in our society. In the Patna region, there was no practice of tying Mangalasutra to Gayavali womenfolk and Panchagowda Brahmin womenfolk, at the time of marriage (p. 153). Though this practice of Mangalasutra system is a very old one in our country, it is not known since how many centuries this was extinct in the above particular region.

Sex

When the creation started there started unchastity. It cannot be stated with certainty that it exists in one country or region and does not exist in another or region. Similarly we cannot for certain say that any particular race, caste or creed is free from unchastity. But as the desires of carnal gratification vary from the climatic conditions of different regions, the prevalance of unchastity may also vary accordingly. Northern part of our country is colder than the southern part and so southerners may have more desires than those in north. In this context there is no difference of sex. It is equally prevalent in both sexes. However, our elders presumed that womenfolk of south in those days were more tickle minded than women of north (p. 49). Whether it is more or less, it continues to exist. A person in the habit of theft, wherever he goes and whatever time it might be, he would always be on the lookout to snatch away anything that comes across. That is his natural disposition. There is no wonder when a theif visits a temple to pay obesicence to God, his mind strays wayward that which of the ornaments are vulnerable to snatch away! In south a number of voluptuous men used to quench their desires when they pretentiously go to visit religious celebrations. Similarly, men and women of Mirzapur region used to fulfil their amorous desires going to the sacred Ganges under the pretext of a sacred bath (p. 82). Just as a jaundiced person looks the whole world yellow, those persons bent upon lowly habits are prone to have that bent of mind wherever and whenever they go. There are three imminent dangers in Kasi always, widows, oxen and stairs. Wherever you go you come across thirsty looking widows looking for an opportunity to quench their lust! Innumerable oxen left there unattended by different visitors! Narrow lanes with uneven surfaces always mossy with water, you find steps at every turn! Nobody knows what deadly diseases pass on to you if you succumb to the desires with such women. If you walk on these narrow passages anyone of the oxen may go at you at any time. If you do not see and walk carefully, there is every likelihood of your falling down and breaking your limbs (p. 107). When the freelance wanderings of voluptuous men and women here are compared to the carefree oxen, it can be imagined how this unholiness was spread over in such a holy place as Kasi!

In olden days there were separate sects of women who were having debauchery as their profession. Yet even amongst these professional debauchers there were very good people. Some of the women in this profession in Andhra were very great scholars of Sanskrit and Telugu. They wrote some literary works too. Some of them, though they were in this

profession, used to learn music and dance and acquire extraordinary talents. They used to learn and follow Sangeeta Ratnakara of Sarangadeva, and Bharata's Natyasastra (p. 204).

Women – Remarriages

Just as light is to darkness and pleasures to plights, good is complimentary to bad. If we do a thing of good, along with that good there follows a little of bad along with it. The knife that is intended to cut fruits, will also cut the throats. Similarly if we do a thing intending it to be good, that may be twisted and put to a bad use by some others. Man has been given the right to marry if his wife dies but woman has been denied this right to marry again. It is but natural for anybody to fulfil their desires and consequently it may also be possible that widows may deviate from their path. It is only to prevent the miserable plight of widows that some elders agreed that second marriage for widows is right and they encouraged this in society. This change in outlook in our society must have bettered the lot of many a widow. On some occasions women who disliked their husbands even resorted to killing their husbands by poison and then remarry. This is another danger that resulted in agreeing to remarriage in women (p. 49). Why should we think that it is in women alone. Do not we find in some instances where husbands abandoned or even killed their unwanted wives and remarried ! Is it not unjust to point out an accusing finger at women alone just as one-eyed sight.

People—Morality and Justice

Good and evil do not confine to one race, sect or family. A demon minded son may be born to a saintly person! Conversely a demonly minded person may be the father of a saintly son! In this vast society of ours, we cannot pinpoint good or evil on a particular individual. The residents of Atmakur village near Srisailam used to dislike and neglect the travellers that used to visit the place and at the same time the hill tribes living nearby, who normally resort to way-laying of travellers, used to beg alms from the travellers (p. 11). There is another place " Peddacheruvu " near Srisailam where the travellers have had no other go but to halt. Under these circumstances normally, the local residents would have squeezed money from travellers to provide them facilities to stay there, and thus enrich themselves. But the residents of this village belong to " Chenchu, Boyi " community and their leader, though belonging to a savage barbarian tribe, is a very righteous man. He used to collect three paise per head strictly in accordance with the orders of the Government. Not only that, it is a matter of great wonder, he used to provide all the facilities to the travellers. This is really a great thing here (p. 13). He used to offer rice and utensils to poor travellers who were suffering. So, we cannot say that traits like morality, equity and righteousness are the property of any particular person.

Even amongst the palanquin bearers, these traits of morality, equity and righteousness are found. Bearers used to undergo any amount of

hardships passing through knee deep mud, pincerpinching stoney paths, thorny shrubs, canals, rivulets, and high and low gradients of mountains. Normally bearers would demand more when they encounter such hazards and abandon the travellers if they were not paid the excess amount they demanded. What could anybody do under such circumstances but to yield as they had entirely to depend on the mercies of those bearers. But the bearers that accompanied me in this tour are not such selfish fellows. They all used to stand on one word and never wavered under any circumstances lest they get a bad name. If any body used to back away they used to square up the differences amongst themselves by mildly censuring that particular individual. These palanquin bearers never had the temperament to earn money and enrich themselves by troubling others (p. 60). What amount of praise will suffice to describe the morality of such uneducated hard working persons ?

One anna per an ignorant and four anna coin for a pandit at Jagannatha Kshetra is considered to be a proper dakshina that gives contentment to them. The Pandas here, when anybody offers them hundred rupees as gift, distribute it among themselves according to the status and according to their respective shares and be satisfied. But the Panda Purohits would not be content even if they are offered three hundred rupees. When people from north visit Jagannath pilgrimage they gave gifts on larger scale. The southerners, when they go there used to pay less but talk sweetly. So the Pandas here call southerners as Rakshasas (Demons) (p. 194). A Purohit who is not content when offered even three hundred rupees, is he a Purohit or a devil!

Various Customs

In olden days there used to be an elderman in each town among the brahmin families. He was called 'Sabhapati' and everybody used to obey his commands. The Panchangas in Andhra and Telangana regions in those days used to be full of discrepancies. They never used to make special mention of Sunya thithis and thithidwayas. Consequently one thithi used to appear instead of another. Even at the time of invoking blessings, purohits used to be in full attire of turban, shirt etc., and thus complete the function. Beyond Nagpur, brahmins and sudras used to take meals sitting one opposite the other. Perhaps these brahmins never had the custom that sudras should not see while Brahmins eat (pp. 34-45). Brahmins used to take water offered by sudras. They say that water has no sin of defilement by touch. Then, cannot we attribute the same principle to fire. Brahmins accept fire from anybody's hand. It is not being cleaned with water when touched by a non-brahmin. The sin that is not attributable to fire, how can it be attributed to water. Fire is born out of water. There is water even in fire. Therefore is it not strange to say that water has the sin of defilement by touch and fire has not? Even though different ponds on the four banks of tanks are assigned to different sects, the water in the tank is not considered to have pollution of defilement by touch. So when there is a large quanity of water there will

not be defilement and when there is a small quantity, there will be defilement! Actually, Earth, Water, Fire, Air, and Ether—all these five elements should naturally be free from any sin of defilement by contact. Air that is breathed every second by every living being has no defilement but water has that sin! How incongruous it is (p. 47).

Vegetable—Non-Vegetable

Even lower caste Sudras in Kasi are not non-vegetarians it seems. Another strange thing is that when an Andhra Yadava lady went in the past and settled in Kasi she employed her own caste people there as her servants. When they saw the Andhra lady eating meat, they refused to serve her and left her. Lower caste Sudras here won't eat food cooked even by brahmin community of Gujarathis because it is called "Pakka Rasuyi" and it included unorthodox preparations (p. 113). It was mentioned earlier that torture of life is a natural thing in creation. Human being cannot even speak or move his foot without committing some sort of harm. It is only for this, some limitations have been prescribed for this hurt. If we cannot give cognisance to these limits we may have to conclude that there is no human being on this earth who is not a non-vegetarian. It is a different matter regarding those persons who achieved Amrita Sidhi as prescribed in Arsha Vignana. Such a strict vegetarian like Sri Veeraswamy had to face a strange question. Every south Indian irrespective of caste or creed including Sri Veeraswamy who consume betel leaves regularly generally use shell-lime, using of rocklime is scarce. One Bengali questioned Veeraswamy "you said, Brahmins in your state will not eat fish, don't they consume shell-lime while eating pan." Veeraswamy was really perturbed by being questioned in this way but he contradicted this by stating a lie that south Indians do not use this lime. If the northerners eat the bodies of the live fish, the vegetarian southerners use the burnt up material of the out shells of some of the aquarian animals calling it lime. Thereby the southerners who generally accuse northerners as sinners, also joined them (p. 179).

We adore cow as sacred mother. Slaying a cow is a greatest sin. Persons who eat cow's meat are greatest sinners, we say. There is a subtle secret abhorism of morality regarding violence and non-violence. Even in violence there are two distinctions, violence that results in pain and violence that is harmless. To kill a cow in order to eat its flesh is cruelty and consuming its milk is not cruel. Some may think it is not true. The milk contains richer food than the meat and in addition rich in protein content. Milk of a living being constitute the essence of energy of that being. How can it be not cruel to consume milk and curds or buttermilk, butter, ghee which are full of the essence of all energies of that being including proteins ? However taking milk from a cow is not a cruelty that inflicts pain. To milk a cow by force when there is scarcely any milk in her is cruel as it inflicts pain. To milk a normal milche cow is not cruel. Not only a cow, but it applies to any living being. It applies to even a mother who

gives birth to a child. When the breasts are dry any mother will push back her child out of pain. If the child does not take milk when the breasts are full the mother suffers the lumpiness in her breasts. Therefore that pain inherent in the body which does not cause outward pain is generally not considered as inflicting pain or resorting to cruelty. Why ? Persons who take not only meat of other living beings but also their own flesh cannot be treated as humans ? Yet there are a few persons in this world who are endowed with extraordinary powers. They shun food and water and even leafy foods and live on air alone. This can be attributed to self infliction of cruelty. When timely external food is not supplied to a living being, first and foremost thing is the body consumes the internal waste and gradually it consumes the internal flesh blood and the being will be left skeletal. Is this not consuming one's own flesh ? Can't we call this cruelty ?

Loss for justice

We come across a number of incidents arising out of selfishness and passions. Some times a thief becomes an elite and an elite becomes a thief. A person fighting for righteouesness and truthfulness. " A person defeated in a court of law cries openly, the person who won cries privately " is our proverb. " Lost money and gained misfortune " is another proverb. Residents in the Nagpur region, when they lost something in thefts and when they lodged a complaint with the authorities handing over the thief to them, they and their witnessess had to go around the courts spending money, and neglecting their families and daily occupations. After undergoing all this trouble, the thief used to be let out without any proper enquiry or punishment, just after being kept in the prison for a few days. If such is the case even if anybody saw the theft being committed, who would come forward to be a witness ? This is exactly what happens everywhere, why at Nagpur alone (p. 63). Not only thefts and debauchery cases but many a deliberate daylight murders fail to be proved for lack of proper proofs.

Since our ancient times our culture developed and spread in many directions. Many living symbols reflecting our ancient culture are there " Kondakammaris " of a number of villages in Cuddapah district, used to manufacture iron from ore without the help of any mechanical aids (p. 7). If this art of manufacturing iron is imbibed in the crude and uneducated Kammaris, how can we explain how it came to them and from where ?

Wonders of Nature

Nature is full of wonders. As a matter of fact, nature itself is a wonder. When the outer shell of the seeds of greengram, blackgram and gingily seeds dry up and break a peculiar ' Tup ' sound emanates. The same sound is produced when calatropies gigantea flowers blossom. But it will not normally happen when rose buds blossom. But in the rose gardens near Patna when the buds blossom into full flowers these sounds used to emanate

(p. 117). We do not know what kind of rose flowers they were and I don't think such flowers are there now.

It is a common thing for a crow to snatch away any eatables from a child's hands conveniently. Mothers usually entice children while feeding and occasionally use mock threats calling a crow to take away the food if the child won't eat. Sometimes a real crow may appear and snatch away the food even from the mother's hands. There used to be a big menace of crows in Patna, when people used to take food in open air or on the terraces of their houses, they used to keep four people armed with guns on the four corners as guards ! They could not eat anything without such a guard ! (p. 118). There are places in south also where this menace of crows is there. But they are not of that nuisance value as to keep armed guard.

We generally see children and also some grown up men while taking bath in streams and rivers, swim under the water for some distance and reach the bank at some far ends. Farm labour some times have to cross the streams with loads of cornor gramseed bundles. When the crossing streams are deep these labourers usually throw the bundles in the water and wade through the water with the help of the floating bundles and cross the streams. Ebb and flow effects of the near sea used to be experienced even in the river water right from Nadiya onwards in Bengal. When people want to go to Nadya from Calcutta they used to travel during the times of ebbing and from Nadya to Calcutta during the times of flow. People used to anchor their boats and stop when they encountered any difficulty in plying their boats (p. 168). Discerning minds can find several such interesting things in this "Kasiyatra Charitra."

Sri Veeraswamy : Culture and Qualities

Sri Veeraswamy was a good marathonian and a scholar in ancient texts too. He knew the science of Architecture and to some extent Ayurved, the indigenous system of medicine. By his detailed description of the Botanical Gardens on the other side of Ganga at Calcutta (p. 174) we can assess his keen interest in Botany and Ayurveda sciences. He was interested in fine arts too. He witnessed a dance and music programme presented by the nautch girls at Srikakulam (p. 204) revealing to us his interest in these arts. Greatest of all, he had a keen and receptive mind. He was fortunate enough to be rich and had a benign disposition to perform deeds of charity. He undertook such a formidable and gigantic tour which could not have been undertaken by any Zamindar in those times, so successfully and comfortably. When he himself expressed "By the grace of God almighty I could perform this great journey lasting for more than 15 months with a large entourage, without even slightest feeling of pain such as a thorn in the foot" (p. 229). We can understand how happily he completed this journey." "One who goes to Benaras (Kasi) or burning ghat never returns." is a popular proverb. This gives an idea as to how hard it was in those days to undertake

a pilgrimage to Banaras. A person was considered to be reborn after returning from a pilgrimage to Banaras (Kasi). It was really providential that even during such a period as described above, Sri Veeraswamy could undertake such a successful and comfortable tour not only to Kasi but travelled more than half of the country.

Besides his womenfolk many pilgrims were among the entourage of Sri Veeraswamy (p. 67). He has many palanquins for his travel (p. 86). Sri Veeraswamy engaged palanquin bearers from Uppada and Berhampur (pp. 205-206) and several yokemen to carry his luggage which included tarpaulins and other accessories to pitch tents wherever necessary and detachable cots for sleeping comfortably (p. 51).

We do not know how much money Sri Veeraswamy spent during this tour. Besides the expenditure involved in feeding his followers and servants, it is not known how many thousands of rupees he spent in charities. The gifts he offered to various deities and temples is not known. The fact that he gave ornaments and other household objects of daily use besides new clothes and two thousand rupees to a Gayavali at Gaya reveals to us his unrestrained charitable disposition (p. 138). There is no end to small deeds of presenting gifts and charities at various places.

As he was a man of foresight Sri Veeraswamy used to gather information before hand about places, things and people, he was going to visit on his onward journey. He never even hesitated to offer bribes, if necessary, in order to have a comfortable travel (p. 102). He used to send an advance messenger with some money and an introduction letter to the village officials for making arrangements for their stay (p. 30). In order to make arrangements for a convenient, comfortable and easy travel after Jabalpur, Sri Veeraswamy engaged a responsible person with whom he even entered into an agreement and executed a bond (p. 103). We may get an idea how keen Veeraswamy was bent upon to have a comfortable journey, from Kasi onward Magistrates used to send their peons to assist Veeraswamy during his journey (p. 129). Kochherlakota Venkataraya received Sri Veeraswamy and his entire entourage and kept them in his house for some time and when they set out on their onward journey, the Zamindar accompanied them till a distance of 64 miles and bid them farewell. Is it not a matter of wonder! (p. 215).

There are of course a few minor incidents like a fly in the pie, ill health due to weather and local conditions at a few places. The otherwise comfortable journey was marred by these regrettable incidents. Nevertheless Veeraswamy being a knowledgeble person, could overcome these obstacles by keeping some common medicines with him. He himself used to give medicine and cure when the yokemen and bearers fell ill due to different maladies. It is but natural that men on such a long travel of more than a year could not, withstand separation from their women suppressing their urge for sex ! So

obviously some of the bearers used to be entangled in sexual pleasure with some wayward lowly women. One such yokeman, a strong fellow contacted gonorrhoea through such indiscretion and ultimately he was reduced to such pitiable condition that he was unable even to walk. Veeraswamy himself tried several medicines first and later got him treated by others at Calcutta but in vain he was not cured. Veeraswamy left the fellow with some friends and proceeded further (p. 183).

There are two very sad incidents which are worth mentioning. One peon died of excessive vomitings after the party left Hyderabad. There were no suitable medicines with Veeraswamy to control this disease it appears. He confessed that for lack of proper treatment, the fellow died. By the time the party arrived at Mirzapur twenty persons in the party were attacked by malaria fever. Most of them got better by using the medicines administered by Veeraswamy. But one yokeman who came from Madras died on the banks of Ganges at Mirzapur (p. 83). These are the two sad events during the entire pilgrimage.

Sri Veeraswamy was dispassionate and he was a seeker of truth. It is very necessary that persons writing histories and biographies should possess these qualities. We can safely say that Sri Veeraswamy possessed these qualities.

Brahmins in some villages of Andhra are not of a helping nature. " Brahmins are not religious " he wrote (pp. 5, 11, 13, 20), and further he said " in some villages, of course Brahmins are very kind (p. 9). By this we can safely say that he was dispassionate while giving facts even about his own caste people. By narrating the incidents of kindly disposition of the tribal people near Srisailam, we come to know that Sri Veeraswamy was noble hearted.

Though he knew the science of Ayurveda, Sri Veeraswamy was not a practical doctor. Being a person of worldly knowledge, he used to hesitate to treat the afflicted with his half knowledge and he used to consider it as a sin (p. 52). Those who shun deceit usually have the apprehensions of sin. Sri Veeraswamy felt very sorry for a long time after giving a wrong statement to a Bengali that people of Madras would not use shell lime (p. 179). Not only that, he avoided using shell lime from that date after coming to know of the interpretation that shells were nothing but the outer bodies of aquarian animals.

Though Sri Veeraswamy knew several things, his knowledge was not deep. Some times beautiful thoughts, and fine logical points struck to his mind. He saw many mountain ranges on his way after crossing the Krishna river. He thought that the globe was full of water and in order to create a stable state, God created those huge mountains. He felt that while seeing these mountains, trees and forests, one begins to feel wonder and not feel inclined to worship (p. 21).

God and Creation

During a discussion with Mr. Nepean, he was questioned whether he would believe the rivers and temples as Eswara the all-pervading. Veeraswamy gave a logical reply. " You have not seen Madras. If I bring a map and point out Madras in that map, can it be real Madras. When it is not possible to take you personally to Madras and show it to you, we employ such means as maps or plans to show you the locations of Madras. Similarly, we find out about several countries and places. Simply because we are not able to see them with our eyes, we do not deny their existence. Similarly our ancestors symbolised the all-pervading in these temples and rivers of worship for those who cannot comprehend the all-pervading through virtue and knowledge (p. 95). As a matter of fact this argument will not suffice to give an idea of the creator of this universe. Yet, this argument acted as an effective answer to Mr. Nepean it is really a matter of surprise.

Sri Veeraswamy touched, though lightly about the existentialism and non-existentialism. The philosophy of heretics say there is nothing like god, but the universe is moving on its course by its own natural influence and force. " This is not abusive to the existentialists." To those intellectuals who possess ideal vision there is nothing like a name, shape or quality. And that ' natural course ' called by heretics is attributed to one of the five premordial elements in the universe by the thinkers namely ' Paratatva.' Thus though there is a difference in nomenclature, fundamental unity is there in approach. ' Therefore atheists and existentialists are of the same school and not otherwise ' says Sri Veeraswamy bringing atheism closer to existentialism (pp. 166-167).

When he encountered Dr. John Davidson in Gaya and was asked whether God was one or the thirty three crores of celestials are considered as Gods, Sri Veeraswamy gave a reply "Ekameva dwiteeyam Brahma." According to this tenet God is one. To that extent his answer was correct. But to compare Siva, Vishnu, Ganesha and other celestials to the saints of christianity was not appropriate. There is a mountain to mole difference between the celestials like Eswara etc. and the saints. Though the ' Nada ' is the same there are different shades in that sounds, similarly the light is the same but the sparkling rays of the light are different. Likewise though the Paramatma Tatwa is the same, there are variations in the celestials. If one wants to find out the fundamentals of this thing one has to delve deep and conduct researches into the sciences of the universe, cosmos, creation, etc. Each one estimates his god highly just as Saivas, Vaishnavas and Ganapatyas adore their individual deities in esteem. In a broader perspective all are no doubt great but in a minute sense it differs. (p. 148).

Veeraswamy believed the existence of Jagadishwara, and he also believed the saying of elders that Jagadiswara can transform a blade of grass into a mountain. This is not an ordinary belief. This is a real belief which can be said to be true under greater oath. It is very good that he expressed his

strong belief in the Lord. But the reason he cited for the belief was that his safe return after a fifteen months odd long and hazardous journey! It is ridiculous (p. 229). Had he not returned so safely, there would not have been god then! What an absurd thing!

It appears that Sri Veeraswamy had belief to some extent and also disbelief as to the power of eight Sidhis like Anima, Mahima, Laghima etc. to say that it is futile to waste efforts in a vain hope to achieving them is nothing but to contradict the Yoga Sastra and condemning as useless. This Yoga Sastra written by the great sage Patanjali gives meanings in five different ways (p. 150). In this case, due to lack of depth in scientific pursuit and Arsha Vignana, Veeraswamy acted very hastily.

Sin, Holy-Deed and Result

One has to suffer for one's own sins, so one has to enjoy the results of one's good acts and suffer the results of one's misdeeds which is inevitable. Yet there is a feeling that by constant praise of god we can seek his blessings and circumvent the sins and the consequences thereof. Are these two not contradictory to each other ?

Sri Veeraswamy cleverly argued this point and concluded that "if the children commit some misdeed parents generally punish them and love them as usual and in the same way God almighty also shower his blessings on us" (p. 77). Our sages also said that by invoking the Lord with the prayers " Purvadurgati Nasini " we could get rid of the sins got accumulated through number of previous births. This he said keeping in view the secret of purification from sins. A person endowed with Arsha Vignana cannot progress if he cannot identify this path. Even great sages like Viswamitra used to perform this purification to replenish their powers of penance lost by them due to their lapses. In our modern society, repentance is considered as punishment for any wrongful act and pardon granted thereof. Similarly, contemplation of god cleanses one of one's sins and so this contemplation is to be considered as punishment and the purification as pardon.

Many people in Ganjam district were greedy. So some people used to plunder houses during night time while everybody was asleep and in so doing they never hesitated even to kill. There was an infection called ' Melady' a strange fever and it killed thousands of people sinners as well innocents alike. Veeraswamy's opinion was that god created this epidemic in order to kill the sinners. If anybody questioned that while sinners were being slain, innocents also suffered the same fate, Sri Veeraswamy had a ready answer to that. A teacher and his student were walking on the sea shore, and they saw a ship with thousands of passengers sinking in the sea. When the student asked the reason for that calamity, the Guru replied that there might be a sinner in that ship and hence the ship sunk. The student asked whether it was just on the part of God to kill so many innocents for the sake of one sinner. The Guru kept quiet for some time and they proceeded to

walk. After sometime the student found a nice conch shell and he hung it in his neck. There were deadly ants inside the shell attracted by flesh inside the shell. The student was bitten by an ant and then he discovered the cluster of the ants inside. Instinctively, the student took it out of his neck and threw it in the sea. The Guru reminded him of the sunken ship and said "when you are bitten by one ant, You killed all the other innocent ants" (p. 201). This logic of Sri Veeraswamy may appeal superficially but even according to logic it is not completely logical. Let us agree that the student accepts it to be a mistake to kill the innocent ants. Then the Guru also should accept it as a mistake of god to kill thousands of innocent people for the sake of one sinner. So Veeraswamy's agrument cannot hold good.

When the question of virtue and sin comes, it is none else than God that can decide. Are there not people who appear to be virtuous outwardly and who commit sins in secret. Are there not people knowingly or unknowingly, who commit sins directly or indirectly? Can anybody say with his hand on his heart sincerely that he never committed an iota of sin? Who can say that all those people who died of the fever or in the ship never committed an iota of sin in their lives.

There is a legend for every one of the temples in our country. It will be written there as included in the Vishnu Purana if it is a Vaishnav Shrine, or as included in Skanda Purana if it is a Saiva Temple, and or as included in Brahmananda Purana if it is a common shrine. Sri Veeraswamy, after carefully investigating into several of these legends, specifically mentioned that any of them were not to be found in the ancient Puranas and that they were all spurious. He even mentioned that some are of recent origin. So we can imagine the spurious interpolations that might have crept into the Puranas as original. When we have to question the authenticity of some of the old Puranas themselves, how can we take as authentic every legend of every temple. (pp. 126-127).

He claims that there is interpolation not only in Puranas but also in Smritis. He quoted as standard, 18 smritis and he had also given their names. He gave a very good example of forged currency to these spurious upasmritis and parts of Puranas. It is but natural that the value of the original gets affected. (pp. 125-126).

While discussing about creation and its related aspects Sri Veeraswamy said that the first man was born in India but he never substantiated this statement with any further elucidation. Nevertheless if we look into this through the perspective of scientific knowledge of the celestial sphere of our sages, we may say that it might be true. For lack of space it cannot be substantiated with proof here.

Fourteen Worlds, Seven Seas

The heavenly worlds are seven above and seven below totalling 14 as stated by our ancients. Some modern scientists of geophysics are of

the opinion that the fourteen worlds described by our ancestors are nowhere else but on this globe. This theory is nothing but a conjecture based on no reasoning and not a theory propounded after exploring the infinite cosmic science. Not comprehending the difference between the earth and the premordial egg out of which the whole universe came out, Sri Veeraswamy it appeared thought that earth itself was the premordial egg and hence the fourteen worlds were included in earth itself (pp. 156-157). This is not true according to the sciences of sages. Sages propounded that worlds above and below are millions of miles away from the earth. It is not easily recognisable or possible to find out the location of any of these worlds even to the modern science which is advancing towards moon and other celestial objects. Scientists to be born in future generations have to conduct such research.

Sri Veeraswamy discussed about salt sea, sea of milk, etc., numbering seven in all. He expressed his opinion that just as seafarers, in order to locate their positions in sea named Red sea, Black sea at certain portions of the sea though it is all one and the same, these milk sea, salt sea etc. are same (p. 157) According to Arsha Vignana this is not correct. When it is accepted that wherever it might be the entire sea was one, how could you locate seven seas in that sea. It is a different matter if modern mariners named certain portions of the sea as Black sea, Red sea. etc. That sea presumed by our sages of vedic age, as to be Milk sea, is millions of miles away. Astronomers of modern times call this Milk sea as ' Milky way ' and we Telugus call it 'Pala punta.' The great churning of the milk sea by celestials and demons was not done in our sea. Is there nectar in this sea? Did they achieve nectar by churning here ? Was the great destructive poison ' Halahala ' born out of this sea ? Had the celestials living in heavens millions of miles away and the demons living in the worlds millions of miles below come over here for churning the sea on our globe ? Our earth has not got that much of importance even in our universe, much less in the 14 universes. This world earth is an admixture of the good from the celestial abode above and bad from the wicked abodes below, sandwitched between the two. At one time it might have been associated with the celestial abodes but gradually it may lose its good and accumulate bad and it may be associated with the wicked worlds below or *vice versa*. The main point to be stressed is that milk sea is not in this world, but it is millions of miles away somewhere in the cosmos. When we call the sea on our globe as salt sea, should we not prove the existence of the other seas ?

" The well known 56 countries of 56 language people are spread over from Kanyakumari to Kashmir in our own country but due to the invasion and Muslim occupation for over centuries, the boundaries of these countries got mixed up " thought Sri Veeraswamy (p. 156).

Some Wonders

On the way to Jagannatham from Gaya at a place called ' Balubalu ' and at Rajagrihi near Gaya and on the banks of Ganges near Monghir

(Seethagundam), in the region of Hurji (Taptamanikarnika), near Dacca, and Badarinarayan there were hot springs one at each place. Rice thrown in Taptamanikarnika will boil. In the hot water at Badarinarayan anything can be boiled it seems! Veeraswamy had the modern outlook of science regarding these hot springs that these are caused by the deposits of sulphur beneath the surface at those places. Yet, he also thought that God might have created these hot springs for the good of people in those colder regions (p. 120).

There were large mounds floating in a tank known as "Revaleswar" near Jwalamukhi and nobody could explain the phenomenon. There was nothing new in those things before his eyes as god creates such funny things in order to while away his time, thought Veeraswamy. He surmised that there might be something in the core of the mound so as to keep it floated! (p. 120).

Religions

Veeraswamy feels that the advent of Dwaita and Advaita have created a set back to the real Brahma Tatwa (p. 128). What I feel is, Sankara and others, instead of delving into deep secrets of cosmos, spent their time in discussions of Brahma tatwa. It is just like performing gymnastics without any base below.

Veeraswamy states that low caste people were not ill-treated and kept away from the upper classes in north and so Christianity could not spread as much as in south where the low caste people particularly Harijans were ill-treated and consequently thousands of them took to Christianity. His idea was because of the ill-treatment even against sastras, meted out by Brahmin community many low caste people got converted to Christainity (pp. 108-109). It might be the situation in 1830 but there are a number of instances here, allowed by money and educational and such other facilities offered many Hindus converted into Christianity.

Mohammadans used to torment Hindus by burning their books destroying their temples and force them to take to their Mohammadanism. Number of people who refused to be converted were even beheaded. That was the main reason why majority of Hindus never adpoted that religion. But Christians spoke nicely and baited people with money and other facilities and privileges and so some people naturally turned to them explained Sri Veeraswamy (pp. 186-187).

Indians became corrupted and sin got accumulated in our country and the English people were god-fearing, just and were endowed with good qualities and hence God almighty destined that the English should rule the country said Sri Veeraswamy. How can we say that his idea is wrong, when everything was attributed to the Lord's joyful acts (p. 109).

India—Castes :

Sri Veeraswamy's idea was originally there was no caste system in south and people of that region were stupid. Some people who were very

rigid about the karma aspects, migrated from South to North crossing the Vindhya mountains. After attaining scholarship they returned to South again and finding that there were no castes, they called themselves Brahmins and by virtue of their profession, they called some people as Vaisyas and called the remaining people as Sudras. There were no people fit to be called as Kshatriya, they never assigned a separate caste as such. However there are no proofs available to substantiate his arguments. Veeraswamy cited an example for his above conclusion that there were two sects amongst Vaisyas, who fought that they themselves were vaisyas and the others were not (p. 123). Even in this statement there is no substance or truth. Just as mankind increased its tribe in many fold, the differences of castes, creeds, colours spread and even amongst each caste different sects developed as a natural process. Taking these differences into consideration some people claim themselves to be of high order than others in the same caste. This struggle pertains to every caste. Even in brahmins there are different sects but nobody accepts one sect of people to be greater than the others. Beside Surya and Chandra dynasties in Kshatriyas there are innumerable sects like Agnikulakshatriyas etc. Amongst Vaisyas, Aryavaisyas claim themselves to be of high order. Similarly there are several differences in Reddi, Kamma, Kapu and other communities. These differences have their roots in the economic conditions, prosperity, influence and development of society.

Maharshis

Were there no brahmins in south ? People used to consider all those brahmins living beyond Vindhya in the north as sages. To substantiate his argument Sri Veeraswamy said that while performing Sandhya incantations we pay our respectful tributes to all those sages in the north living beyond Vindhya mountains. He himself said often that landlords of south looked with veneration the brahmins who returned from the north and considered them to be not only sages, but also as the sun descended on to earth. They showed gifts of lands and other facilities on these brahmins to settle them in their domains (p. 123). Out of respect for their erudition some landlords may have given land gifts to brahmins. It is not correct to presume that all the brahmins who returned from north were treated as sages. These surmises are based on the history that Aryans first went to north and later migrated to south due to invasions of aliens. That portion of Sandhyavandana incantations that refer to the sages of north propounds a theory that sages lived in north but not that every brahmin that lived in north was a sage. The crops and other radish like roots, fruits etc. which are grown in north 400 miles away from sea level, contain very rich food, according to our sages. This opinion is not unfounded nor it is unscientific. The salt content in the air that is breathed and the land that we cultivate is widespread to several miles from sea coast. So, the influence of saltishness diminishes the good in everything that we grow. So, we find this difference in quality if we examine the products that are grown beyond Vindhya in the north and products that are grown in south. Our ancient Ayurvedic Pandits

never accepted roots and herbs from south in their preparation of medicines, because of the same reason. It was only after considering all these aspects with a scientific outlook that learned persons and particularly those sages who wished to undertake penance used to select the land between the sacred rivers Ganga and Yamuna for their ascetic pursuits. Those who wanted to be away from the base desires chose Himalaya regions for their pursuits. Therefore it is incorrect to presume that all the brahmins living at Ganga Yamuna basin as sages. Who is a real brahmin ? Brahma Gnani. He is a real sage. If we want to recognise a person as sage what are the attributes we look for in him ? He should be ever youthful and not succumb to old age and should be able to control his longevity and live as long as he wished. He should be able to see the great balls of fire like the sun. We may consider a person to be a sage if at least these qualities are in him. How many such persons do we come across now-a-days.

There were unending controversies in the name of these differences due to the ignorance and lack of knowledge to distinguish a real brahmin (sage) a nonbrahmin (common man). When somebody questioned that while all the human beings were made up of the same flesh, blood and bones what was the reason for calling certain people great as brahmins; Sri Veeraswamy retorted thus, " When all the mangoes ripen on the same tree, why are the sweet and sour mangoes are so called?" (pp. 186-187). Though this reasoning is logical just as selling the fruit under the good name of the tree, the name sake brahminism without the real Brahmagnana will be of neither any real credit nor credence.

However with considerable forethought Sri Veeraswamy said that actually there were no castes and they were the creations of man. In the coming generations through ages these caste barriers would automatically vanish he said clearly (p. 125).

On the one hand he denied the existence of castes and on the other hand he went on to say that due to the unjust rule of the kings, brahmins killed kshatriyas out of wrath and hence there was a void for a just ruling class. Perhaps the purport of this statement may be that due to degradation from their rightful path man became corrupted (pp. 185-186). While stating this Sri Veeraswamy might have kept the incident of Parasurama in his mind. When we see such self contradictory statements we cannot but come to the conclusion that Sri Veeraswamy lacked comprehensive and consolidated outlook in his interpretation of things. While accepting the truth that it was not known when and where the intermixture took place through ages and generations he never raised the topic of the complexities of caste system.

When the topic of adultry came up, he said that when encountering persons of their own state women naturally start loving and even succumb to the earnal desires (p. 211). There may be a few incidents of this type

but it will be hasty to conclude that such desires spring up only when persons of their native land appear before them.

Social Reform

Whatever might be his opinion, he lived a very principled life. However he and his family members had to ignore and omit certain common principles out of necessity. (p. 67). Sri Veeraswamy was a reformer of society at least he ardently desired to be one. He used to reject the rigid traditions that came into vogue out of stupidity. Sri Veeraswamy argued and proved in an assembly of scholars that it was nowhere in olden texts to be found that the wife should also perform self immolation when the husband died (p. 126).

The outlook of justice according to the English was letting off the scoundrels was much better than punishing a doubtful family man. But our precepts say that letting off one scoundrel amounts to punishing thousand innocents. No doubt there is much more greatness in our outlook than the outlook of the English. If we cannot chase wicked we cannot protect the innocent. If he left off even such a simple principle of justice in the hands of God without properly explaining, we cannot but doubt the perspective of Sri Veeraswamy in such matters. When we look into his truthfulness and candid uttering we cannot even say that he cleverly circumvented the real issues (p. 203).

When there was a hailstorm in Calcutta, Sri Veeraswamy described it as a storm of stones and that the stones produced sounds similar to that of stone when they were put in a container and shaken (p. 179). When we read this portion in the original we feel as if Sri Veeraswamy never knew the word 'hailstorm.'

Though he was writing letters about the details of the pilgrimage at the request of Srinivasa Pillai, it can be surmised that he had in mind of writing such a travelogue. It is also evident that he read the travelogue written by Mr. Ellis after his visit to India (p. 119).

Though these letters appeared to have been written date-wise, it could not be said all the details of each day were correctly reported. The custom of offering hair as vow should have been mentioned in the letter written from Tirupati region but it was not. But this was mentioned in a letter regarding Triveni Sangam (p. 92). He mentioned at this juncture that he was forgetful sometime.

It is a matter of chance that he had a disposition to undertake such a gigantic task of such a pilgrimage at a huge expense and he had also the inquisitive mind and patience to collect information regarding different people, their customs, culture and history, and last but not least Srinivasa Pillai had the methodical approach of collecting, arranging, editing and pub-

lishing all those letters written by Sri Veeraswamy in Tamil and Telugu and got a translation in Marathi prepared.*

We do not know what happened to the parts of this work translated into English under the author's supervision. This task could be, to some extent fulfilled after nearly 140 years. I really appreciate the idea of getting this work translated into English and I congratulate Sri P. Sitapati, I.A.S., for this. Salient features connected with the life of Sri Veeraswamy as given by Srinivasa Pillai in his foreword to the Telugu work and also by Sri Dignalli Venkata Krishna Rao in his foreword to the revised edition, have been given by Sri Sitapati in his introduction (para 2 to 6).

English Translation

The title of this work has been given as Enugula Veeraswamy's Journal in English. The word 'Journal' was used by Sri Veeraswamy himself in his English letter to C. P. Brown on 15-12-1831. But actually this is a compilation of gist from correspondence and not a diary.

The Telugu text contained 25 chapters. When he was working as Director, State Archives, Sri Sitapati, with the assistance of the Assistant Director Sri R. Viswanatha Rao, Assistant Archivists M. Muniratnam and E. Hanuma Sastry translated the first 14 chapters, splitting them into 18 chapters. As the remaining 11 chapters were not translated by him, I requested the wellknown writer and translator Sri Vadrevu Purushottam and he completed the same.

The English chapters are not kept in translation as they were in Telugu by Sri Sitapati. Perhaps thinking that some chapters are lengthy, he may have redivided them. Though it will not pose any difficulty to the readers as such, but for those who want to read the Telugu and English versions parellel to compare, it will be a little bit irritating. For the benefit of readers

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* In the 18th Century, Sri Komaleswarapuram Srinivasa Pillai stayed at Madras and served the people. He was a famous Andhra person. His father was Sri Muniyappillai. He belonged to a well-to-do family. In the year 1807 'Mane' choultry was established and for which a famine relief committee was constituted with 11 English people and 9 Indian trustees. Among them was Srinivasa Pillai in the year 1833 Sri Eenugula Veeraswamy and Sri Srinivasa Pillai helped the poor in distributing food and clothes.

Sri Srinivasa Pillai was not only a bountiful person and a person of foresight and therefore he utilised all his energy for the development of education. He liked social reforms. He had liberal thoughts. He was particular to give education to girls. He ran a school for girls by himself. He worked for the spread of education among people. At the time of his death, he donated Rs. 70 thousand for the development of education. This discloses his love for the country and devotion for the development of education. After his demise, a Hindu Girls School was established with the assistance of the amount donoted by him. A third school was established attached to Pachchayappa College from the amount collected by him as donations.

the chapters in Telugu original as divided in the English translation are given below.

Chapters in Telugu		*Chapters in English*
1	...	I—II[a]
2-3	...	III—IV[b]
3-4	...	V-VI-VII-VIII[c]
5-6	...	IX—X[d]
6	...	XI[e]
7	...	XII*
8	...	XIII*
9	...	XIV*
10	...	XV*
11	...	XVI*
12-13	...	XVII[f]
13-14	...	XVIII[g]

Sri Purushottam translated from chapter 15 onwards up to the end without disturbing the original distribution of chapters in Telugu. However, as the number of chapters increased in the portions translated by Sri Sitapati. Chapter numbers in the later portions have also had to be altered. So, the Telugu chapters 15 to 25 have been renumbered in translation as chapters 19 to 29 in their sequence.

Sri Sitapati's translation is not complete in the sense that certain portions in the Telugu original have been cut short. Page 3—23-30 May 1830 :

(*a*) The first chapter in Telugu has been divided into chapters I and II in English.

(*b*) Part of the 2nd chapter in Telugu has been split up and made as chapter III in English. Remaining portion of chapter 2 and two paras in chapter 3 in Telugu (2nd chapter ends with para one on page 24 in Telugu) have been recast as chapter IV in English.

(*c*) Part of chapter 3 in Telugu has become chapter V in English. Last portion of chapter 3 in Telugu(3rd chapter in Telugu is up to the first para on page 32) and a part of chapter 4 in Telugu have become chapter VI in English. The remaining portion of chapter 4 in Telugu has become chapters VII and VIII in English.

(*d*) Major portion of chapter 5 in Telugu has become chapter IX in English. Remaining portion of chapter 5 and earlier portions of chapter 6 in Telugu (pp. 54–29th August onwards chapter 6 starts in Telugu) constituted as chapter X in English.

(*e*) Remaining portion chapter 6 in Telugu has become chapter XI in English.

(*f*) Chapter 12 and part of chapter 13 in Telugu (pp. 111. chapter 13 in Telugu starts with 17 December) have become chapter XVII in English.

(*g*) Remaining part of chapter 13 and chapter 14 in Telugu have become chapter XVIII in English (pp. 120 Telugu chapter 13 is up to 2nd para)

* No change is effected in these chapters.

After the first para some portion has been omitted. The subject that was discussed in three pages starting with the last para of page 125 has been considerably reduced in translation.

As much attention was not bestowed in translation a few lapses crept in. The matter given in 8 lines on page 17 in Telugu under the date 20th June 1830 (pp. 21-21 Telugu). It looks as though a different matter from somewhere has been inserted here.

It was mentioned earlier that Sri Veeraswamy used to send an advance messenger to make arrangements for their comfortable stay. He started making such arrangements from Medicharla onwards. (p. 41 Telugu). Yet in translation by using the word 'here' in such a away that it gives scope to surmise that he started making these arrangements from ' Bhikkanuripeta '. [An arrangement made by me enabled me to obtain accommodation all along the route here—(p. 30 English)].

While Sri Veeraswamy wrote that he took along with him detachable cots Sri Sitapati translated as portable cots were taken (Portable cots are obiviously different from detachable cots). (p. 72 Telugu p. 51 English).

While Sri Veeraswamy mentioned that when the rose buds blossom into flowers a peculiar snapping sound emanates (p. 180 Telugu). Sri Sitapati translated it as " When the rose water buds open out one hears the noise of a " Chitika (noise) produced by the snapping of the fingers. (p. 117 English) which is not correct. People in those days used to call roses as Panniru Poolu (Rose water flowers as rose water used to be processed out of these flowers. When Sri Veeraswamy used the word Panniru Poolu, instead of using Rose buds, Sri Sitapati brought it out in translation as Rose water buds. As a matter of fact no rose water comes out at the time of blossoming. How can there be water in the buds, if at all any water is there, it will be on the petals or inside the stem. The ' Amadas ' used throughout by Sri Sitapati have been converted into miles and the ' Ghadiyas ' converted as hours and minutes so as to be easily understood by readers. It should have been 29 June to 21 July 1830 on page 25.

Leaving aside such lapses, it is really a credit to Sri Sitapati to have successfully undertaken such a laborious translation work. Sri Purushottam is a well-known figure in literary field and he received a word of praise from renowned personalities like Sri K. A. Abbas and Sri Narla Venkateswara Rao and many others. Some time back he translated the book in Telugu entitled " Panchabhoothalu " written by Sri R. Bharadwaja into English with the name " Phantomy Quintette." This translation was appreciated by well-known writers and critics.

Though one or two original quotations given by Sri Veeraswamy were omitted by Sri Purushottam the purport of the original text was correctly given and the translation throughout is very smooth and scholarly. As it was

done with the help of some subordinates, Sri Sitapati's translation was not uniform throughout while the later portion done by Sri Purushottam is in uniform and fluent style, being adept in such translation work we find homogeneity in his translation, truthful adherence to the thought and content of the original and at the same time in comely style of his own. He never tried to over-ride the known bounds of his task as translator by using his facile pen over-emphasising or interpolating his views on the author's.

I heartily congratulate Sri Sitapati and Sri Purushottam who translated this work for the benefit of vast English reading public all over the world and for the benefit of history and cultural heritage of our country.

I am proud as Joint Director that this work is being published by Andhra Pradesh Oriental Manuscript Library and Research Institute on behalf of the Government of Andhra Pradesh.

Our thanks are due to Sri S. R. Ramamurthy, I.A.S., for the keen interest evinced by him to bring to light invaluable old texts and to the revival of our ancient cultural wealth. We are thankful to Dr. N. Ramesan, M.A., Ph.D., I.A.S., for his kind encouragement in the development of Andhra Pradesh G.O.M.L.&.RI., to the Assistant Secretary Sri I. Raghunatha Rao. Our hearty congratulations to Sri K. Kesavarao, B.A.,B.L., who assumed charge recently as Deputy Secretary, Education Department.

We are grateful to the Andhra Pradesh Text-Book Press authorities for taking keen and patient interest in bringing out this book nicely. Our thanks are due to the Deputy Directors Sri G. Ramakrishna Rao and Sri D. Veeramanie who rendered us their invaluable help whenever required.

My hearty congratulations to Sri P. Narayanan, Sri M. R. Sabhapathi, Asst. Directors, Sri V. Gangadharam, Sri K. Narasimha Rao, Sri Y. Sreeramulu and Sri B. James, and others who helped in the printing work of this book.

Mahasivaratri
3-3-1973.
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Route map of Sri Veeraswamy's pilgrimage

ÈNUGULA VEERASWAMY'S JOURNAL

(Kasiyatra Charitra)


GOVERNMENT OF ANDHRA PRADESH
ఆంధ్ర ప్రదేశ్
सत्यमेव जयते

18*th May*, 1830

I left Madras on the 18th, Tuesday of May in the year 1830 at 9 in the night and camped at Mādhavaram village. This place is situated at a distance of about an hour's journey from my garden at Thandayaruveydu. A salt canal, which has been bridged, has to be crossed on the way. The water-table is high in the soil here. Water is also sweet and plentiful. The *Dravida Vaishnavas* who reside here make a living by trading in *Samidhas*[1] and such other materials at Madras.

19*th May*, 1830

Starting on the morning of the 19th, I arrived at Venkatesa Nāyadu Choultry, through Palavaya Chathram.[2] This choultry located near a tank is in a dilapidated state. This place is situated at a distance of about ninety minutes from Mādhavaram. The path is straight and an easy traverse for carts and carriages. There are shops at this place. I reached Pedda-palem this night, crossing Korathalēru[3] on the way. The path is straight with several villages on the route. There is a Sakthi temple in this Pālem, where worship is by *tamasa*[4] practices. This temple is small ; the Sakthi here is a small Sivalinga which has manifested itself from the earth. Worship here is by Sudras. The *Palem*[5] which is on the fringe of a jungle stream, is habitable and an *agraharam* of Brahmins. In addition to the Siva temple, there are habitations here of all castes. The Pālem is at a distance of sixteen miles from Venkatesa-Nayadu Chathram.

20*th* & 21*st May*, 1830

I stayed at Peddapalem during the day-time and arrived at Tiruvellore on the 20th night. Korathalēru had to be crossed again enroute. From here the path is easy and suitable for use by carts. There is a choultry at Vengali village on the way. Tiruvellore is a Vishnukshetra. The holy *theertham*[6] here is called Hrruthapa Nāsinee. Devotees worship at this

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1. Samidha (Singular) : Samidhalu (Plural) in Telugu; Twigs used for sacrificial fires and rituals,
2. Chathram : Choultry.
3. Korathalēru : Yeru stands for stream.
4. Tamasa practices as opposed to Sathvika practices; involves worship through sacrifices. Sathvika practices involve bloodless sacrifices and worship.
5. Palem : Hamlet.
6. Thēērtham : A sacred pond (also a river etc.) for bathing and ablutions; a sacred place of pilgrimage.

theertham by making offerings of jaggery. The smrithis make a mention of the sanctity of this theertham and especially its efficacy of atonement of sin. It is a small township where all provisions are available. This place is twenty miles from Peddapalem. I stayed at this place until the afternoon of the 21st.

I reached Kanakamma Chathram, a small township by way of Ramanjeri, on the night of the 21st. The distance is sixteen miles. The pathway near Ramanjeri is rocky and difficult, while the rest of the pathway is easy. This choultry was constructed by one Bommakanti Sankarayya. There is an agraharam belonging to komatees[7] a prosperous people here. The Karvetinagaram estate commences from this region. Water here is potable.

22nd May, 1830

I reached Buggagudi on the 22nd morning. The path is easy. The distance is twelve miles. This is a holy place. Three eternal springs—as holy as the Ganges, the Yamuna and Saraswathi—ooze out from the nether regions of this shrine and join the river near the shrine. The deities in the shrine bear the same appellations as in the shrine at Benares. The shrine is located at a place where there is neither a township nor any habitations. Pilgrims have to perforce purchase or obtain their victuals from a far-off place and cook their meals in the garden near the shrine. This is a picturesque place on the banks of the jungle stream, with adequate water facilities. I reached Puttūr this night, by way of Nagari. The distance is twelve miles. The ghāt section at Nagari is rocky and a difficult traverse, though the rest of the way is easy. Nagari is a township.[8] Travellers can obtain all articles needed by them at this place. Venkatesa Nāyadu's son is persevering to construct a big choultry here. Puttūr however has a choultry bearing the name of Muniyappapillai Chathram. There is an arrangement here to supply free provisions and victuals to brāhmins, gosāins[9] and bairāgis. The officers of the company have the use of a traveller's bungalow here. Puttur is a very small township. All articles required are available for purchase here. Several brāhmins reside at this place. There is a fresh water pond. This is a charming place with a view of hills all around.

23rd May, 1830

Crossing Anjālamma pass, I arrived at Vadamalapeta choultry. The distance is eight miles. The ghāt section is rocky but traversing it is not difficult. The Sakthi '*Anjalamma*' is worshipped in this pass and her

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7. Komati : Persons belonging to the Vaisya caste; trader.
8. Peytasthalam is the actual word used. Obviously the reference is to a small township; could also refer to a big village with suburban facilities.
9. Gosain : A religious mendicant or monk Bairagi : A wandering religious mendicant especially in North India. Veeraswamy himself gives a detailed account of them later in his journal.

image is installed in a pandal here. The Lord's active principle is reflected through this deity, and her worshippers are being granted all their earthy desires. The choultry at Vadamalapet was constructed by one Kolla Peda-swāmy Chetty. The choultry is spacious and 'sad-varthi'[10] is being given here to brahmins only. This place has become a township. There are several 'Komati' houses here ; and they have arranged for the free supply of victuals on a co-operative and contribution basis to bairagis and gosāins. In view of this, the place is well-known. The region between Kanakamma chathram and this place forms part of the Kārveṭinagaram estate. I reached Diguva Tirupati,[11] that night travelling through Alamelumangāpuram.[12] The river Suvarnamukhi has to be crossed on the way at a distance of about eight miles from Tirupati. Way farers have again to walk on a tank bund for some distance on the route here. The path way is easy with several urbanised villages enroute.

23rd Sunday to 30th May, Sunday 1830

I stayed at Tirupati for eight days—on 23rd Sunday, 24th Monday, 25th Tuesday, 26th Wednesday, 27th Thursday, 28th Friday, 29th Saturday and 30th Sunday. I climbed up the hill on the 26th Wednesday, and came down the same day. I gave a religious feast at Kapilatheertham on 27th Tuesday. I left Tirupati for Karakambādi, on the morning of 30th, Sunday.

The shrines of Lord Govindarājaswāmi and Lord Kodanda Rāmaswami are located at Diguva Tirupati. The shrine of Lord Kodanda Rāmaswāmi does not get any grant or help from the Government.[13] The shrine of Lord Govindarāja is with *āchāryapurushas*, under the general control of the Government. About 200 houses of brāhmins belonging to the three different sects are located here. There is an annachathram[14] for smārthas here a gift of Gurunatha Chetty. The Vedas are being taught here in a school founded by Muniyapillai ; sixteen pupils in this school are enjoying the bounty of free-food scholarship here. Sadavarthi is being given here to Gosains and others thanks to the benefactions of Chandulāl[15] and two other pious souls.

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10. Sadavarthi : An ancient custom according to which charity especially in choultries and dharmasalas provided for the free supply of victuals and necessary provisions to travellers, pilgrims, medicants etc.
11. Diguva Tirupati as distinguished from Eguva Tirupati. Diguva Tirupati stands for the Tirupati on the plains whereas Eguva Tirupati denotes Tirumalai on the hills, where the famous temple of Sri Venkateswara is located.
12. Another name for the existing township of Tiruchanur. Alammel-Mangai is the Lakshmi that has emerged out of a lotus.
13. Regulation No. 7 of 1817 was in force at that time in the State. The net proceeds of the temple revenues after meeting expenses (controlled) of the temple was appropriated by the Government.
14. A choultry where free-food is supplied.
15. Chandulal : Dewan of Hyderabad State during this peirod.

There are two or three Rāmānujakūtams[16] also here and Srīvaishnavas are given free prasad[17] here daily. This is a big place and a township. All articles are available in the market here. Artisans and workmen with various kinds of skills live here. Pāngūluru Gurunātha Chetty and other sāhukārs[18] live here. Monkeys are a nuisance at this place. The waters of Narasimha theertham only are potable. Kapilatheertham is located at a distance of fifty minutes from Tirupati and is an enchanting place. There is a perennial waterfall here and this water is ponded at the bottom of the hill ; the theertham itself is enclosed in a spacious mantapam.[19] This mantapam is very suitable for giving feasts to brāhmins. The benefactions of Chāndūlal are to be particularly mentioned in the sacred places around this region.

In view of the cold, I stayed on the hills during the day time one day only. The distance between Diguva Tirupati and Tirumalai where the Lord's temple is located is twelve miles. The ascent upto the Gāligopuram along with the descent from Gāligopuram is rather arduous. There is level land thereafter on the pilgrims walk to the hills. The ascents and descents in the pilgrim's walk on the rest of the way however are not as difficult as on the climbs at Gāligopuram. There are drinking water facilities and several mantapams on the way. A *bāiragi* stationed near the Gāligopuram is supplying free butter-milk to pilgrims. An idol of Srī Rāma is being worshipped here by the bairāgi at the Gāligopuram. The East India Company is obtaining a lakh of rupees as revenue at the Tirupati temple by way of offerings made to the Lord. Every proceeding and rite on the hill entails the payment of suitable fees to the Government here. While the Lord is bestowing his blessings on his devotees cleansing away their sins, they are also out of pocket due to the system of collection of various fees here. Lord Srīnivāsamurti who has manifested himself here is a Divyamangalamurti. This Lord, it appears has been worshipped from ancient times by celestials and great personages. There is a Mahant's Matham here—built very spaciously—which is the headquarters of *Gosains* and *Bairāgis*. This Mahant has disciples in large numbers. The houses on the hill are congested and small. The cold wind blows here during the period between *Chaitram* and *Jyestham*. This cold wind is injurious to the health of the inhabitants on the hill. There is also much nuisance due to monkeys here. Boars also move rather freely among the people on the hills. During the cold-wind season, men do not stay on the hills in large numbers. Paying a fee of Rs. 220/- *Aratirupavada* worship was performed by me, with offerings of prasad to the Lord.

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16. Ramanujakutams : Places where followers of Sri Ramanuja particularly and others are given free offerings of prasad and food.
17. Prasad : Food and offerings made to the Lord which are later distributed to devotees. The quantities given in Ramanujakutams were sufficientfor a meal for the poor and needy.
18. Sahukar : A rich man or a moneyed man from the trading community usually.
19. Mantapam : Open structures with a stone ceiling supported by stone pillars, usually with ornamental and decorative bas–reliefs; structures which stand as parts of temples and also apart from temples, used for sacred rituals.

30th May, 1830

I reached Karakambadi on the night of the 30th Sunday, covering a distance of less than eight miles. This is a township under the control of a palegar. The palegar has been granted this and a few other villages by the East India Company for protection of Tirupati and other places. Karakambadi is not a convenient place with all facilities ; however, in view of the jungle terrain ahead, I was forced to camp here. Postal facilities are available here. Travellers can obtain the provisions they require here. There is also a travellers bungalow at this place.

31st May, 1830

Starting at 2 a.m. I reached Settigunta on the morning of the 31st at nine, travelling through a great forest. Portions of this pathway are rocky. In addition, one has to be on one's guard against robbers. Two Palegar villages Mamandur and Krishnapuram are on the way. Travellers—especially the rich cannot hope to traverse this jungle without the assistance of the pālegars of the above villages. Even Collectors have not been able to make this path safe for travellers. Balapalle is a village located at a distance of two hours from Mamandur. The border of Cuddapah district commences here. The water of Balapalle is very unhealthy. Two or three big streams, as big as rivers, have to be crossed here. A ghāt has also to be traversed here. The path is rocky and arduous with several ascents and descents. The forest comprises of thick clusters of wild bamboo groves. There is a fresh water pond at Settigunta. There are also two brāhmin habitations here. This is a small township where provisions needed are available. The Collector of Cuḍḍapah has got the path widened from Balapalli after clearing it of jungle ; he has also arranged for *thānas* enroute. The path upto Settigunta is rocky passing through jungle terrain. I however reached Settigunta accompanied by twenty gun-men, thanks to the good offices of the pālegars at Karakambadi. There is a travellers bungalow at Balapalli. Starting at three in the day time and covering a distance of eight miles, I arrived at a choultry near Kodūru agraharam. Kodūru is a small town. There is a travellers bungalow here. There are no brahmin habitations at this place. It is very difficult to get one's requirements at this place. There are no shops and the brāhmins here are not helpful.

1st June, 1830

Starting at 5 o'clock, I reached Vorambadu at 9 o'clock, after covering a distance of eight miles. This is a small township where all provisions are available. There is a traveller's bungalow here. The path is easy. There are two routes to Koḍūru from Settigunta, one a footpath with several villages on the way and another a military track through the forest. Palanquins can also move on the first track which has to be covered by foot. After leaving Koḍūr, one has no worry of jungle terrain. There are several

villages enroute. Water facilities are available. The cultivation of crops is evident from Koduru onwards. There are also innumerable tamarind trees everywhere. One of my palanquin bearers and another luggage carrier were down with fever as a result of their drinking unhealthy water from a hill-stream at Bālapalli ; I therefore had to halt at Vorambādi in the afternoon. I noticed a Srīnivasamurti-Pādam near the above hill-stream at the Balapalli ghāt. Pilgrims from the western lands can reach the Lord on the Hills, from this place.

Starting today at 3 o'clock, I reached Pullampeta, a distance of about ninety minutes within an hour of nightfall. This is a small township. There is a traveller's bungalow here. There are brāhmin habitations.

2nd June, 1830

Again getting up at 3 o'clock in the morning and covering a distance of 16 miles broad, I arrived at Nandalūr soon. The pathway is in good condition. The river Cheyyaru near this town is broad and can be crossed within half an hour. There are shrines on both the banks of this river. This is a sacred place. Srī Parusurama is said to have atoned the sin of assassination of his mother here Atthirāla along with its agrahāram is located at a distance of an hour from here. This place is overflowing with Muslims. There is a travellers bungalow here. This is a small township where all provisions are available. The facility of brāhmin habitations is available. I stayed here the whole day.

3rd June, 1830

Awaking early in the morning at 2 o'clock and covering a distance of 16 miles, I arrived at Bhakaraopet at nine. The path is easy but rocky. The route runs by the side of hills. The jungle here has several dried-up trees and shrubs. There is a village by name Vontimitta on the way. There is also a big tank here, with the hills as bunds on all its four sides. The road runs on the tank bund here, with the hills as bunds on all its four sides. There are several interesting shrines at Vontimitta. This is a semi-urban village with a traveller's bungalow. Bhakaraopet is a small township where all provisions are available, It is rocky everywhere here. The convenience of a brahmin habitation is absent. tarting again at 3 o'clock I arrived at Cuddapah at nine the same night. Several hills and ghats have to be traversed on the way. The pathway is very rocky and drinking water facilities are absent.

4th to 6th June, 1830

I stayed at Cuddapah on the 3rd Thursday, 4th Friday, 5th Saturday and 6th Sunday. This is a good township. All kinds of artisans and workmen live here. The District Court and the Collector's office are located here. There are habitations of all castes here. There is a river flowing near the township. A fresh water spring is located in the centre of the town. The town is full of small lanes. A military regiment along with its offices is

stationed here on one side. The civilian officers are stationed in one part of the town.

On my arrival I was well received at Cuddapah and the courtesy of returning calls, calling on the officers of the company and collection of medicines from the regimental centre made me stay at this place for all these days.

7th June, 1830

Starting at 5 in the morning at Cuddapah, I reached Pushpagiri at 9. Travelling on this pathway was easy. I had to cross a river at Cuddapah. During rains, this river is in floods quickly but the floods abate soon. Pushpagiri is a sacred place on the banks of the river Pinākini. There is a picturesque temple on the banks of the river near the hills. This is a sacred place suitable for the relinquishment of ashes and bones, remains of the mortal coil after death's toll of life The Pushpagiriswāmi who is the Peetādhipathi for Smārthas has his abode here. There are nineteen brāhmin habitations here. The brahmins here appear to be Vedānthis. All provisions are available in the nearby township only nothing being available at this place. The town however can be entered into after crossing the river. The river has to be again crossed by one to be back on the road. This is a fine place. I started again at 3 in the evening and after crossing the streams of the river, arrived at Kājipet a distance of about two hours. The path is not in a good condition. Kājipet is a small township. Convenient houses are not to be found here ; some brahmins reside here, all the same.

8th June, 1830

Awaking at 3 in the morning and covering a distance of twelve miles I arrived at Duvvūr at 9 the same morning. The path is not across jungle terrain and one notices vast open spaces and cultivated land. Dūvvur has several convenient habitations and Chāvadies. It is a compact township where all articles are available. This is a part of Cuddapah district. Leaving this place at 3 that afternoon and covering a distance of two hours, I arrived at Vengali village before twilight. There are several big houses and chāvadies here along with a township nearby. This is owned by the Nawāb of Kandanur. This and a few other villages have been given as a jagir for service to Sardar Roop Singh. Hill people belonging to the blacksmith caste manufacture iron from iron ore from Duvvur onwards.

9th June, 1830

It was raining on this morning and therefore, I started at 12 noon, with the assistance of a few guides, and left for Ahobalam at a distance of twelve miles and reached that place about a few minutes before sunset. It was an easy road. I had to cross a small river, one hill stream and several other streams on the way. There are several villages on the way. It was easy going though the path ran through forests. This Kshetra comprises of Eguva Ahobalam and Diguva Ahobalam lying at a distance of ninety minutes from each other. There is a sacred steel pillar on a hill near Eguva Ahobalam. There is only a footpath across thick forests to this place. This place is not accessible by any kind of mounted conveyance. Lord Narasimhamurty is said to have manifested Himself from this pillar. Several stone idols of this Lord found in this area and on the hill, are being worshipped by devotees. This place is under the control of the Ahobalam Jiyyar residing at Kumbakonam. His representative is in charge of this place and is residing at Bachepalle at a distance of four miles from Ahobalam. This representative has arranged for worship of the Lord here by two archakas at both the places of Eguva Ahobalam and Diguva Ahobalam, on a monthly salary of rupees six each. The expenditure of the temple is met out of the allowances remitted now and then by the Jiyyar. Rājā Chandūlāl has however sanctioned a largesse of rupees one thousand per annum for expenses on the temple. It is rather arduous for palanquins, to go up to Eguva Ahobalam. There are several huts belonging to sudras at Diguva Ahobalam. Even these habitations are not to be seen at Eguva Ahobalam. Pilgrims have to reside in the precincts of the shrines here. This is a thick forest area, injurious to health and therefore men are afraid of residing here. There is also fear of wild animals. The temple area is in a rather unsatisfactory condition with growth of thorny bushes, *Jilledu*[1] etc. The Brahmotsavam is celebrated here in the month of Phālguna when devotees arrive here in large numbers. During this period, the receipts amount to four hundred *varāhas*. The Nawāb of Kandanūr appropriates all these fees and thereafter neglects the maintenance of the shrines. It can be said that Bhakti is radiant among devotees only due to the activating principle and Self-luminous Light of the Lord and not in response to any ritualistic worship performed here to the Lord. Provisions are not available at these two places ; all victuals starting from salt have to be carried from Bachepalle.

I halted here this night. Bachepalle is under the control of the East India Company. A good village.

10th June, 1830

I stayed here till 12 noon. After worshipping the Lord with such materials as were available, I started from Srīrangapuram at 1 in the afternoon

1. Calotropis Gigantea.

after lunch. The distance covered was twelve miles. It was an easy path but one which passed through thick forests. Rudravaram is a village on the way. It is urbanised and a part of Cuddapah district. All provisions are available at this township. Liquor shops are also to be found here. There are Brāhmin habitations. Srī Rangapuram is a Company village with small houses without drinking water facilities.

11*th June*, 1830

Awaking early morning at three and proceeding further a distance of twelve miles I reached the holy place of Mahānandi. This was an easy path with urbanized villages of Mahadevapuram and Basavapuram on the way. This place is located in the midst of a very thick forest on the fringe of a hill. There are several fruit-bearing trees around the temple. Not even a hut is to be seen near the shrine. All requirements and provisions have to be taken by one from Basavapuram. Even starting a fire (for culinary purposes) is a problem here. People are prohibited to halt here at night. The holy waters of the *Kshetra-theertham* flow under the Sivalinga here, get collected in a trough and flow out thereafter. This theertham of the temple is magnificent. This is a place which has manifested itself as laid down in the *Sāstras*. The archaka here belongs to the *thaṁbala* class of worshippers of Siva. Devotees however, according to custom are permitted to worship the Lord and perform Abhisekam themselves. The Archaka arrives every day early in the morning, the doors of the sanctum sanctorum are unlocked and then the temple is open for worship. Gosāins and bairāgīs reside here from one to three days and worship the Lord. I stayed here till two in the afternoon and proceeding further after lunch arrived by nightfall at a place called Bandathukuru. *Regadi*[2] thorn bushes abound here for a distance of eight miles. I had to cross a small river and several streams on the way. There is no jungle on the way. This place is a part of the Kandanuru estate. All provisions are available here. There are also large habitations at this place. I noticed that cows are not milked at all in this region. The cows with calves are allowed to graze out. The people of this region have buffalo cattle in plenty for milking purposes. It is remarkable that they take pains to look after these cattle by giving them good cattle sheds, more convenient than their own habitations. Paddy is not cultivated in this region. Dry crops however are cultivated extensively. The cultivators are hard-working. Brahmins here have an easy livelihood depending on their lands.

12*th June*, 1830

Awaking at four in the morning, I reached Velapanuru at a distance of eight miles. The pathway passes through a region of black clay. There is not much of jungle here and travelling is easy enough. There are big

2. Zizyphus Jujuba.

habitations at this place including cloth shops. All articles are available in the bazar here. The Brāhmins here are good and helpful. The village Karnam by name Seshappa a pious soul—is well known for his '*Annadana*'—*i.e.* feeding the poor and the needy. The officers of the Nawab also reside here. Drinking water facilities are not satisfactory. A place called 'Omkaram' at a distance of five miles from here is located in the middle of the forest. I started at 2 o'clock in the afternoon and covering a distance of eight miles arrived at a place called Vempenta, a little before twilight time. The road is across jungle terrain and there is fear of wild animals. The soil here is a mixture of loams and clays. A place called Chebhandu forming part of the Nawab's estate is on the way. The habitations here are small. Provisions are not available here in plenty.

13*th June*, 1830 (*Sunday*)

13th Sunday : Starting at day break and covering a distance of eight miles, I reached Atmakūr. This place is a part of the estate of the Nawab of Kandanūr. His officials stay here. The Kandanūr Nawāb has divided his estate into four metis[1] and has appointed an *amaldār* for each such sub-taluk. A portion of the estate has been given to his dependents as Jāgir in lieu of payment by way of salary. This Nawāb pays a revenue of a lakh rupees a year to the East India Company. His estate is under the control of the Collector of Bellary district. A representative of the Collector a Vakil—stays at Kandanūr. The Nawāb has established a Kāzi-court for his people here. Thus the courts of the East India Company are not operative here. It is however rumoured here, that he is not paying the salaries of his employees regularly. These employees are paid small amounts only. The work of the Taluk Amaldārs is supervised by a superior, one Akhbar Nivees ; consequently the subordinate officials do not have much initiative in ensuring efficient work nor confidence. Atmakur is a great place according to hearsay ; however it is actually a small township. A shandy is conducted here every Sunday While the reputation is that any article would be available in the shandy market here, actually, articles useful for travellers are not at all available in adequate quantities while other articles in which travellers are not interested are available. Archakas of Srīsailam and others who collect fees from pilgrims are located here. According to hearsay, Srīsailam is at a distance of thirty-two miles from this place. No provisions are available on this way though there are several villages on this route. It is therefore essential that wayfarers should take all their requirements along with them. Articles forgotten by oversight are sure to be in short supply on the way ! The fees to be paid on the Srīsailayātra are collectable by the Nawāb of Kandanur. The rates of fees during the Sivarāthri Utsavams are Rs. 7/- for a group of Sūdras, Rs. 5/- for a horse, Rs. 3/- for abhishekam, Rs. 3/- for 'Vāhanāradōstavam' (including on non-Utsavam days), Rs. 3/- for Dharpanasevōtsavam etc. There are four pathways to Srīsailam. The distance by way of these paths to Srīsailam is

1. meti : obviously territorial division for administrative purposes.

thirtytwo miles each ; verily this is how the Lord would have it ! The pathways pass through very thick forests. One pathway is by way of Nellore and necessitates the ascent of *Chukkalaparvatham* enroute. The second is across Cumbhum and Dūpāti requiring the traversing again of Chukkalaparvatham on the way. The third is suitable to be taken by the people of the western region necessitating their crossing of the river Krishna. This river bears the name of Pāthāla Ganga and flows at the bottom of Srīsailam. A pilgrim would have to ascend and descend Srīsailam for a distance of four miles to reach this Pathāla Ganga site; a portion of this distance can be done on dholis. As the steps on the pilgrim's walk are rather steep and large sized, ascent and descent on this way is rather arduous. It is necessary for the pilgrims to reach Srīsailam by walk only on all the other routes even during the period of Utsavas except by way of the Atmakūr road taken by me. It is not however possible for pilgrims to traverse these paths at will at any time. The fear of wild animals and the Chenchūs on the way has to be borne in mind.

These Chenchūs are junglemen alright but they are accustomed to live on the charity of the pilgrims here. The Utsavam of *Pallaki seva is* performed at Srisailam every day from Sivarathri to the month of Chaitra. During the month of Chaitra *tamasa* worship is performed for Mother Brahmas ramba at Srīsailam, and thereafter the flow of pilgrims to Srīsailam stops. After Chaitra, one or two archakas only visit Srīsailam by teams from Atmakūr. They also do not stay at Srīsailam for long periods. It is said that the water here disagrees with one's constitution resulting in fever, *mahōdaram, sobha* and such other diseases. There are twenty Chenchu huts at Srīsailam near the shrine. These Chenchūs leave their habitations during the month of Bhādrapadha and migrate to healthier places, to avoid the nuisance of flies which is unbearable. There are about one hundred cows for the Lord at Srīsailam near the temple ; consequently good milk and curds can be seen only at Srīsailam after leaving Cuddapah. At other places on the way, one only sees cows and not cow-products. These cows are not milked at all, the mother's milk being left for the calves. Inspite of cattle being given all attention in this region, local people here have to purchase bulls fit for cultivation from traders of Nellore area. The buffaloes in this region are fit only for milking purposes and not for cultivation. The bullocks are purchased paying prices varying between ten and twenty varahās. The inhabitants of Atmakūr have been accustomed to meet the High and the Low, in view of the advantage of their location ; however instead of utilising this opportunity and being generally helpful, they are past-masters in the art of neglect and unhelpfulness. Travellers here can get accommodation only from the two homes of thelagānya brāhmins, *Devī-Archakas*—and also from a Jangam who is the archaka of the Lord. Others in the village are not helpful and do not accommodate travellers whatever be their status. There are two or three temple precincts and chavadis where one could get accommodation if hardpressed for a night's shelter. Learning that it would be possible to reach Srīsailam on the mounted conveyances of this town, I arranged for three dholies at the rate of rupees two each for my

use. The dholies were manufactured by the carpenter of the town within a day. There is a difference of a quarter of a rupee in the values of the local rupee and the rupee of Chennapatnam. Paying the local rupees instead of the city rupee, I fixed up eight palanquin bearers at the rate of rupees four each for the outward and return journeys from Srisailam. Eight Uppada boyees, (two boyees to carry the luggage of the Uppāda boyas and six of my luggage carriers) accompanied me on my trip to Srisailam. One other luggage carrier accompanied us to carry the luggage and victuals of the luggage carriers. In addition, I was accompanied by 15 Brāhmins; food for them for five days was also carried in our entourage.

I stayed at Atmakūr on Monday the 14th, and 15th June 1830 with all the above mentioned paraphernalia ; I left Atmakūr on 15th Tuesday and covering a distance of ten miles I reached Nagulotigudi. The small villages of Radhapuram, Krishnapuram, Venkatapuram and Siddhapuram are on the way. Chenchus and others reside here. The road from there to Venkatāpuram is again easy but passes through very thick forests on both sides. The Nawāb's men collect a fee of three '*dabbulu*' for each person apparently for the benefit of the Chenchūs. Each *dabbu* is equal to two '*duddus*' of Chennapatnam. Annas, half rupees and quarter rupees are not available here. It is therefore necessary to carry small change for rupees in this area. An anna is equivalent to 3 dabbus. These dabbus show signs of much wear and tear similar to the wear and tear of the '*duddus*' of Lingisetti of a township on the way. Mounted conveyances and others can reach Nāgulotigudi without difficulty. The Chenchūs of Nāguloti and Siddhāpuram are second to none in the skilled art of hunting. Nāgulotigudi is a convenient camping place with water facilities. The deity in the shrine is Veerabhadra Swāmi. A Jangam from Atmakūr performs the puja of the deity twice a week. After lunch in the afternoon, I started at 1 p.m. and covering a distance of ten miles reached a town called Peddhacheruvu at 9 p.m. The pathway upto a distance of two miles from Nāgulotigudi is arduous with steep ascents and descents. The steps on the way are constructed well. A distance of four miles thereafter does not have the ascents and descents though the pathway is rocky with thick forests on both sides. In view of the forests, palanquins cannot be taken on this route, due to the overhanging branches of trees. After crossing this rocky way, the road is wide enough on level ground for use even by horse-drawn carriages. On the return trip, one finds the road at Peddacheruvu branching off in three directions. Unless one is accompanied by Chenchu guides, one is apt to lose one's way. To reach Nagulotigudi, the pathway on the left has to be taken avoiding the pathways, branching to the right. Shelters of any kind and water facilities are not available on the road strips between Peddacheruvu and Srīsailam and Nāgulotigudi and Cheskoni. Peddacheruvu has ten huts belonging to the local hunters which can just accommodate swine. No other shelter is available. The tank here is very pretty with lotus flowers in it. I have not seen such a big pond after leaving the 'Koneru' waters of Chennapatnam. Travellers have to cook their food on this tankbund, and

eat their meals here ; if it rains they have to sit in the huts aforementioned. One of the Chenchu boya-hunters here is the owner of these huts with the title of a 'Nāyaka'. This Nāyaka is a pious soul. He collects a fee of three '*dabbus*' from each wayfarer on behalf of his master, the Nawab ; however he helps the needy and the starving pilgrim by giving him gifts of free rice along with cooking facilities needed. Pilgrims on the outward and return journeys have perforce to camp at this place. On my return journey, I learned that a spacious chāvadi could be built here at a cost of Rs. 10/-. I therefore arranged with the Nāyaka for the putting up of such a chāvadi. According to customs, such chāvadies are constructed with bamboo mats and such other wooden materials available in the forest. I believe what I paid was sufficient for a good chavadi. After cooking our meals on this tank bund that night, I rested in one of the huts, as it was drizzling all night. I started again on my journey the next morning.

16*th June*, 1830

I reached Srīsailam on the 16th after covering a distance of ten miles from Peddacheruvu. The ascent started immediately after Peddacheruvu. The ascents and descents on the way covered a distance of 2 miles. Steps were however carved out on the path and the travelling was not very arduous. There was forest on this strip of the road on both sides. Thereafter a distance of two miles had to be covered on level land. The path was rocky. Thereafter there was a steep ascent and descent at Bheemuni Kollam, with steps again carved out on the way. I found a stream flowing in a canyon here. The path took seven curves here involving the trekking up of a mountain with about 2000 steps. This journey would be taxing to any one unused to such trekking, resulting in an uncomfortable sensation of giddiness and a feeling of eyes moving in whorls. The steps however cover the entire ascending pathway, with mountainviews on all sides. After covering a distance of about four miles in this manner, the pathway is on level-but rocky-land upto Srīsailam. The trekking up these mountainous regions can easily be manipulated in Dholies with six palanquin bearers of Tirupati for each Dholi. This ascent however is not so arduous as the flight at the Gāligopuram of Tirupati. The nine *Uppāda* palanquin-bearers who accompanied me carried my dholi here with ease. The ascent at the hill after leaving Nāguloti was more arduous than the ascent of the mountain which had to be covered later, discouraging wayfarers even at the beginning, though the path thereafter was easier. The Uppāda palanquin-bearers were as good as the palanquin-bearers of Athmakūr in trekking up this difficult terrain. The Athmakūr palanquin-bearers appeared to be unaccustomed to this arduous track, probably due to their being employed less often, once a year usually, compared to the Tirupati palanquin-bearers. The dholi made to order for me by me had a width of $2\frac{3}{4}$ feet as in the case of Bengal palanquins, and this dholi could make a trip to Srīsailam without difficulty, the only worry being whether the branches of the trees on both sides of the pathway would be in one's way. I learned that the Nawāb of Kandanur and others travel on this way in palanquins of the kind used by me. Being influential, they must have however arranged for the lopping off of the interfering branches on their way, by making advance clearance arrangements of such impediments.

17*th June*, 1830

I was in the Kalyana Mantapam of the Srīsailam shrine on the 17th Thursday evening by 3. Once there was a great township around this shrine. It is said that the houses of the courtesans itself numbered about 360 at this place. This township then fell into ruins. The wells in the houses are in

dilapidated condition. The walls that remain here and there, stand in testimony of this past. It is said that 5,000 (500?)[1] years ago one Anavema Reddi reaped a harvest of gold cereals here, by the grace of God. He is said to have covered the Lord's sanctum sanctorum, the *Mukhamantapam, Vimanam, Dhwajasthambam* etc., with gold plating. These can be seen in a ruined condition now. The temple has two prākārās. Sivaleela carvings and basreliefs on the theme of love are to be found on the outer prākāra wall, on all the four sides of the temple depicting the skill of the sculptor's hand. The basreliefs are not to be found on the more rocky portions. The arches as on a fort are to be seen on the prākāra top. An image is found to be carved-for each such arch. The inner prakara inside the temple is in a ruined condi tion. The mantapas are in a similar condition. The worship and *nivedana* to the Lord along with the offering of lights is according to the pleasure of the archakas here and not at all an established daily routine. Brāhmins however can touch the Lord and perform abhishekam and naivedyam. Worship however at the temple of *Devi Bhramarāmba* is being done regularly by the *Mirasi-archakas* who reside in the temple precincts. This archaka-clerk does not usually last for more than an year ; whether it is due to the disease prevalent in this area or whether due to some failure on the part of his worship is not clear. However a brāhmin by name Rājasri Botlu aged about fifty has been surviving here as *archaka* and *ekāngi* for the last five years and this is amazing !

The Lord's Lingam in the temple is about as high as the span of a hand from the floor. The five *sikharas* of the Vimānam on all its four sides are in a ruined state. The sikhara in the centre, is available for darshan by pilgrims. On this way, the *Sikharadarsan* is not possible until the pilgrim actually enters the temple. However, the pilgrim on the Nellore-Cumbham route obtains such a view at a distance of 6 miles from the temple at a high place called Sikhareswaram.

The Chenchus residing near the temple, like the Chenchus at Ātmakūr are arrogant. Their habitations which are only huts are located on an elevated place very near the Bhramaramba shrine and the shrine for Lord Mallikārjunaswāmi. The image of the Mother Bhramarāmba is small, beautiful and in the seated pose. A Srīchakram has been installed on the 'Step' of this deity's sanctum sanctorum. There are eleven *theerthams* in the temple. Water oozing out of the hills and flowing underground make up the waters of the *theertham* and flow out thereafter. Mantapams have been built over every theertham to keep away the Sun's heat. No theertham is deeper than the height up to a man's knees. The waters are said to be unhealthy according to local versions. The water is clear though very cold. The receipts of this temple are about Rs. 18,000 a year but the Kandanur Nawāb who receives this revenue does not bother about the requirements of the temple in the least. Fees are payable even on the expenditure on repairs

1. The veracity of this legend is anybody's guess.

undertaken by any one. Rājā Chandūlāl has abandoned some work taken up by him disgusted with these pressures. He has arranged for the engaging of six brāhmins at a monthly salary of Rs. 6/- for the daily abhishekam of the Lord.

It is said that Mahishāsura was destroyed by Bhramarāmba and the area in which this took place came to be called MAHISŪRU or Mysore. After *Mahishasura Mardhanam,* Mother Bhramarāmba is said to have entered Srisailam. Mysore is therefore treated as her place of birth and as such people of Mysore need not pay any fees here. *Jangams,* brahmins and other reverened persons need not pay any fees here. Jungle shrubs have sprung up all over the place in the temple precincts; this area is also infested with snakes and tigers. There is no one to clear the jungle and set things right here. In cases of devotees dedicating jewels, clothes etc., to the Lord and the Mother, an equal value is collected from them by way of fees[2] and subsequently even these are appropriated by the Nawāb of Kandanūru. Keeping this in view, the East India Company in Tirupati has perhaps to be given more credit, remembering the Sanskrit sloka "Aho Gunavathi, Bhāryā, Bhandāmulyam, Nayāchatha."[3] This is the period of Kali and obviously the Lord could do no better favour than giving his devotees the fruit of their actions. This is a place famous as one to be worshipped by one and all. It is said in the puranās that the very sight of the Lord's temple *sikharam* will release man from rebirth.

I was grateful to the Lord that I had been given the opportunity to visit this holy place and worship the Lord's *Chaitanya.*[4] I left this place at 3 in the morning and reached Bhīmunikollanu and Peddacheruvu easily as it was only a case of descents on the way. I stayed that night at Peddacheruvu and starting on the morning of 18th Friday at 6-30, reached Naguloti by nine. I started there again at 3 o'clock after lunch and reached Atmakūr by six in the evening.

19th *June,* 1830

Starting at 3 o'clock on 19th Saturday and covering a distance of two miles, I reached Nandigunta at 4 o'clock and was held up there by rain. The way was easy but thorny. This is a big village. There are houses of brāhmins and kōmatis also here. All provisions are available. There are two temples here. Pilgrims can stay in the temple precincts without permission.

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2. The actual word used by Veeraswamy for collection of fees is Hassilu. This word normally denotes a toll but the term fees is much more appropriate in the circumstances in which it is used by Veeraswamy.
3. The consort that does not deprive one of one's capital by asking for it is a *Gunavathi; i.e.* One endowed with right conduct.
4. Active Principle.

20th June, 1830 :

Starting on the New Moonday of 20th Sunday morning at six and covering a distance of 16 miles. I reached the holy place of Nivruthisangamam by twelve. This place is on the banks of the river Krishna. The river Bhavanāsini joins the Krishna here; the waters of Thungabhadra and four other tributaries from the river here enabling the Krishna to flow perennially. This is a habitable place. There is a Shiva shrine said to have been installed by Dharmaraja on the banks of the river. When *Bruhaspathi* enters *Kanyā rasi*, thousands of pilgrims have a bath here during *Pushkaram* time. As all sins get expiated here, the place is called Nivruthisangamam. There are twenty brahmin habitations here. Provisions required are available. This place is located at the base of a hill. The river Krishna flows north here. The path taken by me that day was very comfortable, being ground covered with stones, and as such it would be easy to take this route in all seasons. There is no jungle. There are several villages at short distances enroute. Water is no problem on the way. Every village on the way has a ruined fort. The thambala people are archakas in the shrines here. The devotees however can worship in these shrines, all by themselves. This place is also under the control of Nawāb of Kandanur. Fees are being collected here, from each person crossing the river Krishna, as at Srīsailam. I paid Rs. 3/- for each Sudra servant, Rs. 3/- for each horse, and Re. 1/- for each Abhisheka and two annas for each Brāhmin. The fees are collected here by the Nawāb of Kandanūr on one bank of the river Krishna and by the Nizam of Hyderabad on the other bank. One bank of the river Krishna is under the Nawāb of Kandanur, whereas the border of the Hyderabad state commences from the other bank. Every village touched by me here from Tirupati onwards has a Reddi as well as a Karanam as village officials. Some of these Karanams are *nandavarikas*, *pradamasakha* brāhmins and *niyogis* looking after the duties of a Karanam. Instead of receiving salaries, they enjoy the land as covenanted servants looking after the village administration and eking out their livelihood. Travellers on the way are assisted in obtaining all their requirements by these Karanams and Reddis. Again these travellers have to obtain the good offices of these people by hook or crook to travel in comfort and dignity. However it will not be too good and kindly to them. It will be necessary to be aggressive and assume the mask of authority with them in some measure. The village servants under the orders of the Reḍḍi and Karaṅam are useful in helping one to obtain provisions, and to function as one's guides on the way. The philanthropists at Madras, it is known, have constructed several choultries at great cost between Thiruvattūr and Thiruvāṅchur ; even if such people construct choultries at places such as Ahobilam, Mahānandi, Onkāram, pilgrims may not make use of them properly. Instead it is desirable that the mantapams at these places are repaired at a cost of Rs. 1,000/- each and men are appointed as watchmen on monthly salaries and enjoiṅed to ensure that thorny bushes and jungle shrubs do not grow everywhere and that mantapams are kept in good condition for use by pilgrims. If this is done, it

will be charitable and will give one a good name. I pray to the Lord that my people or I will be in a position to take up this philanthropic work.

I had a bath at the *theertham* called Onkaram and could hear the 'Om' sound while fully immersed in the water. At a distance of eight miles from Nivruthisangamam there is a place called Musalimadugu (Crocodile pond). This is a small township and a convenient place. One Ramachandrarāyudu who was Sheristhadār of Bellari district and a Sheristhadār of the existing Board is said to have gone on pilgrimage at Nivruthisangamam and assisted the agrahāram people by getting them permanent remission from payment of taxes to the Nawāb. Thus the lands here have become tax free; and the brāhmins of this village are all praise for him. The rainy season commenced for me even at Cuddapah. As the months between *Jyestha* and *Sravana* comprise of the rainy months every day is a day of clouds rain and winds. The wind blows rather roughly on the hills here, and is also noisy. It is difficult for new comers to bear these rough winds. I am used to old rice for food but the rice passed on to me from Tirupati as old rice has always turned out to be soft like new rice. It is difficult to put up with such things until one gets used to them. People who are used to boiled rice at Madras find it much more of a strain here as such rice is not available in these parts. The poor eat cholam and food made out of the minor millet Arika.

21st Monday, 22nd Tuesday, 23rd Wednesday and 24th Thursday:

I stayed here from 21st to the afternoon of 24th to make offerings to the Manes. After lunch, I started at 12 noon and reached Siddeswaram ghāt at a distance of two miles. The path is rocky. One has to go up and down on this route. There is a '*Putti*' of the Kandanūru Nawāb at this ghat. The '*Putti*' is actually a big bamboo basket boat in which 40 persons can sit. It is covered with leather on its outerside and is a rather delicate boat. This is a boat rowed by four boyas. This is a risky boat for, a hole in it can mean danger of sinking. One palanquin, with 12 palanquin-bearers crossed the river in this boat in one trip. It took this boat 15 minutes to reach the other bank and return. There are hills on both sides of the river at the crossing place. The wind therefore is not very strong at this ghat. It is safer to cross the river here compared to other places. I crossed the river at 4 in the evening with all my paraphernalia and paid fees for my escort at the rate of Rs. 5/- for each mount, Rs. 1-4-0 for each horse something less for each Sūdra to the Nizām's officers and covering a distance of 6 miles reached a village named Pentapalle at 6 hours. The way passes through a difficult ghat section between hills. This path is similar to the Nagari ghat. The rocky ghat extends over a distance of 4 miles. After crossing this ghat, the way for about two miles is easy. There is a big and beautiful temple of Srī Venkateswara here. This place is suitable for halting by travellers. This is an urban village. There are 40 komati houses here. All provisions are available. This place is under the kingdom

of Hyderabad. There are several Zamīndars under the Nawab of Hyderabad as in the case of Venkatagiri and Kalahasti. This village is a part of the estate of the Zamīndar of Kolhapuram. These Zamīndars pay limited tributes to the Nizām and enjoy autocratic powers in their estates. The stronger Zamindars, it is said, do not pay even this tribute regularly. At such times, the Hyderabad Government pursues them and succeeds in extracting its tribute by force. When these Zamīndārs disagree with each other they not only fight each other to death but also raid each other's villages and cause havoc tormenting the ryots and ravaging the villages. When such tussles arise, instead of enquiring into them and help in the settling of the issues, Diwān Chandūlal and his followers delight in further aggravating such situations being conscious of the resultant money profit to them. A tussle of this kind is going on between the Zamīndār of Vanaparti and Zamīndār of Kolhapuram at the time of my travel. A portion of the armed forces of the Nawab of Hyderabad was at Pentapalle and taking the assistance of the Khilledār, I arranged for some *jawāns* to accompany me to Hyderabad.

25th June, 1830

Starting on 25th Friday morning at 5 o'clock and covering a distance of 16 miles, I reached a Qila[1] village by name Pānagal at 12 o'clock. There is a village by name Tummagunta at a distance of 6 miles from here. There is a military road from this place to Hyderabad constructed by East India Company. I had taken the Duvvūr-Tummagunṭa route for my pilgrimage to Srisailam after my return to Pentapalli, I learned that there were several routes to Hyderabad. It is said that the Kottakota route is the most important among these. This route however is not only round-about but also arduous. The route upto Tummagunta is easy though sandy. Thereafter the road runs by the side of small hills upto Pānagal. The road is easy even though it runs through the jungle. There are big forts at the bottom of the hill at Pānagal and also at the top of the hill. The daroga of Derala is the Jāgīrdār of this and a few other villages. Even though this is not a developed village, all provisions are available here as this village has been supplying such articles to the military camp of the English here. The houses are rather small. There are also Chāvadies. The Brāhmins here are not very religious.

26th June, 1830

Starting at 5 o'clock in the morning and covering a distance of 12 miles, I reached a place named Chinnamandi. Wanaparthy, an estate village with a fort is a *samsthānam* located at a distance of 6 miles from this place. I stayed here for an hour to change the jawans who came with me from Pānagal. I reached Wanaparthy at 8 o'clock. The route is through a forest but the road is on sandy terrain and in good shape. There is no fear of wild animals. The road is not rocky even though it passes through hilly terrain. Travellers can obtain all provisions here as it is a town on the main route. It is generally thought that the institution of a Zamīndār at every place in this kingdom helps in providing employment under the Zamīndār ; actually there is no rafety or security for the ryots and others. People have no security in his State.

The East India Company maintains a list of travellers' halts on the routes here but these lists are neither detailed nor accurate ; consequently on enquiry I have drawn replies several times that the listed villages do not exist at all in the Nizām's kingdom. I first thought that I should write to the authorities concerned and see that these lists are revised but later being of the opinion that it will result in further work for me, I desisted from any such move. There is no doubt that the Company's lists are faulty. There are several trees on the tank bund of Chinnamandi which can shelter way farers. As there was not enough accommodation in the town, I had to arrange for

1. Qila stands for fort. Perhaps there was a fort here.

the cooking of my food on the tank bund itself; I started 2 hours thereafter after lunch and reached Ganapuram at 6 hours, after covering a distance of 8 miles. Two villages by name Cholapuram and Manojīpet are on the way to Ganapuram. The route upto Manojīpet is through thick forests. The path however is wide enough and on a terrain which is a mixture of sand and pebbles. There are also several small hillocks on both sides of the path. Manojīpet is also an urbanized village. There is a temple here. There is also a temple for Lord Venkateswara on a hill from some distance here. There is also a shady garden very near Manojipet. There is a pyramidal rock by name " Bangaru Gundu " on the top of a hillock very near from this place. This boulder appears like a '*linga*' on a '*pānavattam*'.

The path from Manojīpet to Ganapuram is through hills but the way is sandy and not stony. Ganapuram is a jāgir village. The township is at the bottom of the hill and there is a sturdily constructed fort on the top of the hill. This is an urbanized village. It is difficult to obtain accommodation here even though there are twenty to thirty houses except in Chavadies. All provisions are available while there is difficulty for water. The wells here are very deep; the water is also saline. Potable water has to be obtained from a distance. I halted this night here.

27th June, 1830

Starting at five on the morning of the 27th I reached Jadcherla after covering a distance of 12 miles. The path is on sandy terrain. The villages of Mulakarra, Kotūru, Alūru are on the way. The path upto Alūru is through jungle terrain while, there is no jungle beyond Alūru. Wells and tanks with plentiful supplies of water are found on the way. Paddy fields are ploughed with bunds around them. The Seshachalam mountain is not to be seen after crossing the Krishna. However several small hills are to be found on the way. It appears as though the Almighty Lord has created some of these hills by placing one boulder over another. In some places where it gives the appearance of a rock not sitting well on another and likely to roll down, other stones keep them in place. Verily it appears as though the Lord has shaped three quarters of the earth into hills and mountains when I see these mountain ranges here. On a speculation it appears as though the Lord created these mountains to ensure solidity of the earth keeping in view the fact that a major part of it comprises of the element of water. When one sees these mountain-ranges and great forests with so many varieties of trees, one verily wonders at the Lord's sport and the greatness of his creation; however the *Parmathman* is truely reflected in the mind of man though his mind is not capable of achieving stead-fast bhakti and faith in the Lord. I stayed here this morning. This place is an urbanized village. There are rich traders here. There is a temple here where travellers can stay. There is a pleasing pond here with mantapas all around it. All provisions are available here. This village along with three hundred and sixty villages form an estate of an *Aruvelu Niyogi Brahmin* by name Rajagopala Rao. This estate has been in the enjoyment of this family for several generations.

He is paying a revenue of three lakh rupees to the Nawāb of Golkonda. A boy of sixteen years old, this Rājagopāla Rao, is administering the estate with the assistance of his mother. This estate has the reputation of a '*Dharma-samsthānam.*[3]

28th June, 1830

Starting at 5 o'clock on the morning of 28th and covering a distance of 6 miles I reached Naganapalle also called Bālanagar at 10 hours. It was easy going. The soil on the way is black clay with a mixture of sand and pebbles. The path is convenient for carriages as well as for people going by walk. There is a fort around this village. This village is a Jāgir of one Balachand who is living at present and has the reputation of being a philanthropist. He has no sons ; his son-in-law will therefore be his successor. The fort and the village have been developed by him ; therefore this fort of all the forts hitherto noticed by me is well plastered and in good shape. This is an urbanized village. A woman who is a resident of this village with the reputation of being a philanthropist has constructed a choultry here. I have heard the use of the word 'Satram' (Choultry) only here after leaving Tirupathi. Balachand has constructed two temples for Hari and Hara and laid a garden around them along with an agraharam ; he has also endowed the required lands for their continuance properly. I started after lunch at 3 o'clock and covering a distance of 6 miles reached a place called Janampeta alias Farakkunagar, with a developed bazar street, by 5 the same day. This place is full of Muslims. A chavadi for gosāins is a part of the temple here. There is no other place for travellers here. It is very difficult to get enough water here. Even though there are several deep wells in the village, potable water is not available. Drinking water has therefore to be carried from a distance. The pathway from Pānagal to this place is broad enough for use by horse carriages ; however the way is a little rocky at Bālanagar while the rest of the way is in good condition. One has to get down into valleys and also climb up hillocks on this route. The path passes through ordinary jungle. There is a fort at Janampeta, this is the first place after leaving Cuddapah where vegetables can be obtained in the shops itself without having to make special efforts to obtain them.

I have noticed that procuring of victuals in places where money cannot easily purchase them gives great satisfaction. In addition to this, one of the benefits of travelling is the control one obtains of one's bodily pleasures and requirements. Meeting different types of people with varying mentalities seeing several creatures of the animal kingdom, viewing of rocks, trees all of which form a part of the Creators greateness—all these, it appears, result in helping one to acquire devotion to the Lord, depending on one's virtues and good deeds of one's previous birth. I halted this night at this village.

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3. An estate where Dharma is prevalent.

29th June, 1830

Starting at 4 o'clock on the 29th and covering a distance of 12 miles, I reached Shahpuram at 10 o'clock the same morning. On the way is a village named Palamakula. The pathway upto Palamakula is satisfactory though rocky on some stretches. I did not come across any hills after Jadcherla. The way is across ordinary jungle. I halted here in a mango garden with good water facilities.

The provisions required are available in this village. Travellers however do not obtain necessary facilities for halting. Travellers can only halt in temple precincts from Atmakūr onwards and elsewhere. Houses in this region are also not spacious enough to be used by travellers. I have heard that it is difficult to obtain such accommodation beyond Hyderabad also. I therefore thought that it would be desirable to order for some tents on this account.

It is necessary that ostentation in such matters should go hand in hand with generosity ; however the craving for material comforts is always likely to be on the increase.

People who take palanquins with them on long tours, ensure that their mounts are well built and that its planks are all kept in place with iron rodding and strong screws. This was not attended to by me and as a result the planking of my palanquin wherever nails were used came out in pieces due to cracks developing in them. Such an incident occurred on this day and my palanquin bearers put the palanquin on ground on hearing the sounds of the planks splitting into pieces. I had carried some imported rope (thin rope about fifty yards long) with the intention of using it for drawing water from deep wells on the road ; I used this rope ; five rope knots were put on the top and six rope knots at the bottom of the palanquin along with the '*Dande*'[4]. The 'dande' at the front and at the back was also tied. The planks at the bottom were also knotted and tied with rope. I was able to manage with such makeshift arrangements, thanks to the grace of the Lord. In view of my experience, travellers by palanquin would necessarily be well-advised to carry some ropes with them. I was not able to purchase ropes on the way due to their non-availability; therefore I had to arrange specially for some rope, making it with *saga fibre*[5] at the village of Nivruthisangamam. My experience of touring has also brought home the lesson that long distance travellers would be well-advised to take a tattoo-a-pony and an ordinary light-weight palanquin as part of their touring paraphernalia. I had of course such a pony acquired at Tirupati at a cost of Rs. 26/-; luggage can then be carried on such a pony and on a dholi, when everyone in one's entourage is healthy.

Another lesson born out of my experience is that travellers who roam about the country with their retinues should have with them people versed

4. The pole of a palanquin (Brown).
5. Saga Nara or Saga Fibre : Fibre from Sanseviera Zeilanica a sort of hemp whose fibre is used for making bowstrings etc.

in the noble art of healing along with sufficient quantities of medicines for use on the way. It is necessary to have medicines particularly to treat cases of indigestion, boils, and wounds. I was treating my retinue on the way with medicines carried by me and the Lord's grace assisted me in helping in several situations where they got sick ; this developed also a feeling of confidence in them. The imported candles carried by us were frequently breaking into pieces howsoever carefully preserved by us ; the country candles of Bengal are preferable to these for use on the way.[6] Annas, half rupees quarter-rupees and other Madras small coins will not be available after leaving Cuddapah. Only the silver coins carried by me were useful. The paisas which are in circulation on the two banks of the river Krishna are also different. Annas also were not in circulation on this bank of the river Krishna.

Leaving Shahpūr at 3 o'clock and covering a distance of 12 miles, I entered the city of Hyderabad at 9 o'clock that night, and camped in a garden bungalow at Begum Bazaar area. Shamshābād an urbanised village with a fort, is on the way to the city, at a distance of 4 miles from Shapuram. The path is easy. As on the previous camp, I had to manoeuvre the ups and downs on the way. Small hillocks are to be found on all the sides of the track from Shamshābād. The path is rocky. There are several small villages adjacent to each other. There are several mosques also on the way.

The Moharrum festival started here today. Today is the ninth day. Moharrum, is a great day for the city just as Garuda-seva day is an important festival day for Kanchi. The Lord's manifestation is evident in abundance in the city during the Moharrum and attracts thousands of people including people of other religions who stay here from the ninth day to the last day of the festival. The Lord accepts the varying modes of worship of his children.Following the saying '*Yādrusī Bhāvanā Yātrā Siddhir-bhavati thādrisi*'; the Lord bestows his blessings on his wards and this Lord's active principle is manifest and reflected here. Accordingly I thought I had entered a sacred place at this time and was thankful to the Lord.

Chapter V

29th June to 8th July, 1830

I was at Begum Bazar from the night of 29th Tuesday till the evening of 8th Tuesday. I camped at the chāvadi located in the garden of one Bommadevar Naganna in Kākāguda, near Secunderabad cantonment—here the English stay with their army— from the night of 8th upto the night of 19th July, Monday.

Begum Bazar is an urbanised area around Hyderabad. There are shops of shāhukārs[1] here. This is a residential area of the city. There is an urban area called Karuvana where diamond merchants reside, at a distance of 2 miles from here. The English Resident resides in a splendid and spacious mansion here adjacent to Begum Bazar ; this '*haveli*' was constructed at the expense of the Nizam and the Resident is paying rental to the Nizam for this residence. People and traders have constructed several houses around this haveli with the result that this place has become a developed area. This area is called Chandra Ghat.

Shālibanda is one of the areas of the city. Brahmins have constructed their own houses and reside here. Dewan Peshkar Chandulal also has constructed his residence here. The Nizam's dēvidi is in the middle of the city. Several elders, ameers going by the name of Umrahs, traders and the Nizam's relations reside in the middle of the city. Mecca Majid, a Muslim shrine is to be found at the centre of the city. Two of the minars of this mosque are plastered and are visible even at long distances. Diwan Miralam had excavated *karanjis*[2] opposite to this mosque and these are very deep. There is a *guziri* shop by name Chowk, cloth shops and other shops where vessels are sold. There is also a great Chavadi with four entrances at the interesection of four ways with great *sthupees*.[3] The main roads in the city are all paved with round boulders. Pedestrians have to move about in the mire of these streets and their feet get stuck up in it frequently. The architecture of the houses, and the arrangement of lanes here will not be relished by people who live in the southern cities of our country. Elephants and other carriages move frequently in the main roads in the city, and every person is armed and the milder ones are beaten up or cut down by such armed persons ; therefore when outsiders use mounts in the city, they have to take with them an armed escort particularly people who are tough in talking and tackling people. The region from the river Krishna upto Hyderabad is full of fakirs ; and these fakirs praise you and ask you for alms. I had to give them a few cowries

1. Literally rich persons but used to devote moneylenders.
2. Fountain.
3. The reference is perhaps to the *Charminar*.

always feeling that it would be infradignidatem not to give them any alms. The Madras *rupee* is equivalent to 50 *paisas* here. One *paisa* is equivalent to 20 *punjeela gavvalu* (or 80 cowries) Each *punjee* is equivalent to four *gavvalu* or cowries. Two kinds of coins called ' *Pichi rūpāyalu* '[4] and ' Govinda Bhakshilu' are current in Hyderabad. These rupees cannot normally change hands as currency unless a commission of one to two paisas is paid. Coins in circulation are examined here rather unnaturally. Faults are ascribed and every coin doubted. The Madras coin however does not suffer this disability but they are not available. The rupee here is equal to 40 paisas. The river 'Muchukunda ', called here as ' Musi ' is flowing near the city walls. This river joins the Krishna as a tributary at Vadapalle. A great river. Last year the river was in high floods ; the flood waters entered and ' broke up ' the bridge constructed by the English at Delhi Durwaza, in addition to flooding several streets in the city and in Begum Bazār. A bridge has been constructed very sturdily across the river between Begum Bazār and the city by Muslims, and this bridge is suitable for crossing by elephants and others in large numbers. There are several hillocks around the city. This place is thus hilly terrain. Mosques have been constructed on the peaks of several of these hills. Hindu temples are not to be seen. Even the existing temples are not encouraged.

The distance between the ' Shahar ' (city) and the English 'Dandu' (the English army or cantonment) is 4 miles. There is a great tank by name Hussainsagar between the two. A fine road has been laid on this tank bund for use by the English moving in their horse carriages ; guards are posted on both sides of the road to prevent ' *Moghalāi Vāhanams*'[5] and men from walking on this road and spoiling it. Foreigners alone can use this road and others can do so only by permission. These foreigners are called ' *Parangis*' because they live with ' phirangis ' (canons) and so they are called ' *Phirangis* '[6] by our countrymen. This has become ' Pharangis ' in other countries. The East India Company ' Lashkar ' (army) is located here. Hyderabad is growing into a city day by day. It has grown surprisingly from the city I knew it twenty years ago. There is no ' Niruku '[7] for articles in the city. Whenever any one petitions for the right to collection of tolls by a free use of his imagination, the Dewan has been agreeing to farm out such tolls for some monetary consideration to the State. Three or four tolls have to be paid by carts of firewood, and even stitched leaves for entering the city

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4. The original reads 'Vicchi rupayilu'. It probably stands for 'Picchi Rupayalu' as suggested in Digapalli Venkata Sivarao's Telugu edition of 1941.
5. Carriages and mounts of Moghul type.
6. Ultimately it became '*feringhis*'.
7. *Niruku* : This word does not make any sense here. Sri Digavalli Venkata Sivarao in his Telugu edition (1941) has edited this words as 'Sunkham' (toll or fees). This interpretation is obviously wrong as it does not fit in with the text which follows it. The word perhaps is 'NIRRUTHI' which stands for a God ruling the south western quarter of Haaven. Nirruthi which stands for 'Nischayamu' would also make a better reading.

People who demand have to be paid some consideration always. There is no one to enquire or protect even if one is killed. These troubles are avoided in the cantonment area where justice is meted out in the Kotwāl chāvadi through a commissariat assistant. The public and traders therefore prefer increasingly to stay in the cantonment area. Even though houses are put up here eight storeys high, with pillars, the walls are constructed with mud and the walls are plastered elegantly and decorated in a picturesque manner with lime-mortar. The mixture of mud, metal and red clays used here is a very strong medium.

The place where I halted in the cantonment is suitable for residential purposes. The soil around the city is very fertile. Any trees planted here, grow up quickly. However crops are not cultivated here with any interest for two reasons. The first reason is that the poor would be prevented from enjoying the fruit of their labour by those ' who keep arms as their ornaments' and think this gives them prestige. The second reason is that even when the well to do lay gardens and forests, they may not have the chance of enjoying them due to series of ordeals and political dangers that are likely to overtake them. The trees that have been grown in spite of these ordeals have come up well. Chota-orange trees are to be found in large numbers. All kinds of good quality fruits, except bananas, are available. They are however very expensive. They cost thrice their value at Hyderabad. Vegetables also are very dear but they are very tasty. Clothes and ornaments suitable for use by sepoys are available in the city. There is not enough courage or enthusiasm in anyone to purchase big diamonds, and therefore merchants do not deal in such wares. People who trade in ornaments etc., have to retain armed escorts for their protection. As a result, their status also is enhanced. Such merchants are sent for by the great, and such ornaments are purchased by them for the prices quoted by them but the purchase price is paid by them to the merchants at their leisure. Such articles are not being sold in regular commercial transactions. The conditions in this city, and the state of rule in this kingdom are frightening to those who have enjoyed good government elsewhere.

Golconda is located at a distance of six miles from this city. There is a strong fort here. The Nizam's *Zenana*[8] as well as the treasury along with Nizam's treasury are located here. Several houses have also been constructed here and many people reside here. The great people of this city take pleasure in laying out gardens with ' *karanjis*' and fountains. These fountains are ornamental in nature.

The history of this place is as follows. The *Pādushā* of Delhi was pleased with the services of one Asafjah whose descendents obtained this kingdom as a Jāgīr from the Emperor of Delhi and are rulers here now Sālārjung was the ruler till recently and he died an year ago. One of his sons *Nāsardoula*, is now the ruler here with the assistance of the East India

8. Women folk.

Company. There is a Diwan under this Nawāb in enjoyment of a Jāgīr ; a Peshkar working under him is in-charge of administration here. The entire kingdom is divided between Ameers and Umras who are servants of the Nizam and also hereditary Zamīndārs in their own country. These Zamīndārs pay an annual rental to this state. The custom of direct administration by the Nizam without the system of Zamīndārs does not exist here. The land-holders have full rights in the estates owned by them. They have authority over their tenants and this authority exceeds the authority of a husband over his wife. The company entered this State forty years ago and six battalions of force are located here to assist the ruler. This started as a friendly overture, of assistance and now a Resident also is located here on behalf of the Company. The districts of Cuddapah, and Bellāry have been ceded by the Nawab to the Company to meet the expenses of the subsidiary force located here. Slowly a situation has emerged where nothing can move or be done without the permission of the Resident. The company is being invested with powers to collect revenues as in the case of Kandanūr. In cases where the State has to deal with powerful Zamīndārs who fail to pay their annual revenues to the State regularly, the Company has been collecting such revenues and has been paying the Nizam. In addition to this six battalions, 12 more battalions have been recruited and located at Alwal etc., by the Diwan Peshkar of this Nawab and their salaries are being paid through the Resident. They are under the supervision of the Company. This force is used to collect revenues from Zamindars who do not pay the tribute to the Nawab. Chandulal is the Diwan Peshkar and he is spending a sum of Rs. 3 lacs a month by way of salaries to these additional battalions.[9]

In addition a sum of Rs. 3 lacs a month is being spent for *manovarti* expenditure of the Nawab. Chandulal has also been incurring expenditure for other purposes. The revenue receipts of the kingdom remaining after the above expenditure, are also being spent by the Diwan Peshkar. The revenue receipts do not at all tally with the demands on expenditure with the result that the Diwan Peshkar is going in for loans. The entire kingdom is also frightened of the Company.

I left this city on 20th Tuesday in the morning at 5-30 and covering a distance of 12 miles reached Medicherla at 10 o'clock. The path is easy and covered with stone metal and sand. It is suitable for use by horse-carriages. *Seethāphal*[10] trees are to be found on both sides of the road. Two streams have to be crossed in front of Medicherla. Travellers have to wait in rainy season, if these streams are in floods. This is a big place. All provisions are available. There are many shops. I had appointed six peons when I started at Madras. I acquired four Marathi peons in addition, at Cuddapah. Six more peons were recruited by me at Hyderabad. Each of them was fixed up at a monthly salary of Rs. 7/-. I had appointed these persons to be

9. This expenditure has been described as Nasar-Inam-Yethul Expenditure. The exact meaning is not clear.

10. Anona squamosa.

on guard with the moneys carried by me. On the assumption that the public would think that the treasury would be with the owner and also fearing that there was danger of my using such money, I arranged for the preservation of the money in treasure chests ; and these chests were then hidden in palanquins. These palanquins were locked and kept separately during my camps in chavadies, traveller bungalows, mosques etc. The peons were put on duty two each as sentries for a period of 3 hours. Thus in all, six peons were employed for this purpose. The palanquin bearers were also enjoined to be careful in guarding these chests. The luggage boxes were kept at the place of my halt and three peons were on guard for 3 hours each at this place. I had acquired four sepoy tents going by the name of 'Paul' ; also four bulls for carrying these tents, one more bull for carrying six keelu mats and another bull for carrying 200 pegs. In all six bulls were also engaged by me at Rs. 5/- for a bull. Two persons also followed me to look after these animals. I also appointed two *kālasees* at Rs. 7/- per mensem each for pitching and unpitching tents. The tent poles could not be carried by bulls, and so another man on a monthly salary of Rs. 9/- was also appointed by me. Thus ten tents and poles of 4 tents each were carried by 2 *kālasis* and a *chenchu*. There was fear of wild animals and thieves on the forest path between Hyderabad and Nagpur. I obtained the assistance of one Mr. Lyusu working as a postal writer under the Hyderabad Resident and arranged for one postal runner to accompany me from place to place on my tour to show me the way. These postal runners are called 'harkaras'. They are respected as Company men in all the towns. This arrangement of runners was helpful to me. I paid at the rate of one rupee to each runner for accompanying me.

There are not many crows in this region. After crossing the river Krishna I did not see even one crow. In Hyderabad city eagles are sported as birds of game and hawking extensively. This may be the reason why crows are not to be seen at Hyderabad. I halted here this night.

Starting at 6 o'clock in the morning of 21st and covering a distance of 20 miles, I reached Mashapet at 12 noon. The path was very picturesque like the path taken by me yesterday. *Jeedi* trees, ' Vippa trees ', teak trees, and *moduga* trees are to be found in this forest. These trees are to be found on level land on both sides of the path. Mashapet is a big place. All provisions are available. This is an urbanised village. I halted here this night. The town is full of mire and slushy during the rainy season. After leaving Hussainsagar at Hyderabad, I have seen big tanks every where with enough water. There are fields under each tank with paddy cultivation. Dry crops are not cultivated here.

22nd July, 1830

Starting on the morning of 22nd at 6 o'clock I arrived at Bikkanuripeta at 1 o'clock after covering a distance of 20 miles. The path was through a picturseque forest of beautiful trees, as was the case during the previous two days of my tour. This is a big town. There is a shrine for Lord Siva here. There are two big tanks also here. All articles are available. Brahmin residences are to be found in all the villages, commencing from Medichalan.[1] The land from Medchal and onwards belongs to Zamīndārs. They enjoy all rights as landholders after paying a small sum as revenue to the Nizām Sarkār[2]. These villages under the Zamindars are controlled by a Patel and Havaldār who are appointees of the Zamīndār. The roads on this way are used as military routes by the English ; the Zamīndārs have therefore appointed peons called Kotwals at the camping villages to make supplies to the English. Even the Karnam and Reḍḍy would appear to be lesser in status to him. An arrangement made by me enabled me to obtain accommodation all along the route here ; the arrangement was to send my peon with the local messenger with a letter and the required money through the Karnam of the camping village to the next village with a request for accommodation in a brāhmin habitation, provisions etc. This arrangement worked and enabled me to enjoy the facility of suitable accommodation in every camping village. I stayed this night in a brahmin's residence which adjoined a temple.

23rd July, 1830

Starting at 6 o'clock in the morning on the 23rd Friday, and covering a distance of 10 miles, I reached Kāmāreḍḍipeta at 10 o'clock. The route up to Bikkanūripeta after crossing the river Krishna had been comfortable as the terrain was through land which was a mixture of pebble and clay ; the path from Bikkanūripeta to Kāmāreḍḍi was on stony black clays. The path was therefore full of mire. Travelling on these black clays is as uncomfortable as walking on thorny patches in summer. I had to cross several streams on the way. Kāmāreḍḍi is a comfortable village. There are shops and all provisions are available. I stayed here in the residence of a brahmin. There is a tank here. Water is available. Good rice was available for me in every village after my crossing the Krishna. Paddy is being cultivated extensively here, commencing from Hyderabad. I halted here this night.

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1. Medichalan must obviously be the Medchal of today.
2. Nizam Sarkar - Nizam Government.

24th July, 1830

Starting at 6 o'clock on the morning of 24th Saturday and covering a distance of 10 miles I entered the village of Mallupeta at 10 hours. The path is through extensive clayey terrain. Very deep streams, tanks and ponds had to be crossed on the way to this place. This village is urbanised; provisions are available here to travellers. As I could not get accommodation here, I had three tents put up for my use near the village chavadi. I noticed that the villages are not strongly fortified here after leaving Hyderabad. In some places I have noticed only one buruzu of the fort. There is a ruined fort here at Mallupeta. The facility of water is available and there is a tank. I halted here this night.

25th July, 1830

Starting at 7 o'clock on the 25th early morning and covering a distance of 10 miles I reached Eeedalavayi village at 11 hours. This village is a part of the estate of Cheeli Zamīndār. There is a temple here and though this temple has not been constructed well, worship here is being performed satisfactorily with the required rituals according to southern traditions. There is a brahmin agraharam around the temple comprising of thirty habitations. This place appears to be a miracle, like a lotus out of a chafing dish in the centre of the muslim raj. I have seen worship being performed following right-royal rituals only in this temple after leaving Tirupati. My enquiries have also confirmed this. This is an ordinary urbanised village, where all provisions are available. The Lord in the temple here is being worshipped spendidly; and it is no wonder that Lord's grace is showered in a visible manner as if the Lord is on talking terms with the Zamīndār and his family. There is a thick forest going by the name of Eeedalagandi at a distance of 2 miles from Mallupeta. The path here is through two small hillocks; the path is very rocky. The land here is composed of black clays. There is also fear of robbers on the way. Even Englishmen on this path have been beaten up and robbed at Eeedalagandi. I had arranged for an armed escort for me from Mallupeta, in addition to preparing my men for a fight if necessary. I crossed the Gandi here which is called Eeedalghāt. Several streams have also to be crossed on the way. Two swift and deep streams have to be crossed at Eeedalavayi during the rainy season. I lost my tent pegs while crossing the streams here. Guns are very necessary in such areas, and I had already acquired two guns at Cuḍḍapah. I had also arranged that firemen appointed by me at Hyderabad would be carrying guns with them as my escort. We crossed the Gandi here by firing into the open land at intervals here and there. The path was on black clays from Mallupeta to Eeedalaghat; it was rocky after crossing Eeedalghat. There are thick forests and hillocks also here. The officer here on behalf of Cheeli Zamīndār is a Patel who is also incharge of temples here. I arranged for the worship of the Lord and the food offerings made to the Lord. *Chakkira Pongal* and Chitrānnam were enough to feed the town once. This was arranged through the good offices of the Patel.

27th July, 1830

Starting at 6 o'clock, on the morning of 27th Tuesday I left Eeedalavayi for Jaganampalli a distance of 12 miles entered at 12 noon. The path is through a ghāt between Eeedalavayi and Dicchupalle for a distance of 2 miles. The ghat however was not so terrifying as the one we had crossed earlier. The path is one level land, with sand and pebbles. It is slightly rocky in patches. There are *moduga* trees on the way on both sides. A big shrine was originally constructed here long ago for the worship of the image of Lord Srī Rāma being now worshipped at Eeedlavayi. However it was ordained that the Lord's worship was not to be here and this was manifested through signs and omens and the worship now is at Eeedalavayi. The revived temple at Dicchupalle can be seen even today. The path from - Dicchupalle to Jaganampalle—a distance of 2 miles—is easy on pebbly—and-sandy land. There is not much of jungle here. Thereafter the path for a distance of 2 miles is through a ghat, with thick jungle on both sides. The path is thus through two hills. However there is not much fear for crossing this path. The *Moghalāi thāna* stays here with some muzzle loaders. They collect a fee of two paise per person. It is to be noted that these thana people only pretend that they are protecting the way farer. There are two small shrines here at Jaganampalle. There is also a tank with a picturesque bathing ghat here. There are shops here where all provisions are available. I stayed in the house of a brahmin. There is a shrine for Lord Narasimha located in the middle of a jungle at a short distance from this place. The famous pilgrim centre of Vemula Vāḍa is located at a distance of four camping places from here. The Vemula Vāḍa temple is a shrine for Lord Bhimeswara and Rajeswari. It is the birth place of the poet Vemulavāḍa Bhīma Kavi. There is fear of tigers here molesting cattle now and then. I halted in Jaganampalle this night.

28th July, 1830

Starting on the morning of 28th Wednesday I reached a place called Doodugam at a distance of 18 miles from Jaganampalle. This place is on the banks of river Godāvari. The path that day was easy without much of sandy track or jungle. There are two or three routes from this place to Jaganampalle. The route taken by me is convenient though a little circuitous. The village Armuru is at a distance of 4 miles from Jaganampalle. There is a path through this village also but this is not a convenient route. A big village by name Balakonda is at a distance of 8 miles from Jaganampalle. Whatever route is taken by one from Jaganampalle, one has to touch Balakonda and pass through the town. The route taken by me goes straight to Balakonda without touching any other town on the way. Milk and curds are supplied in plenty by thambala caste people from Hyderabad onwards. Vegetables are rather scarce though small quantities can be seen at Balakonda. The village Ramannapet is at a distance of 10 miles from Balakonda. *Mena Savareess* (palanquins) and ganjeefa cards are manufactured here, taken to Hyderabad and then sold. The Jeeniga caste people and others reside here

The thambala caste people supply flowers, milk and curds here and also play the *melam* (the Nagaswara pipes). The barber caste people do *mashal* work carrying torches. Mookala, a small village is located at a distance of 2 miles from Balakonda. Doodugamu can be reached after passing this village. This is not a highly developed village. It is a part of Aramūr Paraganā. This village has a Patel gumasthā. He is in-charge of the work connected with the ferry across the river. The town across this village is over-flowing with Madhwās. They reside on the banks of the river. There are ten houses of Smarthās in these two villages. Required provisions are available here ordinarily. There are two urbanised villages on both sides of Deodugam ; one is Balakonda and the other is Nirmal on the other bank of the river Godāvari. All articles usually available only in cities are available at these places. The path from Eedalvāi to Doodugam is in good condition. There is no inconvenience due to mire or the path being rocky. I stayed here on the banks of the river Godāvari till the afternoon of Saturday to perform the usual rituals at a Teertham and also to spend Varalakshmi Vratham day. I was worried that I had to stay at Hyderabad for several days unnecessarily. I had the opposite feeling during a period of a stay of twenty days in this region. There were heavy rains here disabling even neighbours visiting each other. The tanks and streams are full and over-flowing. If I had been caught up in the rain without accommodation in any small village I would have been put to great hardship. Thanks to the grace of Srī Rāma, I was not only detained at Hyderabad for some days but also thereafter, it was only raining in the evening after I had reached a camping place and continued to rain till the morning thereafter. It has been raining here almost every day. My travelling from Cuddapah onwards has been in the rainy season. Thanks to the grace of Lord Srī Rāma, neither my retinue nor I were detained with all our paraphernalia anywhere even for a day. We did not get soaked in the rain any time. Verily this is a surprising phenomenon ascribable only to the Lord's mercy!

The jamīndārs, jagirdars, paraganādars and others between Hyderabad and the banks of the Godāvari river are not as strong and influential as those on the other side of the city ; they are also not quarrelmongers. These people also collect fees from the ryots, but unlike the people on the otherside they do not force them in every village ; nor do they leave the villages waste as others have been in the habit of doing. The ' kos ' in this area (from the banks of the river Krishna to the banks of the river Godāvari) can be covered within one ghadia. This is called a *halka kos*. The ' kos ' in usage on the other side of river Krishna is equivalent to the distance covered in two of our ghadias. The ' kos ' here, it can be said, is slightly lesser than two miles. I have been following the yardstick of a ' kos ' of our area while following the clock. According to our ghadia the distance to be covered would be 24 minutes. Taking this interval as the basis, I have been determining the distances between villages on my tour. I shall follow this procedure even in future.

Good betel leaves can easily be carried from Madras upto Tirupati. One has to carry good betel leaves at Tirupati itself for the journey upto Cuḍḍapah. Matured betel leaves only are sold at Cuḍḍapah according to custom. They can be purchased at Cuḍḍapah. Thereafter even though betel leaves are available at the camping villages upto the banks of the river Godavari, those betel leaves are not of a good quality. Therefore it is necessary to send one's men to enquire regarding the location of betel leaf gardens and then get tender betel leaves for one's use. The great people at Hyderabad only use the ripened betel leaves. The betel leaves available at Eedalvai are satisfactory. Only ripened betel leaves are available at Balakonda. The areca nuts are available in the region between Cuḍḍapah and the banks of river Godavari have full nuts and not the cut nuts which are cured after boiling. If these nuts are cut into two and used they will be tastier than the nuts of our region. The poor here are not accustomed to chew pan (betel leave, nuts with a little chunām). They are only accustomed to chew nuts. The Hookah of the Sūdrās are smoked by others. Rice along with sweet wheat flour is sold in every camping village in the region from the river Krishna, particularly from Hyderabad. According to hearsay the eating of rice alone without chappātis is not healthy here. Therefore we also have started taking some chappātis at night along with rice. This has not affected our health. There is a Kshetram called *Kusadarpanam* on the banks of the river Godavari which is at a distance of 8 miles from Jaganampalle. This is the nearer route to Nāgpur. Several brāhmins reside here in their own houses in view of this place being on the banks of the Godavari. Doodugam is at a distance of 25 minutes from the river. The bathing ghat here is not convenient. There is no shelter or shade here. The river is in full spate at present. The river is 25 minutes distance broad at this place. There are several lankas or islands in the middle of the river. Following the customs in the towns on both banks of the river Krishna, I gifted away four annas for each Brāhmin family in addition to presenting blouse pieces to all '*Sumangalees*'[3] here. This has gladdened the hearts of the towns-people here. People who know and talk in Tamil are not to be found here after my leaving Cuddapah. Telugu is commonly used here. Telugu sounds are musical here. While answering questions however replies are highly abbreviated. For example : I asked them" Ēe Vooru Aahvooriki Yentha ?" and the reply is " Naku Yemi Yeruka !". They say " Pandinadu " instead of saying ' Pandukonnadu '. There is a mixture of Hindustani and Urdu words in conversation as these are locally current languages here. The flies here are a nuisance. They say that this pestilence is due to the rain.

It is known that the Dravida Brāhmins are to be found between the Krishna and Godavari regions. Except for the Sagothra ban, the Andhra brāhmins here are entering into wedding alliances even without enquiring into sects such as ' Velanādu ', Kāsaranādu etc. as we do in our region. They only check up that their Rishis in the ' pravara ' are not one and the same.

3. Married women (with husbands alive) lit. those with good mangalya.

The wordlywise are treated as " *Vyāparis* " or tradesmen here. Taking the almanac of our area as a standard, I have examined and verified the almanacs written up by Siddhāntis of Godāvari area. The Thidi, Vara, Nakshtra, Yoga and Karmams of our area more or less tally with ours with the variation of about 10 to 12 minutes. *Sunya Thidis* and *Thidi-Dwayamsa* are not recognised in the almanacs here. As a result of this the *thidis* are getting confused. It is not customary for the Vardekas here to perform the Aseervādam (blessing ceremony) after removing their shirt and turbans. Every Vaideeka brāhmin carries an almanac in his hand. Consultation of the almanac is widely prevalent here. As it is the rainy season now, the rituals performed in our area in the Kartika month are performed here in the Srāvana month. They however observe the Srāvana Mondays, the daily abishekams and other feast days. Women have greater initiative in domestic ceremonies here. There is fear of robbers called " Dāgavandlu " from Cuddapah onwards. These robbers enter places where great merchants and the rich stay with great daring, in groups at twilight time. They then kill any one facing them ; they stab the rich in the shops and carry away all treasures within a few minutes and disappear the reafter. An incident of this kind happened in the English lashker (cantonment) at Hyderabad itself. There is great fear of ' Dāga ' people in this area. The merit of the people of peace cannot shine without contrast from such evil-doers. This is perhaps one example of the mysterious ways of the Lord.

31st July, 1830

I crossed river Godāvari on the noon of 31st Saturday and entered the town of Nirmal 10 miles away at 4 o'clock. The path was pebbly and sandy, as it was on the path on the other side of the river. There is a good travellers bungalow here on the banks of the river suitable for camping by foreigners. There are some ruined forts also here. All types of the workmen are to be found here. All provisions are available here. There are several small hills, around the town and even in the middle of the town. Very big houses are to be found here. There are several gardens and tanks on the outskirts of this town. There is a *paraganadar* here, in charge similar to the Arcot Nawāb having Rayijia *sarvādhikāri* under him. Deshamukhis and Desa Pāndyas are also to be found here. Officials such as Kotwal etc., are located here. There are hundred brahmin habitations and a temple here. I made the temple my halting place. The council of Brahmins in all big towns has a Chairman by name *sabhāpathi*. The council members are amenable to the discipline of this Sabhāpati. People who desire to perform the pilgrimage to Kāsi from Madras, like us, would be well advised to obtain the assistance of some one in authority from the Kārveṭinagaram Zamīndāri until Tirupati to ensure that all provisions are supplied to them easily. It is desirable that one has a recommendation to the Collector of Cuddapah and then obtain the assistance of a peon to accompany him. Such a peon would facilitate one's comfortable travel from Balapalle to Kandanūr area. It is necessary to get a letter from Collector of Chittoor to the Tahsildār of Tirupati similarly to obtain all facilities at Tirupati. Likewise, a letter from the Collector of Bellary to the officials under Kandanūr Nawāb would also help. If letters are obtained to secure the assistance of the Resident of Hyderabad and the assistance of Nizām's men are available on the banks of river Krishna on the border of the Nizām's State, travel thereafter will be easy. The good offices of the Resident of Nāgpur would thereafter be useful upto *Ramatenke*. I obtained all facilities at Tirupati even though I had not made any such arrangements, thanks to a letter from Mr. Turnbull to the Collector of Cuddapah. This letter was secured for me by Arumugam Mudaliār. Veeraswamy Setti also helped me at Tirupati. Col. Camel was the officer in-charge of the army at Hyderabad, and I could obtain a firman from the Nizām and passport from the Resident through him. I hope that Lord Rama would grace me with such assistance in Nāgpur area also.

There are several houses of copper-smiths here. These articles however are not in great demand in this region (just as a daughter's intelligence is in no way helpful to the father). The proof for this is the non-availability

of even a single *panchapātra* in this town. The postal runners upto Nirmal come under the Hyderabad postal zone. The runners from now onwards will be under the Nāgpur Post Office Zone. There are two Munshis therefore here belonging to both the regions. I arranged for a postal runner to go with me from camp to camp with the good offices of the Munshi of Nagpur. The *amuldar* of this town failed me and therefore I arranged for five armed persons to accompany me to *Yedulābād* with the assistance of *Deṣapāndya Venkatrāya*. The local official under the Nizām here is one Drusya. He had determined to occupy the land given to him instead of paying the revenues due to his superior. After fortifying his possessions, he has been fighting with his superiors and enjoying his principality independently. *Doodugam* is a town on the banks of the river and is located at a place where there are several lines of traffic. It is on the route to Kasi. A brāhmin of this village obtained a Sivalinga from *Vadanarmada* and has constructed a small shrine for it. He has however not been able to instal this deity and informed me that it would cost Rs. 25/- It appears to me that Desa Pāndya Venkatrao must be a dharmātma, who can be helpful in this good deed. I stayed at Nirmal on the 1st of the month.

Palanquins are manufactured and sold at Nirmal also. I had replaced my broken palanquin with two palanquins purchased from Cantonment shops at Hyderabad and therefore it was not necessary for me to purchase palanquins again. The Nirmal Panchapātrās[1] here are very famous in this region.

2nd August, 1830

Starting at 6 o'clock on the morning of Saturday 1st August and covering a distance of 16 miles, I reached Voddūru at 1 o'clock. The journey was very arduous due to the land being full of mire due to the black clays here ; every foot covered on the path appears to be 8 mile in the rainy season. Seven hills have to be climbed up and down on the way. The path is a mixture of stone and mire. Ankili and a few other small villages are on the way and these are not suitable for halting purposes. There is a road from Nirmal to Neredukonda. Even though this is a nearer route, this path should not be taken in the rainy season. There are thick forests on both sides on the path taken by me today. There is also fear of tigers from Jaganampalle onwards. Cattle are being killed by the tigers here. A stream with a strong current has to be crossed at Ankili. There is another deep stream in front of Nirmal also. I must have crossed several small streams on the way in view of my travelling in the rainy season. Voddūru is an urbanised village where all provisions are available. There are brahmin habitations and Chavadies here. I halted at a Chāvidi here.

3rd August, 1830

Starting at 6 o'clock on the morning of 3rd and covering a distance of 14 miles I reached *Yichchoda* at 12 noon. The path is very arduous with several

1. These are glasses used for perform of rituals.

ups and downs, though not through rocky terrain. The river Kadam has to be crossed here. Even though this river is not very wide, it is capable of giving much trouble. Floats such as boats, *puttis* and *theppas* cannot be used in this stream, while they could be used in the tank channels of Eedalvayi. Even the company's post gets delayed here for two to three days during the floods. *Yichchōda* is a small village, where provisions required for travellers are ordinarily available. I camped here in tents. There are several small villages between Voddur and Yichchoda, which are not suitable for halting purposes. Small mountains are to be seen on both sides of the path. After a descent, one has to manoeuvre big ascent near the river Kadam. I stayed the night here.

4th & 5th August, 1830

Starting at 6-30 a.m. on Wednesday the 4th, I reached Yedulābad at a distance of 20 miles by two the same afternoon. The path upto Atnur is through black-clays. The path is full of mire and the journey therefore was very arduous. From Atnur onwards the path is convenient being a mixture of pebbles, sand and stones. I had to cross a famous ghāt by name Mēkalagandi. The forest here is very thick so that even a spear thrown into the forest cannot make much headway. There is great fear of tigers here. We could see the tracks of a tiger on the route while we were walking on this path. Pedestrians have to walk here with great care, they cannot go alone. We made this strip by firing the guns carried by us here and there. The path here moves across hills and tanks. A big stream has to be crossed at Atnur in addition to several small streams. The path from Nirmal is also infested with midges which are long, slender and good-looking; and these handsome midges have been biting us. Pedestrians on this path have therefore to carry twigs in their hands to drive away these eye-flies. This nuisance continued until we crossed the ghāt. This ghat extends upto a place called Malulay. This ghat is called Mekalagandi, as the rocks here bear the impressions of the toes of goats. All provisions are available at Yedulābād. All kinds of workers reside here. There is adequate water facility here. There are brahmin habitations here. Brahmachari *Bava mutt* is located outside the town here. There are several mutts even in the middle of the town ; I got down in one of the mutts here. The area between *Yichchoda* and *Vōni* is a part of the Jāgir of Dewan Musirulmulk. There is a Naib Amuldar at Yedulabad. I stayed here the whole of Thursday for obtaining supplies etc.

6th August, 1830

I started at 6 o'clock on the morning of Friday, 6th and covering a distance of 16 miles reached place called Dhanora by 12 noon. Though the path is full of mire, it is also rocky ; therefore inspite of rain the feet do not get stuck up in the mire here, as at Atnur. There is open space here on both sides of the pathway. There is no jungle here but the path is rocky. Several streams had to be crossed in the rainy season here. A big stream had to be crossed at a place called Jeyeenadhu located at some distance from

Yedulābād. Jeyeenadhu is an urbanised place. A charming temple in stone for Lord Vishnu is found on the tank bund at this place. All provisions are available. I did not halt here as this place is at a distance of 8 miles only from Yedulābād. There are several small villages on the way which are not suitable for halting purposes. The river *Pinnaganga* has to be crossed near Dhanora town. Two troughs joined together are used here as boats to cross the river ; at a time two mounts and six *boyees* can be transported across the river, on these floats. I paid two rupees as a gift fees to transport my luggage and escort here. A sum of Rs. 12/- is paid to these boatmen a year for transporting the Company's tappals on rivers such as Godāvari, etc. They are paid a salary of three rupees a month per person during the rainy season. These boatmen also collect some fees at specified rates for men and cattle and a portion of this revenue is paid to the Nizām Government. Dhanora is a small town. All articles required are available here with difficulty. I camped in tents here on the banks of the river. There are no brahmin habitations here ; however there is one shop. It is very difficult to travel by foot in the villages of this region during the rainy season due to the disgusting condition of mire everywhere. There are several villages on the way. I halted this night here.

7th August 1830

Starting on the morning of Saturday at 1 o'clock and covering a distance of 14 miles, I reached a place called *Kayara*. The path was similar to the one traversed yesterday. Several small streams have to be crossed here in the rainy season. In addition one has to climb up and down a rocky ghat here. A forest covers the path upto this ghat, on the ghat and after the ghat. Midges of the kind at Mekalagandi pestered us here also. The jungle ends at Donegarugam. There is no fear of forest thereafter. A big stream has to be crossed in front of Kayara. Kayara is an urbanised village. The Naib stays here. All provisions are available. There are about 20 brāhmin habitations here. I stayed with the Peshkar and halted here this night.

8th August, 1830

Starting at 6 o'clock on Sunday the 8th in the morning and covering a distance of 10 miles, I reached Voni at 11 o'clock. There are four small villages on the way. The land is black-clay all through, with a stony stratum down below. It is however all mire at the top. Several small streams have to be crossed on the way. There is a jungle however on the way, though the path is not rocky. Voni is an urbanised village. There are ten temples here. There are several houses belonging to the rich. There are brahmin habitations. All provisions are available. This is a place where officials stay. Water facility is available. The houses here are big. I stayed in a great temple for Lord Venkateswara. Accommodation is available here for mounts, palanquin bearers, jawans, watchmen etc. There are also enough chāvadies, maligeys, mosques, and asurakanas ; and therefore I did not think of camping in tents. It is necessary to exchange one's coin-currency here. This place

is sandy and has no mire. This place is on the banks of the river. Several persons who have held posts equivalent to that of Collector under the Nizām and some foreigners have constructed houses and live here. The reason for Englishmen being posted as Collectors is as follows : the local officials of the Nizām and the Zamindārs have not been able to make remittances satisfactorily. Dewān Chandulāl, therefore decided that Englishmen in-charge of taluks would be able to collect the revenues properly and arrange for their appointment in consultation with the Residents to assist his amuldars. They have therefore worked along with the Nizam's officials in the kingdom. This arrangement disabled the local officials to wield arbitrary 'moghalāi' authority and force ; disconserted they brought this problem to Chandulāl with the result that the collectors were recalled by the Resident. The people who have seen and enjoyed the just rule of the English have been praying to the lord for the return of English. I saw a great temple with a big mukhamantapam at Pentillu village after crossing river Krishna ; I have only seen a similar temple here thereafter. I have halted this night here.

9th August, 1830

Starting on the morning of Monday the 9th at 9 o'clock, and covering a distance of 12 miles, I arrived at Varoda at 12 noon. It is black clay, on the path all through as in the route taken yesterday. I had to cross a river called Varadha (also called Vasistha) on troughs similar to those used by me on the river Pinnaganga. Sivalla and a few other villages are to be found on the way. The river Varada is the boundary of Hyderabad State. The Nagpur kingdom starts from the other bank of this river. There were open spaces on both sides of the path taken by me today without forests. The entire state of Nagpur including Varoda was at first under the control of the English for some time. A peon with a badge is posted in every village therefore for making supplies to the Whites.[1] Thanks to the good offices of these peons and other gentlemen, travellers also obtain all provisions here at reasonable rates. This place is an urbanised village where all provisions are available. Water facility is available. There are brāhmin habitations. This is a *kusba* village. Telugu is rarely used from *Kayaru* onwards. Brahmins and other castes speak '*Maharāstram*' (Marathi) here. Nobody knows Telugu here. Hindustani and *Turakabhāsha* (Urdu) are used commonly. People from Godavari onwards particularly the superior sort take one meal only a day. Those who cannot stand this, eat *atukulu* (popcorn made from rice) at night as tiffin. Taking a second meal is as objectionable as a third meal eaten in our parts by children, invalids and people who are not accustomed to follow strict regulations ! I made enquiries on Saturday regarding the

1. Whites : Reference is to Europeans in general.

Rāsī in *Aswayuja* month according to the almanacs ; I learn that '*Simharāsi*' has commenced in Asvayujamasa as laid down by Kāveripāka Siddhanti of our parts, and not as laid down by the college Siddhānti who had written that 'Simharasi' had come into position even earlier. Only persons who have come here from the eastern countries to escape famine speak Telugu. Brāhmins and Vaisyas from eastern countries are settling down here in large numbers. I stayed in a brāhmin's house this night. My palanquins were stationed in the traveller's bungalow at the next halt.

10*th August*, 1830

Starting on the morning of Tuesday at 5 o'clock and covering a distance of 16 miles, I reached Nagiri. The path upto Chikkini was rather wide and passes through black clays. The path was full of mire, similar to the road on the preceding days. After Chikkini also, the path is through black clays but the mire gets dried up here quickly due to the nature of the soil. This has enabled easy walking. Several streams had to be crossed on the way, in addition to ascents and descents. Nagiri is an ordinarily urbanised village. A temple for Rukmi Vithoba with a spacious mukhamantapa is to be found here. There are brahmin habitations here. Travellers can obtain all provisions required. Dry lands are to be found from Yedulābād onwards upto this place. Wet crops are grown in specially made up fields. The fields on both sides of the path are protected with thorny hedges to keep away cattle and this has resulted in thorns getting mixed up with the trouble-giving mire on the way. I halted this night here.

11*th August*, 1830

Starting on the morning of Wednesday the 11th at 6 o'clock and covering a distance of 14 miles I reached Mandugam at 12 noon. I had to cross the river Vannay near Hinghan ghāt on the way for about 10 miles on troughs similar to those used previously. Salt is brought in heaps here by traders and sold to the people of the surrounding areas. Several houses of the rich are to be seen here. Coins can be exchanged here. Clothes, medicines and all other provisions are available. The path taken by me today is similar to the path taken by me between Chikini and Nagiri. Streams have to be crossed on the way in large numbers. Mandugam is an ordinarily urbanised village. Articles required by travellers are available here. The houses here are not very spacious. There are brāhmin habitations. A temple like the one seen yesterday is to be found here. Today is Gokulastami and I therefore stayed in a small shop belonging to a Mārwādi. I had to stay here because of the Utsavam in the temple.

12*th August*, 1830

Starting at 6 o'clock on Thursday the 12th and covering a distance of 10 miles, I reached Chindi village at 10 o'clock. The path is similar to the one covered yesterday. I had to manoeuvre several ups and downs and crossed several streams on the way. Chindi is a kusba village. It is urbanised. All provisions are available. Brāhmin houses and Chavadies are to be found here. I halted in the Chāvadi of the Cutchery here. The shandy is conducted here in all the halting villages of this region on one day in the week. All articles brought from the rural areas are available for sale at these shandies.

Today is a shandy day and all articles are freely available including vegetables, betel leaves etc., I halted this night here.

13*th August*, 1830

Starting at 6-30 on the morning of Friday and covering a distance of 16 miles, I reached Gōōmgaum at 12-30 p.m.

The path is a mixture of black clay and stones as before. The path passes through dry forests upto Takal ghat for a distance of 8 miles, from here. A stream as big as a river has to be crossed at Takal ghāt. Every village from Yedulābād onwards has grown on the banks of a stream. Many tanks are not to be found here. It is these streams that supply water in plenty to the village folk. The path from Takal ghat is on level land ; it is not rocky and jungle is not to be found. Gōōmgaum is a *kusba* village. This is the estate of one Bikka Bai a relation of the king of Nagpur. The officials and the people of this place are arrogant in view of their proximity to Nagpur city. All articles are available in this urbanised village. A stream with crystal clear water is flowing in the middle of this town. A temple, a chāvadi by name Dharmasala and several brahmin habitations are to be found here. The Dharmasala is a thalvaram (pillared hall) facing the road.

The travellers of this country do not observe *Drishṭi-dosha* even though they are brāhmins. Therefore they cook and dine even in the sight of people moving on the roads. Brahmins talk to Sudras sitting before them while eating their meals. It is also customary to have common-dining with brāhmins and sudras feeding in separate lines, while facing each other and talking to each other. Regulations of any kind follow the principle 'Manyeva Manushyānām, karmānām Banda Moksha Yohu' and includes '*Pravruthi*' and '*Nivruthi*'.

This place did not appear suitable to me ; the accommodation the brāhmin habitation was also congested. According to local custom, the brahmins here use water carried by Sudras. I had my tents pitched up on the banks of the stream and halted there this night. There are several villages on the way upto Takalu ghāt, but these are not suitable for camping purposes. People who have constructed houses put up a pucca mud house in one portion only. The mud house is only for the 'Kootam' otherwise. A loft is also put up on these mud houses and arrangements are made for its access by either putting up a ladder or by constructing a stair case. The tiles used upto Yedulābād are similar to the tiles used for water pipes in our area. The tiles used thereafter are similar to the square tiles used for pucca houses in our area except that they are slightly arched.

Chapter IX

14th August, 1830

Starting at 7 o'clock on the morning of Saturday the 14th, and covering a distance of 8 miles, I entered Nāgpūr city at 10 hours. The path is through tough black clays and passes through jungle. It is not rocky. Land is flat on both sides of the path as far as I can see. A big stream Nāguleru has to be crossed in front of Nāgpūr. Seethabuld is an area in Nāgpūr. The Resident lives here in his mansion located in a garden. There are several residences, shops and gardens around the Resident's house. One Veerāswamy Mudaliar a resident of Madras is a writer in the Post Office here. I obtained his assistance just as I obtained the assistance of the Commissariat Manager Rāmaswāmi at Hyderabad and obtained accommodation at Mothibagh, a convenient bungalow located in a garden. The kingdom of Nāgpūr was originally in the possession of *kondarajulu* (hill-chieftains) from ancient times. These chieftains made the forest their base and relying on hills and the forts in the area they have been enjoying the kingdom; they have been preventing even travellers from entering their land behaving as biped cattle. 200 years ago, one Punaha Srīmantha was gifted away this kingdom by king Shahu. As the ancestors of Buddoji were relations of king Shahu, the relations of Buddoji were asked to conquer the '*Kondarājus*' and serve under the command of Srimanta. The ancestors of Buddoji conquered the region around Nāgpūr. Slowly thereafter the *kondarājus* were subjugated completely and Nagpur was made the capital of the new kingdom. Another branch of the relations of king Shahu entered South India conquered Tanjāvūru (Tanjore) area and started ruling over it. The family of this king Shahu is called the Bhosala family. The city of Satara is the capital of king Shahu. The daughter of the *pādushā*[1] of Delhi fell in love with king Shahu and desired to wed him but king Shahu was assassinated by the *pādushā* of Delhi. This princess then brought up the son of Shahu-rāja and made him the king of Satara with her support. Sometime thereafter, one of his descendants did not have sons and so the kingdom was gifted away to a dependent brahmin. After conquering the *kondarājus*, the king desired that the brāhmin to whom the land was gifted away should be obeyed by one and all. This brāhmin is Srīmanta.

Buddoji is famous for his administration as well as for building up a strong state. Raghoji, Buddoji's father had other sons and the kingdom had been divided among the sons ; Buddoji then made Nāgpūr his capital. Another son made Chānda his capital. Two others made Ratnapur and Nandigrāma their capitals. The English entered this kingdom in the time of Buddoji and dabbling and interfering in the war-politics of his children

1. Emperor or king.

Raghoji and others obtained some standing here. Some of the princes particularly those who set up new capitals, got killed. The rest destroyed each other due to treachery and finally the entire kingdom came under the sway of one Appāsāheb. He tried his best to drive away the English, lost his hold, and is in exile now-alive but dead for all purposes. The English administered the kingdom until Raghoji's daughter's son came of age ; a few months ago this boy was made king in accordance with certain treaty conditions, made by him with the English. This boy is named Raghoji. According to the conditions of the treaty, nine lakh rupees per annum are to be paid to the East India Company. In ancient times, this kingdom extended upto Cuttack in the east, upto river Varadha in south, upto Poona in the west, and upto *Jubbulpore* in the north. The East India Company started swallowing bits of this kingdom in the north and east, whenever they had some disagreement with Raghoji. In those days, the Company had control of the area of 30 miles north of Nagpur, and the king of Nagpur had no sway whatsoever there. The border land of Nagpur, kingdom ends with Ramatenki.

The king of Nāgpūr is a marāthā and is related to the king of Tanjore. This kingdom is overflowing with mārāthas. All peoples talk here in Marathi using it for conversation as well as for writing. Other languages are not in vogue. In the days, when they desired their own welfare, they worshipped God and adored brāhmins. At present, the kingdom is being administered by Collectors and Tahsildars appointed by the Company. The people of this kingdom are not at all happy after the renditioning of this kindom to the king by the English. There are several Zamindārs under this king who pay him fixed revenues annually. The '*Vakeel*' on behalf of the English is the Resident who stays at *Seetabulidi* located at a distance of 24 minutes walk from Nāgpūr. He has constructed his house and garden here. The battles between the English and the local kings took place near Seetabulidi hill fort. Several houses of foreigners, the arsenal and the post office are all located here. Parsees obtained imported articles from Bombay and have opened shops to facilitate shopping by the English. There is a bazar, houses of several Hindus and several gardens here. The houses of the Westerners here are constructed with '*Vidavali*' grass for the ceiling and is very beautiful to look at.

'*Kamiti*' an area 12 miles from Nāgpūr is the cantonment for Nagpur where five battalions (Patālam) are located along with other officials. Kamiti is an urbanised area. The official language in the cantonment area is English and therefore people from our area and several Arcot Mudaliars are working here. In addition to helping people from their area, these people have a well-developed sense of friendship and fraternity compared to the local people. I had thought that westerners alone had the custom of helping each other without enemity in this country and that they were better than us in this respect. After my entrance into Kamiti cantonment, I have revised my opinion. When people of one country go out to another country and their countryman visits them, it is but natural that a feeling of affection and loyalty

is generated between them. There is nothing extraordinary about this as I thought of originally.

It appears to me that the jobs of Commissariat Manager at Hyderabad, Nāgpūr, Jalna, and Mahisūr (Mysore) under the control of the Madras government and open to the local people—are the best jobs from the employment point of view. The chiefs who go over to the Commissariat and others who live by the sword generally are in good terms with the managers. This post of Manager requires only administrative ability and not high educational qualifications. The Seetabulidi post office writer Veerāswāmy has under him the control of the stores of the arsenal. He has looked after me and gladdened my heart making me feel that this country is my country. Several bridges and barracks and other public buildings[1] have been constructed here by the Bengal army in the cantonment here. It is difficult to obtain the sanction of the Government of Madras for such constructions ; the government of Bengal are generously permitting such constructions. Seetabulidi and Kamiti cantonment are connected conveniently by a road with bridges on the way to enable horse-carriages to move freely. The path however looks as if it is in the middle of a desert. The number of houses in Nāgpūr city may be approximately 20,000. They are very small houses. They are neither good-looking nor convenient for residential purposes. There are several bazārs here. All victuals and clothes of this region are available in plenty. Skilled persons are not however to be found in large numbers. The residents here are crooked but do not take to arms as the Hyderabad people do, without any provocation, whatsoever. Men and women here are strong as well as good-looking. All kinds of fruits are available. The Kamala variety of oranges, of a very good quality, extensively cultivated here, are available in plenty during the season.

Imported figs, imported roses etc., are cultivated here extensively. The soil here is very fertile. There are several gardens around the city. Banana is cultivated here extensively. The streets are very narrow. A Muslim is the Kotwal here and as a result of his effective administration, an article left by anyone in the middle of the street remains where it is until his return to pick it back. There is a thana in every lane. The king is being given good support in this matter. The East India Company has however not associated itself in the administration of this kingdom or in the administration of justice here. Several Mārwādies and Gosaīns have put up houses here and are functioning as '*Shāhukārs*'. These money-lenders are trading in diamonds also. All these people have been admiring the ornaments owned by me but not one can produce a diamond which can compare with those possessed by me. They appear as if they have never seen such ornaments. No spacious or famous temple is to be found in this city or in the surrounding areas. Worship however is being done in the *rājnagar* in two temples constructed well. *Annadana* is being done in four choultries here everyday for

1. The wording used for these constructions are as follows :—
Byarkusulu, Varadulu, Publiku Buludingusu.

a hundred persons. Schools for learning the Vedas are not found here. If such ' adhyayanam ' is to be heard, one has to hear the *Manthena* Brahmins.

The people of this area are too far removed from any such scholastic attainments. These people appear to achieve the best in this world and the next by listening to Harikathās, organisation of Harikathās and *Harikathā Sravanam*. The temples from Hyderabad area onwards have a garbhagriha, a small mukha mantapa and a *stupi* in the shape of a banana flower. The customs followed by the people of this region may not be suitable to us but all the same they are in consonance with the shāstras. The acharas, one's toilet, food etc., have all been prescribed following the smrithis in consonance with the local conditions. The people of one region criticise or blame the people of other regions without a knowledge of truth. An illustration for this may be considered. There is no ' *drishti-dhosha* ' [1] when one takes his food here as also knows *sparsa dosha* [2] for water. What is wrong is this ? Will not the ' *parishechanam* ' [3] performed by brahmins ward off the evil effects of *dristi-dosha* ? If one still holds that there is ' *dristi-dosha* ' it tantamounts to set at naught all the sūtras of Apasthamba ; ' Parishechanam ' then would be an empty ritual. Another illustration may be considered. The five elements in the Universe are Prithvi (earth), Vayu (air), Apu (water), Agni (fire) and Akāsha (sky). Water has the property of purifying all matter. How then can one say that such water attracts any dosha to itself ? Do not people of various castes bathe at the same time in the same bathing ghat in a tank ? Nor can we say that a little water alone will attract such impurity. If so the same impurity would be attracted even by a little fire. What is the reason for fire not having the disability of *sparsa-dosha* ? According to the shāstras, *paryushithanna* (stale food) eaten by one necessitates a second Upanayanam. Similarly tamarind cooked with pepper is prohibited just as *sura* or wine is prohibited. However the Dravidas on earth cannot survive without tamarind and pepper. Appayya Deekshita has therefore permitted the consumption of both these commodities, though these are prohibited to people of other regions. Gnāna or the ultimate wisdom has to be acquired through Karma ; release from Karma cannot be completed without regulation. Therefore our elders have prescribed such regulations keeping in view the local conditions. The ' pravruthi ' as well as ' nivruthi ' for such customs are laid down through ' vachanams ' or sayings. Some of these regulations have become purposeless as a result of the blind following of age old customs. An illustration for this may be considered. Some hold that the *clean cloth* of yesterday can be used for worship even today, whereas some others hold that the sanctified cloth of that day alone can be used for worship. What is the inconsistency in this ? One cloth might have been washed and be awaiting use for worship over a period of four *Zamus* [4] while another may be ready within two ' Zamus '. Similarly our elders have

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1. Evil Eye. 2. Sparsa-dōsha--untouchability.
3. A ritual in which water is sprinkled round the food before a brāhmin commenced his meal in the olden days.
   Zamu :— A day is divided into 8 zamus or 'watches '; one Zamu is equal to three hours.

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prescribed several regulations of the Nyāya Shāstra taking into account the local conditions of this country. For example, the desire for woman is greater in the extreme southern country. One is aware that the son of one's sister is a blood-relation. Such a one, in preference to a son, has been made eligible there for one's 'Karma' and one's riches. Desire for woman is less in the northern country and following the smrithi 'Artho Vayashā Atmanāha', the *wife* is made eligible to succeed to the share of her husband's property in an undivided family with several younger and elder brethren. The desire for woman in the middle country is midway between the above two extremes and the mother enjoys property rights through her son ; she is eligible for support and sustenance in case of her not having any sons. This holds good even in cases of property being owned *jointly*, when the brothers in the family obtain equal share of the paternal properties. The customs of a country thus cannot be in disagreement with the 'Sastras' and also the local requirements. Therefore even if the manners, customs, dress, decoration and food habits of the people of other regions are different from ours, we should consider them as an integral part of the Lord's Creation and treat them as our own brethren. This is what has been revealed to me through the Grace of Lord Sri Rama and I have determined to follow this state of mind in action.

The land in Kamiti cantonment in Nāgpūr city is composed of black clays. This area in rains is therefore intolerably repugnant to people who have to move here. One cannot move on foot in the streets and lanes during the rainy season due to mire. The westerners at Sitabulidi and Kamiti however have put up their gardens and houses near the hill at Sitabulidi and near the river Kamiti in areas which have a better terrain with a mixture of stones.

Jazi (Jasmine) and *Mollaka*[5] flowers are available in these region, while malle[6] flowers are not available. I have not seen "Sri Rangam Kasturi pattelu" here after leaving Madras 'Eena sticks'[7] are not available from Nāgpūr onwards. Broom sticks for sweeping are made here out of the leaves of the toddy tree (date tree). Therefore fibre stems of cholam and splints of bamboo are used for stitching platters of leaves. "Sanna-kallu"[8] stones are not used in the regions beyond Cuddapah. Articles to be ground, therefore are pounded in 'rollu' or mortars. Our country men requiring the "*Sanne-Kallu Gundlu*" have therefore to make do with "*Kalavam Gundlu*". The Parsis have established English shops at Kamiti Cantonment, the cantonment is not even a hundredth of the cantonment at Hyderabad though the town and the bazar streets here appear developed. This is because this kingdom was controlled previously by the English and there was no necessity for the locals joining the army. The English functioned following the precept

5. Molla : a kind of jasamineo or jasmine (J. multiflorum or Pubescens)-Brown.
6. The thirunamam worn by Srīvaishnawas, with Srirangam Kasturi.
7. Small bits or pieces of stick used for applying the collyrium to the eyes, 'nāmams' and other facemarks such as 'Pattelu' worn by Vaishnawas.
8. Stones used for grinding food materials such as chutneys etc.

' swayam Raja, Swayam Mantri'—that is of Self being king as well as Minister. Even the Nawab of Hyderabad has been protecting his dignity following the precept " Lesthay koragani Chenu Thole Manchay meedi Mundivani Vale."[9] The people of Nagpur however have become fearless after suffering in full measure.[10] Keeping this in view Hyderabad is very friendly and amenable to the English.

It appears that good and evil coexist in the world. I had a long conversation with one Mr. Groeme regarding this as follows: The world is a mixture of virtue and vice. Virtue or merit is associated with Brahma's active principle while sin is associated with artificial animation caused as a result of ' Maya '. The world has been created with an admixture of both, with the result that evil co-exists with virtue. The illustrations for this are as follows :

Godliness is attributed to images among Hindus to enable children and the ignorant to concentrate on God and achieve Bhakti. However, such faith is injurious to matured minds. In oppostion to this Christians however preach the manifestation of the Lordly One in such a way that the children and the ignorant cannot obtain a correct comprehension of the Father in Heaven. Hindus again do not permit second marriages to their women with the result that some of them suffer as child-widows, whereas the English permit women to remarry with the result that women who are naturally fickle minded are not loyal to their husbands ; and husbands are killed sometimes deceptively to marry other men. We agreed that due to *human nature and for reasons* given above there can be no goodness in this world without evil. The ' Prakruthi ' or nature of each person differs and this is due to the will of the Lord. ' *Prakruthi* ' is the off-spring of the mind. The mind itself is the off-spring of ' Buddhi '. The Lord is reflected in ' Buddhi ' just as fire is part of a ' Kashtam '. Just as there are varieties of ' Kāshtams ', there are varieties and variations in Buddhi. If we are not ruled by one king, but several mandalams are ruled by several kings, it is but natural that we try through ' Yukthi ' and ' Budhi ' to politic with each other. People also change their loyalties to kings, just as children seek the support of the Father or the Mother when either one is annoyed with them at any time. The people in the Hyderabad cantonment seem to act as above. The Lord bestows his blessings on people, depending on what the people deserve at appropriate times. This is clear when we notice what happened in this region, with the kshatriyas and the Moghuls suffering mutual ruin *vis-a-vis* the English.

The use of tamarind was not known in this kindgom until the arrival of the Madras Army to Nāgpūr. Buttermilk and curds are not used by the people here without heating them. They are afraid that the use of buttermilk at night may be injurious just as the sūdras in our area are afraid that the will

9. Malle flowers—avanety of white jasmine flowers priced by one and all in the Telugu country.
10. The phrase used here is 'Snanamu Chesi Chali Bhayamu Pogottu Konnamu'— They no longer have fear of cold as they have had a full ducking in cold water.

catch cold if they use buttermilk at night. Different habits can agree with one, only when they are in agreement with the '*Jatarāgni*' of one's constitution. Once this agreement is achieved, there can be no harm and so we used buttermilk and curds, available in plenty here, day and night without harm. An example of this truth is the fact that junglemen consume mushti seeds and 'Garalam' poison which can kill man to protect themselves from poisonous creatures of the forest. It is however apparent that one need not change one's food habits following on local customs in another region.

Chapter X

I entered Nagpur during Utsavam time just as I entered Hyderabad during festival time previously. Srīkrishna Navarātri Utsavam is being performed with great splendour here. In every house, people are celebrating '*Pasalapongali*' in relation to cattle and men just as we perform such a festival in our country. I discarded here the private tents (the sepoy tents) which I purchased at Hyderabad as they have become old ; I have acquired one private tent, one single pole-double top tent along with another flannel tent. In addition, I have arranged for six horses for the pilgrimage to Kasi at the rate of Rs. 15/- per horse. The four tents, tent pegs, mats for spreading in the tents etc., are all to be carried on the six horses engaged by me. I paid 15 days wages and released the bullocks which came with us from Hyderabad to enable them to return home. I retained two *kalāsees* and one Chenchu man with me. I also arranged for the carrying of three portable cots in the freight to be carried by one of my luggage carriers for use in tents to give us protection from cold on the floor.

Nāgpūr rupees are the coins in circulation here. However no loss is incurred here while exchanging such rupees as at Hyderabad. The 'duddoos' however are exchangeable at different rates in different towns ; one has to enquire the exchange rates in each region. One Nagpur rupee is equivalent to 322 *Duddoos*. The difference in Duddoos for a rupee is negligible. Mr. Groeme who is affectionate towards me gave me the assistance of one *kasa Bantroth* (Peon) during the entire period of my stay at Nagpur. In addition to giving me details of the roads to be taken by me, he has arranged for the kings '*farwana*' for me along with two peons to accompany me upto Jubbulpore. He has also given me reference books to indicate the way to be taken by me along with letters of recommendation to Europeans known to him. May the Lord protect him for the assistance given by him! While travelling long distances, the side poles of the palanquin are in active motion at least for two zamus everyday and as a result the palanquin is subjected to swaying and other movements ; therefore if these poles are not fixed properly by screws, the palanquin makes creaking noises. Later the palanquin itself is likely to be in danger ; the two palanquins brought by me from Madras were not fixed strongly with the result that the *moolasthambhams* (central poles) split into two letting me down in a forest. Two palanquins started creaking by the time I reached Hyderabad. Fearing that these palanquins may let me down, I gifted them to one Thomas Bameer and purchased a new traveller's palanquin for a hundred rupees. Another palanquin was repaired and given by me to Doyle Quinang and a new palanquin purchased for 75 rupees from a Mucchiman. Even these two palanquins started creaking by the time I reached Godavari as they were only fixed with leather patties ; these were repaired again by me at Nirmal. Another 'dandee' in one of the palanquins started

giving me trouble, as an iron patti used to fix it broke, with the result that it started creaking by the time I reached Nāgpūr. Utilising skilled persons available in the Arsenal here, I got these palanquins repaired. I am praying to God, that these palanquins will not trouble me in future. The mother-palanquin used by me was made at Kondapalle and made honestly. In view of this, even though this palanquin has been used twice from Bandar to Madras and is being used now everyday, it has not been giving me trouble. The palanquin used for long distances must to be light weight palanquins where the iron-ware work is done dependably to give good service. Sturdiness is to be preferred to delicate, skilled work in such matters. I consulted one Dr. Wylie who has been residing here for the last 15 years. He informed me that the area between Nāgpūr and Jubbulpūr is all forest and that the land would be wet resulting in cold fevers (Malarial fever) during the period between the end of August and the middle of October. 'You should reach Jubbulpore quickly', Dr. Wylie told me. The local people also agreed with him in this respect. I therefore determined to complete this journey as quickly as possible. The medicines carried by me cured the 'cold-fevers' of many persons, thanks to the grace of Srī Rāma.

A very poisonous snake had bitten one person while I was at Hyderabad; grinding snake-wood I administered 'Yedulusu' to him and this man got up and walked away home within six hours. I have been administering the bark of *Lingakaṭṭu*[1] for malarial fevers. After reduction of the fever, I have been giving a purgative to the patients. Patients were being cured thus by me with the grace of Lord Srī Rāma. Vaidyam Rāmayya gave me some pills for Vatham diseases. I administered this pill to a *balinta* on the way and this resulted in her being cured. The secret of this pill has to be discovered and publicised for the benefit of one and all. I have been curing patients with full trust in Lord Srī Rama. People in my escort however have been publicising my healing skills, whenever they meet the sick in the places we have been passing through, they publicise that I have good medicines and that I give this medicines freely with the result that I am troubled by one and all every where.

Doctoring of this kind without proficiency in medicine is a sin, I have therefore determined not to administer medicine to any one except to people of my own escort. I have been following this generally except in cases of emergency. I am of the view that travellers should carry with them the following medicines. Emetic powder for vomittings; jalapu, calomel for purgatives; 'Lingakattu' bark for fevers; ointments for wounds etc.

One comes across several persons who have performed the 'Kasīyātra' here just as we see several persons who have performed the Tirupati pilgrimage, in our country.

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1. Lingakattu Matra according to Brown is a particular kind of pill from cinnabar.

21st August to 26th August, 1830

I left Nāgpūr city on the 21st Saturday and entered Kamiti cantonment at 2 o'clock. I crossed the Kamateeswara ghāt using troughs on 26th Thursday and covering a distance of 14 miles, reached a great pilgrimage centre called Ramtenke. I started at Kamiti at 6 o'clock. There was some remainder of *thyajyam* at this time, and its result was apparent to me very soon. I had obtained permission to cross the river from Colonel Pyaren and others ; the previous day itself the subordinate officials had accompanied me upto the river but inspite of this there was confusion at the ghāts as the people of each ghāt thought that I would be crossing at some other point, with the result that I could get a single wooden trough only at 8 o'clock. I could cross the river with 3 mounts within an hour. I also got soaked in the rain on the way to Rāmatenke. We also missed our luggage carriers and worried for some time. There are three paths to Ramatenke from Kamiti. There is a small shrine of Lord Siva at Kamateeswara ghāt. Khanana is a river which has to be crossed before the main road is taken. My luggage 'kavādees' crossed the river at another ghāt, took a different route and joined at the town of Kedi. Some of my escort joined me in front of Rāmatenke village ; the path is through black-clays . There is no forest here. Several mango trees have been planted here. Several streams have to be crossed here. There are several small villages on the way. I have noted down their names in margin. 1. Baroda, 2. Agori, 3. Kedi, 4. Satakku, 5. Hoora, 6. Rāmatenke. I shall now give the particulars of these places. Ramtenke is a Rāmakshetram. This is a city-like town with hills alround it. There are 4,000 houses here. There are 4 to 5 tanks here. Water facility is very good. Betel leaf gardens have been laid here with trellis supports. Betel leaves of this area are very famous and are sent as far as Hyderabad in the South and upto Prāyag in the North. Kingly personages obtain these betel leaves by special posts. The leaves can be preserved for a month with care. The speciality about these leaves is that they are tender and thin even when ripe, similar to the Ravesa leaves of our area. They are also very tasty. All articles are available here. A tank called Ambareesha Teertham with sacred waters with mantapams constructed around it, is to be found one mile from this place. There are several houses, of the residents and workers in addition to the palace of the king of Nāgpūr here. This palace is constructed very spaciously. The Brahmhotsavam is celebrated here on the *Kārthika Sudha Purnima* day (full moon day of Kartheeka) as at Tiruvannāmalai. At least one lakh people assemble here, then, 700 steps have to be climbed to reach the shrine on the hill. The temple is small but constructed beautifully. There are two shrines on the hill for the images of Lord Narasimha and Lord Varāhamūrthi here. These images have been carved out beautifully following the Silpasāstra traditions and appear as if they are endowed with life. The worship here with all kingly rituals is performed by the king of Nagpūr at a cost of Rs. 9,000 per annum through Brāhmins. The large fine township can be seen from the top of the hill. One temple door on the north of this temple is called the Kasee Dakshinadwāram, the southern door to Kāsi. There are steps leading to the hill not only

from the Theertham but also from the town constructed separately ; I got down at the Rajnagar and attended to the Karma Kriyas such as tonsure, Theertha prāsad etc. The brāhmins here are sukla Yajussākas and their customs and manners are different from ours. I arranged for the Lord's Abhishekam, Nyvedyam as well as a feast for brāhmins in the residence of the local purohit. There are sixty brahmin residences in this town. The theertham has mantapas around it with fruit-bearing trees and hills all around and is eminently suited for meditation and tapas. Some perform the '*Punascharana*' on the banks of the theertham and on the top of the hill. An image of Lord Dāttatreya which has been made very beatifully is installed on the banks of the theertham. According to the residents of the theertam the great king Ambareesha is said to have constructed a temple of gold here ; it is said that this shrine is visible at times when the water level goes down in the theertham. It however appears as if this water of this theertam will never dry up. This theertham is said to have taken birth in Pāthalāloka ; just as Mandakani is sacred to Ūrdhwalōka, Bhāgirathi is sacred to Bhūloka. Bhogavati is said to be sacred to Pathalaloka, and the Puranas say that this theertham is the Bhogavati of Pātāla. King Ambarēēsha became the recipient of a curse for not waiting or his guest Durvasa and it is said that this theertham released him from the sage's curse. King Ambareesha is said to have ruled here with Nandigrām located at a distance of 8 miles from here as his capital. Enquiries to locate the capital of Rukmāngada have not succeeded so far. The mountain here is called Sindhurāja Parvatam. According to the *sthalamāhātyam* here as laid down in the Purānās, Lord Srī Rāma was investigating the reason for the death of the Brāhmin Urchin ; Sūdras performing tapas here was killed by Him, and the sūdra prayed and was converted into a Linga. This devotee was then given a boon that Srī Rāma would thereafter give darsan here at all times accompanied by his consort Sita, his brother Lakshmana and Hanuman. Lord Srī Rāma therefore is residing here from that time onwards. I stayed here till the night of Saturday.

29*th August*, 1830

Starting on the morning of Sunday the 29th at 6-30 and covering a distance of 12 miles, I reached Dongar Taluk at 1 o'clock I started today even during Tyājya time and got stuck up in very heavy rain in a forest for one hour getting fully soaked, compensating for all the safe journeys made from Madras to this place during the rainy season. The path is through redgravelly soil mixed with sand ; after leaving Nirmal we have never seen such a convenient path even for a distance of 2miles until now. The path passes through a thick forest. Two big streams and several small Vāgus had to be crossed on the way. Dongartal was reached by me and we found that the shop-keepers had put up thatched sheds 50′ long and 15′ wide attached to their shops. These sheds have hearths. The walls of these hearths are plastered with cow dung everyday. There are also pegs in every shed for tying up cattle. Travellers can stay in any one of the sheds. However, provisions and victuals have to be purchased from the shop-owner owning these sheds. The poor who cannot afford to

purchase any articles from these shop-keepers are not allowed to stay in these thatched sheds. Travellers are supplied all articles required with gusto. Travellers who struggle for accommodation from Krishna onwards are very grateful and happy to find these spacious sheds for camping purposes. These sheds are put up on both sides of the streets. If the sheds are covered with some curtain material, they will be much more convenient as camping places. I made one of these sheds, my Diwān Khāna; one shed was taken for my palanquins, and a third shed was used for cooking and dining. The persons who accompanied me with the hired horses and my tent-pitchers halted in the forth shed. The palanquin bearers used a fifth shed for cooking their food. A sixth shed was used by the peons who accompanied me. The seventh shed was used by my luggage carriers. The nineth shed was used by other followers. Green grass tied into bundles was offered to me here for my horses. Black gram here is very cheap. This is being used as the feeding material for horses after my crossing the Krishna; I have not been my worrying about their feeds.

Red pulses and black gingelly are not available here in Nāgpūr as they are available in our area. White toor-dhāl and white gingelly is available for sale in plenty here. It is also very difficult to obtain til oil here. Pure castor oil is not availabe here. 'Avisa' seeds (Linseed) are cultivated in plenty here which are like our gingelly seeds. Oil extracted from these seeds and 'vippa' oil is used for lamps here. Pulses and grams here are not sold as such but they are ground and sold as flour in the shops in every town. *Rāmatenki* is on the border of the kingdom of Nagpur. This is a part of Sooni Taluka under the Government of Bengal. The land on both the banks of river Narmada was originally under the control of the king of Nāgpūr. After this came under the control of the company, the Governor-General appointed one Agent at Nasaizer with seven Europeans as principal assistants in-charge of the Districts. There was great fear of thieves here in the forest, before this area came under the control of English. Now three mounted policemen have been appointed as 'thānas' for every village. The Company has succeeded in catching hold of the thieves and hanging them on the road-side until the bodies disintegrate fully. One of the principal assistants here is Captain Wandlo, who has full sway and authority in the scuba village of Sooni. One Kotwāl with two supplying peons have been appointed in all the camping villages to assist respectable travellers on the road. At present there is only fear of wild animals on the way. Dongala Talavu is a village with good water facilities. This place has come to be called Dongatalavu as this is a place for thieves or 'Dongalu.' The villages in the taluka of Sooni have been allotted to 'Isaradars' who are called Patels. This place is small but comfortable for travellers. I halted this night here. Modhi is on the way to this place. There is a *Chowki* of the King of Nāgpūr here along with a postal chavadi.

30*th August*, 1830

Starting on the morning of Monday, the 30th at six thirty and covering a distance of 14 miles. I reached a place called Kurayi at 1 p.m. The villages *enroute* are 1. Garra 2. Kavaasaa 3. Relli 4. Ramvi 5. Kurayi.

The path, like yesterday, is convenient. The path runs through very thick forest ; six big streams and other small streams have to be crossed on the way. There is a charming lotus pond near Madhya Garra on the way. Black-clays will be met here and there at distances of 50 bāras. Even this is hard clay and not the miry clays I have experienced elsewhere. There are sheds and chavadees in Kurayi, as in the place I stayed at yesterday. There is no dearth either of accommodation or of provisions here. The postal runners from Ramatenki zone are under the control of the Simini postal writer (Tappa writer) ; all the same two postal duffādārs of Nāgpūr zone had come with me, and with their influence I obtained the services of postal runners upto Kurayi. The 'kos' here is known as 'Pucca Kos'. One pucca kos is equal to 3 Kaccha kos. One 'kaccha kos', is said to be equivalent to 2 miles, according to the local people here. This place is not highly urbanised as the village of yesterday but it is urbanised enough to be comfortable for travellers. Vegetables are available in every village in the kingdom of Nagpūr. There is a tank in this place and as such this place has adequate water facilities. 'Singadi Kayalu' are cultivated in the tanks here. These nuts have seeds which taste like the kernels of cashewnuts. These seeds are made into flour and used for making '*poories*' on fasting days for tiffin purposes. It is also sweetish in taste. Its flour is said to be healthy. I halted this night here.

31*st August*, 1830

Waking up at 6 o'clock on Tuesday the 31st, I reached a place called Chāviḍi at a distance of 12 miles from here. The villages on the way are three in number:- 1. Mohagaon 2. Sookuthalaw 3. Gopālpūr. Travellers' sheds are available in this place put up by shop-keepers ; but as the bazaar streets are crowded, it is not comfortable to stay in them. Vindhya mountains have to be ascended here and this is well-known. The mountain has to be climbed immediatly after leaving Kurayi. The path is rocky and comprises of black clays to a certain extent. The path after descending the mountain is through Red-clays. The path is through forests. Several streams have to be crossed on the way. The pilgrims break coconuts here in honour of Vindhyavāsini while climbing the mountain. One also obtains cocoanuts here with dried up copra kernels inside them. Salt, rice and tamarind are costly but available all the same in this region. Rock salt is sold here in large quantities.

I sent a letter in English to one Bālakishen Bābu who is a close associate of Captain Ward residing at Simini and succeeded in obtaining orders, through the grace of Lord Srī Rāma, that a badged peon and a postal runner should accompany me to all my future camping places upto the banks of the River Narmada. Chāvaḍi is a big place. I stayed here this night.

1st September, 1830

Waking up at 6 o'clock on the morning of Wednesday 1st September, I reached Nārāyangunj at a distance of 14 miles by 12 noon. (The places on the way are 4:- Pindiri, Lakku Govada, Singapūr, Hora Chowki, Narilli, Gantiya and Nārāyanagunj.

There is no forest on the path which is through black clay. Several westward flowing streams have to be crossed on the way. The path is rocky upto some distance. This place is located in the middle of a desert. The shop-keepers are poor and their sheds also are just usable. The provisions required by travellers are available. There is a tank. This is a place with water facility. I stayed here this night.

2nd September, 1830

Waking up at 5 o'clock on the morning of 2nd Thursday I reached Ganeshgunj at a distance of 16 miles. (Places *on* the way are 5 :- Bandolu, Sadakku Sooni, Chappara, Ganikaythalu, Kuyya and Ganeshgunj)

This place is at the bottom of a hill. The river Bhānu Ganga has to be crossed at Chappara, a kasba urbanised village. The path upto Chappara is clayey and rocky. Hills have to be climbed up and down on this side of this place. There are mountains on both sides of the path. On this side of Ganeshgunj, the path is rocky. Travellers' sheds in this village are ordinarily convenient. There is a clear stream flowing near this place. Several such Vagus have to be crossed on the way. Tonight is a lunar eclipse night, I halted here tonight.

3rd September, 1830

Starting at 7 o'clock on 3rd Friday and covering a distance of 20 miles I entered Dhooma at 3 o'clock. (The places on the way are 6:- Lakkinodan, Makarachōwki, Nedinadhi, Jooba, Gharubada, Ghaghari and Dhooma).

Lakkinodan is a town on the way. One has to climb up and down the hills upto this place, the path is clayey and rocky. Several streams have to be crossed. A big river Jooba has also to be crossed. The vagu or stream at Ganeshgunj is also big. It has to be crossed and then a hill-like plateau is to be climbed up. Hills are not to be found on both sides of the road from Lakkunodan onwards. The path runs in the middle of the desert. There is no forest on the way. Dhooma is an urbanised place.

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torture the virtuous, and thus protect the virtuous. Several 'Avatāras with different names have thus come into being. Brahma with 'Rajōguna' is in charge of creation and there has been no necessity for 'Brahma' to become an 'Avatāramūrthi', just as there has been no necessity for Lord Siva also to incarnate himself into 'avatāra murthies'.

Similarly Christ—with the reflection in Him of the Lordly One—has come to be the 'Sikshaka'[1] of the West. In the same way Mohammed and others have come to be prophets of the One. They are being adored and worshipped, as we worship the Avataras of Srī Rāma, Krishna and others with the repetition of their 'Nāmāvalīs' or names.

The All-pervading One is One only and there is no objection to his being called or worshipped by any name, image or by any other method. All such worship reaches the 'Prathigriheeta' the *One Recipient* that is the Lord. According to the saying 'Gurur Brahmā Gurur Vishnu', the teacher becomes the 'Prakritti' leading to the Lordly One.

One may then question why the 'Parabrahman' should be reflected in so many 'Mūrthies' or forms. Would it not be enough if He is manifested in one form? If this happens and the Lord is reflected in full only in one article, man who is the wearer of a body which is the embodiment of Maya and Sin is likely to miss the significance of such a One due to his own defectiveness. Therefore in his eternal grace, the One is reflected in a thousand forms and shapes.

We see ten curries, four pacchadis and twenty dishes served in a feast to the diners. One may relish one dish and reject another while having one's fill ; similarly the Lord is being worshipped as Krishna, Srī Rāma etc., according to one's attraction. If this line of thought is followed, one sees the rationale behind the phenomena considered. I stayed this night here.

4th September, 1830

Waking up at six thirty in the morning on Saturday the 4th, I reached Rayāchoudu at a distance of 12 miles by 11-30 a.m. (Places on the way are 7:- River Koka, Khambichowki and Rāyachoudu). The path is clayey and also rocky. Small hill streams have to be crossed here and there. There are no facilities to cross these streams. Some of these can be crossed by foot. When they are in high floods, one has however to wait for hours to cross them again by walk. I have however not had to wait at such crossings even for a few hours so far. I have been mentioning of the crossings made by me of streams and rivers. It may be noted that such streams can be crossed by foot wherever I have mentioned the mere fact of crossing. The Jooba river crossed yesterday necessitated the using of a raft of two wooden planks tied together. The post here is also transported to the other side of the river by using the 'Kappi' mentioned above ; the post is tied to the Kappi by one

[1] One who lays down the law; leader or prophet.

'harkara' on one bank and the other 'harkara' then drags it towards him with the rope. The company officials here have also brought to the notice of the Government at Calcutta, the need of similar arrangements at all other Vāgus. There are several streams in this country and it is necessary that posts should be sanctioned at the bigger Vāgus and Kappis arranged at all such places in addition to manning them with two harkaras at each Vāgu. The sanction from Calcutta, it is said, has not been received so far. A hill has to be climbed up and down near Rāyachodu. Rāyachodu has good water facility. A big tank is to be found here with the hill as the bund. It is said that Appā Sāheb, the king of Nugpūr escaped here on the tank bund when he was being taken as prisoner this way. He is now in exile. The shopkeepers have put up suitable Chāvaḍis here. I halted in one of them. They do not have doors. All provisions are available.

We have been travelling on black-clays from Nirmal onwards where the feet have been getting stuck not only in mire but also on stones and thorns. We have had to get into slippery streams and wade out ; similarly we had to made ascents and descents of several hills and all this is naturally arduous. I have wondered why my palanquin-bearers who by nature are a quarrelsome lot have been performing their chores without protest, as one man, while it would not have been unnatural if they had preferred bodily comfort to the lure of money-making. I have considered whether it is due to the desire for money making. Bodily discomfort is put up with by people for money but one, if not all at experiencing the arduous journey should have backed out saying 'I do not want these rupees'. This cannot be due to fear of authority ; for one can revolt and say when the body gets weak, 'I cannot suffer this task of palanquin-bearing'; and authority can do nothing in such circumstances. After pondering over this, I decided that the 'Sruthi Vakya "Samānā Nāmutthama Siko Asthu" which says that every man desires to excel among equals' holds the key to the issue. These palanquin-bearers work in a group and a good bearer gets recognition as the best among them. When one is unable to put up with the arduous journey and becomes a back number, others in the group are likely to scold or laugh at him. One prefers to suffer and keep up rather than lose face with one's equals even if one cannot get praise from them. This is perhaps the reason why these 'Boyis' have been carrying the palanquin and performing arduous tasks without protest. It is not surprising that elites should also have the desire to shine when we see even such people as these 'Boyis' desiring to get a good name for themselves. Brooding, poring over this at length, I have decided that equals should not be insulted without reason ; that this leads to injury and that no one can become a 'Uttama' or a noble person unless he honours and respects his equals and comrades. This truth should be recognised and practised in the world. I stayed here this night.

5th September, 1830

Waking up at 5-30 a.m. on Sunday the fifth I reached Pippara at a distance of 12 miles by 12 noon. (Places on the way are 8:- Janjoorikay Bhavana,

Chemra, Rothinawala). The path is rocky and clayey. There is a stream by name Mothinala on the way. There are no hills on this side of this river. The English had several occasions when there was talk of battles here between them the king of Nāgpūr. Therefore the jungle here was cleared by them and the road widened. This is now a blessing to every one. Pippara is a place suitable for camping purposes. I halted in the travellers' shed of a shop-keeper. Rice was procured here with great difficulty. Tamarind was not available in spite of all our efforts. Only rocksalt is available here from Ramatenki onwards and this has to be ground to powder for use in curries and for cooking purposes. Dried mango powder called 'Amchuru' is used locally here instead of tamarind. Lemons are also available everywhere. I stayed here this night.

6th September, 1830

Waking up at 5 o'clock on Monday the 6th, I crossed the river Narmada and entered Tilwara at a distance of 8 miles at 9 hours. There are two boats here—one a big boat which can accommodate 200 persons and a smaller boat which can accommodate 50 persons. Several such big boats were to be found previously in this inland port on the Narmada. Two years ago there were a great floods (without any forewarning) and all the boats here were washed away ; the Company thereafter has got these two boats constructed for use in the ghat. They have been hired out for a rental of Rs. 30/- a year to one person. This man is collecting a fee of one anna for every horse and a paisa for every man using the transport.

The river here is a westward-flowing stream. It joins the sea at a place called ' Sumati ' on the western coast. This necessitates a travel of two months. This river takes birth in a bamboo grove at a place called 'Amarakantakam '. This great centre is at a distance of 20 days travelling from here. The ' Mahatyam ' of this river is as follows : King Dhruva performed a yagnam and at this time he was requested by the rithvikas and performed ' tapas and obtained a boon from Lord Sāmbamūrthi that there would be a westward flowing river here ; Lord Siva's half-sareera or body is then said to have flowed out as a river, with the result that the Narmada is said to be a ' Purusha Nadī ' or a masculine river. The greatness of this river is mentioned in 12 thousand grandhas in Vāyu Purānam. All the ' silās ' or stones generated or found in this river are worshipped as Sivalingams. This is said in Hindūstāni here as follows " Narmadu ka Kankar Sab Sankar ". Black coloured lingas are getting generated at Bedaghāt. That place is 8 miles away from here. White lingas are available at Omkharam ghāt. That place is 18 day-marches away from here. I have seen an instance of the ' Mahatyam ' of Talwara. The bones of the human body here are getting converted into stone (half-to three fourths). There is no doubt regarding this conversion into stones. This great river is a ' Paschima Vāhini ' and flows through mountains which are as high as twenty palmyrah trees put together. This is an astonishing sight. This charming sight is to be experienced at Bedāghat. This river is not very broad here. It is said that thirty years

ago, the mother of Raghoji Bābā came here on a pilgrimage ; the ghāt people then told her that the Narmada river is to be worshipped before crossing. She then replied 'This river is not even as wide as our *Khanana* at Nāgpūr. Where is the need for worship ?" in a disparaging manner. The very same evening, she crossed the river and was still on the banks of the river when the river flowed out fully and within 24 minutes carried away all her belongings and property. Within another 25 minutes, the river came back to normal.

Twelve families of Andhra Brāhmins belonging to the banks of the river Krishna have constructed their houses and have been living here from a long time, teaching the Vedas and performing 'Adhyayanam ; it is surprising that they have not also intermarried with the local Brahmins. I have not seen any Brahmins till my reaching this place after leaving Rāmatenki. There is a convenient travellers shed here. I halted in a brahmin's house here. All provisions are available. I went through the usual rituals of tonsure, and offerings to my forefathers here. The path is clayey but not arduous. There is no forest ; it is not also rocky.

After crossing this great river, I have come across a group of Brāhmins called 'Rangidi Jattu Brāhmins'. They perform the 'Gāyatrī Japam ' but do not have any institutionalised practices. The local Kāraḍi Brāhmins and Chitpavani Brāhmins keep these Brāhmins at a distance. Our Brāhmins however have good relations with the Karāḍi Brāhmins and Chitpavani Brāhmins and dine with each other. Chitpavani Brāhmins belong to the clan of Punha Śrīmāntha. Karāḍi Brāhmins are eligible for Sakthi worship.

It is said that Parasurāma developed hatred towards Brāhmins, raised corpses in mosques and created the Chidpavanees and that he similarly created Karāḍees from burning corpses and utilised their services for performing oblations to his parents. These people have 14 Gotras at the rate of seven Gotras each, and belong to Konkan.

The era that is being followed on the otherside of Narmada is the Vikramasaka. The year begins with Bahula Pāḍyami in the year Plava. I had earlier written that I had made the ascent on the Vindya mountain at Kurayi. It is said that the Vindya starts here. The mountain at Rāya-choudi is called Mahādevaparvatham. It is also said that there is a shrine for Siva here which bestows boons on devotees. There are two or three beautiful temples at Talwara ; worship is not by Brāhmins here. They are under the management of Gosāis. In the former days it was very difficult to travel by walk from Kurayi to the banks of Narmada. The names of some of the villages *enroute* have a literary tinge. These names inform us that crossing these places is as good as one's obtaining re-birth. These fears no longer exist under the administration of English. Thus even though this administration has been beneficial, the local people say, " When the king of Nāgpūr and the king of Sagara were prospering, they had their officials, assisted us

to lead a prosperous life. We are now starving. If thefts occur at present persons who have lost as well as witnesses have to leave their homes and be moving round at their own expense until the thieves are caught and punished, even though punishments are not deterrent. The thief is kept in a Giḍḍangi (Jail) for sometime and then let off. They return again, dig through the walls and continue to commit burglaries. We are asked to produce a witness for the theft. How can we produce such witnesses?" Others criticise the administration of English as one of intentional torture. When this is considered, it is obvious that evil gets generated, when good is intended and goodness put into operation.

The vegetable Donḍakāya[1] is available in plenty from Hyderabad onwards. I have also seen a kind of vegetable called Varakayalu at Tilawara ghat. This vegetable has the appearance of the green areca nut with lines on it similar to the Donḍakāya. When cooked, this vegetable is as tasty as cooked tender brinjal. This vegetable is supposed to be very healthy and even princes and kings obtain this vegetable from distances of three or four hundred miles for feasts by sending savars specially. It appears that these vegetables cannot be cultivated in their areas. The seed for these vegetable is a root-tuber. The root-tuber germinates and the creeper which grows gives the vegetable. I have started obtaining mustard oil from the last 4 or 5 halts for use in lamps. I have tried this mustard oil along with Chintakāya Thokku (Chutney) and found it very tasty. I stayed here till the afternoon of Wednesday the 8th.

8th September, 1830

Starting at 3-30 in the afternoon of Wednesday the 8th, I entered Jubbulpore city at a distance of 6 miles ; the road is in good condition with bridges across streams. There are small hills on both sides of the road. Small temples, wells and ponds are to be found constructed on both sides of the road. The ' Stoopis ' of these temples are built and appeared like a cocoanut broken in half along with its 'Sikha' (or tuft) standing up. This city was a *kusba* area in the olden days. This was a part of the capital of Garda-mandalam. Gardamandalam was the capital of a hill-chieftain by name Nizām Sahu. Punaha Srīmanta, the Brāhmin king tried 50 years ago to conquer Gardamandalam and other areas in addition to the regions conquered by the Bosala family. In view of this, the king has been harbouring hatred towards all Brāhmins in general and has been getting them killed on sight. It was difficult for Punaha Srīmanta to control King Nizam Sahu. The capital of this hill chieftain is near river Narmada ; this river flows around the capital city.

The Mahatyam of this river is a matter for wonder. Once upon a time the sage Brigu is said to have been performing ' tapas ' in this region. The river Narmada then started flowing at a distance from him. The sage was pained that the river kept itself away from him ; it is then said that the river changed its original course and flowed near the sage. Its old course near Bedaghat can be seen even now with spotless-white, smooth stones everywhere. These stones are made into small images in all religious centres.

Gosāins also make ' lingas ' in the shape of an egg out of these Narmada lingams and sell them as ' *Svayambhuvulu* ' or self-manifested images. According to the saying, " Narmad Kā Kankar, sub-shankar ", the Lingams worshipped thus can only promote the welfare of the devotees in spite of the artificiality imposed on them by the hand work of the Gosāins. This hill-chieftain was said to be very rich and therefore unconquerable. It is said that a gem set pāpāsu (Pāposu) ; owned by the king was for some time in the samsthānam of the king of Sagara. The value of this ' *Pāpāsu* ' cannot be fixed. It is said that Govinda Panthlu, Gangādhara Bāve, Bālāji Bāvā who were Sardārs, and mutually related Karāḍi Brāhmins worshipped the river Narmada everyday with thousands of golden flowers and obtained her grace to enter Gardamandalam on the orders of Punaha Srīmanta. They then caught hold of the Kondaraju (hill-chieftain). This Konḍarāju threw away his entire cash and valuables in honour of this great river to avoid his property being enjoyed by his enemies. These three Sardārs, then made Sagara their capital and crowned one Abbā Sāheb a relation of theirs as king ; they

also were generous to the Andhra Desa Brāhmins who were their followers and dependents, and arranged for their settlement, and livelihood at Tilawara ghāt and other places. This Abbā Sāheb is soft ; taking advantage of this, Raghoji Bābā of Nāgpūr pleased Punaha Srīmanta with his 'Kshātra Dharmam' and managed to acquire the area around Jubbulpore including Jubbulpore near river Narmada. Twelve years ago, the English were at loggerheads with Raghoji and other kings and as a result they succeeded in conquering Sagara and other areas and started administering these areas themselves. The administration is on behalf of the Government of Bengal through two principal agents who have again six principal assistants in-charge of the districts here. The Nāgpūr kingdom was later settled on the daughter's son of Raghoji. The Jubbulpure. Paragana originally belonged the King of Sagara, who had no male issues ; his wife who was ruling at that time surrendered her kingdom to the English without a battle on the understanding of their giving her a lakh of rupees per annum. Accordingly the Jubbulpore kingdom was annexed by the East India Company on her behalf and is being enjoyed by the Company. According to the East India Company, this area is not a part of Nāgpur kingdom. Jubbulpore has been growing into an urban area from the time of king Raghoji. Now that it is under the administration of the English, the capital as well as the bazār streets have been laid very spaciously as well as very beautifully. The city is also being maintained hygienically. The soil is fertile here and several gardens have been laid around the city. The civil authorities here who are Doralu (or lords) have constructed their bungalows in beautiful gardens at a distance of fortyfive minutes from the city and are residing there happily. Nearly one battalion is located here and the doctor and other foreigners also reside in a neighbouring garden in barracks constructed for them. All articles are available. Fleshy big-sized cucumber is sold in plenty here. Unripe Palavara fruit is available in plenty here. Big sized and long 'Beerakāyalu'[1] are sold in plenty here. Clothes, vessels and weapons are sold here at reasonable prices. The agent of the Governor-General stays here and therefore the Vakeels of the neighbouring kings of Maihar, Reema and Sāgara are always in attendance at this place. This place is also full of ryots from neighbouring areas ; this is because of the enquiries of the principal assistants in-charge of taluks who have powers of judges in revenue matters. People can appeal over their judgement to their agents and therefore this place is full of such appellants. A Shāhukar by name Takar Prasād who is a resident of Kānpūr resides here and is in the Shāhukar business. He is a good man who looked after me well. The agent here Mr. Smith has the status of a grand Moghal ; all the same thanks to the grace of Lord Srī Rama, he and his principal assistants have made much of me and given me a '*Parwāna*' to enable me to travel with all facilities and arranged for a badged peon called Chapprasi to accompany me upto Vāranāsi, just as Colonel Camel at Hyderabad and Mr. Graeme helped me with letters at Nāgpūr. May Lord Srī Rāma protect

1. A variety of cucumber.
2. The vine that bears sharp angled cucumber.

them for their kindness to me. Similarly Dr. G. G. Spilsbury also gave me medicines required by me and was kind to me. Captain Sleeman has also written to me that everyone forming part of the Lord's creation should be treated as a brother. He himself has been kind to everyone. My retinue came to Jubbulpore safely but some of them contracted malarial fevers within two or three days of their arrival at Jubbulpore and this is perhaps some jungle fever. I have learned that young girls are brought and sold here at Jubbulpore. This is not welcome ; I did not make full enquiries regarding this. I camped here in this town till Sunday the 12th.

13*th September*, 1830

Waking up at 5-30 on the morning of Monday and covering a distance of 12 miles, I reached Gosalapur at ten. (Places on the way are 9 :—Kotra, Sahagi, River Paradu, Pannagaru, Revura, Coosumeeru, Badawagal and Gosalpur). The road here is well laid like the road to Parangikonda ;[1] the road has mango and asvatha[2] trees for shade. The trees appear one year old at present. The road is broad with gardens and paddy fields on its sides and passes through picturesque country. Bridges have been constructed over small streams. Big streams have bridges which enable one to climb up and get down the other way. These bridges have been constructed with ' Kallu ' stones and fixed with iron rivets. If the trees here grow, sunlight will be shut out completely. Horse carriages can then move with pleasure on this road. I learned that this road has been well laid upto Kāsi.[3] There is a European at Reema with the designation of Road Superintendent with necessary staff to look after the work connected with the roads, to protect the roads and the trees thereon. The Government of Bengal is spending much on these roads and this is a happy feature. A big river has to be crossed in front of the place Pennagar. There are eight troughs here but I crossed it by walk. A big ' Vāgu ' (stream) is to be crossed on this side of Pennagar. Gosalapur is a big place. Shops and travellers' sheds are built here which are however not very comfortable. I therefore pitched my tents on a tank bund near this town. This is a picturesque place ; the waters of the tank are covered all round with fruit-bearing trees and Mantapālu. A Gosāin has installed Siva here and has constructed some Mantapas. Some of them are new constructions but are in a ruined state all the same. Verily this is the Lord's Will! All articles are available in plenty here except tamarind and red chillies. I had procured these two articles—enough to meet the demands of my brāhmin retinue with great difficulty and arranged for their transport along with rice on two hired horses paying Rs. 10/- per horse upto Kāsi. I was told that rice would be available on the onward journey at Jubbulpore but in view of the difficulty encountered at the previous camping places, I decided that it is worthwhile to carry these provisions on two horses to be on the safer side.

1. Parangikonda is St. Thomas Mount at Madras.
2. Ficus Religiosa.
3. Kasi or Varanasi or Banaras.

14*th September*, 1830

Starting at 6 hours, on the morning of Tuesday and covering a distance of 16 miles, I reached the place Sālamābad at 2 o'clock. Places on the way are 10:—Bazari, Mahirra, River Hodamnna, Somiriya, Parava, Sihora, Manamrepara, Mohala, Dhanurgan, Chapra and Salamabad. The palanquin bearers were affected by the Sun today and therefore I had to wait for an hour and a half at Chapra until they cooked their food and had their lunch. I was therefore delayed in reaching this halting place. The road is comfortable and has shade all through. Hora on the way is a big Kusba[4] and urbanised place ; it has lovely mango gardens, tanks and ponds, small shrines and Mantapas. There is no forest up to this place. There is plenty of open cultivated land. There is a thin jungle on both sides of Salamabad. Small hills are to be seen at a distance on both sides of the road upto this camping place. I halted in a shop at Salamabad. This is a Kusba area where a Tahsildar stays. There is a Kotwal here for looking after supplies to travellers as in the case of all other places. All provisions required are available to travellers. The regulations connected with customs are really impediments of the mind only. According to the axiom '*Abhave Virakthahi*,' one gets disgusted if one cannot follow these regulations. I have also learned that no great danger or sin is involved if these acharas[5] are given up. An illustration of this may be mentioned. The ladies of my household have followed me ; after leaving Madras we could get accommodation in brahmin habitations on the way with great difficulty only upto the town of Mallupeta beyond Hyderabad. Thereafter we had to perforce stay in Chavadies and accommodation of that kind ; and this was not acceptable or satisfactory to the women folk who have to obtain Realisation through rituals and customs arising out of blind devotion. We could not find even one brahmin habitation at Mallupeta. We could not proceed further in view of the great forest beyond this place. It then started threatening to rain immediately. Tents were therefore pitched there and cooking was arranged in a Musafarakhana (travellers' halting place). An annual ceremony was also performed by my retinue here. The ladies of the family then asked me in peevish tones " How can we have our food in a chavadi which every one uses!" and giving up their ' muggulu and poojalu '[6] made just a pretence of having their food. Another time, it was raining heavily and they were forced to have their meals in a tent and asked " How can we eat our food in an unclean tent such as this touched by every one ?"; all the same, they put up with what was inevitable in the circumstances. Later when it was evident that brahmin habitations were not available on the way for halting except chavadies or tents, and that no

4. Refers perhaps to an estate or inam village.
5. Ritualistic customs, religious observances.
6. The actual words used are "Muggulu - Poojalu Mani Purugulu Korikinattu" Muggulu stands for patterns or diagrams drawn by Indian women with flour or coloured powder, Poojalu stands for ritualistic worship. The phrase "purugulu muttinattu" literally means they had food just as insects bit into food meaning that food was left off after touching formally.

other shelter would be available, they were contented to dine in tents and rationalised that tents which get wet cannot be unclean and that dining in the tents was permissible, if they could sit in the tents without coming into contact with the tent-cloths. Later they got used to such dining even in the view of others and actually delighted in it. Beyond Mandugam, finding that only midstreet shops plastered with dung were available as accommodation, they would discuss and consider which was the best available and suitable ; and performed their daily rituals and worship behind a curtained-off portion of these public places in the middle of streets. It is therefore evident that restrictions or customs of this kind are only creations of the mind and obstacles to right thinking. Giving them up is in no way a calamity whatsoever without doubt. I stayed this day here at Salamabad.

15*th September*, 1830

Waking up at 5 hours on the morning of Wednesday the 15th, and covering a distance of 12 miles I reached Muruwara 'Galla' village at 10 hours (Places on the way are 11:—Thevari, Nayyaga, Lakkay, Patari, Pipparavedu, Devuri, Jinjiri, Muruwara). The road is shady and fine like yesterday's road. The river '*Katini*' has to be crossed before the next halting place. There were troughs here for crossing, but I crossed the river by foot.[7] The palanquin-bearers who cross the river on foot, raise the palanquin shoulder-high when they enter waist-deep flowing-water, with three persons on each side ; and though this may appear ordinary, even persons who are used to travel frequently by palanquin face some risk, as the palanquin can topple into the waters if the feet of any one of the palanquin-bearers get stuck at the bottom of the river. A river has to be crossed again at Devuri. There are small mountains on the way thereafter until Muruwara is reached. There is dry forest also on the way but this does not in any way affect the road. The road is being repaired here and there on the way by men, in addition to the trees of shade being protected with fences of wood to prevent cattle eating them up. Women from Nagpur onwards and particularly from Jubbulpore including old women wear anklets around the foot *made of bronze* which are made skilfully, in variety, and shine like silver ; in addition there were bangles made out of the same alloy on their hands. The soil is fertile ; and as the body is related to the element of earth—men and women here are sturdily built and have healthy bodies. Women cover their bodies with a skirt, 'paita'[8] and a blouse fully, and whenever they see a man they also cover their face with a veil; they do not know how to be coquettish, elegant, graceful and glittering like southern belles even in a very small measure. Ordinary people wear an umbrella hat ; this is made up of a cap which fits the head to which a bamboo frame, covered with

7. From what follows it is evident that Veeraswami did not cross the river himself by walk (or wading?). He crossed the river by palanquin as described above.

8. Paita : That part of a woman's garment which is worn over a blouse and covers the chest.

mandara [9] and *moduga* [10] leaves, is attached. This hat is worn by them in the sun and rain while walking or working in the open.

This camping village has several ryots in it. I halted in the shops here. This village is on the banks of a river. All provisions are available to travellers here. I stayed this night here. I had made friends with one Khusu Chander Dutt Babu, the manager of the tappal office at Jubbulpore and arranged for one postal peon to accompany me from every chowk to assist me on the way. This postal runner has been accompanying me from Hyderabad and though this has resulted my incurring heavy expenditure, this has avoided my missing the way anywhere. There has also been no need to make any enquiries regarding the road to be taken and this has been a happy convenience. I halted for the night at Muruwara.

16*th September*, 1830

Starting at 3 hours in the morning on Thursday 16th and covering a distance of 10 miles I reached at 10 a.m.Sabha Gunj ; today is New Moon Day and finishing lunch after cooking in the shops here, I again started at 2o'clock and covering a distance of 10 miles reached Gunavara in the evening by 6 (The places on the way are 12 :—Chekka Jakahi, Sabhagunj, Nayagam and Gunavara).

A river has to be crossed at Muruwara. Troughs were available for crossing but keeping in view the delay occasioned in such crossing, I crossed by foot inspite of the water coming up to waist-level. The road, like yesterday, has been well laid. A portion is paved only with black clay due to non-availability of stone-metal. Thorns prick on these stretches where the clay is dry. Wet portions of the clay-strips of road are getting miry, but one does not slip or get stuck in the mire. There are picturesque hills on both sides of the road from Chekka village upto Gunavara camp. These hills look smooth and are beautiful. They appear as a fort constructed on another fort on the right. The Lord has created a model of everything for man to copy and perform all tasks and all forms and it appears as if these hills are created by the Lord as a model for man to construct fort ' buruzus '. No dried up trees or jungles are to be seen on the sides of road. Paddy is cultivated extensively on both sides of the road. The grasses here have also grown gracefully high and look very green. The land is fertile. The land from Nirmal to Sindhi is thus covered with green grass and is comprised of soft black clays. The soil here is more fertile and the trees here are more vigorous than the trees elsewhere. One gets stuck up in the mire during the rainy season and it is arduous. It is thus seen that while there is some convenience due to Lord's mercy some inconvenience also coexists.

Sabhagunj village is a camping place where the shops for halting are not comfortable. All provisions are available to travellers. The shops

9. Mandara : Collotropis gigantea also Collotorpis Trocara.
10. Moduga : Butea Frondosa.

for camping at Gunavara are comfortable. The region from Chekka onwards is a part of the kingdom of Maihar. The Kotwal and other men have been appointed by officials under the king of Maihar to attend to the work of supplies to distinguished travellers.

17th September, 1830

Starting at 6 hours on the morning of Friday and covering a distance of 10 miles, I reached the capital town of Maihar. The 'sadahk' or a road has been laid on the path as before. The road affected due to rain, is under repairs here and there. The road moves through hills on the way. There is no forest. A European who is in charge of the roads of Jubbulpore has constructed a bungalow at Maihar and his thannah with a duffadar[11] is located here. The king resides in the fort. No one can enter the fort including travellers without permission. There are good tanks and ponds around the town, with lotuses growing in them. The Raja has constructed a temple for his ' Ishta devata Sakthi ' on the top of the mountain near the town. He has also constructed a big ' kottam ' called ' sarai ' on the tank bund near the travellers ' bungalow for use by travellers. There is a shop also in the sarai. The travellers can have their food etc., here. There is a big Siva temple on the banks of a big pond. This temple has a ' Thalwaram ' (pillared verandah) around a central area, with two ' *stupies* ' on the top ; the stupies have two parts with four small japa mantapas on four sides.

I have travelled extensively from Kanyakumari onwards in the country and considered why there are variations in the food habits, image-worship, courage and others etc., between northerners and southerners in spite of their being historically one according to the Smritis, Srutis and Puranas. This is what my ' Buddhi ' tells me. The cosmos[12] is egg shaped; on the command of 'Parabrahman', the Sun has been the source of all energy for some Universes. Like a top left spinning with rope, the Sun revolves once in a period of 365 days and some minutes. The area facing this Sun is called ' *Nirakshara desa* ' by our people. The English call this ' *Layanu* ' (line?) [13]. The shadow of objects here at midday is limited to the object's base itself and this region is a very hot area. The zone from this area upto the ' Uttara Dhruvam ' (North Pole) is divided into 90 parts or degrees by mathematicians. The 'Uttara Dhruvam' is called North Pole by the English. The heat or warmth under each degree from this ' Nirakshara Desa ' onwards keeps on decreasing, with the regions getting cold, colder and coldest at the farthest points.

On such a computation, Cape Comorin will be found located in the 9th degree region. Madras will be in the 14th degree, Hyderabad in the 12th degree, Nagpur in 22nd degree, Agra in the 26th degree, and Delhi in the

11. Spelt 'duffeydar'
12. 'Bramhandam' is the actual word used. It stands for the primordial egg out of which the whole universe came; a Universe.
13. The reference to the 'line' here perhaps is to the equator on the Earth.

29th degree. The region between Cape Comorin and Nellore in the 15th degree is a hot zone (just as butter gets thinner due to heat). In view of this the people who reside in this hot zone get milder and milder ; as their '*Hrutkamalam*'or constitution gets milder and milder, their courage, strength and *Jataragni* is lesser in degree according to the principle ' Ushnam Ushnena Seethalam'.[14] Heat interacts with heat resulting in cold, and therefore it is but natural that Jataragni, in a ' *Ushna Bhoomi* ' should be less effective. In view of this ineffectiveness of Jataragni, the people who reside between Cape Comorin and Nellore take light food such as cold rice, ganji, butter-milk, and flour paste made out of Ragi[15] gram, *Kutineellu*,[16] *Pepper Rasam* etc. These food-stuffs are not energising and as such they do not strengthen the constitution. When one's constitution is not strong one hesitates to move out or travel far and wide leaving one's near and dear. One also doubts what would happen to one, and therefore southerners avoid travelling in the country. In addition, when courage is at an ebb, hesitation is born. This hesitation also results in increased desire for woman riches etc. Even such people should obtain realisation according to the Lord. And therefore Godly souls such as Appayya Dikshitar, Ramanujacharya, the Alvars, Appar, Sundarar, Manikyavasagar and others have established sacred places near every town with the assistance of kings, the rich etc., to promote devotion in this area. These temples are then constructed beautifully and ' bimbas ' installed in them according to mantras with the result that these images have acquired force ; such image-worship not only gives contentment but also enthusiasm and happiness to people with the result that the devotion generated due to visits to temples, service at the temple, expenditure in the temple for the glory of the Lord etc., create Bhakti in them and helps them to obtain realisation.

The northerners reside in the region between the 15th degree and 30th degree where the heat or warmth is less ; as a result the people from Nellore onwards upto Delhi have Jataragni which is *forceful and effective* and *they consume* energy-giving foods such as bread, Ghee, Milk, Dood peda,[17] pulses sugar, curds etc. which take a longer time for digestion ; as a result their constitution gives them determination and strength with the result that they have more courage. They therefore are able to roam about in the country, learn the sastras in Gurukulavasams under scholars and sages. Such knowledge and enquiry of the sastras may not help them, may not result in Gnana but it may help in the generation of devotion to the Lord. Therefore, there is no necessity to construct temples at great cost for every inch of the land in this region nor is it necessary to arrange for *Nrutya Vadya geethams in temples* here or to arrange for the supply of *tasty prasadams* and *theerthams* to enthuse the ignorant and to lead them to the Lord. This is the arrangement obviously made by the sages of the North. Feeling that Bhakti may not be generated on

14. Heat in conjunction with heat cools.
15. Ragi or Chollu : is a grain, cynosurus ceracanus.
16. Kutineellu : Acid water, literally the water of boiled rice. Left to ferment in which boiled rice has been steeped—Brown.
17. Dooth peda : A sweet dish made of milk and sugar.

a study of the Sastras alone, the elders have arranged for spiritualistic worship at rivers also to meet the needs of the ignorant people here : temples have therefore been constructed on the banks of rivers with images which give the necessary spiritualistic leadership. As the people in the North are in a position to tour in the country, inspite of bodily inconvenience they make pilgrimages, have baths in rivers, worship the images in temples and obtain realisation. This is my view. A doubt may arise that persons who are not 'mudhas'[18] do not require these baths in rivers nor the worship of images in temples. However just as even clear water gets mossy and stale, ignorance can envelop any one, and it is necessary for every one to worship as laid down by our elders. The active principle of the Parabrahman is manifested in everyone from a blade of glass to the Meru Mountain and it is necessary that the symbols of the Lordly one are worshipped as images at theerthams etc., as revealed by the elders. The ignorant as well as others get realisation finally, following the axiom 'Yadrisi Bhavana Yathra siddhir Bhavathi Tadrisi!'

It is necessary to know the difference in courage between the people of the areas to the South of Nellore and to the North of Nellore. I am therefore giving these details. The people of Tanjore and Tirunelveli area follow the saying 'Tayaki Vandavan Tegappan' and accept and obey the commands of an officer visiting their areas without protest. However, even a beggar in the Hyderabad and Nagpur kingdoms will protest if he is asked to shift from a travellers' choultry even for a few hours. He has no fear. The people of the southern area seem to be frightened where the northerners are not afraid of even losing their lives. The southerners fear is not due to loyalty ; this is also not a stable phenomenon. The northerners are not afraid, but they pretend to be just. When others disagree with them, their ego makes them insolent and they pretend to be angry.

The mind, the Buddhi and the Ego or 'Ahankara' are all located in the physical or gross body of Man, just as ghee is an integral part of milk. The Bhuddists do not go to the trouble of separating the ghee from milk and considering that milk is ghee, declare that the physical or the gross body is 'Parabrahman'. This view is not correct ; if one wants to reach the hill top, one has to climb up the hill step by step. One takes one path, another a second path and so on. According to the principle 'Sarvam Vishnu Mayam Jagath' there is no worry if 'Parabrahman' is identified in any article. The southerners have several temples where Utsavas takes place with great glory ; however if there are no people to help them with food and other such comforts, they do not visit such temples, but are satisfied in visiting nearby places. Thus the 'Settis' of Madras visit Tiruvattur, the 'Komatees' visit Triplicane, while the Mudaliars visit Mylapore. They lack courage to manage without proper food even for half-a-day. The northerners however visit distant places by way of pilgrimage though much pomp in worship does

18. Simpleton or fool.

not obtain in these areas. Malayalees are afraid even to make the pilgrimage to Rameswaram. The people of Hindustan without much strain however, visit the Gangotri carrying 'Kavadees' of Panchaganga waters and worship Lord Siva, the *Data Vaidyanadha Swami*. The northerners enjoy food and women in a generous measure and are satisfied ; the southerners however take food four times a day consuming in between tiffins and several sweetmeats in addition to taking drinks such as butter-milk etc. The same wavering without poise occurs in their desire for women, and they have a roving eye towards voluptuous women in general. They indulge in too much of cohabitation with the result that there is loss of semen and consequent disease. This is what the English feel. All this perhaps is due to '*Pittopari*'. This Pittopari is a result of 'Ushna' or heat. 'Vatham' is at the root of 'Rajoguna'. 'Pitta' is at the root of 'Thamoguna'. 'Sleshma' is at the root of 'Satwaguna'. 'Pitta' gets generated in a land of heat. 'Sleshma' gets generated in cooler lands ; 'Vatha' is in between. Just as 'Sleshma Vayuvu' gets generated and affects the people of the cooler areas, '*Ushna Vayuvu*' affects the people of the warmer regions. It appears to me that 'Suddha Vayuvu' does not get generated any where.

This king placed the services of one Bengali Babu Golakchander Josya to assist me in obtaining all provisions for my performance of ceremonies. He has helped me accordingly and May the Lord bless him.

Chapter XIII

The town of Maihar[1] is situated in the middle of Bundelkhand. An area around this place upto a distance of 80 miles is called "Bondlikhandamu." The name of the Rājāh of Myhar is Bishen Singh. His grand father was a Sardār under the king of Parna; the brother of the king of Parna was killed by him. The king of Parna was displeased that his brother was not handed over alive to him and at first ordered for the beheading of the Sardar but later in gratitude for the service done to him gave the kingdom of Maihar fetching a lakh of rupees per annum as Jageer to the father of the present king. The present incumbent has been obedient to the company, and is enjoying their confidence by making supplies to Europeans travelling this way. He has thus the reputation of being an able man. The Lord has desired that he should have reverence towards me also with the result that he has given me the necessary services and obtained a good character chit from me also. This king placed the services of one Bengali Bābu Golakchander Bose to assist me. He assisted me in obtaining all provisions required for ceremonies. May the Lord bless him. Some years ago, Prayāga Dutt, the brother of Bishen Singh quarelled with his brother and got the kingdom divided with assistance of the agent of Jubbulpore. Therefore Bishen Singh is now enjoying a principality worth 50,000 rupees which is his half share. His capital city is not an urbanised area. There are two routes to Prayaga, one from Sihora through Baluhora and another from Myhar through Chitrakūtam. Though these two routes are nearer, they are difficult routes. I therefore decided to take the road (where the 'sadak' has been laid properly) through Mirjāpūr and decided to have a bath in the river Ganges there; taking the road further on the banks of the Ganges, I wanted to have darshan of *Vindhyavāsini* and then proceed towards Prayaga.

20th September, 1830

I stayed at Myhar till the afternoon of 20th. Starting at 3 o'clock on Monday afternoon and covering a distance of 12 miles, I reached Amarapatan at 9 in the night. (The places on the way are 14 :—Barahwah and Amarapata). The road has been laid on this path as before. Red metal has been used on the way comprising of grey clays. It is not convenient for walking as it is the rainy season now. The river *Thamasa* is to be crossed at distance of 2 miles from Myhar Town. A stream by name Jinjiri has to be crossed in front of Amarapatan. The principality of Myhar extends upto this stream. The kingdom of Reema commences on the other side of this stream. Amarapatan is an urbanised town. There are several shops. All

1. Myhar or Maihar.

articles are available. The king of Reema has appointed a kotwal here to make supplies to travellers. One sees hills on one side, only at a distance on the way from Myhar to Amarapatan; there are broken ranges of hills here and there on the left side. Out of these, two hills deserve notice ; one appears as if it is a heap of canon balls while the second appears like one poled tent. I stayed here this night in a shop.

21*st September*, 1830

Waking up at 6 in the morning of Tuesday the 21st, and covering a distance of 6 miles; I reached Palna at 6 hours. Some of my palanquin bearers, luggage-carriers and peons were affected by the jungle air after crossing Jubbulpur, and contracted malarial fevers as predicted earlier by Captain Sleeman, with the result some of them had to be carried on dholies. I halted therefore at a short distance from my previous camp in order to enable them to join up with me here. A dholi is a small rope cot, to which a pole is tied and which is then carried by two men. Palanquin bearers here are called 'deemarlu.' Two of these deemarlu can easily carry a dholi along side my palanquin, keeping pace with it. The road condition is similar to that of yesterday and convenient. This is a small place. There is water facility. This place is a gift from the king of Reema to a brahmin of this country. This is not a halting place, and hence rice and other provisions could be procured here only with difficulty. I halted here in tents this night.

22*nd September*, 1830

Waking up at three before day break on Wednesday the 22 nd and covering a distance of 12 miles I entered the capital town of the king of Reema (Places on the way are 15 : Vumari, Reema).

The road condition is similar to that of yesterday. The river Thamasa has again to be crossed in front of Reema. This river is said to be a branch of the river Ganges. Reema is a big town. The king stays within the fort. There are bazar streets outside the fort. There are gardens and ponds outside the town. This is a well urbanised area where all provisions are available. One seer of tamarind only was available here with great difficulty. My retinue from our area complain that they are getting sick because of the non-availability and non-consumption of tamarind and red chillies. Gogukūra, the leaves of tamarind and tender tamarind fruit alone are available here for use by them instead of tamarind. Pilgrims who come in future on pilgrimage with escorts should not get inconvenienced like me but carry with them at least two months requirements of tamarind, dried red chillies, pepper and mustard from Nagpūr itself. The measure of distance of a 'Konḍa Kosu' or a hill kos being equivalent to 6 miles. by me earlier is to be followed only upto Narmada river. Some people are using this 'Konda Kosu' upto Nagpur.

Areca nuts are not available from Nagpur onwards. The green nuts are used here with " Kachu ". Knowing this at Nagpūr itself, I have carried with me enough quantity of Areca nuts for me and my relations. The people of this region smoke the Hooka, and therefore tobacco is available here ordinarily. The leaves available from Jubbulpore onwards are slightly black in colour and appear like leaves of the *bilva*[1] tree. Big leaves of this kind alone are available with some efforts in this place. The ghee sold from Hyderabad onwards is not good. Therefore we purchased butter and prepared ghee upto Nagpūr; thereafter butter and butter-milk were not available easily upto Jubbulpore. All the same as Srī Rama has been giving us the assistance of influential people, we have been getting butter and other articles through the good offices of the Company men and postal runners. Words cannot describe my gratitude for the Lord's grace in this connection.

According to the saying 'Avasyam Anubhokthavyam Krutam Karma Subha Subham ' one has to undergo the fruits of one's deeds; this holds good for *Prārabdha Karma* out of the three *Agāmi*, *Sanchita* and *Prārabdhakarmas*. The relation of Karma to the Lord's grace may be considered. On the plea that we have to endure our Karma deeds, we cannot give up worship of the Lord or the performance by acts pleasing to the Lord. If we perform deeds which can obtain to us the grace of the Lord, the fruits of *Prārabdhakarma*, even if it is pain, can be avoided without making an untruth of the Sutra mentioned earlier. If the saying " Kotayo Brahmahatyanam agamagamya Kotayha Sadyaha Pralaya Mayanti Mahadeveti Kirtanath " is deemed to be true, than the other saying 'Avasya manu Bhokthaviyam' becomes untrue. Which is true among the two? Which is false? Or are both statements false? One contradicts the other, and it appears that both cannot be true. I consider this position for a long time and consulted elders to help me in resolving this doubt and even though they gave me some replies, I was not satisfied. However *Parābrahman* is the teacher and is reflected in everybody. This *Antaryāmi Parābrahma* has become my teacher and resolved my doubt through my *buddhi* as follows:—Karma and Parabrahman are two separate entities just as a child has his parents who look after him, and discipline him whenever necessary. On this analogy, Karma is like the mother which fondles the child when he performs good deeds and punishes the child when the child is mischievous. Similarly Karma makes people experience the fruits of their good and bad deeds while the child's father helps the child when his assistance is craved for by the child. Similarly those who pray to the Lord and perform deeds pleasing to the Lord can get release from the evil fruits of Karma, with the grace of the Lord. One may however doubt why prayers to the Lord and worship of the Lord by way of japa, homa, archana etc., does not obtain this release. This may be explained on the analogy of child being punished by the mother when the father does not intervene even on the child's petition for support. This has to be construed as seeming indifference keeping the larger welfare of the ward. Similarly the Lord may not readily come to the

1. Bel tree Aegle marmelos or cratoeva religiosa sacred to Lord Shiva.

support of man some times and this is then in the best interest of the man who then has to reap the fruit of his Karma, as ordained. Therefore the saying ' Avasyamam bhokthavyam ' and ' Kotayo Brahmahatyanam ' are both true and do not contradict each other.

Similarly I had a similar discussion on the role of Destiny *vis a vis* the Lord's mercy and protection, when I was talking to some Europeans at Madras. The issue then raised was ' How can Eswara Kataksham ' be of any use when Destiny is compelling and strong? I then argued that Destiny cannot stand or prevent the bestowal of grace of the Lord by an analogy. If the Madras Supreme Court is considered as Destiny, the King of England could be considered to be in the position of the Lord; the Supreme Court punishes people who do wrong and this is under the command of the King of England, even hanging persons to death, just as Destiny compels people to undergo the fruit of their action. However on appeal to the King, even the punishment of the Supreme Court can be set aside. Similarly the grace of the Lord can fully set aside the compulsions of Destiny. Going back to the analogy of the child his mother and father, faith and loyalty to the father the Lord is desirable for the mother as well as the child; it is therefore desirable that the child is devoted to the father. Similarly, it is better that men should be devoted and worship God rather than get involved in the cycle of Karmas. TheVisistadwaithins follow this principle in the sloka"*Sarvadharman-Parithyajya*"[2] It has to be noted that it is the mother who is intimately associated with the bringing up of the child and the child has to follow the injunctions of the mother to grow up and also obtain the affection of the father. Similarly, Man should perform good Karmas until he acquires Gnana, and thereafter Gnana and Karma will lead him to the grace of Eswara, the Father in Heaven.

The king of Reema has been ruling his kingdom for the last several generations. He belongs to the Baggelu Kshatriya sect. Jayasingha Dev is the name of the king at present. He has three sons by name Viswanatha Singh, Lakshman Singh and Balabhadra Singh. He has divided his kingdom between the three and crowned his eldest son in his place. The father is living happily. They own a kingdom which gives them a revenue of Rs. 10 lakhs per annum. This king does not care much for the Company's men. He is pretending to be as independent as possible. He performs the worship of Gods and Brahmins at certain times. I camped here this night.

23rd September 1830

Waking up at five in the morning of Thursday the 23rd and covering a distance of 8 miles I reached Raipur at nine. The road is said to have been laid properly for name sake, but it appears as if no road exists. The road upto Omari is under the control of Capt. Nicholson and therefore the road has been protected to a certain extent. The road this side

2. Charma sloka of the Geetha followed by Srivaishnawas-Sarwadharman Parithyajya Mamekam Sarnam Vraja—Lord Krishna has said renounce all dharmas and surrender yourself to me—the only One.

of Mirjapūr is under the control of Captain Dramman and is not maintained well. Even trees are not to be seen on both sides of the path. The path is through red clays and is prickly at places where it is dried up. There is not much of grass on the land from Myhar onwards. It appears that many crops are not cultivated here. The town is full of ups and downs with mire and streams and is in a disgusting state. Four gardens, big ponds and tanks are seen around the path. All provisions are available to travellers. There are several shops but they are not comfortable; therefore I stayed one night and day here in my tents.

24th September, 1830

Waking up at four on the morning of Friday the 24th and covering a distance of 10 miles, I reached Sattini at ten. (Places on the way are 16 : Managam ; Sattini). The path is not convenient just like the path of yesterday. Hills and jungles have not been troubling us for somedays. They are also not seen here. I have to cross about 20 streams today. Arrangements have not been made to pave them with stones to enable one to cross them easily. I have seen the body of a man who has been stabbed, beaten up, killed and thrown in a stream in Managam. The postal runners who have accompanied me are of the view that such incidents have not taken place after the Company started administering this area. They are grieved that such incidents have started occurring now. I have sent word to the Company's representative Gopala Rao at Reema to make enquiries in the matter. He stays at Reema and is the Correspondent's agent at Jubbulpure, informing him about the news and events at Reema. He also is incharge of the enquiries connected with the postal harkaras upto Mirjapur. I have managed to obtain the assistance of the postal runners upto Mirjapūr with his good offices. I have stayed here this day and night. All provisions are available. This is a small place. There is water facility. I pitched my tents on the tank bund here.

25th September, 1830

Waking up at four on the morning of Saturday the 25th, and covering a distance of 10 miles I reached Mowganju at nine (places on the way are 17: Lovertitavu Mowganju). The road condition is similar to that of yesterday. A stream called Silanala has to be crossed on the way. Some more streams have also to be crossed. Shady trees have been planted on both sides of the road from Silanala onwards. The land here is as fertile as the land around Madras, enabling one to harvest one *thumedu* grain by sowing one *kalimedu* seed! This is because of the land being a mixture of clay and saline land. The residents of this place also are appropriately thin, impoverished and are built on a small scale. Mowganz is the capital of the kingdom of Mowganz. Aniruddha Singh is the king of this region at present. He belongs to 'Sengayru' Khastriya caste. He obtains a revenue of one lakh of rupees per annum. He pays an annual revenue of Rs. 1750 to the Rajah of Reema. He has not been able to pay this amount for some years with the result that the king of Reema

has occupied his kingdom as a measure of distraint and is paying a sum of 5 rupees per diem as daily allowance to the local king. This place is an urbanised area where all provisions are available. There is water facility and therefore I had my tents pitched on the banks of a picturesque lotus pond and halted here this day and night.

Chapter XIV

26th September, 1830

Waking up at 4 hours on Sunday the 26th and covering a distance of 12 miles I reached Hanumanya at 10 hours (Places on the way are 18 :— Patahara, Chavona, Katukari, Bijali and river Guruma). The way like yesterday, is said to have been laid but is of red clays; however, it is not pricking the feet. Bridges have been constructed over streams in some places, but gravel has not been spread over them or levelled. The paddy land here is not as fertile as it was found yesterday. Katickari, a village on the way is highly urbanized. All provisions are available. Hanumanya where I have camped is a small place but has spacious traveller's sheds. I halted in the shops to avoid the trouble of pitching and unpitching tents and also because the lands on the tanks and ponds are not convenient. I could obtain all provisions with the assistance of the harkaras of postal Chowki.

Several people of the places where I have been camping from Myher onwards are suffering from fever. Several people have been coming to me for consultation and assistance. My retinue is about hundred and out of them at least fifteen are getting affected by fever everyday and I am treating them near my tent running a regular hospital like a doctor. Thanks to the grace of Lord Sri Rama the cures have been successful. I prayed to God that every one should be cured completely. I halted here this day and night.

There is a direct road from Prayag with four camping places from Sattini where I camped previously, but this route is not only miry and passes through ups and downs in hilly terrains but is also arduous. I however sent two men along this route with letters from Thakūr Prasad of Jubbulpore to proceed to Prayag in advance of us to make arrangements for our stay at Triveni Sangamam in sheds specially pitched for us. Immediately after I left Madras and reached Peddapalem one Gayavali[1] met me there with a recommendation from Maddana.

It was very difficult to get rid of him. Similarly another Gayavali who came to me with the brother of Annasapillai was got rid by me at Tiruvallūr. Another Gayavali stuck to me at Hyderabad with the recommendation of some influential persons and followed me nagging me upto Hyderabad but thereafter left me due to his own inconvenience. Some again stuck to me at Nagpūr but left due to their efforts being unsuccessful. One Gangaputra Brahmin at Ramtanki and another at Jubbulpore and two other Kasi Tani Telugu Brahmins stuck to me and though they have not succeeded in joining me, have been following me, camp to camp. I stayed here this day and night.

1. Obviously a man from Gaya. Later readings would indicate that 'Gayavali' is a sect of Brahmins to be found in Gaya.

27th September, 1830

I was troubled the previous night due to indigestion and therefore stayed till 8 hours on 27th Monday here. Learning that people in this place are prone to malarial fevers, I started for Katra (also called Dharmagunj) at a distance of 14 miles and reached that place at 1 p.m. in spite of the sun. After leaving Hanumanya there is need for some ascents and descents in hilly terrains until one reaches Katra. The road runs through hills and jungle the whole of to-day . There is fear of wild animals also, and therefore my peons were firing guns now and then. The reverberations of the guns and the noise made helped us to relieve us of any fear of wild animals. Previously there was a small path between Hanumanya and Katra. After the taking over of this kingdom by the English, the hill has been excavated and a road laid with seven bends and turnings. The road taken by me is very rocky and arduous but very convenient otherwise. There is no water facility on the long strip of road of 14 miles travelled by me. The postal runners also carry water in summer. It is said that some travellers in summer also could not quench their thirst on the way due to non-availability of water and died on the way! Therefore these 14 miles have to be taken by travellers during the cooler hours of the day. This place is newly urbanised. Shops have been constructed. There is a river nearby. There are wells also here. There is only one banyan tree near the town for cattle and others and no other shelter. Required provisions are available for travellers. I stayed here till the afternoon of the next day.

28th September, 1830

Leaving this town at two in the afternoon I reached Lalugunj at a distance of 14 miles at seven in the night. Three rivers have to be crossed on the way. The Company people are endeavouring to build bridges on the way. The road is said to have been laid, nominally, but it is not convenient for people going by foot. The path is through level land. Baroda and other villages are on the way. There is fear of a group of robbers known as ' Dakai '. The Company people therefore do not permit travellers to halt in the shops or elsewhere but have put up a big sarai which is protected by fifteen ṭana peons. This chavaḍi has a compound wall, with ' koṭṭayis ' or sheds inside. The kottayi has several rooms and two doors. The doors of the sarai are closed and locked at ten in the night and not opened till day break. Meanwhile the persons inside are very much inconvenienced, by their bodily needs. All provisions are available here. It is an urbanized area. I stayed here this night.

29th September to 8th October, 1830

Waking up at 6 hours on the morning of Wednesday the 29th, and covering a distance of 12 miles I entered Mirzapur City at 12 noon on the banks of the river Ganges[1] and was glad to obtain a view of river Ganga. Words cannot describe our gratification on seeing the river Ganga.

1. Ganga is the river Ganges. The author uses the word 'Ganga' in the text throughout.

The paramatma is reflected with great effectiveness in the Ganga and is cleansing the sins of devotees. In addition, the One in the Ganga is bestowing all blessings on them. Therefore we were happy to see this great river. The way was in good condition and convenient to travellers, and was through rocky terrain. I had to make the ascent of a hill today similar to a hill ascended at Katra. The hill has been excavated here and a road laid for carriages to move on this way easily. Bhagwan Talao and Tulsī Talao are two small villages on the way. The path here is broad without jungle. The view from this hill as well as from the hill at Katra is wonderful. Words cannot describe the picturesqueness of this view. Four rivers have to be crossed enroute. The rivers from Myher onwards are flowing west as *Paschima vahinis*.

Mirzapūr is a big city, with shops and houses. Streets have also been laid here, very charmingly in an elevated manner as at Madras. This place is famous throughout Hindustan for its brass vessels. Therefore brass vessel makers, about a 1000, are to be seen here working day and night. Merchandise is transported on the river Ganga to Calcutta, Delhi etc. Therefore single-poled big boats and several small boats nearing about a hundred are to be seen at Mirzapūr ghaṭ always. There are four bathing ghats at Mirzapūr with a beautiful shrine for Lord *Siva*, the Aswattha tree [1] etc. The Brahmins of this area going by the name of Ghaṭ Brahmins, sit in the bathing ghat under specially erected sheds. They recite the '*Sankalpa*' mantras for the pilgrims here, protect their clothes and also supply *Gopichandanam* to men and Sinduram to women. The men and women of this country after completion of their bath sprinkle the water of the Ganges on the ' Madugu ' or clean clothes brought by them; they sport horizontal lines of ashes on their forehead and then leave a duddhu with a ' *darbhapavitram* ', with the Brahmins ; this appears like getting ride of one's ' *papa* ' or sins. I do not think that there is any one here who does not take a headbath everyday. Even prisoners in jail have a bath in the river in the morning, duly escorted by peons. Lovers assemble on the banks of the river Ganges on the pretense of taking a bath, just as men and women move out fully dressed even in Dravida Desa on occasions of temple Utsavams.

The waters of the Ganga are sprinkled here to sanctify a place instead of ' Gomaya '. Gangajalam [2] is accepted as pure from a man of any caste while other water is not accepted thus. Clean or 'madugu' clothes are carried in the south in 'madi' bags in which ' darbha ' is carried and these clothes are then worn after a bath in the South. Similarly people here carry their clean or ' Madugu ' clothes in their hands, keep them on the banks of the river Ganga sprinkle some water on the 'madugu' clothes after their bath in wet clothes and then wear their ' madugu ' clothes. The people of the Dravida Desa believe that Ganga is a 'Parama Pavani ' but they do not believe in sanctifying clothes just by sprinkling some Ganga water on them. However

1. Aswattha tree : Ficus Religiosa.
2. Ganges water.

people in the Southern country also believe that a 'madugu' cloth carried tied a to a rope keeps clean ! Variations of customs of this kind on cogitation appear only to be hindrances of the mind and not otherwise. A white man by name Taylor is the judge here. Another white man by name Mcknob is the Collector here. Donald Camel is the doctor; Gurudas Babu, Rambabu, Mohal Babu and others helped me to win the favour of all the above persons. These Englishmen then asked me "your are learned so much in English, why then do you perform these teertha yatras like a country cousin"? I was in need of their good offices. It would have been a strain for me to reply and convince them; I therefore maintained a discreet silence.

The Company Raj starts from this place and no one can take the road with arms without permission. Thanks to the grace of Lord Sri Rama I obtained the assistance of the road-cheats working under the white men here. Not only did I obtain their assistance, but I was also given a badged peon called "Chapparasi"[1] to follow me upto Prayag. Kasi is at a distance of 28 miles from here. Prayag is at a distance of 44 miles, from here while *Vindya Vāsini* is at a distance of 4 miles from here. I performed ceremonies for my father such as "*Hiranya Shrāddham*" in view of my being on the Ganges here. All kinds of skilled persons are available in this city. All provisions are available. Tamarind and chillies also are available for my followers. Plantain trees are not to be seen in this area. The English men have constructed their houses on the bank of river Ganges. This city appears as big as Madras. Betel leaves here are as good as those at Ramatenki. I stayed here till my followers were cured of fever, enjoying a bath in the Ganges everyday. The new month starts on this side of the Narmada river on the Padyami after the full moon. Therefore the *Kārtika Māsa* started here yesterday. Baths in the *Kārtika Māsa*[2] are special in the Ganga and I have been able to take such baths, thanks to the grace of the Lord of the Universe. How can I thank the Lord who was showered his blessings on me in such large measure? I halted at Mirjapūr from the afternoon of 29 Wednesday upto the night of Thursday October 7. Twenty of my followers contracted malarial fevers here and fifteen of them were cured with my medicines for vomitting and purgatives, along with the 'Bark powder' and Lingakattu pills. One luggage carrier from Madras died here on the banks of the river Ganga. Another such person contracted retching and dysentery beyond Hyderabad suddenly and died (without having an opportunity to take my medicines !). Four others have light malarial fevers at present, and taking them by walk starting at 8 hours on the morning of the 8th along with officials such as Gurudas Babu, and covering a distance of 4 miles I reached Vindhya Vasini the Devi Kshetram at ten.

Immediately one moves out of Mirzapūr one has to cross a stream which joins the river Ganga here. It is full of mire even when there is no water in the stream with the result that one gets stuck upto one's knees. People

1. Chapparasi is not a name but is the designation of the badged peon '*Chaprasi*'.
2. Month of Kartik.

therefore cross the stream by boats. The road has not been laid here. One has to walk on a path between gardens; it is convenient. The path is through black clays. Vindhya Vasini is a big town. The streets however are narrow with many ups and downs. The *Devi* is worshipped here by Brahmins known as Pandyas. The Brahmins here are related to Pancha Gowḍas. There are five sects of Brahmins here namely, Kanya Kubja, Sarvaryas, Gowdas, Saraswathas and Mythilis. The 'Pandyas' come under the *Kanu kubjas*. They are also called Kanojas. Just as brahmins in our area are divided into Pancha Drāviḍas sects, the Pancha Gowḍa Brāhmins here are divided into several groups. The Pancha Drāviḍas of our country are the Andhras, Drāviḍas, Mahārāshtras, Karnaṭakas and Gūrjaras. The countries to which they belong are well-known. Just as customs and manners differ between these five groups, there are differences between Pancha Gowḍa Brahmins here also.

The 'pandya' who first sights a pilgrim, here by custom, becomes the priest for that pilgrim. The vastrābharana dakshinas etc. given by the pilgrims are enjoyed by pandyas in this Devī-stalam. Therefore the number of 'pandyas' who followed me immediately I reached Mirzapur cannot be enumerated. I had settled with the Pandya of Gurudas Babu and halted in a garden bungalow of the Raja of Ramnagar. This is a charming garden on the banks of the Ganga full of fruit bearing trees. The fine bungalow in this garden is just on the bank of the Ganga. There are outhouses here for cooking and also for use by servants.

Two 'tamasa maha utsvams' take place here in 'Chaitra Suddham' and 'Aswija Suddham' days when lakhs of people attend them. The number of animals sacrificed in honour of the Goddess are too innumerable to be counted.* All these creatures are to be sacrificed by the hand of one Mirasdar over a period of ten days. He obtained a fee of one paisa per creature sacrificed and he makes up a sum of Rs. 25 to 30 Farukhabad rupees per day. Three Shaktis are said to be manifested here. They are Maya Bhoga, Maya, and Kali. Bhogamaya is said to reside near the town and receive the raja naivedyams. 'Yogamaya' also called 'Ashta Bhuji' is said to reside on the mountain 4 miles from here. *Kali* is said to reside on one side nearbyhere. All the sacrifices are made before Kali; *Punascharanas* are performed before Yogamaya whereas *Rajopachara* is made for the worship of Bhogamaya.

The shrine is small and not big enough for its fame. The *sthala mahatyam* is as follows :

Yogamaya born of Yasoda escaped from Kamsa and is said to reside on this mountain. The celestials then prayed to her to destroy the rakshasas

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* Imagination boggles at the loss of life by way of sacrifice. At this rate, the number of lives sacrificed per day cannot be less 64×30=1920; (at the rate of 64 paisas per rupee). During a period of ten days about 20,000 animals were obviously sacrificed. May the Lord save this country which has indulged in such cruelty !

(demons) who had escaped destruction by Lord Krishna. She therefore took shape as Mahakali and reduced the burden of Earth. Thereafter she desired to join her Lord Sambamurti; she therefore became a *Bhogashakti* giving up her 'Ugraswarupa' or *fierce manifestation.*

The Vindhya Vasini mahatyam is as follows, as recently expounded by a man from Ganges. There is a nearby place called Rama Gaya where *pindapradānas*[3] are performed. The Vindhya Vasini Kshetram is said to be Mukti conferring on pilgrims. This place is also mentioned in the puranas. Persons like me who desire to worship this Shakti have to give clothes, a ring, a *madhuparkha*, a vessel made of silver etc. here. Giving a feast to Brahmins is also customary. This is done as follows :

Sweet meats are sent for; Kacchara Suyi puris are also ordered along with *Doodhphedas*, *Burphis* and Bathasa sweets. Then leaves are spread for 'pandya' Brahmins, when they will arrive for their meal. Curds are to be served to them. A new 'Piḍatha' is then to be given to them for drinking water. The expenditure for feasting 100 persons is Rs. 20. After food, one 'Patti Tambulam' and 2 annas are to be given to them. The Devi here can be touched and worshiped by pandyas. Therefore, I arranged for the 'worship of the Devī' following the Sṛīsūktha worship of our area with 16 upacharas.[4] The worship was with kumkum[5] and flowers. The local people were glad that the pronunciation of the names was good. Any articles taken inside the temple for the Naivedyam of the Goddess, are not allowed outside again. The articles required for cooking the feast for the Brahmins should therefore be kept in one's own camping place and only limited quantities taken to the temple for Nivedana. There is a bazar street here. All provisions are available here. There are a 1000 Pandyas here in addition to peggars. I stayed this night here.

9th October 1830

Waking up at 5 hours in the morning of the 9th and covering a distance of 8 miles I arrived at Gopīgunj at 11 hours. The river Ganga has to be crossed in front of Vindhya Vasini. The road has not been laid on the path here. The land here is comprised of white clays. There are villages for every foot here. Dry crops are cultivated here. A big 'vagu' joins the Ganga here at the place where the Ganges has to be crossed. The path is by the side of this 'vagu' and is laid on the banks of the river. Gopigunj is a town under the control of the King of Ramanagar. There is a *sarai* here. In addition to this the Tahsildar under this king has excavated a pond and constructed a house with a *sarai* divided into several rooms. I halted there. Sarais of this kind are said to be constructed all over *Hindustan.* The owners of these sarais can only be Muslims and not others. It is said that this is on the orders of the Padsha of Delhi. The Muslims who work the sarais

3. Offerings to Manes.
4. Services.
5- A fragrant cosmetic used by Indian women on the forehead.

collect higher amounts from the travellers in rainy season and lesser amounts in summer; the rent is 2 paisa each per day. These sarais are like the sarais at Ramgunj. Two thanadars are on watch and ward duty always on behalf of the Government. Gopigunj is a big town where all provisions are available. I halted on the way near a pond in front of this town, when I noticed a group of men and women numbering about 200 sitting silently under the shade of a tree listening to a man among them, seated on an elevated seat, reading and explaining some classical text to them. On enquiry I found that, this was a '*Bhāgavata Kālakshepam*'. I learned that such '*kālakshepams*' are organised at Mirzapūr also. Not even one out of this huge crowd turned to our side to see the body of our palanquins. All of them were listening to the Purana with admirable concentration. People such as this, who can concentrate on a 'Bhagavatkatha sravanam' while on fast have a skilled and trained mind and do not require temples with Utsavams and fanfare to attract and lead them onwards on the path to the Lord. As I had written earlier, this proves that the people of this area have control of their minds; and this is the reason why many temples are neither constructed here at great cost nor arrangements made for worship with great *utsava vaibhavams*. This has been followed by the people of the younger generation here also. I stayed here this day and night.

10*th October*, 1830

Waking up at 3 hours before day break on Sunday the 20th and covering a distance of 12 miles, I reached *Andya-sarai* at 3 hours. The road has been laid on the path with all bridges on streams along with the erection of milestones on the road. Metal has not been spread but the road is consolidated. This 'sadak' or road has been laid up to Kasi and Prayag. The road thus has been laid upto Kasi from Gopigūnj. Summer has been increasing in intensity after our leaving Jubbulpore. The western winds also increased their intensity, by the time we reached Mirzapur. No one should take this road after 6 hours in the morning. The land from Mirzapur onwards is composed of *Pālaregada** and when men walk on it, very fine dust finer than soft-sandal wood powder gets churned up and this is a nuisance to pedestrains. The 'kos' from Mirzapūr onwards is equivalent to a distance about one mile and six furlongs. *Andya-sarāi* has been divided into four zones and constructed on all four sides. All provisions are available. I halted at a sarai. There is water facility. The shade under trees near ponds is not satisfactory. I stayed here this night.

11*th October*, 1830

Waking up at 3 hours before day break on Monday the 11th, and covering a distance of 12 miles, I reached Joosy sarai at 8 hours. There is a well-laid road on the path, and as in the case of yesterday, milestones also have been erected. The soil is '*Palaregada*'; I am of the view that in spite of consolidation,

* Palaregada literally would mean milk-white clays. The soil in the Indo-Gangetic plain would perhaps be described better as milk-white loams rather than clays.

the feet will get stuck up here on this road in the rainy season. Villages are to be found from Mirzapūr onwards in large numbers at very short distances. Therefore I have not written down the names of the small villages for fear' of enlarging this record. After leaving Vindhya Vasini, we have not seen hills within sight so far.

This, Joosy sarai is a great place on the banks of the Ganga. It is in sight of Prayaga Kota on the other side of the Ganges and Triveni *Sangamam*. Ganga here is *Dakshin Vāhini*. One can have one's bath in the pure Ganga here, where the waters of Yamuna do not join the Ganga. The Ganges has to be crossed here again to reach Prayag. The Ganges here is 2 miles broad here. The current flows very swiftly here. The soil here contains ' mica also with the result that Ganges water appear glittering to us. All provisions for travellers are available at this town. The ' sarai ' here has no doors. Four rooms have however been constructed on four sides. I halted in them. The area from Jubbulpore onwards is under the East India Company. Therefore I have been sending for the Police Jawans at every place and arranging for watch and ward duty by four Chowkidars every night. I have been paying each man two paisas for this work. The Kotwal and others are presenting themselves before me and supplying provisions required. They are called *Barakandasulu*. I have been paying them a gift of one rupee at every camping place. The postal men of the region between Mirzapur and Prayag are under the control of three separate divisions, located at Mirzapur, Kasi and Prayag. I arranged for one harkara to accompany us upto Prayag from Mirzapūr. There are peons at a *ṭhānā* in every village from Mirzapūr onwards, known as ' *Permit Jawāns* '. They are on duty to check the transport of articles on which tolls are to be paid. If a '*permit parwāna*' is not carried, even respectable travellers can be put to inconvenience by the search of one's belongings on the way. I halted here one night.

Chapter XV

12*th October*, 1830

Starting at 7 hours on the morning of Tuesday, I reached the banks of the Ganges where the check-post peons dishonoured the passport carried by me, retained the luggage for checking and they delayed me for an hour. I then left two men with the luggage and crossed the Ganges and reached Prayag at ten hours. At times like this, the Ganges has an island in the main-stream with the result that persons who cross the river at Joosy have to take the boat twice in the stream, covering the island on foot. To avoid this inconvenience, I took a direct boat from this place and disembarked at the permit-ghat of Prayag. I paid a Ghaṭ toll of one paisa per person to cross the river by boat. The toll collections have been farmed out for a sum of Rs. 26,000 per annum here. I completed the rituals of shave, bath etc., by 12 noon after Triveni darshan.

The 'Mahatyam' of Prayag is as follows :

The Paramatman, before creation of the universe was reclining on an 'Akshaya Vaṭa Patram'. The 'mūlavaṭam' or the age old banyan tree has no destruction and is therefore called 'Akshya vata'. This endless banyan symbolises 'Brahman' according to the Puranas. Even after creation, this 'Akashya vata' continued to shine, becoming full of gold. The Lord has continued to reside in this tree with the result that this place has become very sacred. Brahma performed ten *aswamedha yāgas*[1] here knowing that good deeds performed here give eternal-fruit values and results. This place is even now called 'Daṣa Asvamedha Ghat'. The Lord Madhavamūrthi promised Brahma that he would bestow any boon asked for by Brahma. Brahma then prayed that this sacred place was already famous as a Vishnu Kshetra and his name should also be associated with it. This place is being called 'Vishnu-Prajapathi Kshetram' from then onwards.

While this was so, the Sun and Chayadevi consorted with each other with the result that Chaya Devi became pregnant. After the foetus started to grow, she commenced tapas.[2] The Sun again desired to consort with her while she hesitated to join him, being of the view that it was against 'Vidhi' to indulge in cohabitation in the state of pregnancy. The Sun in passion approached her. The miscarriage resulted in a 'Pindakruthi' and some liquid. Hari and Hara then appeared before Chaya and the Sun. The energy of Hara was infused into the 'Pinda' by Rudra with the result that Yamadharma Raja was created; and Yama was then ordained to remain in the southern portions of the Earth and to be a judge of men and punish sinners. The energy of Vishnu got infused into the liquid with the result that 'Yamuna' was created

1. Horse sacrifices.
2. Meditation.

as a woman. She was then ordered to take the shape of a river and was thereafter to change and wash away the sins of men and women on earth. Yamuna thereafter flowed into this sacred place. Lord Madhavamūrthi the presiding deity of this place fell in love with Yamuna and made her his consort.

According to the Ramayana, Bhagīratha was bringing the Ganges to the earth and entered Gaya. On learning this, Yamuna prayed to Ganges that she should flow with her; Ganges hesitated saying 'You are already famous. If I join you, my name will not be remembered. My current shall therefore be distinct inspite of the Sangama'. As a result of this boon, the 'Sangama' took place here. This place, from then onwards, began to attract the Yagams of Brahma and others and is therefore called 'Prayaga'. The waters of the Ganga and Yamuna after their 'Sangamam' here, flowed together to the Sea from here as *Ganga* with the bluish tints of the Yamuna.

Again Brahma is said to have started praising this sacred place after the 'Aswamedha' sacrifice made by him; he was not in a position to complete what he began. Saraswathi then said 'I can complete the praises, where you cannot,' and attempted to do so but in vain. Meanwhile 'Buḍu Buḍu' a demon who took birth on the earth was afflicted with a great thirst which could not be quenched at all. He therefore took to torturing people. The Trimūrthis then came together to think of ways and means of getting rid of him. Saraswathi then decided that this was a good opportunity to help the world and determining to rid the earth of the nuisance of the demon, came to the earth and took shape as a beautiful damsel playing on the Vina. The demon then fell in love with her and forgot his thirst for some time thinking of her; this resulted in some relief to the world. The demon then desired to wed her but Saraswathi replied that he was a thirsty one and there could be no happiness for them while he was thirsty and that she might also be consumed in the travails of his great thirst. She therefore advised him to find ways and means of first quenching his thirst. The demon then requested her to show him a way to do so. Saraswathi then took this *Baḍa*-basura with her to the ocean and asked him to drink it up first and quench his thirst, as a preliminary to their marriage. Buḍu-Buḍu in the shape of Agni called Badabagni has been drinking up the waters of the oceans. He continues to do so.

After getting rid of the demon cleverly thus, Saraswathi decided to visit Prayaga and see the place the praises of which she could not sing earlier. Ganga and Yamuna met her and requested her to be with them and sport with them. Saraswathi agreed to do so as 'Gupta Gamini'. As the three rivers joined here, the 'Sangamam', this place has become Triveni—a 'Jada' or hair-do with three 'Venis'. The 'Sangamam' of Ganges and Yamuna was like a good scisso[illegible]h was cutting away the sins of the people but this scissors was ineff[illegible] did not have the tightening screw at the centre to be effective. Saras[illegible]he place of this 'screw' and the three rivers now are like a sharp scis[illegible]uts away the sins of the P[illegible]pulace.

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It is said that Kshoura or the full tonsure, gifting of Cows, Triveni-dana, gifting of gingelly and Kinchit-danas are important here. If anyone gives the Prana-Dana here, with courage, it is said he will obtain rebirth, enjoy the best in this life, have birth again in this Kshetra and obtain mukthi without rebirth. This is what the Puranas say. The 'Sthalamahatyam' one with 12 Chapters and another with a 100 Chapters are being recited here. Makara Masa or the month of Makara is important here for baths and gifts. At that time lakhs of people perform the pilgrimage to this place.

One Muchikunda Brahmachari here desired to become an emperor. He therefore offered his body upto his waist in a sacrificial fire, and died with a desire to achieve his ambition of becoming an emperor in his next birth. His disciples also desired to be his servants in the next birth and jumped into the 'homafire' and died along with him. They also desired to have 'Purva-gnana' in the next birth. They therefore recorded eight slokas about themselves and the sthalamahatyam and left this record with a woman who sold 'borugulu' or puffed rice. This Brahmachari is then said to have been reborn as Akbar, the emperor at Delhi, while his disciples became his ministers. They retained knowledge of their previous birth and visited 'Prayag', visited the woman with whom they had left the eight slokas written by them and read them again. They were surprised at what had taken place ! At that time, there was a machine here which enabled one to court death by getting one's head chopped away in a second. They thought that such a machine was inconvenient to them and got it removed. They also created a wonderful fort at the Triveni Sangama. That fort is strong and can withstand the strong currents of the river and stands to this day.

The golden banyan tree exists even now but is said to be invisible as this is the Kali-age. A stout branch of a banyan has been planted by the local people here to represent the original 'akshaya vaṭa' in the fort, where Praya-geswara and other lingas and images are to be found in the basement area at present. These are worshipped by pilgrims.

" Triveni Madhavam Somam Bharadwajam Cha

Vasukim Vande Akshaya Vaṭam Sesham Prayagam
Theertha Nayakam "

is the sloka, according to which eight places are to be visited during one's pilgrimage at Prayag. The representative Banyan is to be worshipped here. The shrine for 'Someswara' is to be found on the other bank of the river Yamuna. All other shrines are found at the Kshetram itself. The daily 'Yatra' covering all the eight places can be completed without difficulty by a pilgrim.

Receiving alms is a disability here on the banks of the Triveni according to the Stalamahatyam; therefore Brahmins who live on alms are afraid to reside here. However the *Badshah* of Delhi and his Officials have arranged

for the residence of Brahmins called *Kanoja* Brahmins here by giving them land etc., so that they may reside here as 'Teerthavasulu' on the banks of the Triveni. They have also acquired certain rights here. These Brahmins have been settled here to make sure that there is no inconvenience due to the absence of Brahmins for pilgrims. They go by the name of *Prayāgāvalis*. 900 such families reside here. They make a living, by catering to the needs of the pilgrims. In addition to these Prayagavalis there are 125 Ghati Brahmins who serve the pilgrims seated in 125 strong wooden 'Peeṭams' or seats with flags at the bathing ghaṭs. In addition, there are 10 families of Maharashtras forming part of Pancha Dravidas, 3 families of Telugu Brahmins going by the name of Tanas and residing here for the last 100 years. One or two *dharmashālas* constructed by Dwarkdas, Dewan to the Nawab of Lucknow are to be found here. After the non-functioning of the Ahalyabai Choultry, food served for outsiders is not clean. Everyone performs the *Tristhalayatra* here. How can all of them be attended to? There are several choultries at Kasi for the people of the Deccan, as a result of the grace of the Annapūrna but not even one such choultry is to be found here. Bathing in the Yamuna on *Kārtika Suddha Vidhia* called *Yamadvtiyam*—is important here. It is said that Yama Dharmaraja visits his sister Yamuna on this day and the ancestors and descendents of anyone bathing in the river on that day obtain the benefit of escaping punishment from Yama. I had the opportunity of having a bath in the Yamuna on such a day, thanks to the grace of Lord Rama Bramham.

This Prayaga has quickly grown into a city, after the construction of a fort by the *Pādushah*. It has now 4000 houses. The Nawab of Lucknow played traitor to the Padushah of Delhi and occupied the Kingdom of Lucknow along with Prayaga and appropriated all the estate lands given by the Padushah to Prayagavalis. 30 years ago the East India Company obtained Prayaga and the land around it in a friendly manner and has fortified the fort at Triveni Sangamam. This is to safeguard the interests of the Raja of Bharatpur and others. The fort is manned by a strong army. The fort is a picturesque sight from outside. General Morley has shown more kindness towards me than towards Vasireddy Venkatadri Naidu by allowing me, my family and my escort including my palanquins and paraphernalia to enter the fort. I have therefore been able to have darshan of the representative Banyan tree and the Saraswati thirtham underneath the battlements of the fort easily. Prayaga has been called Allahabad in Moghalai language. Officials call it by this name even now. There is a Revenue Collector here along with a Customs Collector, a magistrate and judge at Allahabad now. A Commissioner has been appointed as their superior. The Sea Customs Collector Mr. Napean and one C.M. Caldy-Cott, a magistrate have been kind to me and helped me in obtaining the grace of General Morley. The passport given to me by the Whites of Mirjapūr were confirmed here and another passport issued. A policeman called Barkandas is to accompany me upto Benares. It has also been ordered that those who inspected my luggage at Joosysarai in contravention of the 'firmana' issued by

them should be removed from service. According to the Lord's wish, I thought that they were also a part of Gods creation; they were also my brethern and as anger is sinful and as it is not proper that they should suffer due to me, I intervened by suitable prayers to these Whites and saved their livelihood. Women who go over here with their husbands or maids who go over here with their parents have to perform the *Venidānam.*[1] There is an argument whether Venidanam means cutting away ones 'jaḍas' or pigtail or gifting away all hair on the head by cutting it away. These people have not come to any decision just as the followers of Ramanuja and followers of the Saivaite cult argue about the tip of one's nose and do not come to any final agreement on any matter. Some of them just cut their pigtails and gift them away, while others cut off the entire hair. I arranged for the 'samagra dana' here. In the olden days, one who came here for a hair cut paid Rs. 7 as fees to the administration. The Company has settled it at one rupee per person. A Chavadi called 'Pattaku' with vidavali grass has been created by them near the Triveni Sangh. A jamedar with 12 peons is incharge here. A Daroga cutcherry is to be found several yards ahead of this 'patak'. One can get a printed chit on payment of a rupee at this cutcherry. On production of this chit at the patak, a mark is made on one's hand; the barbers at the bathing ghaṭ then cut the hair of the person with this distinguishing mark. Two paisas have to be paid for this hair cutting. These barbers along with Prayagavalis meet the pilgrims and take them with them. The barbers who sight the pilgrims get shaving rights over them. At the time of Venidanam, gifts are made to the barber depending on a person's ability upto a hundred and six rupees. While these are the methods of the Prayagavalis, Ramabhatlu and Krishnabhatlu the children of brothers and one Sankarabhatlu have been helping the people from the south in the performance of 'Yatra' without torturing them, taking whatever pilgrims give according to their ability.

I also know that Sankarabhatlu was the priest of the Raja of Tanjore and other great men of our country. I therefore sent for Sankarabhatlu at Mirjapur, and getting rid of all other priests, arranged for the performance of all rituals through him. Sometime ago, there had been a discussion why the offering of hair to Lord Venkateswara is important. The great sage Raghunathacharya and a Brahmavidvansa and a resident of Tiruvallor explained to me with proofs from the Smrithis that offering hair in honour of Eswara is equivalent to 'Pranadana' the gifting away of one's life. I was dull and did not remember this clever explanation at that time. I however think that the offering of the hair by women is important here. The elders of this Karma Bhumi have arranged for Sakta worship to enable those addicted to drink among Saivities to realise themselves. Similarly secret Ramanuja Kuta aradhana has been established to assist those addicted to drink among Vaishnavaites. It appears that Prayaga allows those who are disgusted with life and helps them to obtain realisation. This is perhaps to enable persons to do what they cannot avoid doing and is equivalent to saying 'If you want

1. Venidanam: Gifting away ones hair.

to drink liquor, drink but drink at least as an offering to the Lord; Have you determined to commit suicide; if compelling, offer it as a ritual to the lord at such and such a place'.

This is what I have thought about such customs. Immediately on my arrival at Prayag, I arranged for the payment of Rs. 80 at the Dharoga cutcherry, obtained 80 chits and arranged for the tonsuring of all the Brahmins and others formed who formed part of my retinue. The next day I discovered 36 Brahmins among Andhras and Maharashtras, and taking the assistance of eight Brahmins *thirthasradhams* were gone through. These ceremonies were performed in special sheds put up for me in the Triveni river bed beneath the Fort walls. Each Brahmin was given a gift of a rupee. The Brahmins were happy with this 'dakshina'. The nine Sradhams performed by me required 36 Brahmins at the rate of one for Viswadevara, one for Pitruvargam, one for Mata-Mahavargam, one for Karanyams and four Brahmins for a full ceremony.

The next day I performed Pitrukarmas on the banks of the Triveni as I had not performed these ceremonies in the Mahalaya pakshams on the way. This was according to the principles "Vrischikadarshan, Yanti, Nirasha, Pitrogataha". The next day I arranged for the performance of Tirtha-sradhams by my retinue of eight brahmins. The next day was Vidiya and 'Yamadhrutiyatam' and I therefore had a bath in the river Yamuna. The Prayagavali women folk follow Ranivasam customs. I therefore arranged for the accompanying of 12 Telugu and Maharashtra women (Suvasinis) who kept the company of my wife according to the custom here.

The abhyangana bath, wearing of new clothes, and new bangles were gone through by all. My lady then reached the Triveni Sangamam with pipes and drums and among 'svasthi vachanas' I arranged for her Venidanam. Immediately after this, a feast was given to 50 persons in the Chappara 'Kottayis' or sheds.

These 'Chappara Kottayis' were fixed up for me by a Bania at a rent of Rs. 26. Spending another ten rupees three sheds in the shape of the Tamil alphabet '*Paana*' of 40 feet long and a 16 feet broad were put up by me. They were very pleasing Kottayis. The Bania who gave these Chapparas also opened a shop here. We purchased all provisions from him. The baniyas put up thousands of Chapparas to meet the need of the people in the month of Makaran and charge a rent of 4 annas per foot in addition to forcing them to purchase provisions with them only. Chapparas of this kind are available in large numbers. I halted at Dwarakadas Dharmashala from which one gets a view of Triveni at all times. As long as I stayed here, I used to go the Chapprah in the morning, stay there till evening and then return to the Dharmashala. I gifted 2 annas each for each house of prayagavalis and ghattis here; in all 1100 families received this gift and were

happy. It is the custom when great people arrive here to gift one plank seat and one flag at the bathing ghat. I therefore ordered for both at a cost of Rs. 10 and gifted both to Sankara Ghati. The gifts on the Venidanam day and the tonsuring day amounted to rupees 15. Paise were given to people of all castes the day after the Trivenidana. 100 Prayagavalis in the house of a Prayagavali were also fed by me. A sum of Rs. 25 was given to the Prayagavali including dakshina. He was happy and taking a sum of 2 annas only from every Sudra accompanying me, arranged for their *thirtavidhis* along with *pinḍa-pradhanas* to all their elders. They do not dabble in the Shradhas performed by Pancha Dravidas. A prayagavali takes for a ceremony, dakshina equivalent to a Pindadakshina given to a brahmin who indulges in *brahma-nartham*. This much has been done by me at Prayaga; all this has been for the glory of Madras City through me. In view of this I spent all the time I was at Prayaga with groups of Vaidika Brahmins. I was not able to spend my time with others in a secular manner as at Hyderabad and other cities. There is a cantonment consisting of 4 battalions at Prayaga. This cantonment is 4 miles from the town. The character-letters written by *Sir John Newbolt*[2] under whom I served, Sir Charles Gray and others have been very helpful to me in foreign places like this where I have been treated like an important personage.

Loyalty to one's superiors always pays. An illustration of this is the life of Subbarayulu a Brahmin, who has been loyal to my father and myself with the result that he has prospered. Even when I was away on travel, my friend Srīnivasa Pillai has been helping him on my account unasked for. The 'Sarwantharyami' *i.e.* the Omnipresent shines in the rulers much more than in the ruled and therefore loyalty to one's superior is a factor which gladdens the heart of the Lord and helps bestowal of the ashta siddhis on such a loyal soul. There is no doubt at all in this. The customs collector Mr. Nepean is son of the Governor of Bombay and one with very good family traditions. The Government of Bengal had appointed a Finance Committee to control expenditure. In addition to this, they endeavoured to abolish Custom houses and examine whether such customs could be hired out on 'Ijara' basis as at Madras. No excise is being levied on salt, nor any money collected on the basis of monopoly on 'Ijara' basis. They are not satisfied with the Madras procedures in this connection. On Mr. Nepean's request I have given him a memorandum giving my views on the levying of sea-customs specially mentioning the dangers faced by Anna Sami who was recently hanged, and the other dangers to be faced in future by Government. He also gave me a hand loan of Rs. 200/- on the basis of a note given by me to be repaid by me to his friends at Kasi. I am grateful to him for his assistance and am praying to the

2. Sir John Newbolt was the Chief Justice of Madras and was a contemporary of Sri Veeraswamy obviously.

Lord for his welfare. Mr. Nepean while discussing religion has asked me whether I beleived that these rivers and shrines symbolised God. I then told him as follows:

"You have not seen Madras but if you are shown a map of India and Madras is pointed out to you, will that be Madras to you? When one has to teach the location of Madras to people, and it is not possible to take them personally and show it, it becomes necessary to show them on the map. Just as you draw maps and publicise unknown countries, karmasthalams of this kind help in fixing the devotion of the ignorant on the Lord. These *swarūpas* then help as symbols for worship by them ultimately leading to the true knowledge of God".

He was then satisfied that I was a good Christian. He did not discuss with me *in extenso*, as Mr. M. C. Nolt and his women discussed with me at Mirjapur.

Maharashtrians in this country including the Dravidas, and Gūrjaras form a part of Pancha Dravidas; however the Maharashtrians do not interdine with the Gurjaras. The reason for this is that Gūrjaras are said to be people cursed by Sankaracharaya. The Pancha Gowda women here do not wear blouses. Following the Muslim custom they do not come out without a purdah. They cover their bodies including their face with a cloth which is 6 mooras long and 4 mooras wide. The people of all castes here do not even drink water without bathing and worshipping Siva. This seems to be the bathing custom and regulation for all people residing on the banks of this sacred river. All women have a bath first on the Ganges before dawn. Men have a bath in the river thereafter. The women here are not enamoured of ornaments, as women of our area are.

Horses are available for hire at every camping place from Mirjapur onwards at the rate of one anna per 2 miles. Horses are available in large numbers. They tie a thattuvani horse to a carriage similar to the Triplicane carriage and call it by the name of 'Ekka'. An 'Ekka' can cover a distance of 20 miles a day. The people of this country like to keep their brass ware shining and go on rubbing and polishing them just as people in the south like to keep their clothes clean after washing. The indifference to clothes in this area and the indifference to vessels in our area can be said be normal. The reason may be that the people of the south are *Bhogapriyas* and hence are particular of the beauty of their clothes. People of the northern area are *bhukthipriyas* or lovers of eating and hence vessels required for their cooking are kept clean by them. It is also said that there will be 9 hearths even if 8 people of this area come together; thus even near relations cook their food separately but do not follow drishtidosham like our Vaishnawas in matters of dining. The soil from Mirjapur to Prayaga is not very fertile but as it is on the banks of the Ganges, crops are cultivated after the waters of the Ganges abate. The sludge carried by the Ganges is very fertile and strength giving; and therefore

wheat and other wet crops grow here in abundance. I have considered why Vedas are not studied here or Vedaparayanam done here. Study of the Vedas is useful for Yagams and is not an instrument for acquisition of gnana. In addition, after this area was overrun by foreigners, the Dravidians who were residing in the area between the Ganges and the Yamuna entered the southern lands between the Cauvery and Tamraparni rivers. They have been practising Vedaparayanam there on the assumption that such *pārāyanam* would yield good results.

The Brahmins called Pancha Gowdas have got the name of Gowdas for the following reasons :

When the Dravidas were residing between the regions of the Ganges and the Yamuna, their interest in Karma was less with the result that they were called Gowmukis. The same name has now become Gowda.

When this kingdom was overflowing with Muslims, the Gowdas remaining here followed the pronunciation of the language of the Muslims in addition to keeping their company. Their customs therefore have completely changed. Immediately Muslims entered here; Dravidas who were '*Karmatas*' migrated to the Dravidadesham that is the south, fearful of polluting their religion. Karmatas and Gowdas from the beginning have been seeking the knowledge of *Tarka*, *Mimamsa* and other Shastras. If gnana is the city to be reached through *nyayamarga*, karma has to be followed making Karma the halting place; in such a case there will be no strain either for the body or for one's *prana*. If one does not take this path and tries to reach the city of gnana by a short-cut, one would find that the path to the city is full of thorns of hesitation in addition to the heat of anger with the result that one may fail. An argument regarding this between the Gowdas and Dravidas has prevented their interdining with each other. The *Gayatrijapam* however is common to Gowdas and Dravidas with the result that both sects at least are on terms of mutual respect to each other.

Chapter XVI

Hindūstāni[1] of four kinds is spoken at Prayag and in the surrounding countries (areas). On one side is the kingdom of Lucknow and on another side is Bundelkhand. The Hindustani words are a mixture of Sanskrit and Urdu.

We have in Hindustan 'Brahmins' kshatriyas called 'Rajaputs'; Vaisyas called 'Banias' and Sudras. These Brahmins and Kshatriyas are perhaps making a living here as 'Bantroths' and sepoys. Banias live on trade. The Sūdras are working as cultivators and in connected tasks. The chandalas here are called Bigaris. They perform 'Aminji' and such other menial tasks for their livelihood.

Sarvarya Brahmins are known to take to cultivation from Bundelkhand onwards. In this country it appears that Prayagavali Brahmins *adopt Vaidika practices* and not other Gowda Brahmins. The Prayagavalis live on alms.

Sri Sankaracharya came here on a *digvijaya yātra* when the sanyasa dharma was established by him here. Some of these Gowdas then became sanyasis and his disciples. The 'Bhagavathapāda' (Guru) was given 'bhiksha' one day with meat and wine which was accepted by him, when his disciples also ate meat and drank wine. Later a coppersmith melted lead and approached the Guru with the vessels of melted lead to test the Guru; even this was accepted by him and taken in as though it was mere water. The Gowda sanyasi disciples who had taken meat and wine along with him could not of course follow suit; the Guru was tired of them and cursed them to be 'bhrashtas' as they had not been able to differentiate between good and bad and had behaved with *ahankara* towards him.

The cursed sanyasis, ten of them have ten different names and along with their disciples are living in this country for generations. They style themselves as 'Gosains'.

They have taken to trade even though they are sanyasis and pretending to be 'Mahajans' or shahukars. The Gosains always perform a homa with rituals when they accept a new disciple. The disciple then becomes responsible for the Guru's liabilities and assets. Gosains thus came to accept disciples from people of all castes.

The Company however has stopped this custom with the result that now Brahmins only can be accepted as disciples by these Gosains. The Gosains

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1. It would appear that Veeraswamy uses the word Hindustan referring to country in theNorth specifically. Hindustan perhaps comprised of areas where Hindustani was spoken.

repeat the name 'Narayana' even now whenever any one bows to them. All Gosains belong to the following ten categories, Vanā, Ranā, Giri, Parvath, Sāgarā, Bhārathi, Purī, Saraswathi, Thēērtha and Āsrama Gosains.

In addition to these categories, we have the bairāgis who pretend to have 'Virakthi' and are 'tengala' followers. Some Vaishnavas of our region function as the 'Guru peetham' for them at certain times, when 'Samasrayanam' is performed and much money earned thus is taken away by them. Though they are Vishnu Bhaktas, the argument between 'Saguna' and 'Nirgun' aspects as between Advaitins and Visishtadvaitins as in Dravida country is not found here.

The Advaita religion of Sri Sankaracharya has spread far and wide fully in this country. The teachings of Ramanuja Acharya and Madhva Acharya who followed suit with 'Visishitadvaita' and 'Dvaita' have not spread as much in this country. I have so far not seen the 'Angāra rekha' on the forehead of anyone here, exhibited by Dvaita disciples of our country. People without distinction use the Vibhuti (ashes) Gopichandanam and Chandanam (Sandalwood paste) on their forehead.

Saiva, Vishnava, Poura Saktha teachings are a part of Advaita and Vishiṭadvaita religions and therefore the followers of the three religions can perform the rituals and worship Siva and Vishnu. All these rituals are only 'angas' to 'Karma' and nothing else. When once the secret is revealed through the Guru, one realises that all rituals connected with 'karma angas' abate by themselves. The secret is the 'tattva' of the religion. Advaita teaches the secret or 'tattva' that there is no difference between the Creator and the created, similar to the Deepa and Deepika being one. According to the Visishtadvaita, there is a slight difference between the created and the Creator comparable to the difference between milk and ghee which comes out of milk. The 'tattva' of Dvaita tells us that Easwara and the jiva have difference and are separate entities; that Jīvas have differences among them as milk, curds, buttermilk and ghee differ with each other when divided. These are the three different arguments. All the arguments whether Siva is preferable to Vishnu, whether Vishnu is preferable to Siva, whether Sakthi is greater than the two or again the view of Ganapathyas that Ganapathi alone is the great one involve purposeless logic besides being useless.

Several dishes are cooked for a feast and the diner eats whatever he likes or whatever is suitable* while the desire is the appeasement of hunger. Teachers of Saiva worship similarly, and Vishnu worship desire that their followers should know the 'tattva' and have organised the 'Nama' and 'Rūpas' so that devotion for the Lord may develop. This is a 'Karma Bhoomi' on earth and therefore such rituals are available here.

On enquiry, I ascertained that the 'Namadhan' bairagis are really Vaishnavas and not Vishita-advaitins. After enquiries in the Sāstras, it appears that the people here are followers of Advaita and Dvaita religions only.

* the kinds of distes mentioned are Lehya, Bhakshya, Bhojya and Chyoshyams.

The 'Chakra Mudra' worn by the Madhwas in our area are worn here also by using 'gōpi' colours.

The Protestants among Christians following the precepts of visishta-advaita preach that the Creator has created the animate and inanimate world of life. Karmas and worship of that kind resulting in 'Ēśwara Dristi' on 'lowly materials' is dangerous. Therefore Karma and rituals connected with karma should be avoided. The Lord should be worshipped in the mind. Even the Muslims are of a similar view that rituals arising out of Karma do not help in the 'Nischalata' or poise of the mind and therefore the Lord should be prayed to and one or two Karmas only followed. Roman Catholics also believe like the Muslims in abridged forms of karma worship. Muslims and Catholics differ only in the karma worship they make and not in 'tattva'.

Buddhism was preaching the dangerous argument that the body or '*Deham*' was 'Brahman' before the advent of Sankaracharya in this Karma-bhoomi. This religion exists still in the country here and there. Just as milk is mistaken for ghee, the 'Sthūla deha' or gross body is mistaken for *Brahman* and Ēśwara in this religion.

Brahman who is the embodiment of 'Satchithānandam' created the 'Bramhāṇḍam' through 'Saṅkalpa māya'. The people who live in these Bramhāṇḍas follow one or the other of the precepts of Advaita, Visishta-advaita, Dvaita or Deha-Bramha veda. This is what I think. If this were not so, man would become a biped without a Guru.

We may enquire the difference between man endowed with 'Gñaña and the animals such as cattle without 'Gñana'.

Just as all mirrors are one all creatures are of one variety. The Lord has applied 'Buddhi' the silvering to the mirror that is Man. Even these mirrors are covered in the front with dust which is Ignorance or 'Maudhyam'. If the dust of this ignorance is wiped away, the mirror can truely reflect the glory of God.

Women like other creatures are not eligible for 'mōksha' for a long time. Are women meant for the '*bhāga*' of man or are they eligible for 'Gñaña' and 'mōksha' like men? This is a doubt which I have. The sage Tiruvallur Raghunathacharya and others have been posed this question by me. The Bharatham or Bhagavatham or Itihasas do not mention of any women who achieved 'Mōksha'. Even when 'Swarga bhōgas' are mentioned, there is no mention of women. All the Itihasas hold out that men will enjoy heavenly pleasures with 'Rambha' and other 'apsaras' on their performing good karma; no where is it said what women will have the pleasure of sporting with celestials in Heaven. How can women become gñanis and become eligible for 'Mōksha' ? These were the questions posed by me to elders and though these elders laboriously tried to prove that men and women were equally eligible for realisation and have given examples of women such as Devahūti as having

attained, Mōksha, I assume that this question has not been satisfactorily solved. It appears to me that women should not bother about '*purusha karmas*' nor should they become 'Sushka Vedanthins'; they would do well to attend to their hearths, homes and in service at home.[2]

All provisions are available at Prayāg. All kinds of skilled persons are available here. There is an English shop owned by a Bengali who sells imported articles. I stayed here during the period between 12th Tuesday and the night of 22nd Friday and started my travel again on the 23rd on a houseboat called 'Bajra', I took another ordinary boat also with me on hire for use on the Ganges. These bajra boats are nearly 60 feet long and 20 feet wide with three rooms on them one behind the other. These rooms are constructed with wood and painted well. The last room on the boat is a bathroom. The middle room is a bedroom, while the first is an office room.

There is a deck underneath these rooms or 'aras' to store luggage. Three palanquins can be kept in these rooms while 30 palanquin-bearers can stay in a houseboat. Each houseboat has 14 malis who row the boat, and one manji who is the helmsman. The daily hire for a bajra is Rupees 7/-. Kaladar and sikha rupees are currency. These rupees have a value of one anna more than our rupees. The Government here have fixed the number of days the bajras should take to reach a place. One need only pay the hire for the outward journey for the fixed number of days; the boat is used by one after the boat is fixed up for the return journey by someone else. The rent has to be given in full without relation to the distance travelled on these fixed days. For example, a bajra takes 6 days to reach Kaśi from Prayag but hire would have to be paid for the bajra for 15 days. The army also is transported between Bengal and Prayag in these boats. Therefore I also fixed up a Bajra. This is adequate for my requirements. However as I had to carry Ganges water and Jamuna water separately taking it from the Daśaśvamedhaghat at Prayag, I collected 500 *padis*[3] of Ganges water in 50 big pots. I fixed up another boat for Rupees 27 to carry this Ganga with me upto Kaśi. Kaśi can be reached on land in 4 days time. As the flow of water is lesser now I was told that I could do this journey on the Ganges in six days only. However as I had study the country, and also keeping in view that this would give some rest to my escort, I decided to travel by river. Ganga is in floods here in the months of Shravaṇa and Bhadrapada. The eastern wind is blowing now here. The force of the winds here is not comparable to the swiftness of the water currents.

Three sails are tied to one pole in the bajra boat. As I was travelling east, the wind is against me now. Dew time (Winter?) starts here from the beginning of next month. The summer is very warm here during the months of Chaitra, Vaishāka and Kārtika. I had sent away most of my luggage to Kāsi from Mirjapur. Out of the remaining luggage, one flannel tent, one sepoy tent and one 'Kalāsi' were retained by me on the boat while a pair of

2. Two paras of a hypothesis by Veerāswāmi on this issue have been edited here.
3. Padis is equal to 1 1/2 seers -- a liquid measure.

palanquin bearers and luggage carriers and the sick were sent to Kasi by the land route.

Rocky areas are not to be seen anywhere on the Ganga. We were camping day and night at convenient places on the banks of the Ganges and cooking our food. In view of the swiftness of the current, islands get formed in the middle of the Ganges; therefore fearing that boats and bajras may strike these sandy shoals and break up, boats are not plied on the Ganges at night time. All the boats are anchored at one place at night. Just as horse carriages move about in Parangi Konda near Madras, boats and bajras move here on the Ganges during evening time. When there is no wind and boats have to move against the current, boatsmen tie ropes to the boats and tow them on land on the banks of the river. When they are travelling with the current but with the wind against them, they use poles.[4] When the wind is in favour and the stream is swift, the malis use the sails and rest; the helmsman, however, is on duty at all times. The Ganges flows deep here compared to the ground level. Therefore villages are not located near the Ganges; Villages have grown up on both sides of the Ganges in large numbers at short distances. I have not been able to ascertain their names due to my travel by the river. Their names are not known even to the malis who push the boat. The famous places however on the way are (i) Vindhya Vāsini (ii) Mirjapur (iii) Chennadugada, a city with a fort (iv) Chota Calcutta cantonment (v) Rāmanagaram *alias* Vyāsa Kāsi.

There is a hill at Chennadugada. There is a fort on the banks of the Ganges on this hill; the Englishmen have retained this fort and developed it. I reached Vyāsa Kāsi on the other side of Kasi on the Ganges at 8 in the night on Tuesday the 26th. The city of Kāsi is visible from here. I have been getting my boats towed everyday till the setting of the moon; therefore if I had got the boat towed for 50 minutes more I would have reached Kasi that day. It is however necessary to reach this great city while fasting; therefore I halted this night here. The happiness of travel on the Ganges by bajras can only be experienced and not described. One must however, have enough men for watch and ward duty at halting places. Ordinary travellers by boat, it seems, are troubled by custom peons called 'Permit-men'. On the pretence of checking one's luggage, they open up one's luggage and mess it up unless they are bribed. The poor have to pay a rupee for each person by way of bribe in addition to the fees paid by them on the boat. The salary of a Ghāṭ customs Dheroga is only 15 rupees but they earn 200 to 300 rupees by way of these bribes, as I learnt at Mirjapur. In view of what happened at Joosi Sarai as a result of my complaint at Prayāga, and in view of the district peons accompanying me, I did not have any nuisance on the way. The Nakhibs chopdars and

4. The words actually used are 16 Koyallathe neelu thostharu 'Literally this means water is pushed by sticks of wood. Veeraswamy is not clear here whether oars were used or poles were used for punting. The words 'Theddhu' should have been used in Telugu for oars. As the word 'Koyallu' has been used we may have to infer that poles were used but this may not represent the actual facts.

others who work under the Whites have been pestering me for 'īnāms' from Hyderabad onwards after my visits to these Whites; these people are not contented with small amounts. This unnecessary expenditure has made me spend much several times. I have not however spent even one cowri at Prayāga due to the incident already mentioned above. I have however paid some inam to the bathing ghāṭ peons who served me at Prayaga and the peons of my guide Barkandās.

The houses and shops at Prayaga are wide enough. When 'sankalpam' is mentioned at Prayaga, they mention 'Bharatakhande' as we do in our country and mention thereafter as follows :—

"Arya Varthanthargatha Brahmakaivarthaka Dese
Vishnu Praja Pathi Kshetre,
Shaṭkōṇa Madhaye
Anthar Vedyam
Bhagīrathyaha Paschime Bhage
Kalindyaha uttare thiere
Vatasya Purva Dig Bhage
Vikrama Sake
Boudhavathare
Plavanama Samvathsare."

Thereafter the month and thithi are mentioned as in our country The Sankalpam at Kasi is mentioned as follows :

"Aryavarthaika Dese
Avimuktha Varanasi Kshetre
Asivarnayor Madhye
Maha Smasane
Ananda Vane
Gowrimukhe
Trikantaka Virajithe
Bhagīrathyaha Paschimetheere
Boudhavathare
Vikrama Sake
Plavanama Sanvathsare".

This great Kasi Maha Kshetram was reached by me at 8 a.m. on the morning of Wednesday the 27th October by the grace of Lord Sri Rama.

Chapter XVII

Kasi is overflowing with people always and therefore I decided to camp outside the town in a garden. The accommodation even here was not spacious in addition to its being away from Manikarnika and other ghāts. Kāsi Thamburāya had heard of my arrival, received me and requested me to stay in a two storeyed house with courtyards, near his 'mutt'at Kedār Ghāṭ. This place had been vacated and kept clean for my use and was very comfortable. This house was in addition on the banks of the Ganges which enabled me to have the view of Ganges whenever I so desired.

1200 families of persons called 'Gangaputras' are incharge of Kāsi. These persons have been holding authority at Kāsi due to their daring and bravery. They collect fees from the pilgrims at the rate of 12 rupees for a horse Rs. 4/- for a man, and Rs. 50/- for a carriage. The Gangaputra who first sights a pilgrim acquires rights of serving the pilgrim as his ward; thereafter the pilgrim takes a bath in Manikarnika paying the fees demanded by the Gangaputra. Persons who do not pay such fees after a bath are worried by these Gangaputras by virtual incarceration as well as collection of dues through a court, including court fees? People who cannot pay are insulted or injured physically. It is said that king Sarabhōji[1] himself was troubled by these men with the result that he completed all this customary rituals in the Kedār Ghāṭ relying on an old puranic concept that the Kedār Ghaṭ is the real and ancient Manikarnika Ghāṭ. The Raja of Vijayanagar arrived at Kasi and stayed here without a bath in the Manikarnika for a whole year. What then can we say of the plight of other poor people ? However I had no trouble with this band as I had earlier contracted with one Ramarahallu, a Gangaputra at Rāmatenki itself; I had drawn up and obtained an agreement from him at Gōpigunj itself that he would take whatever I gave him as fees and arrange for the completion of the pilgrimage according to custom at Kāsi. He therefore accompanied me to Prāyāg and entered Kāsi along with me. According to custom, I had a bath in the Manikarnika within a few minutes of my arrival; one Mohur with flowers and fruits was offered by me for 'Beti'at Chakra-theertham, and I had a bath first. Later after 'sankalpa' the shaving ceremony was gone through; after this I had a bath in the Manikarnika and performed worship of the Ganges. Thereafter I gifted away a sum of fifteen rupees as 'dakshina' to all Gangaputras; a sum of ten rupees for Ghātiyas who serve on the bathing ghats of the Ganges, and another five rupees to Kangalis and entered my camping place. I then arranged for the 'Theertha Srāddhams to be performed by all the brāhmins who accompanied me. I myself performed these ceremonies on the fourth day. All sects of brahmins in great numbers

1. King of Tanjore.

are available here and I sent for fifty brāhmins each from every sect for 'adhisravana' and 'Ishta banthi'[2] and gave them each a 'dakshiṇa' of four annas. The speciality and Mahatya of Maṇikarṇika is as follows :—

Lord Vishṇu had created a thirtham with his chakra and was performing 'tapas here when Lord Siva with his consort Pārvati came here when her "Karṇikāmaṇi" fell into the thirtham. Siva searched for the jewel but could not find it due to Vishṇumaya; and Vishṇu is then said to have made fun at his brother-in-law Lord Siva. Thus the Chakra Thirtham had attracted not only the "Karnikāmani" of Pārvati but the mind of Lord Siva and had also been created with the chakra of Lord Vishṇu. Therefore when Gaṅga came down to earth due to the efforts of Bhagīratha, she had 'saṅgamam' in the waters of this theertha knowing its mahatyam. The Maṇikarṇika Ghāṭ is therefore important at Kāsi. The first bath at Kasi has to be made here on arrival. The Chakra thirtham is a small pond near Manikarnika ghaṭ. The Gaṅgaputras have not only occupied this Ghat but are always hanging around this ghāṭ.

The Kārtikamāsa is the month which is held very sacred at Kāsi. Several '*Utsavams*' take place at this time attracting large number of people here. Five days between Suddha Ēkādasi and the full moon are known as Pancharatna days. People in lakhs arrive at Kāsi on all the 30 days of the Kārtikamāsa for a bath in the Ganges. Every one has a bath in the Panchaganga Ghāṭ before the period of Kritika star. As I had entered Kāsi during the Pancharatna days, thanks to Sri Rama, I had a bath on full moon day at Panchaganga ghāṭ. This Panchaganga Ghat is said to have become famous due to the force of the tapas of the Pāṇḍavas.

The stream 'Vārana' at the north and that of Asi at the south of Kāsi join the Ganges as tributaries in this region. Asi is a very small stream. The area between the two has become the sacred place of Vāraṇasi. Ganges flows in the shape of a bow between the Asi and Varana. Kasi has grown on the western banks of the river Ganges. The area between the Asi and Varaṇa is an '*avimukthakshetram*' and a jivatma leaving its mortal coils is said to obtain 'Tārakopadesam' here according to the Purāṇās. Therefore the houses and bathing ghats have grown here like paddy-seedlings sown in a clump without even leaving a width of eight feet for streets. The land here is very expensive costing thousands of rupees; and houses are constructed storey by storey upto seven storeys for residential purposes. Land here between the Asi and Varana can only be purchased by persons such as Poonah Srimantha and not by ordinary people. Persons such as Ahalyābai, the King of Nāgapur, Sindhia and Nāgapur have spent lakhs to construct bathing Ghāṭs, residences and shrine for Lord Siva all together at one place between Khedarghat and Rājghāṭ in this region.

It is difficult to go from ghāt to ghat by palanquins as the streets are very narrow and inconvenient; therefore people travel from ghat to ghat on

2. Obviously a feast.

small boats on the river Ganges. I have seen that the city appears very beautiful at such times. Ghats such as Ahalyabai Ghat, the ghat constructed by Sridhara Munshi and a few other ghats constructed byGōsains are very charming. The sacred ghats in the region of Asi and Varana are: Vārana ghat, Raj ghat, Trilōchana ghat, Durga ghat, Panchaganga ghat, Manikarnika ghat, Dasa Aswamedha ghat, Khedar ghat, Hanumanth ghat and Āsi ghat. All kinds of grains are sold in big shops on wholesale basis at Trilochana ghat as at the custom house port at Madras. There is an important Custom Chavadi at Raj ghat.

People who stay at Kasi should visit the following shrines and worship the deities therein according to the sloka given below. " Viswesam Mādhavam Dundim Danda–Pānincha Bhijavam Vande Kasīm Guham Gangām Bhavani Maṇikarnikam. " Among these the temple for Lord Visweswara, the temple for mother Annapurna called Bhavani and the temple for Dundi Vinayaka are near Kedārghat on the way to Manikarnika ghat. Behind them are to be found the temples for Kālabhairava and Dandapāni near Durga Ghat. The temple for Bindumadhava is on the banks of the Panchaganga river; a wonderful big mosque with two 'stupis' has been constructed here. Steps have been constructed in the mosque to enable one to go upto the *stupis*. Both the *stupis* may be nearly about 200 feet high. The emperor Akbar is said to have constructed this mosque[3] when he got several temples destroyed to make Kasi a Muslim town. This mosque has been constructed so well that even the English have taken up its repair work now to maintain it well. The temple for Lord Vishweswara and other shrines are new constructions. The Ganga Theertham referred to in the sloka cited is in the form of a small pond in the western portion of this city. The Devi 'Kasi' has manifested herself at Durga ghat at the temple for Trilochanēswara. Guha is a tunnel to be found on the southern portion of Kasi city. There are hundreds of shrines for Siva and Siva Lingams in the city. According to the Kasikhandam, Vishnu among the Thrimurthis, Indra and the celestials, Dhurva and other Thejaswarupas, the Sun, the planets, Agstya and other sages have one and all installed Siva Lingas in the Anandavana here and performed tapas. Therefore each Linga bears names such as Agastheswara, Rameswara etc. and are worshipped specially on certain special days. People go in large numbers to worship the Lord in these shrines on these special days. The temples here are not very spacious while they have ordinary towers of the shape of a Banana flower; they are also full of cattle, and bulls while Archakas are not to be found, in large numbers.[4] Devotees can worship the *Murthies* in the temple without restriction of race or creed with leaves, flowers, fruits etc., all by

3. This is obviously a mistake. The mosque referred to is said to have been erected by emperor Aurangazeb and not by Akbar. The ancient temple of Lord Vishweswara is said to have been destroyed in April, 1669. It is said that the mosque described by Veeraswamy was constructed with the material of the old temple, if not on the same spot.

4. The 'cattle wandering' has not changed to this day; the editor who visited Benares in 1957 found that cattle move freely and unmolested near the great shrines of the city.

themselves. The protecting archakas obtain alms from the well-to-do accepting what the poor give them.

The archakas in all the shrines in this Kshetra belong to the Pancha-Gowda sect. The Archakas for the Kālabairava alone belong to a different sect called Kanupadas. They have big holes in their ears and wear crystal tablets in them. Gangaputras and Gurjaras reside in the Manikarnika ghat. Sahukars going by the name of Mahajans and the local people for several generations live at Durga Ghat. Kangalis and people from the south who come here on pilgrimage reside in large numbers at Kedarghat. The houses at Durga ghats are big with several storeys. There is a gujiri shop[5] known as Chowkamba to the south of Manikarnika ghat. Peethambaras and all other kinds of special clothes are available in this city. Brass vessels are sold here in large quantities. Diamonds among others are sold by Mahajans. The jewels and Diamonds required by Lucknow [6] and other native states are supplied from here.

The Ganges encircles the Varana area to the North of Kasi, flows west and joins the Asi in the south. Therefore the Whites have constructed their houses and gardens at a place called Sikkuluru outside this area. The officials who reside here are the Agent to the Governor-General (who is the highest authority here), three Judges of the Appellate court, two Customs Collectors, one Judge and another Magistrate. In addition, two to three battalions are located here; their commanding officers, including one General are here. There was a mint here formerly which no longer exists now. The offices of all the Whites are located at Sikkuluru. The offices of a big official by name Kotwal is also located here. Every street has thānas. The street here is called a 'galli'. Every galli has doors for opening and closing called 'Phatak'. Every phatak is closed at ten in the night. People cannot move out thereafter. The peons of the Thana by name Barakandas are on sentry duty at night. All these people are subordinate to the Kotwal. All vegetables and fruits are available in plenty here. The *Mullangi gaḍḍalu* (white radish) are very big and very long here and I have never seen such outsize root-tubers anywhere so far. In addition to this they sell tubers called '*Kuragaddalu*' along with leaves. '*Kitchily Manila fruit*' and kitchely kamala fruit are found in such large numbers under the respective fruit trees and there is none even to pick them up. The big residences here are dark even in the day time. Ghatiyas who serve people during bath-time live here together. 1,200 of them are to be found seated on wooden seats in all the bathing ghats with articles of service such as vibhuthi (Ashes) Gopi-chandanam etc. They have great authority in the bathing ghats. In addition to the gaṅgaputras and ghatiyas there are 1,500 alms-seekers among Taneelu who are Pancha Dravidas in addition to Panchagowdas. Among these the Pancha Dravidas are about one half of the number indicated above.

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5. Gujiri Shop : market place or thieving bazar (Brown).
6. Lucknow was then the capital of the Nawab of Ayodhya who was at that time semi-independent like other princes. It is to be noted that his principality was taken away from him in the year 1857.

The dangers or pests of Kasi are said to be three-fold:— They are "Randu, Sandu and Chidi". Randu stands for a widowed woman. Sandu stands for bulls while Chidi stands for steps or stairs. One finds several widows seeking alms while some child-widows here are not of good character; they are a nuisance to the public here. Following the ritual of "Vrushōtsarjana' people have released several bulls in the city with the result that these sacred bulls move freely along with men in the 'gallis' every where. They can be and are a nuisance to every one. The chidis or steps are to be found in every galli and one has to climb up and down these stairs everywhere in the gallis. People who stumble on them and fall are known to have even broken their limbs. The Gōsāyis who are rich are known as 'Mahajans' and are moneylenders here. The poorer gōsāyis live on alms moving about with Bairāgees. The Kangalis are beggars too innumerable to be counted. Whenever a palanquin arrives on a pilgrimage, the alms-seeking Kangalis and fakirs do not allow the palanquin to move forward. There is no desire to give them alms; however the plight of those who do not give alms need not be mentioned. The Adharvana Veda has been learned by rote by some Gūrjaras. The pronunciation of this Veda here is like that of the swara for the Ṛig Veda but in a high key. Even in the Yajur Veda, adhyayanam is made with differences of swara for several divisions of Yajur Veda such as Mādhyandina sākha, Śukla yajussākha, Pradhama sākha, Trithṛīya sākha etc. Those who are well versed in the Sāma Veda here number about a hundred but their swara or pronunciation of the Sāma Veda is different from the swara of those that talk in Dakshiṇa Desa. The musical over-tones of the Sāma Veda are not to be heard here. Paṇdits who have studied one or two sasthras among the Pancha Drāviḍas or Pancha Gowḍas number about a thousand. Nyāyasāsthram or Law is very popular here. Several Bengali Brāhmins here are paṇdits. They are Uthkala Gowḍas. It is well-known that eating of fish in the Uthkala country, marrying Mathula Kanyas in the Drāviḍa country, alcoholism in Magadha country and 'devarena sutha Utpatti in Mithila country is not prohibited. The origin of the Gaṅgaputras according to the Purāṇās is said to be lowly; however according to the Gaṅgaputras their origin is as follows :

Gaṅga is said to have 'swallowed' up her sons before the time of Bhīshmāchārya; after Bhīshma's father left Gaṅga, she is said to have given rebirth to her children on earth and that the Gaṅgaputras are her children. They inter-marry at present with the Kanyākubjas. No 'danams' or gifts can be given on the banks of the Ganges to any one except the Gaṅgaputras. Even if tahnee brāhmins function as purohits to pilgrims, they cannot receive gifts openly anywhere on the banks of the Ganges. Ghātiyas and 'tahnees' are afraid of these Gaṅgaputras. The Gaṅgaputras treat them as their helots on whom they have authority.

There is a difference of one anna between the rupee here and the Madras rupee. Our rupee is lesser in value. One rupee has sixteen gandus with sixty four paisas. All eatables are sold here cheaply but are not tasty.

They are only good to look at Brāhmins purchase and eat sweets here and cooked food which do not contain water and salt.[7] They also do not enquire about the caste of the cooks who have cooked these foods. Among flowers only Jasmine is available and not other scented varieties. All flowers which we treat as 'Thurakapūlu' or Muslim flowers which are prohibited are used for worship of the Lord here. Worship going by the name of Mahapūjas are performed in the shrines. These 'Mahapūjas' are performed in important shrines at a cost of Rupees 30. There is a temple for Durga on the banks of the Asi river to the South of the city. This Deity is said to be the guardian Deity for Banaras; the citizens therefore visit her temple and worship her in large numbers on Tuesdays. This shrine is more spacious than other shrines here. All shrines here are to be found full of Abhiṣheka water poured on the Śiva Liṅga with an Uddharini or spoon, Bilva leaves and 'Tila Akshathas' (Gingelly and ricegrains to which some turmeric is added). The bulls in the town move freely in the temples to eat the bilva leaves and the 'Tila Akshathas'; therefore when devotees carry flower garlands and bilva leaves openly in their hands, the bulls approach them. Thousands of men and women on pilgrimage who keep baskets in their hands containing bilva leaves and Tila Akshatas in one hand and water in another hand worship in the shrines of the city. In case the temple doors are closed, the temple kaḍapa (door-step) is given an Abhisekam with a spoonful of water followed by the sprinkling of bilva leaves and Tila-Akshatas. Everyone follows the regulation of a daily bath. Even sudras do not lunch here without having a full bath (including the wetting of the head). The brāhmins of this country do not insult other castes nor are they very unkind to them with the result that the proselytising activities of the Christian missionaries is negligible here so far. In the Drāviḍa country, Sūdras and specially Chanḍālas are insulted much: the proximity of Chanḍālas and the sight of the sūdras is prohibited. In view of these insults to them, thousands of these people are to be seen in the churches between Pedapālem and Mylapore in Madras. Brāhmins have to perform the karmas mentioned in the Śruthis and following the sloka "Swasthi prajabhyam Paripalayantham Nyayeṇa Margena Mahim Mahīshaha". They have to pray for the welfare of the entire universe to the Lord and respect the Kshatriyas; they have also to be friendly to the Vysyas who obtain merchandise (not available locally) by way of trade from different countries. Similarly the Sūdras who assist them and serve them should be treated by them very kindly according to the sastras. It is nowhere said that the Sūdra who is really eligible to cook our food, is not fit to be seen by us. The Mūlasmruthis also now here lay down or support the custom that the sūdras should not enter brahmin streets. Only the new smruthis which give importance to Karma mention these unhappy disabilities with the result that rituals and Acharas connected with karma have increased.[8] In view of the insulting of the sūdras,

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7 The intention is not clear. It is anyway evident that brāhmins purchase and eat sweets on sale; cooked food perhaps was acceptable without salt.

8. From the spirit of Veeraswamy's writings, it is patent that he does not endorse the orthodox view and wants all men to be treated as men.

Sūdras and others have taken to meat-eating etc. They also question "Why should we be insulted and suffer thus all these disabilities, let us join a religion which gives us equality" and become amenable to the influence of Christians.

This country which forms a part of '*Brahmāṇḍam*' from Kanyakumari to Kashmir is the best Karma Bhoomi; Rama and Krishna and other Avatars of the Lord are manifested here. Sages who can curse as well as bless such as Agastya resided here; and yet this country is at present ruled by a people who live in one end of this 'Brahmandam' and who were just like cattle in olden times. The grace of the Lord has been made available to these Englishmen not following the Karma path and I have considered this and conclude that this is due to the following reasons :—

The karma path as well as image-worship was enjoined by our elders to generate Bhakthi among ignorant women and children; similarly the worship of the images with all rituals and pomp along with Abhishekam etc., in temples was enjoined to promote this end only. However the Upasmritis of today have gone far away from the initial stand and are wasting their time by insisting on rituals only; temples also are being constructed with images and pictures which arouse desire, even the images are being ornamented in an unnatural manner. Thus our taking to these useless activities has displeased God who is manifested everywhere. According to me, this is the reason why the English have been preferred to us. This is what Lord Sri Rama has revealed to me. In the same manner, Brahmins were enjoined to perform good deeds and achieve welfare of the universe and were also to bless one and all; instead they became arrogant and began to insult other castes. Even this, it appears has disgusted God. Similarly our elders might have permitted taking a little of intoxicants to promote concentration during meditation; but people now have begun to empty barrels of country liquor! People have started thus leading a life of untruth. While the Manu has taught "Apyakarya Satam Krutva" and enjoined that one should look after his parents, people have started swallowing the property of others just as 'Pela Pindi' (sweet flour) is swallowed. All seeds planted early with a view to assist in one's realisation have been cultivated with drops of poison with the result that only poisonous fruits are being reaped at present. Just as our elders imagined the Kali age, the deeds of these Kharmatas thought to be very good by them have become sins in the eyes of the Lord;[9] with a view therefore to purify the customs and worship here, God has made the English the rulers of this karma bhoomi in view of their being truthful. In addition to this, they are endowed with several virtues such as kindness, penitence, ability to weigh values, cleanliness, good taste, virtue, devotion to God etc. Therefore the Whites have become eligible to the grace of the Lord and have become emperors of this country"[10]. All the Brahmins at Kasi are organised

9. It is interesting to note that Veeraswamy makes the degeneration of national character as the reason for India's slavery.
10. Digavalli Venkata Siva Rao in his Telugu edition of Kasiyatra Charitra of 1941 is of the view that Veeraswamy's rather high opinion of the English men was perhaps due to his respect for great contemporaries such as Sir Thomas Munro, William Bentic etc.

into groups called Stomas or Tadalu. These Unions have a chairman by whose name the union is called for example "Jalambatla Stomam" or "Rajendra Bahu Tadaya" etc. These unions are friendly with each other at times and in opposition to each other at other times. The Sabha Puja or honouring of these people has therefore to be done diplomatically knowing their worth for honour specialisation etc. A thousand women will easily assemble here for 'Sumangali Pooja'. If they know that the pilgrims are prosperous two thousand women will assemble! All these persons obtain food in plenty due to the grace of 'Mother Annapurna'. Out of the men and women from other regions who assemble even without invitation, atleast thousand men and women will belong to the Pancha Dravida sect. All these people obtain food in the Annapurna choultry where Amrutha Rayudu the brother of Punahor Srimantha feeds, 1,500 persons everyday. People of the Southern country feed 1,000 persons a day through the Panda Kasi Tamba Rayudu. The Maharaja of Mysore and others also have arranged for the supply of cooked food as well as for the supply of other materials. Just as Lord Visweswara has declared that he will give Upadesa to the people who die here, Mother Annapurna has determined that people residing here would have food in plenty. The 'Pratigna' of Mother Annapurna is borne out by the realities at present.

The name of Rama had become a Tarakanamam on earth even before the incarnation of Sri Rama. Knowing this only, Sri Rama was given this name by Sage Vasista. In view of this when anyone dies in this city the corpse-carriers on the way to the cremation ground say "Rama Nama Satthu Hey." Several rich persons who have come to Kasi have spent lakhs of rupees. This may be due to the sthalamahatyam; there is always someone who spends four or five lakhs of rupees residing here at all times. At present the younger brother of Srimantha one Bimji Appa is staying here on the banks of the river Asi spending a sum of Rs. 3 lakhs. All the rich of this country reside here after retirement from life. The two acts that are enjoined as especial in this Kshetram are residence in Kasi and 'Varshasana' gifts.

It appears to me, that this city has ten thousand houses with a population of one lakh.[11] There is no article that is not available here. Everyone speaks Hindustani, the local language here. The shandy shops are called 'Balas'; and the Utsavams here are called 'Melas'. Similarly the palanquins are called 'Kadu Kadiyas' while palanquin bearers are 'Karulok'. The palanquin-bearers are called 'deemar' in Bundelkhand. The salary of a common peon does not exceed four rupees a month.

The Sthalamahatyam of this place is described in Kasi Khaṇḍam, in detail in 100 chapters. This has been abridged into a book with five chapters under the title 'Kasi Mahatyam'. The gist of this book is as follows :

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11. According to Bishop Heber -- the population in the census of 1803 (obviously a local census -- was 5,82,000 persons. In view of this the estimate of Veeraswamy may be an underestimate.

The Nirguṇabrahma before his Sankalpa of creation was in the shape of a Jyōthi here. This Jyōthi was manifested with such brilliance that Brahma and Vishnu had an argument about its nature. Later both were reconciled that this Jyōthi was the primordial One and Lord Śiva began to reside here thereafter. As a result, this place became a 'mahā smasāna'; the Jyōthir-Liṅgam of Śiva is said to be manifested here even now in the shape of the five elements. Ever since this became eligible for the residence of the Eternal Light, Brahma and others commenced performance of tapas here and obtained all 'siddhis'. Similarly Agastya and other sages performed tapas here and enjoyed Satchidānanda. Therefore this place came to be called 'Ānandavana.' This place is fit for residence even during the deluge by the 'Jyōthirbhūtam' (the spirit of the Light) and is kept raised with the three pronged Trisūla from whence it has obtained the name of Trikantakavirājita. Thereafter the Lordly One became manifested everywhere; the One came to be installed in all matter. Lord Sambamurti then manifested himself and became Omnipresent. The 'Eswara' here is known as Visweswara. This is the Samishtivāchaka name.

The Liṅgam is also in the *Samishti* rupa and not in the shape of Vrishabharudha form of Śiva and Parvathi. It is also not in the shape of Maha Vishṇu with Laxmi residing in his 'Vaksha' or chest. The Saivaites continue to worship this Liṅga. Therefore Vaishṇavas have left off the worship of this Jyōthiswarupa. As the 'Jyothirbhūta' is shining here, this has become a 'Mukthikshetra'. It is said that the sinners in this Kshetra obtain punishment from Kalabhairava, thereafter they get the Upadesham of the Taraka-mantram from Lord Visweswara and obtain Mukthi.

Ganges flows here in the Avimuktakshetra with the blessing of Lord Visweswara, in the region between Asi and Varana assuring that the creatures in it will do no harm to anyone. The Kasikhandam also mentions that there is no matter more effective than Ganges water to destroy the sins of Kaliyuga. Such Ganga is available in this Kshetra. The Paramatman is also enabling realisation of his devotees here. I stayed here upto the night of 16th December.

17*th December* 1830

Starting at 5 hours in Dhanurlagna on the morning of Friday the 17th of December, I started for Gaya taking a boat with 12 dhandloos. I took another boat along with me—which had bamboo thattis in it, called Pattelu—or transporting my palanquin-bearers. I paid a hire of Rs. 55/- for the 'Bōyee' and 35 rupees for the Patellu-boat to take us upto Patna. It did not get cold here till the full-moon day of Kartika month. The cold has started and is being enjoyed just as our people enjoy the moonlight during Spring.

Kasi is on the banks of the Ganges in the form of a bow and as strong ghats have been constructed on both its sides, the current cannot cut into the shore but cuts into the river basin making it deeper. In view of this, water oozes out on the banks, and it gets very cold in winter resulting

in the spread of fevers here. The crowding here also is a reason for these diseases. After entering Kasi, I knew that I would be staying in Kasi for some time. I therefore dismissed a group of twelve palanquin-bearers and six peons who were appointed by me at Hyderabad including six luggage-carriers. Among the remaining persons, six others continued to catch fever, at a time whenever four persons got cured. The local people are also suffering from diseases. The cold here is disgusting to people of our area. In spite of my purchasing Dagalas, caps, Dhāvallu and shirts to my escort they are in need of heat's, coal-stove protection. I have also stitched all my clothes in flannel material. It appears that the summer heat is as intensive here as the cold. The reason for that may be the reduction of the waters of the Ganges at that time. The 'Ahassu' at present is about 10 hours and 20 minutes. The night is increasing here at present. Kasi Kshetra releases people from all sins committed at every other place. To expiate the sins committed by one, one has only to perform the circumambulation of the Jyōti Liṅga called *Panchakrośayātra.* This pilgrimage takes five days. One starts on the first day with a bath in the Maṇikarṇika with Saṅkalpam, and halts at Kardameswaram where one has to worship the Kardameswara after bath, sraddha etc.

The second day is spent at Bimachandi following the programme of the first day. The third day is spent at Rameswaram near Varana river, where Rameswara worship is performed on the banks of the Varana after 'theertha' rituals. The *fourth* day of the pilgrimage is at Kapiladhara and the fifth day one returns again to Manikarnika where the usual worship and rituals are gone through again. This pilgrimage is over a distance of 52 miles in all. Every halting place has spacious dharmasālas. In addition, shops, houses and gardens are to be found on the way. Shaded trees have been planted all along the way. The circum–ambulation starts at Asi.

The pilgrims at Kasi have also to worship 'Masōpavasi', a goddess near the Durga shrine once a week offering some cowries there. It is said that this is necessary to ensure that the 'Yatraphalam' is not appropriated by this Deity. The well-to-do are also generous to beggars on this pilgrimage. It is said that the 'bilva' used for worship sinks in the waters of the Ganges. Similarly the 'Veni' offered by women is said to sink in the waters of the Triveni. There is a regulation that Sanyāsis should not halt more than three nights at any place; however according to the Visweswara Smriti, the Yatis who go over to Kasi are enjoined not to leave this place, with the result that about one thousand 'Yatis' among Panchagowdas and Pancha Dravidas are to be found as residents here.

Just as Andhra Brahmins are to be found in sects such as *Velanadu, Kasalanadu, Murikinadu,* and Dravidas have divisions such as *Vadamas, Kandarmanikyam, Yennayiram,* the Gowdas also have several sub-groups. One can only comprehend the details of this division on further detailed enquiries.

I have noticed an injustice among the Utkala Gowda Brahmins. They were on bad days some years ago, when some of the Brahmins following the normal Śastraic concepts claimed to have become 'Kulinas'. With the view that their families will acquire sanctified status if their daughters are given in marriage to 'Kulīnas' only, rich brahmins of this sect have been paying large sums and giving their daughters in marriage to Kulīna brahmins who are in short supply compared to the demand for them. This has resulted in a Kulina brahmin being wedded to 20 to 30 maids at a time. The 'Kulīna' bridegroom does not usually live with his wife even for a night thereafter unless he is given further sums of money. The Virtuous among brahmin brides have therefore been undergoing torture, while the fickle-minded have been breaking the bonds of virtue in desperation!

The Gūrjara Desa people residing here are again divided into Kheda and Nagari clans who do not interdine with each other. 'Drishti dhōsha' is not observed here in this country, though perhaps 'Kacchara Suyi' and 'Pakkara Suyi' customs are followed. *Kacchara Suyi* means cooking food without salt and water. *Pakkara Suyi* means cooking food with salt and water. The food-stuffs following 'Kacchara Suyi' are Doodh Pedas, Barfis etc; these sweets are accepted and consumed irrespective of the hand that prepares them. Pakkara Suyi food-stuffs are Pooris, Chapatis, rice etc., and these are not consumed even by a Sūdra from a brahmin's hand, without due enquiries. The Sūdras here, perhaps, do not consume flesh. The daughter of a great personage from our country belonging to the Gōpalaka race, came here on pilgrimage sometime ago and engaged her caste men and women to serve her. These servants observed her consuming flesh one day, scoled her and abstained from serving her thereafter. The gōpalakas here wearing the 'tulasimani' are considered to be religious and 'Ganga water' from their hands is accepted freely by people of all areas. They are called 'Sacchūdras' or virtuous sūdras. To know more about their customs and manners, I endeavoured to obtain the book 'Gōvardhana Sūtram' at Kasi. Raja Sri Muddu Swami Pillai also requested me for this book. All such books are available at Kasi. Such books are being collected by the Company and preserved in a school here. Ten Pandits have also been engaged here on a salary of Rs 10/- per mensem to teach 100 students receiving a stipend of Rs. 3/- per mensem. Raja and Rajadhirajas acquire such Grandhas in large numbers by sending men with lakhs of rupees to Kasi. The elders here—many of them— have therefore collected them and made such 'grandhas' available for the princely purchasers and also for their own researches; I have tried to enquire 'Gōvardhana Sutram' at all these places but I did not succeed. The Pandits do not even seem to have heard of such a book. I could however obtain a manuscript called 'Gōvardhana Deepika', on examination, this book does not contain any particulars of Gōpalakas. Perhaps such a book may be available in Gōkul Brindavan.

Gōkul Brindavan is a place at a distance of twenty majilis (or halts) from Kasi. Haridwar is twenty halts away from here. There are Pattis

from Haridwar to Gaṅgōtthri and Badarī Kedar, and also to Badarī Narayana and Jwalamukhi. One cannot reach the places indicated above without touching Haridwar. One has to plan for a fifteen days 'majili' to reach any of the places from Haridwar; this may be the Lord's intention. There is no direct path from one place again to another. If one desires to reach Badari-Kedar from Gaṅgōtthri, one has again to return to Haridwar and travel to Badarī-Kedar. Ayodhya is very near Prayaga, at a distance of 60 miles only.

Gaṅgōttri and other sacred places mentioned above are under the rule of Nilakantha, the king of Nepal. This king resides in Nepal and is subordinate to the English. Murangi is a place near Nepal, famous for grape wine. This village has been given as a Jagir by the king of Nepal to Kasi Thamburayadu, who is a pandar, for the worship and Naivedyam of Badarī-Kedareeswara. There is much snow in these areas. It appears that Kedareeswara is not worshipped for six months in winter. It is said that a Kodi-ṡthambam' or flag-pole is planted near the shrine at the commencement of the cold season, which gets *covered* by snow later in winter. The temple is later discovered by sighting the flag pole and digging out the snows.

Ēswara or the Lord has made the waters the residence of fish. Similarly the seasons have been made normal by him to the residents of various places. The Lord is manifest in time, and man is experiencing time but some of them are not able to put up with the vagaries of the seasons due to their habits, their desires etc. Just as the insect boring into the fig fruit of a tree cannot really comprehend the nature and Śakthi of the fig tree, even so a man cannot really comprehend the 'chidvilasa' sport and glory of the One that has created all Bramhaṇḍas.

It is again said that the sage Kapila was glad to see the glory of Kasi and created a city by name Kashmir on the fringes of this Karma-bhoomi on the banks of Ganga. He then requested Lord Kasi Visweswara to visit Kashmir. Lord Visweswara desired that Kasi should not have a second equal or rival and was displeased with Kapila who had created such a city out of arrogance. He therefore cursed that Kashmir would be over run with Mlecchas. From then onwards, the brahmins here have been converted forcibly into 'Islam'. In spite of Śankara's 'digvijaya' (victory) here, in spite of the Saraswathi-Peetam here and in spite of the 'Ganga' here being useful for cultivation of grain, no brahmin is now to be seen here. This kingdom is now under the control of Ranjit Singh. 'Kumkuma Puvvu[12] or Saffron under cultivation here. It is said that animals which give wool, to produce 'Saluvalu'[13] are being reared here specially. It is said that Kashmir shawls are at present not being produced in large quantities. The shawls of Lahore, imitations of the Kashmir shawls, I hear, are on sale in the country. Kasi

12. Saffron Crocus Satibus.

13. Shawls – made of wool

would be the area in the 26th degree and if the customs and manners in Kasi itself vary so much, what wonder is there that there are some differences between the North and South? Man cannot even see the mole on his own back. How can be really comprehend the creation of the Lord, veiled as he is with Māyā? Only the Lord can save us, steeped as we are in ignorance and Maya.

Chapter XVIII

28th December 1830

I entered Patna city on the 28th of December (leaving Kasi on 17th Friday December). I had travelled in the bajra and pattelu boats on the Ganges for a period of 10 days. The villages enroute on the banks of the Ganges are noted below :

(No. 21:—Kabara, Balura, Tanapur, Kanalugunj, Sayathur, Manji, Chobakpur, Roja, Jamaniyam, Rampur, Madanapur, Gajipur, Katisupur, Nerupur, Baksur (Baxar), Nikkapur, Bandaga, Dhubavaliti, Jagdishpur, Bhillia, Suhiya, Katrajigunj, Bhisanpur, Ara, Navrang, Ramanagar, Shirpur, Shrirampur, Chapra, Rasthangunj, Dhanapur, Bakipur and Patna.

We have been halting on the banks of the river at about four hours after day break either on the lankas or on the banks to cook our food. We have been similarly halting at convenient places at nightfall, spending the night and starting again early in the morning. We have not been entering the villages enroute. Men on the banks of the Ganga are being sent to such villages to obtain milk, curds, and vegetables as these cannot be preserved for several days. As all other provisions can easily be carried in the spacious boats, it was convenient for us to camp on the banks of the Ganges itself. The lankas or islands in the river Ganges, the sandy shoals in and on the Ganges, the pleasant rays of the morning sun in the day time, the charming currents of Ganga waters, the sparkling purity of these waters, the happiness which we obtained as a result of cooking and having our food at our halts can be really compared to heavenly pleasures sspecially when one has equal company to share one's joys. All pleasures can be earned with difficulty only. Therefore we had our share of difficulties in the joys of travelling on the Ganges. We had anxiety again when the boatmen complained that water had oozed into the boats, when men escorting us quarrelled with each other, and when we had to be on guard against thieves; and at such times the mind had to descend down to worldly levels from the sublime. If one realises at such times that the universe is full of toys at play on the commands of the Lord, that even a blade of grass cannot stir without the Lord's command, the mind cannot be anxious, due to the discipline of the 'Buddhi', resulting in unalloyed joy.

The boats moving on the Ganges are of different kinds with several differences. On enquiry, I learned the following :-

1. Bajra : this is a one poled boat; its width is considerable. The 'chukkani' or rudder is at the head of the boat. This boat tapers down on its length from the rudder.

2. Pinnace : This is a two columned boat with its length on the high side; the rudder is located at one end. The chamber is in the middle of the boat. The length is equal at both ends.

3. Cutter : This is like a pinnace. This is a sail-boat which utilises wind power.

4. Bowlia : This is like a bajra; it has sails to utilize wind power.

5. Donga : This is a light boat with a small house in it.

6. Bali Boat : This is a small hand-boat. All the six kinds of boats mentioned above, are for carrying passengers; the Patteri and the Ulaku are freight carriers. The Patteri is made in Mirjapur. Its width is considerably more than its length. The *ulaku* is made in Patna. Gajipur, Chapra, Buksar, Ara, Danapur are the five towns on the way to Patna located on the banks of the Ganges. The Collector, the judge and other officers are located at Gajipur, Ara and Chapra. The English cantonment is to be found at Darapur. Rose water is being manufactured in special stills at Gajipur. Rose water flowers are growing here in large numbers. When the rose water buds open out, one hears the noise of a 'Chitika' (noise) produced by the snapping of the fingers. As '*sara*' or country liquor is distilled at Madras, rose water is distilled here by distilling roses with water by boiling them in *Batties* [1] People of other countries hesitate to accept that rose water has any extremely cooling effect and that it will result in colds if it is taken internally. This is not correct. Rose water results in Sama ushnam (equal heat); therefore even though rose water is called 'Panneeru,' it can be used for curing colds also.

Gazipur was originally called Gadhipur and was the capital of the Father of Viswāmitra. Buxar near Gadhipur was the Āshram of Viśwāmitra. Śrī Rāma is said to have killed Thātaki here. The river Sarayu flowing from the North joins the Ganges here. Sarayu is called 'Saruja Nadi' here. The river Gomati flowing from the North joins the Ganga at Gazipur. The tributary Sonabhadra flowing from the south joins the Ganga near Buxar. Vināyaka stones are generated in this Sonabhadra river. Dēva another great river flowing from the north joins the Ganga at Chapra. Another river Karmanasini flowing from the south joins the Ganga at Chapra. According to the legends here, the good deeds of anyone stepping into the Karmanasini river get evaporated or destroyed with the result that 'karmatulu' or believers in karma do not step into this river. Ahalya Bai has endeavoured her best to construct a bridge on this river on the way to Gaya from Kasi. Others have tried to construct the bridge with the materials collected by her and have not succeeded.

The river Punah-Punah flowing from the south like the river Phalguni, joins the Ganges near Patna city. This river is flowing around Gaya; therefore everyone going to Gaya has to cross this river. They have to get themselves

1. Batti or Shill.

shaved and perform 'theertha śrāddham' before entering Gaya. All the rivers flowing from the South, like Narmada, take birth in the Vindhya mountains. The rivers Sonabhadra and Narmada have their origin in one region and branchout separately, the one creating 'lingams' and the other 'Vinayakasilas of Vinayaka' stones to the world. In addition to these, a few other ordinary streams flow from the north and join the Ganga between the cities of Kasi and Patna.

Several grains are cultivated on the banks of the Ganges between Kasi and Patna. They are 'Sarasu'— a variety of big mustard, 'Rayi' — a variety ofsmall mustard, Bengal gram called Booti, peas and pulses. The mustard plants are like white radish plants; they grow up, branch out and yield yellow flowers and later produce pods similar to 'Gōru Chikkuḍu[2] beans'. The leaves of this plant are cooked and eaten as 'pullakūra' in winter by the people of this country. This 'pullakura' sour curry is very tasty. Four kinds of scented oils suitable for application to the human body are being produced here. They are (1) Sugandharaj Tel[3] (2) Bela (3) Chembeli and (4) Puledhi. These are used by the well-to-do people. Poor people use the oil extracted from big mustard seed. If this is not used for massage, skin-bleeding results. This happened to some persons in my escort while walking. They got frightened, and were treated with an application of mustard oil, followed by a bathing of the affected parts with hot water. They got cured. Much oil cannot be extracted from small mustard. Therefore it is used for cooking and the big mustard seeds are used for extracting oil in 'Gānugas'. [4]

It is dew-time, I gave a feast for the brahmins at Kasi. The Panchadraviḍa brahmins here do not observe 'Drishti dōsha', and as they felt it was very cold inside, they preferred to have their meals on the housetop in the Sun. It was the second jamu in the morning then. They arranged for the firing of guns by sūdras on all the four sides to prevent crows from troubling them and then had their meal in the sun happily. Palmyrah trees are not to be seen upto Kasi. The sun is being enjoyed with delight here in the winter by people sunning themselves at all times during day-time, just as our people delight in moonlight in the hot season! The men, cattle and trees here appear weaker, compared to those of our country; they are like skeletons. Crops also are not in good condition.

There are however palmyrah trees on both sides of the Ganges. Twenty years ago, the Whites introduced the cultivation of potatoes in this country. From that time onwards, this crop has come to be called 'Āloo' in this country and cultivated extensively. These tubers have grown to the size of big lemons and some are as small as 'Gaccha Kāyalu[5] ; all the heaps of these potatoes

2. The bean termed Dolichas Faboeformis.
3. Sugandha raj oil — 'tel' being the Hindustani word for oil (tel).
4. Country device used for extraction of oil; a country oil mill.
5. Bondue nuts.

are coloured like the buds of rose water flowers and are being sold in these regions. Boats are plying on the Ganges at all times and therefore eatables and other articles such as potatoes are sold at halting places where boats normally stop. The 'Goyya Pandlu'[6] of Kāśi are out-sized and have very few seeds. Vegetables are cultivated here keeping in view their seasonal propensities with the result that one cannot obtain here vegetables out of season as one can get in our country.

Patna city commences from Danapur and is a city on a strip of sand 12 miles long. The collector, Judge, the magistrate and the court of appeals with a Commissioner to enquire into revenue and criminal matters are located at Patna. This town is full of Mlecchas[7]. Sometime ago, the whiteman Ellis who visited the country has noted about Patna as follows :— " Beef is being sold openly in the bazaar; I have not seen this wonder anywhere else in India." Though I have not seen the sale of beef, it can be said that this is a city capable of such a sacrilege without effort !

There are two temples here at Patna. One is the shrine for Patna Devi and the other a Mandir for Gōpīnāth. 'Rājasa' worship is being performed here liberally. The houses at Patna are bigger, more spacious and larger in number compared to the houses at Gazipur, Ara, Chapra. Every lane here is constructed with 'pataks' as at Kāśi. These doors are closed with three locks at night time. The bazaars have been widened recently by the Whites with great difficulty. The rent for houses in this city is rather high. I have paid rent at the rate of one rupee a day for the days I have stayed here. All provisions and all kinds of workmen are available. The workmen here are called 'Cauligarlu' . One-horse carriages called 'ekka' are available for hire in thousands in this city. It is said that no other city has so many 'ekkas' in Hindustan, compared to the number here. Imported articles are also available here. There are some English shops.

The Whites have constructed houses and gardens on the banks of Ganges at a distance of six miles from the town. The bananas that are available, if at all, belong to the 'Bontha' variety and not to the 'Rasatali', variety which are tastier. I have not seen good bananas or big plantain leaves after leaving Nāgpūr. Mewa articles such as 'pistha', Badam,[8] 'Akhrot', 'munakka' a variety of grapes with seed, seedless grapes,' Amar' or pomegranates — which look dried up on the outer peel but which have very sweet luscious seed, figs etc., are sold here in plenty. 'Sebubi' and other varieties of imported apples are also cultivated here. Just as 'Hookah' apparatus are sold at Kāsi in a special lane, different kinds of footware and hookah apparatus are sold everywhere in this city. Razais[9] and Razai shirts are made in large numbers and sold here.

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6. Guara fruit.
7. Foreigners especially beef eaters.
8. Badam : almond.
9. Cotton blankets with cotton wool stitched in them—used as blankets in the north.

There are men here in plenty for whom arms are ornaments just as at Hyderabad. However the English after their settling down here, have enforced restrictions on arms and have withdrawn such arms forcefully from the people here, the arms have been destroyed and thrown into the Ganges. In spite of this they are armed even now and cut each other down now and then.

Sugarcandy made from sugar, China sugarcandy and Paccha Karpūram[10] are not at all available here. Nepal is near this place and hence 'Kasthuri'[11] from Nepal is sold here. There is a lot of cheating in the sale of 'Kasthūri'. The saffron-producing Kashmir is near this area but even so, the supply of saffron here is poor compared to our country. It appears as if the producing countries export their produce outside without popularising it in their own country. "Where is the cold or winter in this area? The winter here is not a thousandth of the winter in Nepal", so say the local people. There are several scared areas such as Negamgottari, Badarī, Kedaram, Badarī Nārāyanam, etc.[12] The hill where 'Sālagrāma' stones get generated lies in Nepal. The river Gandaki flows on this hill and the 'Sālagrāmas' are then collected from the river. Such collection is not possible everywhere as in the case of Narmada, Sonabhadra or the Gandaki. The 'Salagrams' are available only in the hilly area of the river.

The one kingdom in Hindūstan which has yet to be occupied by the English and which is free at present is the kingdom of Ranjith Singh. His kingdom is located on the border of Hindūstan including Kashmir and Lahore. He has an army three lakhs strong. There is no king of the name of Rajyādhipathi in Hindūstan except the king of Jyōtipur, the king of Jaipur, the king of Bikkaneri (Bikanir), the king of Nepal, the Nawab of Lucknow Sindhia and the Holkar who are all kings with the assistance of the English following the Hyderabad tradition. After the death of the Holkar his son is under the English and subordinate to them. The capital of Holkar state is Hindoli. After the death of Sindhia his wife is spending time carefully without disbanding Sindhia's one lakh army; her adopted son is troubling her. Hujineepatnam is the capital of Sindhya State. He is now residing with his family in Gwalior cantonment. The Nawāb of Lucknow who has an army, one lakh strong, is very rich and all the same is a Nawāb only for name sake. He is however torturing his people. The kings of Jyōtipur, Jaipur, Bikaneer are Marwadies and they are residing in the waterless lands God has given them.

Jwalamukhi is a place in the kingdom of Ranjith Singh. He worships Jwalamukhi Devi. His people are being ruled with justice and are happy. The snow here is as in Kashmir; this snow is called 'Para' and 'Barafu'. As already indicated, there is no worship during winter in Badari and Kedar; however, a lengthy pole is planted near the temple to enable the shrine to be

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10. A variety of camphor - a brillianty white drug used to cure the eye.
11. Musk.
12. Veerāswāmy is not well informed here. Many of these areas have been parts of India proper traditionally, for ages.

located again for worship in summer. On the onset of summer, the temple is located, the snow is dug out and the temple discovered.[13] The Lord who has created so much of snow in these areas has also created several hot water springs for the welfare of people here. They are to be found at the following places:—One on the way between Gaya and Jagannatham at Balubalu : one at Rajagruhi at some distance from Gaya; another Seetagundam near Mungeri on the banks of Ganges where Munga sarees are produced, Tapthamanikarnika in Hujin country, another at Balavaagundam in Daka country; and one more at Badarinarayan.[14] The Lord has created many hot water springs. It is said that rice tied into a bundle and placed in the Tapthamanikarnika will cook into rice. On enquiry I have discovered that all these hot water springs contain sulphurated waters. It is said that Jwalamukhi temple has also eternal fragrance of burning sulphur at all times. According to my thinking, the Lord has created plenty of sulphur in the cold countries to generate heat. The spring water in these areas not only contains sulphur but is also hot. The Lord has arranged the flames of sulpur eternally at Jwalamukhi. The Mahamaya in the shape of Jwalamukhi has been bestowing all Ishtasidhees to Ranjith Singh. There are two big boulders in the shape of mountains which are to be seen at Revaleswaram pond near Jwalamukhi. These rocks are worshipped. The nature of these stones is not known. It is said that these stones are floating on the water. The Lord has created the world for his pleasure and sport; it is therefore no wonder that there are wonders such as floating rocks in creation. The cause for this can be found only at the bottom of the tank.

There is a place called Deva Prayaga in Nepal. It is said that Bhagavatpada Sri Sankaracharya installed Sri Ramamurti with the necessary Yantrams and arranged for his worship by some Dravida Brahmins. They are residing here and giving their daughters in marriage to Dravida bridegrooms who settle here, leaving them all their properties. As a result of this about 200 families of Dravida Brahmins are to be seen at Deva Prayaga. In addition to this, a Velanadu Brahmin who is a Dravida left off his wife and became a Sanyasi in the Gokula Brindavan here. After sometime his wife found him and forced him to accept her again; he then agreed to accept her if Lord Krishna permitted him. He was an Upasaka of Lord Krishna. Lord Krishna is then said to have appeared to him and commanded him to live with his wife. He therefore took her back and as a result seven sons were born to them thereafter. These seven sons later established seven Peethams

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13. During another Himalayan treck the Editor and Sri K. V. Rameshan visited Kedar (on foot) in the summer of 1969. The practice of locating the temples by the 'pole' does not obtain now as villages have come up both at Badri and Kedar and people reside there even in winter also.

14. There are two 'Taptakunds' or hotwater springs at Badrinath. These springs near the shrine were visited by the Editor and Mr. K. V. Rameshan in 1962 during a Himalayan treck.

with the names of Vallabhacharyas. They have been Upasakas of Lord Krishna and have converted the Baniyas of Hindustan into their disciples. The disciples now wear tulaseemalalu and are growing in large number; they also had inter-married with Dravida Desa Velanadu people and have further multiplied. There is one 'Peetam'* called Nagadwara Peetham among the seven Peethams. This is said to be the most important Peetham or monastery. Their disciples in South India are Gujarati Komatees. The descendants of these seven 'Peethams' tour the entire country with their disciples.

These Vallabhacharya Peetasthas are upasakas or worshippers of Gōpī-krishṇa. They have disciples not only among Brahmins but also among Sudras. In addition to this Peetham one Hitahari Vamsacharyulu, brahmin of this country performs Radhakrishnopasana and has set up one Peetham at Brindavan; he has disciples among sudras and has given them 'Tulasee Manies' for wearing with suitable customs and manners. It is said that the descendants of this Peeta have been permitted to use 'Thamboolam' on Ēkadasi day by Lord Krishna; therefore they and their disciples use 'Thambulam' or pan on Ēkadasi day without fail. Vishnu Bhakthas however in Hindūstan are on fast on this day. At the most they may take some fruits or some Singani flour, on such fast days.

All the four castes of Brahmana, Kshatria, Vaisya and Sudras are to be found in this country also. Brahmins are called in the local language Brahman; Kshtriyas are called Rajapoothas, Vaisyas are called Baniyas, Sūdras are called Sūdras. Just as Brahmins in southern country have 'Pourusha' appellations such as Bhattu, Ayya etc., along with their names, the Brahmins in this country have 'Pourusha' names such as Pade, Doobe, Choube, Missere, Thevadi etc. The division between Panchagoudas and Panchadravidas is the reason for such names. On enquiry, I am of the view that the Brahmins existed in the area between Ganga and Jamuna to the north of Vindhyas. The common language of the Brahmins was Sanskrit. Nearly a thousand years ago, this Hindustan where Hindus resided was occupied by Mlecchas coming through the Kabool ghat. They crossed the great river 'Sindhu' also called Hindu and later occupied Delhi or Hastinapuri. These Mlecchas tortured the Brahmins and others. The entire country was over-run with Mlecchas, with the result that no one could follow the true Karma. The Brahmins who were following the rituals of the fore-fathers of the Panchagoudas were then residing here. The area south of the Vindhyas had not yet been over-run with Mlecchas and they left for these areas with the hope of conserving their religion. They then entered the five kingdoms here; and the persons who did not leave their country were called Goudlu by the people who had left their mother country. The people who had left were called Dravidas by the Goudas. The land of the Gouds became Gouda Desam. Later Gouds came to be called Pancha Goudulu, just as the Dravidas came to be called as Pancha Dravidulu.

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* a seat; here stands for an institution such as a monastery.

Just as Hindus in South India mix up English with their language in their conversation, the people here mix up Urdu with Sanskrit and imitate the Muslims in clothes, ornamentation, use of palanquins etc. In spite of this it is to be said that they have not completely given up their Varnasrama Dharmas.

The entire class of Brahmins in this Brahmandam is divided into two divisions : that of Dravidas and Goudas. Both these divisions further split up into five divisions each and finally into ten divisions each. The Goudas have been owners of land and have been Satwika people from olden days. They have Sthuladehams, following the traditions of the country in which they reside. Though they have an argument about Dwaita and Advaita Sastra from olden times and have different Deities in worship, they do not disrespect the Upasya Devathas of others. They worship the Lord according to their conscience and are living amicably with each other. The Dravidas who entered the Southern country, south of the Vindhyas were a people who were interested in Karma and rituals. The people of that country were not influenced much by the Smruthi and Puranas of that time. The new-comers therefore created a new caste that is the Vaisya caste; they did not create any Kshatriya caste as they could not find suitable persons for this. They considered themselves to be Brahmins; the only new caste created here was that of the Vaisyas, the rest being Sudras. As a result Vaisyas in the south even now have an argument among themselves to about real Vaisyas. The people of this area were going their own way without following the customs of the Sruthi, Smruthi and Puranas; the brahmins therefore kept these peoples at distance in opposition to their original customs in the Northern country; they also created. Upasmruthis and Puranas to suit their convenience. The kings here also favoured them and they spread their customs and manners through image worship etc.

All the Brahmins to the north of the Vindhyas are known as Rishis and this is mentioned in our Sandhyavandanam when we say 'Namaskaram to the Rishis between the rivers Ganges and the Yamuna'. As there were no Brahmins in Dakshina desa previously the Brahmins who came from this area became the authorities; the kings in Dakshina Desa listened to them worshipped in temples, patronised them with the result that these brahmins were able to promote their culture customs image worship. The kings of those days honoured these Brahmins as though they were Suns come down to earth. As many Brahmins were reluctant to stay in the southern countries the kings might have given them plenty of land and other property to these Brahmins to retain them in their country. This is what I think. This appears to be probable, as no brahmin in this country enjoys so much property as the brahmins in the South own and enjoy.

They multiplied the Karma rituals in the country; and according to Karma they themselves started questioning whether one Karma was not preferable to another or whether one was greater than another with the

result that there was disagreement and hatred between them due to arguments of this kind. They came to a stage when they started saying "I shall not partake of food in your company", "I shall not use the vessels you touch." " The Deity you worship suffers from such and such disabilities ", " You should not come into the temple of my Deity", " I shall not even enter the shade of the shrine of your Deity" and so on with the result that they came to be hated even by the country men who had much respect for them. They slowly came to differentiate themselves in clothes, caste marks etc., with the result that there is a difference between the Saivas and Vaishnavas even to this day.

The Mohammadans who entered Hindustan slowly entered the country beyond the Vindhyas also. However the Muslim kings forcibly converted the Hindus only in the north as they thought it was a virtue to convert non-Muslim into Muslim, following the Quranic concept that they should not see the face of an infidel or one who is not a Muslim. This did not happen in the southern country. They were more interested in their kingdom which gave them the 'Satwika' mind. Later the English have become kings of this country. They do not accept Karma and such other concepts of the Hindus; they think that the Hindus are a crazy people, that they worship stones, boulders, rivers, hills etc., as Deities in ignorance. However as they are a '*satwika*' people, they are not interfering with the religion and Karma of the southern country. This is what I think. As I have indicated above, some divisions of Brahmins who were originally residents on the banks of Ganges and Yamuna entered the southern country. One division settled down on the banks of the Krishna and Godavari. The local language there was Andhra and they became Andhras, while a second sect settled down on the Kaveri and Thamrapurni rivers. Following the local language they became Dravidas. A third division settled down near Nasikathrayambakam, the birth place of Gōdavari and became Konkanees or Maharastrians. The fourth division entered the Karnataka country near the birth place of the Kaveri and following the local language became Karnatakas. On enquiry, I find that the Gurjaras alone are not Brahmins who came originally from Hindustan; it appears that they were residents of Gurjara desa from ancient times. They are however combined with the Pancha-Dravidas. This is perhaps due to the custom followed in the five divisions of Brahmins in the five countries in the south. This may also be due to the Gowdas being called Pancha Goudas. Following this, the Brahmins in South were perhaps called Pancha-Dravidas including the Gurjaras. Another strong reason is as follows : Gayavaleelu and others were Brahmins of this area accepted food cooked and served by the four divisions of Dravida Brahmins and not the food cooked by Gurjara Brahmins during Sradda period. When Gurjaras perform ceremonies, the 'Chataka Sradham' is only followed and the Gayavalee priests obtain all the food materials only for self-cooking. This custom is followed by all the four divisions of Dravida Brahmins in the South also. The Gurjara Brahmins are treated as equals only on the banks of the Kaveri

and Thamrapurni. It is indicated in the Sankaravijayam that the Gurjaras are considered as a separate entity, in addition to the Panchagowdas and Pancha Dravidas the ten divisions of Brahmins. There are three other divisions of Brahmins who owe their origin to Parasurama. They are Kerala Brahmins Chidpavanees and Karadees. Punah Srimanta was a Chidpavani Brahmin who became an emperor. He therefore honoured the Brahmins who were residents of *Nasika - Trayambakam* and this resulted in an assimilation of the Konkanees, Chidpavans and Karadees. Therefore there is no difference between the Maharashtra Brahmins and these sects. The Brahmins of Kerala are the Namboodrees who have kept apart from other Brahmins. They are respected very much in their country. Another division of Brahmins said to be created by Brahma are to be found at Gaya as Gayavalees. There is another sect of Gangaputrulu at Kasi. There is one other division known at *Sakadweepa* Brahmins residing in Hindustan even now.

The legend connected with the 'Saka Dweepa' Brahmins is as follows. While Sri Krishna was residing at Dwaraka, his son Sambhudu contracted a big disease; Garuda is then said to have brought a Brahmin doctor from Saka-Dweepam. His descendants have thereafter been practising medicine as Saka Dweepa Brahmins. In addition to the above there is another sect of Brahmins called Viswakarmakalpitha Brahmins who are sculptors even at present. According to the legend these are the descendants of Viswakarma and Rambha who came down to earth as a result of curse.

The doctor at Gaya one John Davidson during a discussion, once asked me whether the four castes of India were God-made or man-made. After a long discussion, I convinced him that this was a man-made institution. If the Lord had created the Varnāsrama Dharma, these Dharmas would have existed on the entire earth. However the creation of man started in this Karma Bhoomi. Even the Bible mentions that Adam and Eve were born in this area. Even the Puranas agree with this view. Therefore the creation of man took place first in India only. Thereafter following the *Deepa - Deepika Nyayam*, the entire Brahmandam was full of men and women. As the early men resided here, they should have been very great men with 'Swechamaranam', or death at will. They then divided the population into four Varnas and enjoined each Varna to perform one set of duties on pain of punishment. This was of course for the greater enjoyment of everyone and the convenience of everyone. They therefore made this clear in Sruthis and Smruthees. The Sruthis have been put into currency among men by sage Bharadwaja as mentioned in the Yajurveda. The Astadasa Smruthis also indicate that 'Manuvu' and others were responsible for the Varnāsrama Dharmas. The Moolasmruthis are eighteen in number. All these eighteen Smruthis ordain what is to be done but do not say this is the religion of a particular Rishi. Wherever Rishis are mentioned they should be treated as Upasmruthis. I had a long discussion regarding Upasmruthis in the presence of the Judge of Gaya one George I, Moriss and the local pandits. We came to a decision as follows: The 18 Moolasmruthis are as follows : 1. Swayambhuvamanu-

smruthi 2. Bruhaspatismruthi; 3. Vāsistasmruthi; 4. Kāsyapasmruthi 5. Bhāradwajasmruthi; 6. Gouthamasmruthi; 7. Yāgnavalkyasmruthi 8. Bhrigusmruthi ; 9. Nāradasmruthi; 10. Kapilasmruthi; 11. Parāsara-smruthi; 12. Vyasasmurthi; 13. Katyayānasmruthi; 14. Āpasthamba-smruthi; 15. Asvalayānasmrutni; 16. Kanvasmruthi 17. Atrismruthi and 18. Hareesmruthi. No one doubts that these are the moolasmruthis. This argument took place at Kasi itself. It would have been possible for me to collect all the eighteen smruthis from the East India Company people and from others.

The Judge Moriss is a researcher as well as a 'Rasika' and asked me as follows: Lord Bentick has ordained that 'Sahagamanam' of Sati should not be made by women. Should women only perform Sahagamanam when their men die? Is it wrong if they do not do so?" Manu and Parasara are the Ādismartas. Smruthis mention the regulations to be adopted by widows after the death of their husband. I have been making research into this. There is no mention if 'Sahagamanam' in the Moolasmruthis. Only the upasmruthis mention 'Sahagamanam'. This was the argument taken by me. The local Pandits first opposed this view but later agreed that 'sahagamanam' was not supported in the Moolasmruthis. If we examine the names of the persons who have created the Smruthis and also the name of Bharadwaja who propagated the Rigveda and Samaveda, it is clear that they are persons who were born in this Karma Bhoomi. An examination of the birth time of eighteen Rishis, also indicates that they took birth several years after the creation. The Varnasrama Dharma had not preceded creation nor was it the Lord's command. However the sages Bharadwaja, Svayambhava Manu, Parasara, Gouthama and Kasyapa should not be treated as mere men. They were persons with Brahmagnanam and as such should be treated as Sachidananda Swarupas. Later the Varnāsrama Dharmas became rigid with the result that Hinduism could not absorb others into their religion now. This has also helped in Hindus getting converted into Christianity and Islam. In addition to the eighteen Smruthis mentioned above it is doubtful whether other Smruthis also are Moolasmruthis. There is an argument whether Adharvana Veda also is a separate Veda in addition to Veda, Yajurveda and Samaveda. As already mentioned the Brahmins who came south created several Upasmruthis in the name of Vyasa, Vasista, Narada etc. As the collection of Moolasmruthis in the southern country has not been taken up so far, they only consult Upasmruthis such as Yellajayamu, Nirnayasindhu etc., for resolving all doubts forgetting the 'Moolasmruthis'. Even in Uttaradesa, the collection of Moolasmruthis has not been satisfactory in view of several difficulties faced by brahmins and a section of the Pandits moving down south with their books with the result that only the later collections such as Mithakshara Saraswathivilasam are consulted here. As Upasmruthis increased in number, contradictions with each other increase. These Dharmasastras also appear disgusting and unacceptable to people of other religions.

On enquiry of the Puranas, I find that the eighteen Moola Puranas have so far not been settled. I shall however note down the names as I know them.

1. Brahmapuranam
2. Padmapuranam
3. Vaishnavapuranam
4. Saivapuranam
5. Bhagavathapuranam
6. Bhavishyathpuranam
7. Naradiyapuranam
8. Markandeyapuranam
9. Agneyapuranam
10. Brahma Vaivarthapuranam
11. Lingapuranam
12. Varahapuranam
13. Skandapuranam
14. Vamanapuranam
15. Matsyapuranam
16. Kurmapuranam
17. Garudapuranam
18. Brahmandapuranam.

Whenever any Sthalapuranam is consulted, it is seen that it is mentioned that it is a part of Vishnupuranam if the place is a Vishnukshetra and as a part of Skandapurana if the place is a Sivakshetra; if it is a common Kshetra, the Sthalapuranam is mentioned as a part of Brahmandapuranam. On checking up, however, whether these Sthalapuranas are to be found in the Moolapuranas, it has been discovered that even a thousandth part is not to be seen. On enquiry they appear to be Sthalapuranas of the kind about to be created for Narayanapuram by Alladi Narayanaswami Naidu a resident of Adayar in Madras. As a result of such artificial creation of Puranas, the counterfeit notes have been driving out the good currency. The dignity and the venerability of the Moolapuranas is thus affected. After the Brahmana-mandali dividing into two as already mentioned several Upasmruthis and Sthalapuranas have been artificially created in the southern country. As a result, in addition to the argument between Dwaitha and Adwaitha commencing from the time of Shadsastras (Six Sastras), another religion the Visistadwaitha Matham has become famous in the southern country now. The Rayaji of Arcot is making efforts to promote another religion by name Sankaradwaitha at present.

Thus scholarship instead of researching into the roots of the Adismruthis and Sruthis has specialised in cutting at the roots of this tree of knowledge creating upasmruthis etc., in the southern country. As a result, the main Truth itself is gradually becoming effaced and getting weaker. This is a Karma Bhumi, where the '*Brahman*' can be realised through Karma following the path laid down by our ancient sages. Lord Visweswara has punished the people of India by making Mlecchas rule over them as a punishment for veering away from the path of virtue. The English now rule this country with the privileges of emperors. The kindness and the grace of the Lord alone can excuse the 'aparadhas' committed by us, so that the Karmas ordained originally by the Sruthi and Smruthis and the Brahmanusandhanam path may be followed easily, by one and all here for 'Siddhi' or realisation.*

*Chapter XIX

1st January 1831

After a stay up to the 31st I left the above mentioned Patna city early in the morning an hour and a half after sunrise and proceeded to the great pilgrimage centre Gaya and arrived at the banks of Punpun at ten o'clock. There is a road laid on our way. There are clusters of hamlets and gardens on either side. Before entering Gaya one should get clean shaved and perform the ceremonies for one's departed elders' souls. Hence I performed the rites accordingly. As there was no place to stay on the banks of the river we pitched our tents in the open space nearby and completed our cooking and meals. There are a public bungalow and a sarai (rest house) near the villages Nima and Nadama and we spent our nights there. There is a well in the sarai andit is convenient to stay. The sarai is about 18 miles from the town Though the path is good it is dusty clay land. Nima, Nadama are, no doubt big towns. There is a market and everything is available except firewood which is available only after a long search. After Mirzapur there is no forest nearby and hence people in the villages are accustomed to using cowdung cakes instead of firewood which is plentiful in bigger towns. Though Punpun river is not wider, it is a perennial one flowing through all the year round. We stayed at this place for the night.

2nd January 1831

It was foggy and so we started an hour after sunrise on the 2nd January and left for a place Jana which is 18 miles away and arrived there by one o'clock. The path was a good laid out road just as it was yesterday. This is a moderately good town having about a 1,000 houses. Perhaps people here weave cloth and sell. There is a big market here and a rivulet passes by this town. There is a sarai for Indians and a bungalow for the whites on the banks of the river just as at our previous rest place. There is a police constable Barkhandas who looks after the comforts of the travellers and keeps watch over the sarai and bungalows. Firewood could be procured only on intense efforts. I stayed here for the night.

3rd January 1831

Starting at seven on the morning of January 3rd we set out for a place 16 miles away called Tala and arrived there by 2 o'clock. The route is good. Though there are sarai and bungalows here, we could not stay there as they were already occupied. Right from Kasi the District Magistrate of each district was sending along with me one peon wearing a badge who was following me up to the border of each district, with the help of such attending peon,

*Sri V. Purushotham's translation starts here.

I called the Zamindar of that place, got his house vacated and occupied the same. This is a big place and everything is available here. Water facilities are less. We stayed for the night here.

4th January 1831

Starting at seven after sunrise on the morning of the 4th January we set out to the great pilgrimage centre Gaya, which is twenty miles away and arrived there by 2 o'clock. When I visited Kasi I invited one Gayavali Chotelal Bhayya the adopted son of Sahadeo Bhayya the Doulatrao Sindhya Gayavali. He is a very nice person. He accompanied me on a separate boat to Patna and followed me up to Gaya camping and eating along with me at each halting place. He arranged a convenient place for our stay in advance, which is near to the river Phalgu and the temples of Gadadharaswami and Vishnu Padam. By the grace of Almighty I enjoyed my stay at Gaya as at my own native place. My Gayavali (Gayavalis are a class of purohits who act as guides, purohits and attend on the pilgrims right from their arrival at Gaya, up to their departure from there) is endowed with wealth and good nature and he employed a country Brahmin Gadadhar Bhatt to look after his entire work and he looked after my comforts well. On our way from Kasi there is a place called Chapra where there is a European by name Green. He was born at Chapra and he worked as acting Governor at Madras and his father worked for a long time at Chapra. He requested me to enquire about the welfare of his old servants and hand over some presents to them. He also requested me to stay at Chapra for a few days to attend to some repairs for the tombs of his sisters who died during their childhood there. Hence I could not start to '*Dhanurgaya*' early. So, though I could not complete the Gaya pilgrimage during the solar month, I could at least start it during the solar month.

Gaya is a big city. Four miles away from there on the northern side there is a locality called Sahebganj where the Europeans constructed houses 50 years ago and are living there. There is a big bazaar street with wholesale grocers' shops and warehouses. Every commodity is available at cheap rates. This Sahebganj area and Gaya city are inseparable now with large number of houses in between. Altogether there may be three thousand houses in both the areas and 25,000 population. There is a District Collector at Gaya under whom are one Magistrate, one District Judge, one Doctor and one Tax Collector to collect taxes from the pilgrims. Gaya is in the jurisdiction of Bihar District. Collector's office is established here since a long time. All types of goods including foreign goods are available here and all types of workers are here. But watch repairers are not as many here as at Patna. The sweetmeat shops here sell different varieties of sweets made out of gingili seeds. As it is the season to grow bengalgram and peas we find fresh and green plants with bengalgram and peas sold in the markets. The leaves of these plants are also good for curry. Tender buds of calotropis ginantea (mandara) flowers are sold in the market abundantly as a vegetable.

Mixed with greengram these buds taste very good. Though these plants are popularly available in our parts, we will use the full blossomed flowers for worshipping deities and will not use them for eating purposes. The milk chocolate type of preparation '*Doodhpeda*' is a famous preparation here and it remains unspoilt for days together. Streets in this city are not as narrow as in Kasi and the streets in Sahebganj can be compared to streets in our part of the country. Four storeyed-buildings constructed with strong wooden structure are seen here.

This city is surrounded by mountains on all the sides and there are a few hillocks inside the city also, where houses are constructed on top of the hillocks. The river Phalguni which flows near the city is popularly called as Phalgu. Though it is wide and is a well-known river, full-flow in the river is scarce and so people dig small pits and take their bath in those pits and draw water for drinking. People of this city spend a lot about these pits every month. Water in principal pit near the deity Gadadharaswamy will be warm in winter and cool in summer just as deepwell water. It is a well-known fact that there are 1,000 houses of Gayavalis but there are at present only 700 houses. There are a number of Gouda Brahmin houses. Maharashtra and Andhra together number about thirty houses. There are about hundred Pancha Dravida Brahmins in number. They always surround the Gayawalis and at their bidding attend to the performing of rites and ceremonies by the pilgrims and take the scheduled fees. They will not accept anything less than their scheduled fees.

There are four types of '*Gayavrajanas*' performed here. '*Ashtagaya*' is one important Gayavrajana and is a costly one too. '*Panchagaya*' is secondary one. '*Ekoddishta*' is of a third category. Sradha in Phalgu is the fourth rate, for the first we have to pay the Company Government an amount of Rs. $14\frac{1}{2}$ and for the second Rs. $7\frac{1}{2}$, for the third Rs. $3\frac{1}{2}$ and for the fourth, Rs. 2.

The exemplary greatness of this place Gaya is written in eight chapters of *Vayupurana* and *Garudapurana* which is popular here. The gist of it is this. Gayasura a huge bodied demon does penance for a long time and gets a divine gift that his body becomes holiest of all the holy places on the earth. But due to the influence of his previous birth's associations of violence, he still acted wildly and was roaming about. In order to pacify him Brahma, one of the trinity of Gods approached him and requested Gayasura to allow him to perform a yagna on his body as his body is considered to be a holiest place. The demon readily agreed. He laid his head in this holy place and slept. Brahma created the holy priests to perform the yagna and the yagna was started. Then the head of the demon started to move and when a few large mountains were placed on the head to keep it steady it never stopped moving and the mountains scattered away and the same mountains are called Rama mountain and Preta mountain now. Afterwards a stone supposed to be the personification of a Pativrata under a curse of her husband was brought

and kept on the head of Gayasura. As that stone was very sacred one Gayasura could not throw it away but still his head was vibrating in spite of the weight of this stone on his head. So in order to complete the Brahma Yagna all the celestials came down. This is in accordance to the sloka '*Yeesana Vishnu Kamalasana*' recited at the time of ceremonial rites. Vishnu came in the form of holding the celestial club and put his right foot on the head of Gayasura and the Yagna was completed without the head moving anymore. At the request of all the celestials the disabled Gayasura and the Pativrata in the shape of a stone, Lord Vishnu the ocean of compassion who came and stood there in the shape of Gadadhara to save the Yagna performed by Brahma agreed to stay there in that image of shining glory. They also entreated him, and got a divine gift according to which whosoever performs '*Pinda Pradan*' in accordance with the sloka '*Samipatra Pramanena Pindam Dadyadgayasire*' 101 of their clan will attain salvation. From that time this place became to be known that Lord Vishnu stays always here would be pleased and bless those who perform the Sradha Karmas here. So right from morning till the evening pilgrims come in thousands and perform '*Pinda Pradan*' at the insignia of the footprint of Lord Vishnu. Though '*Pinda*' cannot be made without first performing the Sradha ceremony, as it is mentioned in the legend of the place that offering of '*pinda*' is important at this place, mostly people offer only '*Pindas*' here and hence I also did accordingly.

On the day of entering this holy place, we took bath in the river Phalguni and visited the shrines of Gadadhara and Vishnu Pada and returned home. We observed fast that day in obeisant to the holy place. The temple of Vishnupadam was beautifully constructed with black stone and a fine frontal hall with elevated pillars by Ahalyabai. The top of the tower is in the shape of a Banana flower and with an urn coated in gold. The temple of Gadadhara is in match with the other temple and it is adjoining the temple of Vishnu-pada. The deity of Gadadhara is embedded in the wall in a standing posture. The sign of the footprint of Lord Vishnu is on a stone just as a footprint mark on a soft clay. As it is ages old the finer lines are not clear. At the time of the great worship, sandalwood paste will be applied on that footprint and live marks will be arranged beautifully with saffron. The image of Gadadhar is very fine. These two temples are on the banks of the river Phalguni. It is legendary that the footprints of the eighteen as per the sloka '*Yeesanam Vishnuhu*' are embedded on a big single stone near the Vishnu Pada and Ahalyabai got a big pavilion erected for that big stone. That great lady Ahalyabai did a lot of charitable deeds here. But everything stopped now except that her figure in stone was installed near the temple of Gadadhara inside the dharmasala constructed by her. I am fortunate to visit that place and pay my homage. Even the choultry where free food was being served, is closed now.

It is customary that Sradha is performed a Phalguni on the second day. Except Gayavalis no other brahmins should be invited for the sacred food. Amongst Pancha Dravidas, Gayavalis come to take sacred food if

invited by anybody else but Gurjaras. Rest of the brahmins have to offer pindas to sparrows. The second day's pindas should be offered in Phalguni river only and not at any other place. The Gayavali who attends on the ceremony to be performed by us will call other Gayavalis to the sacred feast. If we call them nobody will come. This is their understanding. Even if a lakh Gayavalis meet the pilgrim parties on the way, the leader of the party of pilgrims can name one of the gayavalis as his gayavali and reject all others. There is no restriction here as in Kasi and Prayaga.

Third day we went to the Preta Parvata which is six miles north of the city. Near the foot of the mountain there is a fine pit known as Brahmagundam. For pilgrims on Gaya pilgrimage a person called 'Pinda Pichhi' is arranged by the Gayavalis. That man arranges Pindas that are to be offered on each day according to the custom and if it is for brahmins rice and if it is for others barley powder, gingili seeds, sacrificial grass, ghee, honey everything arranged in an earthen pot. Those who perform Astagaya offer him two rupees and likewise another two rupees are to be given to the priest known as shodasi who carries with him this pot containing the articles and follows us. On the way to the Preta mountain Pindas are to be offered at two places. So we have to take our bath in the Brahmagunda and cook food in two pots. Pindas are offered at Brahmagunda from one of the pots and the other pot is for offering on the top of the mountain. There are 300 steps to the mountain and it is strainsome to ascend the stairs. As there is no provision for taking a bath on the top of the mountain we have to go by foot and cannot go by palanquin. Those who have no work are not permitted by the government people to accompany us. Even if a servant comes to attend on us he will be charged Rs. $3\frac{1}{2}$ and issued a chit called 'Amrahi'. If wife and others follow each one will have to pay Rs. $3\frac{1}{2}$ and separate chits have to be obtained. I have tried to some extent to remove this obstacle and get a free passage for anybody who wishes to go. God may help. On the top of the mountain there is the 'Swarna Reka' (Streak of Gold) under a stone pavilion. 'Pindas' are to be offered from the second pot here.

There is another sect of Gayavali here known as Preta Gayavalis. They demand more, at the time of offering Pindas. Two rupees is the fixed rate for them at the time of Ashtagaya. We have to pay that amount. Ther is custom here of these Preta Gayavalis giving us blessings of good reward. A soon as the offering of Pinda, they move their hand round and utter the word 'Bham' closing the mouth with the hand and tell us that our departed elders reached their abode in heaven. As soon as the offering of Pindas was over there was no need to observe purity (Madi). I came down along with my womenfolk on palanquins.

There is a loose talk here that Preta Gayavalis are the illegitimate progeny of the Gayavalis. I have written previously that Brahma created the holy priests to conduct the Yagna. These Gayavalis are it appears, the descendants of those priests. Gayavalis are thus called as 'Brahma Kalpita

Brahmanas.' That is Brahmins contrived by Brahma. This fact can be known at the time of their worship. After the Brahma Yagna was completed Brahma left everything to these people but not content with that they asked for more. Then Brahma got angry and gave a curse that everything that he gave them be useless for them and they become illiterates and poverty striken. Repenting over their folly these Gayavalis prayed Brahma and he commanded them to live on the offerings given by the pilgrims who worship them when they come here to perform ceremonial rites. This is what is written in the Purana. At the time of creating the holy priests, females of the same calibre were not created. So these gayavalis took into their fold females from the low caste basket-makers and thus increased their tribe. Thus womenfolk are not fit for cooking purposes and they are used only for worldly pleasures. As these Gayavalis do not take food served by their womenfolk they engage destitute women from our parts to do their cooking and they say that they won't take even water from the hands of their womenfolk. The womenfolk of Gayavalis enjoy the comforts of the princely harem. These Gayavalis marry at the young age of eight. No girl is offered for a second marriage. Their expenditure on marriages and other things is on the same scale as their earnings. It is popularly known that women have an upper hand in their home affairs. It is evident that Brahma's curse did not go in vain as far as their education and enlightenment goes. Though their customs are according to the times in this part of the country it is disgusting to our people.

On the fourth day we went to Rama mountain. It is on the same route of yesterday, four miles from the city just as Sahebganj. At this place Pindas have to be offered at four places for four successions of births and so the previous night the ' Pinda Pichhi ' attending on us brought four big earthen pots with all the ingredients required carefully arranged in small pots. At the Rama Parvata, took bath in the Ramagundam tank cooked food in all the four pots and took one pot of food to the mountain top leaving the other three down. There are Siva's shrine and Rama' s shrine on the top of the mountain and offering of Pindas is to be performed before these shrines. There is no steep ascent to this mountain. There are 150 steps to ascend and the steps are not long. Immediately after the ceremony, since this also happens to be the domain of Pretagayavalis they have to bless us with good reward with voice and action just as yesterday. There is no water on this mountain also. Those who do not perform Ashtagaya are not allowed here. As I have to offer Pindas at three other places after coming down, I had to descend the steps by foot. If the Pinda pichhi carries $\frac{1}{4}$ seer of rice for the offerings of Pindas at every place we have to pay at the rate of Rs. 2 for each Ashtagaya. If it is $\frac{1}{2}$ seer rice Rs. 4 and if it is 1 seer of rice Rs. 8 are to be paid. It is the understanding between the 'shodasi' and Pretagayavalis and so the other ingredients like gingili seed are given according to the measure of rice offered. White gingili seed are plentiful here. However, for the ceremonial offerings only black gingili seeds are used. Sacrificial grass (Darbha) is not available here and hence tender soft fine grass is used for all religious ceremonies in these parts of the

country. After getting down from Rama mountain, two big Pindas are to be offered one under the choultry banyan tree as a sacrificial offering for Yama the God of death and a little distance away, another sacrificial offering for dog and then return to lodging. Along with every ceremony of Pinda offering, 40 Pindas of mercy offerings (Karunya Sradha) are to be given along with the chanting of 40 slokas. These mercy pinda offerings must be given at every regular 'Pinda' offering ceremony. These mercy pinda offerings should follow the sloka '*Agatyam Pitruvamse Mrutayecha*'

On the fifth day Pindas are offered to at five places known as Pancha Tirthas and five pots are kept ready for the purpose. These pots are taken to a sacred place called 'Uttaramanasa' on the northern side of Sahebganj and rice is cooked in all the pots and out of these one pot of rice is offered as Pindas on the banks of the tank near this Tirtha and paid homage to the presiding deity Sun God in the temple. Then, carrying the remaining four pots and observing the vow of silence, proceeded to the Dakshinamanasa Tirtha, a sacred place in the midst of the town. These two sacred places are not attractive. There are three places at this sacred Dakshinamanasa Tirtha known as 'Udichi Tirtha', 'Khankhala Tirtha' and 'Dakshinamanasa Tirtha' where Pinda offerings are performed under the three different names and after the obeisance at the Sun God temple, set out carrying the fifth pot of rice to the river Phalguni. Pinda offering ceremony has been performed before the Gadadhara Temple and later anointing and worship of Gadadhara have been performed. After visiting the temple of Pitamaheswara a little distance away returned to the lodging. After completing the Pinda offerings here the worship of our Gayavali has to be completed just as has been done to Pretagayavalis at Rama mountain and Preta mountain. There are a number of well constructed bathing ghats on the banks of the river Phalguni. Huge buildings of Gayavali dwellings are also constructed on the banks. Besides these residential buildings of Gayavalis a number of houses are there which the affluent people use as meeting places of social gatherings called 'Baithak'. There is no separate existence to the Pretagayavalis independent of the Gayavalis. The worship at Gadadhara Temple belongs to the Pretagayavalis while the worship at Vishnupada Temple belongs to the Chaste Gayavalis.

On the sixth day we set out to Dharmanaranya and Bodh Gaya. These places are 10 miles from the city and sun was setting by the time we went and returned. These places are towards the west. First Pinda offerings are made at Matanga Tirtha where Dharmaraja performed a yaga and after paying homage at the Matangeswara Temple, Pinda offerings and a visit to Dharmaraja Temple are completed at a place called Dharma Koopa. From there we went to Bodh Gaya four miles away and performed Pinda offering under the holy fig tree. Bodh Gaya is a small village. There is a gosai here holding the sacred seat and is enjoying the jagir. He offers daily rations to the visiting pilgrims. This place is on the route from Gaya to Calcutta. Under the Boudha Tree there is a Boudha temple belonging to Boudha Brahma believers. The deity images in this temple resemble those images brought by the high caste people from

Brahma Deva. The temple appears to have been 2 to 3 hundred years old. It is not known during which period the influence of their sect spread in these parts. The answer for this perhaps lies in the fact that predominantly Marwad, Jaipur, Bikanir, Jyotipur are the abode of Deva Brahma believers; they once migrated to this area also, but as this happpens to be the land wherein religious rites hold the most prominent place in men's lives they could not thrive and thus perished.

The gosai priest living here offers visitors discriminately dried orange lemon fruit stuffed with different salts, long pepper, and dried ginger. Foodstuffs here are very healthy and hence visitors usually suffer from indigestion and fevers. So these digestive medicines like chebolic myrobalan, cummin seed, long pepper, seeds of bishop's weed are macerated and stuffed in orange lemons and the fruit dried up. Thus they prepare this fruit here and also import some from Nepal and they are sold here. It is hearsay here that a needle pierced in such a medicinal fruit melts away. These medicinal herbs are plentiful here and they improve the digestive system and loosen the bowels.

If the party of pilgrims attached to a Gayavali is rich there is no festive occasion than that for the Gayavali. So he accompanies us to every place where pinda offering ceremonies are performed and receives the worships offered. People of ordinary means take along with them the priest 'shodasi' and perform the ceremonies. There is a temple of Jagannayakulu in Bodh Gaya and the garden of the above-mentioned Mahant is also big. Today I offered Pindas at four different places.

As it will be strainsome to perform rites at two different places on the same day, on the seventh day we went to a place Brahma Sarassu very near to Bodh Gaya and performed the Pinda offering ceremony. Then three Pindas are offered as sacrifice to crow, Yama and Dog at a pavilion nearby and after visiting the mango tree and worshipping the same I returned to the lodging.

On the eighth day I went to the place where the eighteen footprint marks are there near Vishnu Pada and performed Pinda offering ceremonies eighteen times for each footprint under the same pavilion at different places and lit the sacred lamp (Nanda Deepa) with ghee and sprinkled milk on each footprint in adoration to our ancestors. It took the whole day to complete this work. The chanting of mantras should be addressed to that particular God of that particular Loka (celestial abode) while offering Pindas at particular places requesting that the offerings are made for a lasting place for my ancestors in that particular Loka.

In the same order, on the ninth day after completing Phalguni Sradha, I offered Pindas at Vishnu Pada. In order to avoid rush of Pindas on the Vishnu Pada kingly personages when visit the place for offerings, usually get an order issued by the Government and prevent others entering the sanctum sanctorum till they complete their offering ceremonies by keeping guards at the entrance. I could achieve more than usual respectful attendance at this place with the

help of Mr. Moris, the judge to whom my friend and well-wisher Master Minchen of Calcutta sent a letter of introduction. This brought me in touch with all the European officers here and my work here could be completed very easily, by the grace of God almighty.

After completing the offering of Pindas at Vishnu Pada, a cow has to be given as charity to the Gayavali. There are a number of dharmasalas constructed around the temple where pilgrims who could not find accommodation inside the temple, perform the ceremonial rites; wherever these rites are performed the Pindas are brought and placed on the footprint mark of Vishnu.

On the tenth day to round off Gaya pilgrimage tour, Sradha has to be performed under a Banyan tree. So, all the required things are carried to the dharmasala constructed near the undecaying Banyan tree (Akshyavata) and after cooking is over ceremonial rites are performed. Gayavalis alone will have to attend the ceremonial feasts for Phalgu, Vishnupa and Akshayavata Sradhas and hence it took a long time for them to come. Most of them take tiffin early in the morning before coming to Sradha meals. There is no principle for them that while attending one sacred meal they should not eat anything before that meal. They generally chew betelnut while coming to attend a sacred meal and they take a bath at home and change their clothings before sitting for meals. It is a custom amongst Pancha Dravidas and other Brahmins including ladies living in Hindustan to wear silk linen and woollen clothes while taking meals and they consider people who wear cotton clothes as unclean and hence perhaps Gayavalis also follow the same custom.

There is a compound wall surrounding the ' Akshyavata ' with one opening. Except to the Preta mountain and Rama mountain, any number of guests can be taken for the ceremonial feasts. People can go to those places whenever they want and pay their obeisance and come back. The tickets issued by the Government for performing the religious rites at various places must be returned to the attending peons stationed at every place and pay them one paisa per ticket. The Akshyavata started drying up from several layers inside but when some new trees were brought to be planted there, to the surprise of all, it appears that new tender branches started coming up from the centre of the dried up roots. I am fortunate to have witnessed that sight during my trip this time. At the time of performing vatasradha special Pinda offerings must be made at two other sacred places known as Rukminigundam and Gadalola.

Chapter XX

After completing the ceremony of vatasradha and after offering the Pindas at the foot of the Vatavriksha, performed Kalpita Brahmana Brahmapuja for the Gayavali in which a flower garland is given and the Gayavalis beg by entreaties and threats and with heartrending words and extract as much amount a possible and then touch the back with the garland and utter the words ' Your ancestors attained salvation,' completing the ritual suphala. This takes the whole day. By the grace of God and by his act of giving me good Prayagavalis, Boatmen, Gayavalis, I have had no worry or problem and all of them gave me a good time. God commanded that they shall be content with whatever I gave them. I gave nearly two thousand rupees including the clothes, ornaments and other things to the Gayavali and he felt very happy and he gave 'suphala' blessings to all those of my entourage to whom I gave the benefit of free performance of all the ceremonial rites.

The well to do Poona resident Nagpur ruler Doulatrao Sindhya and others granted jagirs that brought an annual revenue of twenty to thirty thousands to their Gayavalis and kept them at Gaya in order that they always bless them. These Gayavalis always demand more but they are always content with whatever they get. Whatever demands they insist, they do only at the Vatasradha and at the time of ' Suphala ' blessings. At other places they keep quiet. In olden days it appears the Gayavalis used to torment the pilgrims at this ' Suphala ' blessings. But now they accept even if four rupees are offered. Including all the sundry expenses, this all important ' Ashta Gaya ' ceremonies cost only sixty rupees. After taking the Suphala blessings and worshipping the Prapitamaheswara the remains of the ceremonial food is to be eaten. Then according to the status of the pilgrims, they go with band accompaniment in procession and visit the Vishnu Pada and Gadadhara Temples and then return to their lodgings.

It is a blind custom in the Dharmasala at 'Akshyavata' that Gayavalis alone should dine and none else should be permitted to dine there and the performer of Sradha alone is permitted to take food from the remains of the ceremonial food. By the grace of God as there are no choultries to offer free meals, as long as I stayed here, daily, not less than 30 Brahmins belonging to the Pancha Dravida sect of our parts used to dine along with me and so even after the Sradha ceremony was performed it was destined that they should dine along with me. The rich man of Poona could not achieve this and hence after completing the Sradha ceremony he went to his place of lodging for meals. God almighty showered his kindness on this person that the brahmins should feel proud of this person who could achieve this great task. Main reason for this achievement is the favourable disposition of my Gayavali. The magistrate issued orders to the Kotwal (head of the city police) to be with me and he

stayed accordingly with me, keeping with him a posse of hundred constables and so I could achieve this. Henceforth any number of brahmins take their meals under the 'Akshyavat'. This 'Akshyavat' is about a mile distant from the city.

On the eleventh day one has to perform 'Ashta Tirthas' at 'Madhusrava', at the foot of a hill Rama Gaya, at a sacred place called Gayasirasa, at a well known as Kupa Gaya, at a place called Mridaprishtham, and at Adigaya, Dhoutapada, Bhima Gaya, Goshpadam, Vaitarini. Pindas should be laid at all these ten places. This is not actually included in the Ashta Gaya Sradha ceremony. These are all minor sacred places. There are thousands of such places here. It is very tiresome to perform Pinda ceremony at all these places, and the most important of all the ceremonies is that Gayavali is the rightful representative of Gadadhara to give suphala blessings and so on that day prominent amongst the Gayavalis approached me and suggested a way out. The Europeans occupied an important sacred place known as Rama Sagara and are renovating the place with the labour of the prisoners. This sacred place is in the midst of that area. If that area is made inaccessible for the pilgrims, it would be like taking away the eyes. Now they are not allowing anybody to go there and perform any religious rites. They said that if I could obtain permission and perform the rites and offer Pindas there it would be more fruitful than all the minor Tirthas put together. God willed that my request shall be acceded to by the English. As soon I requested Mr. Morris he consulted the Magistrate Mr. John, and issued orders that a particular place there should be set apart for Hindus to perform the ceremonial rites. So instead of all the minor Tirthas, I performed the offerings of Pindas there at Ramasagara and all the Gayavalis were present at that time. The very next day another wealthy person of this place, encouraged by his Gayavali performed offerings of Pindas at Ramasagara in lieu of the Ashta Tirthas. But others who came with me performed the rites strictly according to custom at all the places.

On the twelfth day, in order to complete the ceremonies at Gaya 'Nyuna Paripurti Vishnupada' Sradha has to be performed. Our people named this as 'Sudha Sradha' and invite our own people and Pancha Dravidas to attend the ceremonial meals. Thus Pindas are offered for the second time on the insignia of the foot of Vishnu. I also did likewise. Gayavalis do not attend this Sradha ceremony and they permit any brahmins of their own choice to be invited for the same. Thus I had the opportunity of spending more time in the sanctum sanctorum. Before performing the actual Pinda ceremony, anointing and worship is to be performed. Lord Srirama granted me a favour of spending time there along with more than fifty brahmins who chanted 'Purusha Sukta' that part of the Vedas containing a hymn in praise of the first manifestation of the supreme spirit to the accompaniment of which I performed Abhisheka and Archana of one lakh Tulasi leaves and over the heap of the tulasi on the Vishnupada, I laid the pindas for the two

circles of births and deaths of the human soul. There is a trough like enclosure round the insignia of Vishnu Pada. Rajah of Tanjore got silver chains made for this enclosure. One richman filled this trough shaped hollow with twenty-six thousand rupees last year about this time and the entire amount was distributed to the Gayavalis. Though money floods in this way into the hands of these Gayavalis the curse of Brahma that they shall always live in penury is perhaps rightly acting.

On the thirteenth day, after taking bath in the tank known as Savitri in the early hours of the morning we have to pay a visit to the nearby temple and see the lustrous deity Gayatri and then we have to chant Gayatri Mantra for some time in order to alleviate ourselves from the sins accrued due to the delay in performing the early morning sandhya. Then we have to take to a midday bath in Savitri tirtha at the foot of Brahmayoni mountain and perform sandhya and then ascend the two mile long mountain. On the mountain there is a vulva shaped cavern where we have to spend some time praying that we should be saved from any more births. After coming down we have to go to Dharmaranya, take evening bath in the river Saraswati there and perform evening sandhya and pay a visit to the Saraswati temple. By this it is written in sastras that the sins accrued by the untimely performance of the three times sandhya will be recompensed. So people do these things and likewise I did these three sandhyas on three separate days and visited the presiding deities there. The brahmins who accompanied me performed all the the sandhyas on the same day and so they returned to the lodging very late in the night.

It is perhaps only to alleviate people who could not perform the ceremonial rites established by our ancestors due to the worldly avocations, inherent human deficiencies, and disease, but repent over their sins, that our ancestors enlightened us by mentioning in the legends of such places the greatness of each sacred place and the ceremonial rites that are to be performed there for us to follow and achieve mental peace and attain salvation. Discarding one's mortal body in the majestic Prayaga, mentioning of living and dying in Kasi bestow deliverance of the soul from the body, in ' Kasikhandam' and emancipation of one's ancestors souls by performing Sradha rites at Gaya as mentioned in Garuda and Vayu Puranas, all these things were established by our ancestors by virtue of their great ennobled thoughts. Because a man who is engaged in the wordly acts it is but natural by virtue of his destiny and its function had to seriously wound his soul. It is good that such persons when they repent over their misdeeds visiting a particular sacred place and adoring God almighty according to a particular precept and leave this mortal body with that repentant devotion in mind. It is perhaps for the benefit of such persons that Prayag mahatmyam was created. As regards the Kasi mahatmyam it is perhaps intended for such persons who involve themselves in the worldly acts, and when they want to rest and attain salvation living at a particular place, they may not be able to attain the same, as they live in their native place and their determination may waver. So a sacred and worthy place is created and the acts to be performed there are determined and later it is exhorted that

salvation can be achieved by acting thus, and this gives human mind peace and tranquility. I feel that Kasi mahatmyam has been created for such people.

When I ponder over the greatness of Gaya I feel like this. In this world affection towards mother, father and other near relatives will generally be great and it is not known when birth and death occur and so when such blood relations depart suddenly, it is but natural to feel that during their life time enough could not be done to them or whatever was done to them was not sufficient. It is for those people who feel that they are indebted to their departed kinsfolk, if they know that there is a way that they could make their souls attain salvation, to follow that way and achieve a mental satisfaction and joy, that the Gaya mahatmyam was created.

The all pervading and multi-faceted God almighty is one. So in some shade or the other if he is adored and if one becomes devoted to some shape of God and develops a determined mind and worships in that form he feels happy. It is perhaps to kindle affection and devotion in our hearts towards one shape or the other of God and to make us worship God in that shape to which we are devoted that our ancestors proclaimed the grandeur of places like this.

It is written in many Puranas and particularly in Kasikhanda that in this Kaliyuga taking a bath in Ganges is more important than doing all the good deeds and for the mankind as well as animals there is nothing greater than Ganga to attain salvation. The logic behind it is this. The path followed was devoid of devotion and worship and passions were high in it and the path evolved by our elders later was a difficult one founded on great deeds and they knew this by their future vision. So even if their path could not be followed rigidly, if they join God in the shape of Ganges with all the sins hanging like devils on them, and perform at least some acts of worship with devotion God almighty would be pleased. It is for this reason perhaps, that so much of greatness is attributed to this unparalleled Ganges by our elders and it was attributed in Puranas also.

I performed the above written Gayavrajana for one month resting for two or three days in between. It is customary that one should take one time meal and maintain bachelorhood during this period. After completing this great worship at the insignia of Vishnupada a feast to brahmins in order to appease Gadadhara is to be given : the worship at Vishnupada costed about fifty rupees. On the night of this worship at Vishnupada, a small decorated canopy is placed on the trough, decorated with different varieties of flowers and a bed of flowers laid in the trough. On the insignia of the foot scented sandalwood paste is applied in the shape of the foot and the lines are drawn with saffron as per the sacred precepts and lights are offered. Odourless flowers here which are similar to flowers in our parts are called cupid's arrows. These flowers are plenty here. Among the sweet smelling flowers speciosa (rose water flowers), is one jasminum granci florum (jaji flowers) is one and another variety called ' sabuja. ' These are the only three kinds of

sweet smelling flowers here. All the other varieties of flowers are pleasant to look at but odourless.

The solemn ceremonious vow (sankalpam) chanted at this Gaya-kshetra starts like this—

No. 28. "*Vaivaswata manvantare, Meroh Dakshina Digbhage, Arya-vartanatargata Magadha Dese Gaya Gadadhara Kshetre, Kolahala parvate, Madhuvane, Vikrama Sake, Boudhavatare, Barhaspatyamane, Plavanama Samvatsare, Atma sahitaikottarasata Kulodharanartham*"

thus they say.

The well known places in Magadha region:—

No. 29. 1. Gaya. 2. Rajagrihi. 3. Vapanasramam. 4. River Punpun. 5. Loha Dandam. 6. Vaikuntham.

People can go to these places of importance while on pilgrimage but those persons who are religious minded should not go without any purpose to these places it is said by ancients in Puranas.

Though I did not come on the regular route from Kasi to Gaya I enquired about the halting places en route and I am giving below in the order:

No. 30. Mogalsarai 10 miles, Kaphanasini 14 miles, Moghanasarai 14 miles, Sahasram 24 miles, Nassarganj 20 miles, Punpun 14 miles, Padanpur 18 miles, Gaya 10 miles. Total 124 miles.

In this city Gaya, goblets, tumblers, trays and dolls are made in fine shapes out of black stone and sold. Different varieties of idols made of brass are also sold. Replicas of Vishnupada made of copper and silver in different varieties are also sold here. In Rajagrihi a place nearby and another place called Tankasi, pure transparent quartz is found in the mountains there. So, cut stones and shivalingas made out of quartz crystals are also sold in Gaya-kshetra.

In this Hindustan 'Masaur' variety of pulse is the only extra variety grown. Rest of the varieties are the same as in our parts. Seeds of this pulse is sown in useless clay soil and it yields good crop. Common flax is another variety of grain which grows like gingili and yields good crop. There is another variety of pulse just as our redgram which is called 'Laki.' It is also a creeper and it gives beautiful flowers and a good yield too. Among the herb creepers, nuxvomica leaves, carria auriculata, canthium paroiflorum leaves are not available here. All the other medicinal herbs are available here just as in our region.

There are eight tribes of beggar class in this region. I am giving the names of the tribes here:

No. 31 1. Jogi, 2. Jangam, 3. Nevara, 4. Sanyasi, 5. Darbesi, 6. Udasi, 7. Bairagi, 8. Kanpatha.

of these, the Kanpathas wear palm sized quartz crystal discs on their ears making big holes in the tips of the ears. They worship Bhairavamurti.

The picottas that are laid in these parts are called Deki and Lat. The way in which these picottas are worked is like this: the foot of picotta or a wall is set at a man's height near the source of water and the pole is fixed up to draw water. A weight is fastened to the rear end of the pole and a bucket is tied with a thick rope at the front end. Standing behind the foot of the picotta a man will pull the rope and dip the bucket in the water and weight at the rear end will automatically pull the bucket up and the man will turn the bucket, throwing the water into the drains and again pulls the rope down. Similar picottas of bigger size will be contrived during the rainy season and troughs instead of buckets are used to take water and spill. These are called ' Karing.'

Swellings of legs and testicles and other diseases are prevalent in Magadha region. Gandaki river joins Ganges at Patna city. So, drinking water from Gandaki causes swelling of neck and appears ugly like a big pod. Some people suffer here from dropsy. I asked a few Europeans in Madras, why they do not generally get orchitis though they also live there while the native people suffer from this disease. They consulted their doctors and they arrived at a conclusion which they conveyed to me. They said that native people indulge in intercourse with females even before attaining manhood. So excessive indulgence in intercourse causes the trouble of orchitis. On enquiry it is found that, that is the reason why this disease is wide spread in Magadha region. Therefore my own experience in Chennapatnam (Madras), and the information I gathered in Magadha region now, I came to the conclusion that what the doctors told is correct.

Ziziphus jujuba (Regu) fruit of this place are very nice. They are very long and beautiful, with a short seed inside and are very sweet and tasty. There are no worms inside. Large quantities of this fruit are sold here. People here use plates for taking food. Banyan tree is a sacred tree here and they worship the tree. ' Bassia latifolia ' flowers are used here to extract liquor and so leaves of these trees are not cut. 'Butea frondosa' trees are scarce here in these parts. For this reason, even in towns it is very difficult to get leaves (a platter of leaves sewn or stitched together for taking food on) and even if we get, they are not fit to take food on. So pilgrims from Dravida region, who travel in this region must take along with them a good stock of these leaves along with them. All over Hindustan people usually take rice as well as roti. Tamarind and chillies are commonly available everywhere. In this region there are two types of Rupee coins in circulation. One in Banarasi Rupee and the other is Sikka Kaldar. The difference between the Banarasi and Sikka is that Sikka is five per cent more. Rupees of our region are not at all known in these parts. Even in great cities like Kasi they could be exchanged at 10% less their value with great difficulty.

One rupee of this region is equal to 64 paise. One paise is equal to 24 punjis of gavvas. One punji is equal to 4 gavvas. All goods are sold by weight including firewood. The weighing measures are like this: One seer is equal to 80, and it is equal to 20 gandas. Ganda is equal to four rupees weight. At some places one seer is equal to 18 gandas, at some other places 25 gandas seer and at some other place 11 gandas seer are there. So bargain should be started only after enquiring the equivalent of gandas to a seer. One maund is equal to 40 seers, one seer is equal to 16 chataks. The weights that are kept in the shops are one seer stone, one stone of five seers called pakka seer, a few chatak stones. Large quantities of goods like rice and firewood are weighed with maund stones.

The method of performing Pancha Gayas : the Phalguni Sradha shall be performed first and then Pinda ceremonies at Pancha Tirtas as written above completed. On the third day Vishnu Pada Sradha has to be performed as written above and on the fourth day Sradha ceremony has to be performed in the Dharmasala near the temple of Vishnupada and Pindas have to be offered at a different vatavriksha in the same temple area and then Suphala blessings are to be obtained from the Gayavalis. The manner of performing 'Ekoddishtam' is as follows. First day Phalguni Sradha has to be performed and second day after performing Vishnu Pada Sradha and offering Pindas at the insignia of Vishnupada, Suphala blessings are to be taken at Vishnupada itself. The manner of performing Phalgun Sradha : on the first day the Phalguni Sradha has to be performed and Pindas are to be offered in the river Phalguni and after Suphala blessings are obtained in the river, the Pindas are to be immersed in the water pits of the river. Except for these four series there is no other to be performed during the Gayavrajana. So I arranged these ceremonies to be performed by all those Brahmins who came with me and all those Brahmins who came from Dravida region that are waiting there unable to perform these ceremonies. I arranged 'Ekoddista' ceremonies to be performed by my retinue of palanquin bearers, peons and all other sudras.

This great pilgrimage centre Gaya forms part of Raja Mitrajit Singh's Zamindari. He lives in a place called Tankasi, 20 miles distant from Gaya. He is a very rich man. He pays a three lakhs of rupees annually to the Company Government towards his Zamindaris. He derives nearly sixty lakhs of income annually. All the other Zamindars in this region are similarly very rich and enjoy their riches comfortably. The reason for their huge profits is this. When the British first entered this country 50 or 60 years ago they had enemies all around. So in order to take the princely estates under their control and secure those that came under their control, Lord Cornwallis issued an order through which collectors posted in these districts transferred the entire land to the old Zamindars by conducting Zamabandi lightly and handed over possession under an agreement with them that in the event of any war they should come with infantry and supplies. Such occasion never arose for the company authorities to call for their help and so they never had an occasion to maintain infantry force. These Zamindars kept an army of clerks and servants to

meet their requirements and are enjoying their unlimited riches and are whiling away their time.

The settlements system here comes under the affairs of state. The well being of the tillers and in short their influence is as follows. In these parts there is a measuring rod called Bans for measurements of land. It is $5\frac{1}{2}$ cubits long. Twenty Bans square is called a bigha. For a fertile land of one bigha the Government is to be paid about fourteen rupees. If any other crop like sugar-cane is grown in that field the tiller gets, apart from the payment made to the Government, an amount of thirty rupees. In this way the tiller saves money and the land will be given away to the tiller and that is called 'Nagadi.' Taxable land is called Balili. Division of the yield here is, nine out of sixteen goes to Government and the remaining seven goes to the tiller and, in this way they cultivate five bighas with ease and seven bighas with great exertion. Unclaimed land is converted into Nagadi land and the ' Punja ' land is kept as ' Balila.' In these parts a sizeably big village consists of five thousand bighas of land. If any repairs are to be taken up in any village three-fourths of the expenditure is borne by the Government and one-fourth by the lessees.

The village karanams' here are called Batvaris, one half anna out of every rupee out of the Nagadi land is granted as hereditary right to them. Out of the Balili lands one-quarter seer grain out of every maund is also granted. These Batvaris have to maintain only Government records and they need not maintain the village records such as income and expenditure. They can be employed or removed at the will of the Government. In every village there will be one Jeshta Ryot or one Jethu Ryot or a headman called Mota-tavdu. Government allows him a piece of land on easy assessment. The watchman of the village is called Godayat and he gets a grant of about five bighas of land. When the crop comes up for cutting they won't believe other watchmen but they pitch a shed in the field and keep their own watch-men. Nagadi land is generally given on lease at the rate of at least Rs. 2 per bigha. The richer crops that are cultivated in these parts are wheat, barley and opium (poppy plants.)

Opium is derived from the gum of poppy seeds. The seeds of poppy are called posthu seeds. As this happens to be the season for these crops, we could see on our way from Patna, to Gaya and in Gaya region, full blooming crops of the above produce. Poppy trees are planted near the villages but are not planted in the fields away from houses. These poppy plants will have pollards like Banana plants, and there will be thick leaves like radish on four sides at the top of the pollard. As the plant grows as high as a radish, towards the end of the corns white flowers blossom and after the petals drop down seeds of the size of cotton seeds originate. Just as a banana flower, as soon as the seed grows a little bigger the seed faces upward. As soon as the seed grows to the size of a lime, four cycles of scrappings are made with a set of three needles

on all the four sides of the seed. Next day glue like liquid oozes out of these scrappings, this glue is collected and sold to the company authorities at the rate of four rupees a seer, and opium should not be given to anybody else by the ryots.

A famous English nobleman Sir Charles Dolly Biyard has been kept here to collect the entire opium crop grown in this country. Whatever he writes about opium, is final and all the officers including the collector will obey and follow his orders. He tours the country with a posse of armed men to collect this produce sometimes even by force. Poppy seeds are very soft and when it is cut, it splits loose like an orange and on every division there are poppy seeds on it. The fields of poppy when in full bloom appear like a full grown garden with glittering white umbrella like flowers lovely to look at. Occasionally one or two red flowers can also be seen here and there.

Wheat, and a kind of buck wheat grow here just like paddy with long cornlike tails. Wheat corns are short but grow thick with the grain interwoven like plaits and the buck wheat corn in the fields just resembles paddy. Gouda brahmins of this region usually take opium and bhang. When there was a division into two in the Brahmin community those that migrated to south maintained their chastity towards religious disposition while those remained here gradually degraded. Whatever it is, after completing all the religious rites here I tried to bring amity between the two groups but could not. God alone save.

Though there are not as many temples here in Gaya as Shivalingas at every foot, in Kasi, there are a good number of temples here. Among them Mangala Gouri temple and Gayasuri temple are the two where sacrifices of animals are offered and worships of this nature are followed. This Mangala Gouri is considered to be one of the 18 seats of Devi. I stayed in Gaya Kshetra till the 14th of February.

Chapter XXI

15*th February* 1831

I left this pilgrimage centre on the afternoon of 12th February and reached Patna on the 18th following the same old route. After I left a place called Maihar till the 15th of this month there is not a drop of rain anywhere. It is usual here that before and after Shivaratri rains generally set in and so it rained heavily before and after Shivaratri here. An occasional hailstorm is also experienced here. I heard that they had such a hailstorm. Within a minute or two after dropping on the ground the hails melt away. Such rains are harmful to crops like wheat. There will be the trouble of severe cold from October end to the 15th of February. As soon as the trouble of winter decreases summer sets in. If there are no rains during this season, it appears that winter suddenly vanishes. There will be wintery cold in the mornings till the end of the month Vaisakha mainly because of such rains. The days will be as much hotter as the cold in the early hours of morning. Unable to face this hot season Lord William Bentick went to Nepal region 27,000 feet above sea level in the midst of the highest mountain range in the world, Himalayas. I spent time taking rest from 18th February to 4th March at Patna mainly because of the incessant rains and also we had to make arrangements to fix up Bajara boats. Master Green an Englishman gave me a letter of introduction to Sir Charles Jil and through his good offices I had the good fortune to meet big persons like H. Duggils, the Appeals Court Judge stationed at Patna and others.

5*th March* 1831

Left Patna on the evening of 5th March. Engaged one house boat of 14 oars on a rent of one hundred and twelve rupees for me to travel along with my family and another boat 'Ullaki' for the Palanquin bearers, tentmen, tents and other luggage on a rent of seventy rupees and set out on our onward journey. When I come to think of my association and the discussions I had with Europeans like Duggils at Patna, Augustine Brooke at Banaras, who did research in worldly affairs, I feel that the day is not far off when they may get an annulment of the collection of tax at pilgrim centres like Tirupathi, Jagannatham and Gaya. God alone knows what an amount of good fortune this annulment would bring. Our rulers, the English feel dispassionately that we Indians are getting spoilt. They come to this opinion seeing the outward signs of our religious disposition. It will not be a wonder if they form such an opinion from the things that are taking place as I have already written. There are two temples of Hari Hara at the confluence of the rivers Gandaki and Ganges and every year more than a lakh of people visit this place. As several rivers join Ganges there is plenty of water down from Patna in Ganges.

When I was in Gaya Dr. Davidson questioned me in astonishment as to how many Gods I worship. I posed a question in answer to that as "God is one and is there any universe where there is anything greater than that one God?" He wondered that while we worship the three crore celestials, how I could assert that all pervading God is one as they believe. Because of the trend of my argument he said that I never appeared to be a Hindu in his opinion I said the celestials are nothing but the divine persons like your saints. Just as you believe and adore different saints, we adore three crore celestials and they are not the supreme ruler of the universe Iswara. Iswara is one. That word Iswara alone can be translated as God. Rest of the names like Siva, Vishnu, Ganesa can be attributed as saints and not as Gods. Whenever the name of a celestial occurred, by mistaken translation of the word as God, it has given to you to understand that we have three crore Gods and we worship all these three crore Gods. According to our Hindu religion "*Anoraneeya Mahath Maheeman*" the all pervading God is one just as you believe and there is no other thing as per the saying "*Eka meva nadwiteeyam Brahma.*" I could explain this to him with very great difficulty.

There is no wonder that people of other religions get such strange ideas about our religion. When we accost a sakta (a worshipper of the female principle or Durga) he immediately asserts himself to be great as per the saying "*Sarvam Sakti mayam Jagat*" and not content with that, he starts abusing others and starts quoting things. Saivas, Vaishnavaites, and Ganapatyas and others say so many things condemning others. But even in Vaishnavas, they question the greatness of Tirupati Venkateswara as against Veera Raghava of Tiruvallur, Saivas doubt whether Srikalahastinatha equals Srisailanatha. If Saivaites and Vaishnavaites start abusing and quarrelling among themselves, instead of mocking at us Hindus, how can we expect patient enquiry into the inner truth of religion from foreigners who come from a country 24000 miles away. The intentions of our ancestors with regard to sustaining the moral duties has resulted thus, just as water springing out of fire. God alone shall save.

After leaving Patna I entered Monghir on the 8th March. This was the world famous Mudgala hermitage of the ancients. The mighty river Ganges flows in twists and turns like a snake. There are two small islands in the river Ganges near Monghir. These islands are inundated during the rainy season and hence two flag poles are pitched on the islands for cautioning the boat traffic on the river. Monghir is a market town where there is collector and other officials. All provisions are available here. There is a small fort and a number of big houses here. Europeans constructed some beautiful houses. Moonga saris, garments made out of bark are woven in Monghir and surrounding places and are sold in other parts. Instead of calling them by the right name as Monghir saris the corrupted form of the word as moonga saris became well-known. This cloth is very good here.

After taking provisions here and our boatmen, we proceeded further and halted our boats near a place called Seetha Gundam, 10 miles away from here.

We went to Seetha Gundam on palanquins, four miles away from where we anchored our boats, took our bath there and visited the place. Seethagundam is just like a holy tank 30 feet square. Water is very pure and at the bottom there is stone. There is a natural spring through which this tank is filled and there is an outlet through which water from the tank flows out. Water flowing out will be hot upto a distance of about 200 yards from the tank and hence we cannot dip our hands and bear the heat for long. Water in the tank will always be boiling hot with steam over it just like boiling water in a pot. As a sacred duty people throw rice in the tank, but the rice coming down through the drain after two or three days soaking in the water returns unboiled. An Englishman Ellis wrote that an egg kept in this hot water was never boiled.

It appears that water here remains cool from Srirama Navami which falls in April, till the beginning of the month Sravana. As soon as rains start it becomes hot and during winter it becomes very hot. During the annual festival season here there will be a big congregation and occasionally if anybody slips and falls into the tank entire skin peels off and after four or five days even the person's life itself becomes dangerous. One potful of water taken from this tank mixed with two potfuls of cold water taken from Ganges is good enough for my bath.

Four or five small tanks are there around this holy tank known as Ramagunda and Lakshmanagunda but the water in these tanks is cool and not hot and the springs in these tanks do not overflow as in the Seethagunda. The water from Seethagunda contains an invisible sweet smell. Though it is not so very pleasant, it is bearable to drink. After drinking the water, there will be a little sour taste in the mouth. After the bath in the water the smell is perceptibly clings to the body and also while breathing till some time.

Vitriolic acid diluted in water tastes very sour. Assuming perhaps that human beings would not visualise the tremendous creative genius of God even after seeing the mighty rivers, gigantic mountains and many other splendours in the creation, God Almighty, created such wonders as these hot springs with some reasons attributed to them.

The story behind this Hot spring: After killing Ravana, Rama came to the Hermitage of Mudgala to get atonement from the sin of killing Ravana Brahma; in order to clear the doubts of the sages there, and her father the king of Mithila, about her stay in Lanka, Sita invoked the devouring flames from Pathala the subterranean world, and she entered the fire and came out purified. In order to remove any hardships to the inhabitants due to the fire water has been created there and hence it is said that water here will always be hot.

As the Avataras of Rama, Krishna and others are not false, and as there is no doubt that they are incarnations of the supreme being, it is possible that they might have created such strange things in order to manifest their glory to the mankind.

After staying at this place for the night, next day we arrived at a big town called Jangir or Jangarabad. Here Ganges flows northwards and it is a sacred place too. There are a few foreigners here doing indigo business living in houses built on the banks of the Ganges here and there. There are no officers and collector here. Maithili, Kanyakubja Brahmins also live on the banks in this town. There are about thirty houses of these brahmins. All commodities are available here. Those who live on agriculture here are called Grihasthis.

There is a small hillock in the middle of the river here, and a small hillock on the bank opposite to that. There is an old mosque on the top of the hillock on the bank and a little Shiva temple on the top of the hillock in the river which was created by a Sidhapurusha (one who by devout abstraction and severe mortification has acquired spiritual perfection) three hundred years ago. One of his disciple descendants is still there having his seat of authority attending the worship of the deity. There is some land for him and a boat that moves about frequently. The above mentioned Sidhapurusha, as the legend goes, set out to go to Data Vaidyanath a great holy place 80 miles far, but on the way Data Vaidyanath appeared in person before him and asked him to go back to his place of penance and that he would appear there itself and accordingly he appeared there in the shape of a Linga. The sage lived here for a long time and later entered the holy fire. The place where he entered the fire is still a place of worship now. The sage it appears attained ascetic perfection, and he once went to Delhi in a split second by his supernatural powers and brought back a firman from the Padusha assigning this mountain abode for him for ever.

When we come to think of the eight types of ascetic perfections like these supernatural powers are realised as practical by appeasing the Lord by real devotion and wisdom and He created these powers only for the benefit of such great persons. When such great persons of virtue so desire they acquire such powers. I thought it is a matter of waste that persons attached to the worldly affairs to take risks and waste their energies in the vain hope of attaining such powers which are attainable only by sages.

On Sivaratri day, the deity Data Vaidyanath, incarnation of God is worshipped by bathing the idol with not less than $1\frac{1}{4}$ lakh yokes full of Ganges water in order to fulfil their desires. It is said that one can achieve one's desires by bathing the idol with five yokes full of water. These five yokes should be first two from the confluence of Gangottari, and Gangasagar, third from Haradwar, fourth from Prayag and the fith from Jangir.

The story of Data Vaidyanath is as follows: Ravana, the Demon king went to Kailasa and prayed Lord Shiva to come and stay in his kingdom Lanka. Lord Shiva readily agreed and he entered a Linga and asked Ravana to carry the Linga to his kingdom without placing it on the ground on his way. Having come to know of this Lord Vishnu the preserver of the universe got perturbed that if Lord Shiva stays with this dark passioned demon Ravana, he would

become more powerful and would torment sages and innocents unchecked. Then Lord Vishnu sent Varuna the celestial incharge of rains and Ravana reached the forests near Jangir, Varuna created a sensation in Ravana to go to make water. Lord Vishnu appeared in the guise of an old man and took the linga from Ravana and kept it on the ground here before Ravana returned from the privy. Ravana, unable to dislodge the Linga from the ground, went away to Lanka. Later a cowherd by name Vaiddi, just like Kannappa of Kalahasti worshipped the image with unstinted devotion and thus the Linga came to be known as Vaidyeswara.

The forest around this place is full of Bengal quince (Bilwa) trees. In these parts and in Bengal people take juice from the fruit and take it as a cooldrink. The fruit is very big and the ripe fruit is very tasty. They keep a watchman over these trees here and nobody is allowed to go near the trees. There are a number of Jack trees and Bilwa trees in a garden near Jangir. When my servants went there to bring some leaves from the Jack trees, they were allowed to cut the branches of the Jack trees but were never allowed to take a few leaves from the Bilwa trees. As it happened to be new-moon Sunday, I stayed here for the day and after performing the rituals of new-moonday and Monday. I left the place on Monday after-noon.

16*th March*, 1831

I arrived at a big place called Kahalagaon on the after-noon of 16th March. There are two small hills in the Ganges here. There is no habitation on the hills and there is jungle there. All commodities are available here. There are about fifty houses of Kanauj Brahmins and Maithili Brahmins here. The aromatic leaves 'Karivepa' (Beggera Koevigi) is scarcely found after we left our parts. But in every backyard in this place we find karivepa trees. Coriander plants are also popular here spreading their smell to long distances. Coriander plants along with safflower plants are specially grown in poppy fields.

From Monghir onwards mountain ranges are coming to sight on either side of the banks of Ganges. When we travel in a boat, though they are stationary, the mountains appear to be on all the four sides just as the sun appears to us as moving from east to west by the movement of the earth though the sun is stationary.

There is a big city Bhagalpur on our way to Kahalgaon from Jangir, There is a Collector there and all the big officers are there. But the stream in Ganges at the place is not deep enough and as our boats are passing through a bigger stream north of that place, we could get only a distant look at the city. The streams in the Ganges are called as 'Dariya' by the boatmen. When they come to a shallow stream they cry out "O! Dariya! Margaya." (Oh! stream we are dead!").

On the 17th Thursday as there is a favourable westerly wind we could travel faster and covered 50 miles between dawn and dusk and reached a big town Rajamahal. There are only Englishmen doing indigo business here. There are boulders in the Ganges here and so the boats are to be negotiated carefully. This place is full of groves and gardens. There is a mosque here and it is old enough to attract the Muslim devotees. There is an old dilapidated black granite mansion constructed in 1630 A. D., by Shuja, brother of King Aurangazeb as described by Bishop Hebar. All commodities are available here.

After we left Patna, no chowkidars approached our boats plying small boats with a plea to search our boats. Perhaps they must have been warned by the customs collector here not to bother us. The authorities know the troubles, people are put to, by these tax collectors. When the topic came in discussion at Banaras Mr. Brook said " Even in England we face the same difficulty at the hands of tax collectors. We cannot but give them power, and by giving powers people are put to troubles " and he felt very sad over this matter.

There was a discussion between the Magistrate of Gaya an Englishman and Master Jackson as to why the salaries of employees right from the peon to Sirasthadar are very low and why they accept bribes from the public. They said " Your countrymen are in the habit of paying handsful of bribe to authorities here. Even if the salaries are raised and even if the officers do not demand anything, forced out of habit people throw bribe money on the officers. Then the losers will be the company Government and none else will be benefited by doing so." Barkhandas, a peon in the thana draws a monthly salary of four rupees. But the maintenance of his horse and other things come to ten rupees per month. The District Magistrate Nazar is paid a salary of not less than of Rs. 1000 per month. In this country, I thought, the best post for natives in the Judicial line is that of Nazar.

Pharsi is the language employed in all the offices here. Though Sanksrit is popular all over the country, the words mixed with Urdu words are written in different ways. A script written and read by one person cannot be read or understood by another. So day to day work is difficult through correspondence. Pharsi script is acceptable to and understood by all. There are a number of scripts of written characters. Mahajani script is the script used by traders and merchants. Brahmani is the script used by Brahmins to write their books. Modi is the script used by Maharashtras, and Marwadi is the script used by Marwadis and still there are some more scripts I feel. In Magadha region there is a dialect known as Magadhi spoken by Gayavalis among themselves.

Panchagoudas, Brahmins and the Gayavalis of this country perform thread marriage to their male children at the age of eight but they never bother there after to see that they regularly perform the three time ritual prayers or not. Marriages are regularly performed for four days. But the betrothment is arranged a few months ahead of the marriage. The three important phases

in the marriage namely *pravesahoma, seshahoma and panigrahana* are there. But the other secular appellations like *mangalyadharana* etc., are different here from south. The purifications prescribed by scriptures and tradition, are strictly followed at the time of births and deaths. When a person dies after performing the rites just for the sake of tradition burn the body and then leave the body in the Ganges. Where there is no question of any rites, the dead body is simply discarded in the Ganges. The river Ganges accepts both these types of bodies left by humans in its folds.

Here in these parts while preparing the Almanac (Panchanga) they calculate and mention the position of all the planets, the lunar day the day of the week, the sign in which the moon is, the conjunction of the planets showing good and bad days. All these things are similar to our south India's almanac except for the variation of 24 minutes in them. Auspicious days and times for marriages are not mentioned in almanacs here as we do in our parts. Perhaps it is arranged by the concerned people themselves. There is a book called '*Sivalikhita*' current in these parts used for fixing up auspicious days and times for travel. When Lord Shiva went to destroy the demon Tripura this book was written for the benefit of mankind to find out an auspicious time and day. Astrologers usually prepare the horoscopes and yearly results there of for the affluent people.

People from all parts of the country, Southerners living in Kasi and Prayaga, people from North, West and East have contributed several charitable things just as people coming from south did and all of them engage some clerks to see that their acts of charity continue. But there is no check by Government agencies whether they are continuing or not. I made some attempts to get help from Government in this direction and I pray God that it should yield good results.

I enquired about the difference of eleven years between South India's way of Solar and Lunar calculations of stars and the Jupiter system of calculations here. They said the intercalary and supernumerary months that come, get adjusted in our Solar and Lunar system of calculations as and when they occur but in the Jupiter system of calculations , according to the planet's cyclic movement a little less than 360 days will form a year and so it differs with 365 days Solar * system of calculation. Thus, there is this difference of 11 years between these two systems, they explained.

Betel leaves are kept, preserved for 6 to 12 months and consumed by rich people here. Common people cannot get good betel leaves. According to the tradition here a roll of two or three betel leaves with a quantity of betel nut powder, lime, catechu, put in them is offered and it is consumed without opening and seing the contents in it. Chewing of betel is very common here. Catechu is called Katha here. Without catechu they won't take pan. Rich people usually prepare catechu into a thick paste cooked with scented ingredients and preserved in the petals of caledra flowers. Treated betelnut used in

* Solar year=365 days 6 hours 12 minutes and 30 Seconds,
12 Lunar months=364 days 8 hours 48 minutes and 34 Seconds.

South is available at an exorbitant rate in big cities like Patna and Kasi but people of this region will not use that. They use only raw areca nuts.

There are two more pilgrimages to Gaya which are considered to be important according to Puranas here. Madhugaya is the one to be visited during Chaitra and Vaisakha month and Pitrugaya is the other which is to be conducted during Mahalaya fortnight which falls during full moon to new moon in Bhadrapada. Of these two it is easy to perform Madhugaya as it comes in a congenial period of the year. So, Bengalis who are generally very fond of their departed ancestors, are seen by me going in countless number of boats, and where ever I stayed for the night halt 10 to 15 boats are also following me to the shore. It is feared here that, if the boats of travellers are left unattended to, thieves will slyly come by small light boats called Kistis and plunder the boats. But that menace considerably decreased now.

In my earlier observations I wrote that Madhwacharya and Ramanujacharya the saviours of the Dwaita doctrine (doctrine of two principals as spirit and matter, God and universe, etc.,) could not bring into their fold any disciples from this part of the country as they could get a large number of devotees in south. But after my pilgrimage to Gaya and after my enquiries about the religious belief followed by Gayavalis I was told that they belong to the Madhwa doctrine and are the disciples of the Satya Pitha of south.

I enquired into this matter how these Gayavalis alone in the midst of such a large country as this, dalone should take to the Madhwa doctrine of Dwaita. As I told earlier, according to Vayu Purana these Gayavalis are Brahmins created for the purpose of a particular yaga ritual and in order to increase their tribe to successive generations they married women-when folk of other castes. Except where they attend the religious ceremonies where they have to be adored as per Vayu Purana, on no other occasion caste Brahmins accept to sit along with Gayavalis for meals. When the preachers of Madhwa doctrine came on tour to these parts 500 years ago, these Gayavalis who were till then castaway and shunned by one and all thought it wise to accept this doctrine voluntarily and establish themselves here as belonging to a particular religious precept. They then accepted the symbols of Madhwa doctrine and surrendered themselves completely to that religious belief. The preachers taught them all the customs of Dravida region and from that time the Gayavalis were also taught to enjoy the food of Dravidians. That wish alone remained now but the religious precepts taught by the preachers gradually degraded due to their constant association with the local people of the region.

According to Vayu Purana, Gayavalis are to be adored at the time of Gaya pilgrimage during the ceremonial occasions and according to the Dravida customs, cooked rice Sradha is to be performed before offering Pinda. Dravidian Brahmins have no objection to invite Gayavalis for the Sradha ceremonial feeding as they prefer it to simply offering sweets ater performing

Sradhas like sparrow feeding. The Gayavalis are also willing to accept to eat the food cooked by Dravidans. But in no case Dravidians accept food cooked by Gayavalis. So, in order to keep up the prestige ascribed to them by Dravidians, these Gayavalis pretend to follow Dravidian customs and say that they won't accept food cooked by persons do not accept. The Dravidians 50 to 60 years back Satyapoorna Pitasthas came to this place and gave these Gayavalis all the symbols like marking by the figures of the discuss and the conch (Samasrayam) and accepted worship from them and went back. Even now wealthy Gayavalis like the Poona richman perform the daily rituals just like Brahmins, in order to please their master.

Chapter XXII

When I started enquiring about the existence of the 56 countries and 56 languages on earth and their location, I came to the conclusion from my personal experience and after an extensive travel around the whole coutry, that, all those languages and countries are in the vast land that extends from Kanyakumari to Kashmir and that is known as India. Nevertheless, as the country was occupied by the Muslims and they ruled the country without any proper boundaries then, it is very difficult now to make out and write down all these 56 regions. But still we may be able to write down boundaries of some of these 56 regions.

There are seven upper worlds including the one which we live on. The subterraneous worlds or the regions below the Earth are seven. The location of all these worlds to my mind is this. All the above-mentioned 14 worlds are part of the universe. Even according to the science of geography of the westerners and according to our own sastras, earth turns round the glowing sun like a top played by our children and one such turn takes as long as 365 days and odd. According to the sciences of East and West, the universe has been divided into 180 parts and the centre point of these parts is called equator and the westerners called it 'line'. And the test for deciding the place of equator is that when a conch shell is kept vertical at noon the shadows should lie within the shell itself. North of this equator are the seven upper worlds and down below south of it are the seven subterraneous worlds. Our earth is one among the seven worlds that are on the upper north region. On the upper strata of this are the other worlds where the pure and gentle celestials live in the cooler regions. The three worlds are broadly called Heaven, Earth and Hell (Swarga, Martya and Patala). The regions that are situated below the equator belong to the sinful, violent beings known as Rakshasas (Demons), Bhootas (Ghosts), Pretas (Violent spirits) etc. There they live in different places according to their status.

Perhaps God never willed, that man shall see and be friendly with the celestials above and the violent beings below. So God created vast Oceans down below in south and solidified water known as ice in the north making these places uninhabitable and inaccessible even to the newly contrived mechanised boats of the human beings. Our scriptures say that there are two immovable starts on both the ends. The westerners call these two as North Pole and South Pole. The South Pole star can be clearly seen at Kanyakumari. Pole star in the north is usually seen by everybody. The divisions that are calculated by our scientists and also the westerners for the globe are only rough calculations. Specific calculation of 180 divisions to the perpendicular at the equator are not known to anybody. The signs we attribute to the perpendicular lines of the globe are called latitude and longitude by the westerners.

Devatas, Yakshas, Kinnaras, Kimpurushas, Gandharvas and other celestial beings are far superior to mankind and they are fit to be adored by the humans. Just as swimming in water to the fish, these celestials are endowed with supernatural powers like invisibility, etc., and powers to impose curses and revoke them. So these celestials like Brahma, Vishnu, Maheswara and Devatas like Indra are familiar to the humans by being invoked by their sacrifices, invocational prayers, etc. Being pleased by these direct and indirect acts of propitiation by man, these celestials grant boons to the humans fulfilling their desires. It is but natural that the kind-hearted celestials and the violent demons cannot see eye to eye and they always had wars between them as it is evident from the sacred books. Though Sages like Vasishta are humans by birth, by the power of their good acts, they attained the powers of the celestials and hence they could move about in heavens. Vaikuntha the abode of Vishnu near the river Viraja and Kailasa the mountain abode of Lord Shiva are in the northern regions in the six other regions that are described earlier. The demonical minded humans who worship spirits and ghosts get their desires fulfilled and they acquire those powers of the demon world. There are instances where Demons worshipped God and attained supercelestial powers and they in turn grant their devotees on the earth these powers.

Are the seven oceans like salt, milk etc., are seven different oceans or are all of them intermingled in one and the same, I thought. At the time of creation, according to our scriptures and according to the western scriptures, almighty God created earth out of the great deluge and everything except the newly made earth remained as occean and thus the ocean is one and only one and not many. Nevertheless those people who go about on the high seas constantly named parts of this vast ocean as Black sea, Red sea, etc., in order to recognise distant places on earth in the midst of the vast mass of water. Similarly our ancestors and the celestials of the above region might have named parts of this big mass of water as the Salt sea, or Sugar cane juice sea, etc., and the different masses of the land in the midst of that vast ocean as Jambu Dweepa and the other six Islands.

The seven regions above and the seven regions below totalling fourteen have been broadly divided into three universes and are called Swarga (Heaven) Marthya (The earth) Pathala (Hell). The universe above us which is a happy place to live in is called Heaven, the region inhabited by the humans is called earth (Marthya), and the region that is down below is called Hell (Pathala). God almighty out of pleasure of mind created huge masses of earth and then created the female force (Adisakti) by his will and thereafter the five premordial elements came forth. These five elements are Prithvi (Earth), Ap (Water), Tejo (Fire), Vayuvu (Air) and Akash (Ether). Though ether happens to be a void according to the saying in Upanishad, through it air, fire, water and earth have been created. The premordial force of the will of God personified as Maya Sakti and the all pervading source of an element namely ether can be seen in all the other four elements barring ether. These great elements are four out of which two that reflect the great invisible force of Maya Sakti are

feminine and the two that reflect the force of ether are masculine. Earth and water are attributed in all the Puranas as feminine as an example prove the above statement. So the first two of these elements namely Prithvi (Earth) Ap (Water) are feminine and the other two namely Vayu (Air) and Agni (Fire) are masculine. Through these five elements as per the will of God several great regions were created in the cosmos with millions and billions of living beings. These are the creations of the greatest element of all, ether the soul of the universe.

Since, all such celestial beings are the creation of the supreme soul of the universe, these bodies contain in themselves the five premordial elements. Till they attain the power of unison with the supreme, they have successive births as Bhagawat Gita says "*Vasamsi Jeernani*". In order to give protection to such beings, Vayu (Wind) and other great premordial elements created other living animal world different from the above. As they are not the creation of the supreme soul of the five, they do not have the nature that reflects the glorious lustre of the creation and hence they have no rebirth. Just as machines, as long as the vital air life remains, they move about and the moment that vital air of life goes the machine of life becomes disintegrated and perished. Yet as this animal world is the creation of the element wind and as this element also contains the influence of the other four elements in it, these animals also possess the five sensory organs in them and through the instigation of these organs they have the sense of sleep, hunger, fear, coition and they have the stages of childhood, youth, manhood and old age. Yet they do not have the settled sense of mother and child in them and so larger animals take the smaller animals to their food.

Not content with the creation of this animal world by the element of wind in order to give protection to the humans that are the creation of the supreme element of nature, inanimate objects like plants, crops, herbs have been created through the element fire to give protection to the other animals. As these inanimate objects do not have the omnipresence of the two elements ether and wind, they are not endowed with the five sensory organs and their functions thereof such as hunger, sleep, fear, coition and the three states of waking, dreaming and sleeping soundly. Thus they assume the shape of inert bodies and they have the stages of childhood, youth, manhood and old age and the power of attracting water. The above creation is increased and fed by the rivers, clouds, etc., created by the element ether. Though the creation of ether do not have the omnipresence of the other three elements yet the rivers big and small flow very rapidly. In order to give support to the above-mentioned creations of the four premordial elements, the fifth element namely earth created soil, mountains, stones and as they do not possess the omnipresence of the other four elements they remain as perfect inanimate bodies. Yet, they form the sheet-anchor and possess the capacity to feed the entire creation.

Prakritis are born out of the element ether. The real image of the Prakriti is absoulte and vacuum. Yet they can be equal to the lustrous image

of the absolute. They can be compared to the Silver hollow globes. If these Prakritis enter the five sensory organs, the body possesses the powers of the five premordial elements. These Prakritis are from the immediate presence of the all-pervading ether and so a divine flame originates and that luster is born as Jeevatma. This Jeevatma is nothing but the indescribable power of the infinite. Prakrit is also known as knowledge and being. So the actions of the body possessing the five elements against the Prakriti will either increase or decrease the absolute state. As it increases the glory of the luster increases and the Jeevatma gets purified and as it decreases, the Jeevatma loses its luster and becomes impure. Till they become absolutely in unison with the luster of God the Prakriti goes on experiencing good and bad according to the acts done in the previous births. Such Prakritis are not existent in the animals which are the creations of the element Vayu (Wind). So even though the five sensory organs function in them and they have hunger etc., they live without the distinction of mother and child, and larger animals kill and eat smaller animals. So the animals behave like the bodies having five sensory organs, though they are not endowed with these powers as the power of the Lord does not reflect in their Jeevatma. As they possess the Jeevatma endowed by the element Vayu which created them, the plant world remained inert and it lacks the action by the sensory organs. But since the glory of fire reflects in the plant world they acquired the power of attracting water and the stages of childhood etc. The creations of ether such as rivers etc., have only movement and the mountains, stones etc., do not have even this movement. They remain as inert bodies as they are not endowed with the reflective glory of the other four elements. Yet they form the sheet-anchor to creation and the entire creation depends on them for food. The Prakriti that lives in the body of the five sensory organs is called Atma (Soul), by our ancestors. The glory of the Lord that reflects in that, is called Antaratma (inmost soul). The thing that causes this reflection is called Paramatma (Supreme spirit.)

Atma (Soul), Antaratma (inmost soul) and Paramatma (Supreme spirit) abound the body. As they are the creations of the Lord their reflective glory is equal to the supreme and hence they possess the five sensory organs. This body thrives with the help of these five senses and the three souls, a total of eight. The bodies that live with these eight things are called corpulent. As soon as the body acquires strength and as soon as the corpulent body forms into full shape with hands and feet etc., and acquires the sensory organs, the sum total is called corpulent body. This corpulent body restlessly carries on many avocations in a state of wakefulness as they possess the senses of sound, touch, taste etc. As soon as the five sensory organs— speech, sight, hearing, taste, and smell-reach a state of tiresomeness, they join their master heart, the internal organ of perception and cognition. It dwells and does its acts alone in a state of dream created by itself till it reaches a state of tiresomeness and thus heart enters the glow of life. The state of this internal organ of perception and cognition uniting with the soul is known as the state of profound sleep. The

animal bodies do not possess the sense of recognition when they wake from the state of deep sleep that they either entered that state or came out of it, though they are endowed with skin, flesh and through them the head, hands, legs and other organs, created by the element Vayu. This sense of perception of the status of sleep and wakefulness are the reflections of the glory of the supreme. The creations of nature do not have the development of organs like head, hands etc., and sensory organs but they possess only the faculty of reproductive seeds. The feminine form of the element ether protects the other elements and the masculine form of the element earth Prithvi though static, conducts the affairs of the universe with the active support of the element ether.

Thus, the natural elements that are the creation of ether, rule the other elements created by the other elements in the universe. In this way it may be true that in every universe there is an all pervading supreme being as the origin and the reflective glory of this supreme being manifested in the natural forces and other beings and there may have been a numerical ratio between them. The annihilation of the natural forces of creation according to Mohammadanism, great books of the English and also according to our ancient texts, is the same I think. The English call it the day of Judgement. We call it '*Brahmansahamukti*' and the Mohammadans call it 'Kayamat ka Din.' It is needless to doubt the presence of the omnipotent force of the supreme being in certain beings of his creation which is evident from the above. The all-pervading supreme being lives everywhere visible and invisible as atom in atom and mighty in the mighty. I have given the above explanation to explain the process of creation. As the five premordial elements are indivisibly related to the supreme just as light to the lamp, there is no doubt in the belief. '*Sarvam Brahmamayam Jagat*'—Everything in the universe is the supreme.

I probed into the reasons for the four stages of childhood, youth, manhood and old-age which are endowed to the beings created by the element Ether, Air and Fire and through these four stages the beings though their inner souls do not have any change, by virtue of the actions of their bodies appear to change in accordance to the various stages. In order to continue the process of creation God sowed the seeds known as 'Prakritis' in the bodies and for the retention, nurturing and sprouting of these seeds. He created womb in female, the incarnations of the indescribable power of the infinite Sakti. By the union of the male and female the seeds are sown in the womb of the female. The invisible, indescribable power of the infinite is bestowed to those seeds the elements of earth. From then onwards the power of the element ether helps the growth of the seed and feeds it till the time of it attains fruitfulness. The charge bearing, and nourishing all the bodies is the responsibility of the element earth and not of the other elements. The best proof for this is in the fact that all the living beings nurture the seed inside the womb of the female till they are ripe? Just as the seeds are soaked in water before they are sown on the earth, and the moment they are ripe they lay them on the earth as per the will of God. From that moment mother earth takes the responsbility

of their growth and keeps the living world fed on the crops and other plant world. The bodies that are born in this way, during this growth of the early stage is called childhood during which stage the bodies are not strong enough and are not capable to reproduce. The second stage during which the bodies grow stronger and are capable of reproducing is called youth and the third stage during which the bodies reproduce is called manhood and the last stage during which the bodies take rest is called oldage. Just as fire enters wood, the Atma and Antaratma, soul and inmost soul enter the body and as such just as when the wood bends, the fire also bends, the soul and the inmost soul also appear to be feeling the bodily actions and the stages there of but actually the soul and inmost soul never actually are affected by these four stages.

Then I thought about the satva rajas tamo gunas three qualities of vigour, passion and illusion and the reason for their manifestation and abstinence of these qualities. When gentleness (Satva) becomes disagreeable pride takes its place and when pride becomes disagreeable wrath takes its place. The supreme who is personification of gentleness reflects in the Atma (Soul) and Antaratma (inmost soul) is the reflection of that Atma (Soul) and just as the soul is originated by the supreme pride and passion, the natural dispositions of the Antaratma (inmost soul) originates in the body by virtue of the gentleness. By the origination of Antaratma (inmost soul) the Atma (Soul) acquires the power of the vitality, so when this vitality becomes disagreeable to the Antarotma (inmost soul) tamasa (the dark passions) are originated in the body. The body of nature contains the supreme soul, Paramatma, inmost soul, Antaratma and soul, Atma, and their pervading force is an established fact. And likewise the three qualities 'Satva rajas tamo' gunas. Out of the quality Gentleness (Satva) are born Kama (lust), Krodha (Anger), Lobha (Avarice), Moha (Infatuation), Mada (Pride), Matsarya (Malice), commonly known as 'Arishadvargas' the six sinful lusts. Ahankara (Egotism) and Mamakara (The sense of meum) are born out of Rajoguna (passion) and Santi (tranquillity) Danti (self-restraint) and Kshama (forbearance) are born out of Satva (gentleness). The body is tormented by the six sinful lusts kindled by the dark passions till by the grace of God the Atma (Soul) realises that it is enkindled and enlivened by the inmost soul; from thence the inmost soul realises that spirit guides it and it owes its existence to that supreme spirit. The inmost spirit suffers with egotism and the sense of meum and feels just as a water bubble that it acquired the power of doing great many things and that there is no one greater than itself till true knowledge dawns into it. As soon as that true knowledge enters into the inmost soul the vigour of egotism wanes away and the spirit of the supreme being kindles and the main qualities of gentleness namely tranquillity, self-restraint and forbearance gradually are acquired by the soul.

Why are the three genders Masculine, Feminine and Neuter created and to which objects these genders are actually applied, I thought. Just as the mighty banyan tree is concealed in its seed in order to procreate, the Supreme being is concealed in the entire creation personified in the element either. All those beings that are concealed thus are called seeds and so they

may be called Neuter genders. Those bodies that have to bear these seeds and have to bestow in the womb in order to procreate, may have to be called Masculine. Those bodies may have to be called feminine that accept the gift of the seeds with care and veneration and bear them safe in their wombs and deliver at the time of giving birth, delivering it to the care of mother earth the super element personification of feminine form. These genders are created to divide and distinguish the above mentioned beings and the seeds that are attributable to Neuter gender are invisible. So the two genders Masculine and Feminine are attributable to those beings which are the creations of the elements of Ether and Air and not the other three because there is no distinction of gender in their creations. Though mankind attributes these two genders to the creations of these three elements according to their conventions and times.

It is because of the origin of these three genders, the worshippers of Sakti attributed three different names Ichcha Sakti (Power of inclination). Gnana Sakti (Power of knowledge) and Parasakti (Power Supreme) to Atma (soul), Antaratma (inmost soul) and Paramatma (Supreme soul) in support of the three genders. Actually these three are neither Masculine nor Feminine, but are words of Neuter gender. But Vaishnavaits, in order to avoid the syllable 'Ra' in Rama as that 'Ra' is akin to Rudra (Lord Shiva) and address Rama as son of Dasaratha or 'Chakravarti Tirumarha' etc. Appayya Dikshita and other Saivaites strived hard to attribute the word Narayana to their belief by giving farfetched meaning. Similarly perhaps the worshippers of Sakti, feeling that the words Atma, Antaratma and Paramatma are sounding Masculine, thought it fit to change them to Feminine form.

I pondered over the creation that why some are created as celestials and some are created as mortals and some are created as demons and even among each of the three categories varied shades of beings are created. The indescribable and invisible force of creation takes pleasure in creation and if one single mass without any variation is created it will not have any emotion at all. One example for this is as follows. As a pastime, human beings invite a band of singers, dancers and accompanists and enjoy the programme. While the item is in progress, in an effort to get the best attention from their audience each participant tries to excel the other in his or her performance and we enjoy the conflict and unison in their individual and collective performances. In the same way, by creating different kinds of beings with different natures, the supreme being enjoys the actions performed by different beings through their perception, speech and action.

The seven planets with the names of Bruhaspati (Jupiter), Sukra (Venus) and others are to be considered as seven worlds. But if they are personifications of different worlds how is it possible that they came to this universe, wrote the Smritis (codes of law) expounding the Srutis (Vedas) and lived with celestials, mortals and also demons, I thought. God created Sun the power of Light and created a circle. Within these bounds the

effulgence of the energy emitted by the sun is most on all the sides and named it as 'Simsumara Chakram '. To know the bounds of this circle the twelve astrological houses like Mesha (Aries), Vrishabha (Tauraus), Mithuna (Gemini), etc., have been created and several worlds have also been created within the circle with crores of beings in each. Each of the world is made to revolve in circumambulation like a top and also revolve round the sun, and thus this world is revolving. While during the course of this revolving around the sun, the living beings in one world will be able to see sun but at that time they may not be able to see other worlds. When the sun disappears, we can see other worlds as constellation of stars because the light of the sun is shed on them then. In this manner God created several universes and for each of these has been given a power of light Sun and these Suns are shedding their light to their respective universes. It is thus these Suns, and the other universes are visible to us as stars during the night.

'Astronomy of the westerners and our Surya Siddhanta (Doctrine of sun) agree on this point. In our sacred books in conformity with this an example is quoted of the ficus Glomerate tree full of unripe fruit. The whole area that comes under the influence of the sun is named as ' Simsumara Chakra' in our sacred books and the English call it zodiac. Some clusters of light that are seen falling during night are also believed to be stars. They are just like the glow-worms on earth. Because they are in the aerial path and as they are great in size when they fall earthbound they appear to our eyes as stars just as black gravel stones mixed in black pepper apear to us as pepper.

When they happen to be such universes among the many universes how can Bruhaspati and other planets leave their revolutions even for a moment and come to our world in person and give us the beings of this world treatises like Smriti. So, the explanation for this to my mind is like this. Just as a street is named as Nawabpet because the Nawab lives in that street to recognise the particular place where the Nawab stays, sages like Bhrugu, Bruhaspati who are in our view celestials move about freely in the other worlds around the constellation in the zodiac of our sun and live there for long and thus in order to identify these other worlds they are named after these sages in order to facilitate mathematical calculations according to the movement of stars in astronomy and astrology.

During my travel from Kanyakumari which is situated on the eighth latitude to Kasi which is situated on the twenty sixth latitude the difference in the standard hours of day differed from place to place. I bestowed my mind regarding such difference in standard hours of the day from place to place. In this world night and day are twelve hours each forming a day at the equator and hence sunrise and sunset are equal there. The reason for this is that sun is visible there straight at dawn and dusk. From the equator onwards, as the earth moves round, people living in other regions see the sun sideward, and hence in relation to the earth's circular movement, the standard hours of day vary. To prove that the earth moves round itself and that it moves round the sun, this

variation in standard hours of day is the only example to quote. One Englishman, a navigator took a long rope it seems and started on a ship towards east leaving behind, the rope in the sea. Daily it appears at the rise of the sun. He used to proceed towards east and at last, after some years he reached the place where he started his journey and thus he proved this fact. It is not strange because the eastern side of the globe will be west to the other side and due to the movement of earth and when this east of this side turns to the other side the west of the other side becomes east of this side. Even by this example, there is no doubt if we say that earth moves round. It may be doubted that if the globe moves round, would not the people living on the globe know that and would not they become topsyturvy. There is no cause for such a doubt because even in big ships people cannot notice movement of the ship and if such is the case how can people notice the movement in such a vast globe ? When a needle is hung to a magnet and lifted, it will not fall on to the earth because it sticks to the attraction power of the magnet. Similarly, the creation of this earth stays, stable by the power of attraction of the earth without being thrown topsyturvy.

Chapter XXIII

22nd March, 1831

I arrived at Badarganj on the twenty-second March. This is a small town with ten shops. As it happened to be the ninth lunar day the birth day of Lord Srirama, I completed the worship of the Lord and then only I left for this place. The river Ganges flows to the eastern side of Badarganj before entering the sea. If we go through this stream to Calcutta, we enter the sea first and move towards the west and then again enter the river Hugli at the converging point and again proceed southwards to reach Calcutta. This is a round about route of twenty days journey and the boatmen plying these small boats are not adept to the vagaries of these streams. Moreover, this branch of the Ganges runs through the great forests known as 'Sundarbans.' These forests are infested with tigers and other wild animals which are a menace to the inhabitants living around and there is no place to land on the shore so much so that meals had to be taken on the boats only. So we proceeded to Calcutta through Jalangi another tributary of Ganges which branches at Badarganj and flows towards south. During off season this river Jalangi thins down and at places it is very shallow. Number of cargo boats flowing through such shallow places get stranded for days together, creating a big jam causing obstruction to other boat traffic. Such shallow places are called 'Gattanas' in these parts by boatmen. With the help of my boat-men and the villagers on the shore and the stranded boatmen, I could cross these jams along with my goods without wasting much time there.

26th March, 1831

We arrived at a big place called Patkabadi on the twenty-sixth March. Before reaching this place we came through several 'Gattanas.' From this place onwards Jalangi river flows on lower plains and hence it is fuller and its course is serpentine. Hence while proceeding from north to south, we go northwards several times and reach places late in the evening which are normally two hours distance across.

When the river Ganges is in full spate another tributary which flows through Bhagwangola, Mohanganj, Musheerabad, Khasi Bazar and Burhan-pur, joins this river at Krishnanagar and as this stream is nearer to reach Calcutta all the boats go that way. But as there is little water in that river now, all the boats are going through Jalangi river only. Some Englishmen usually employ some persons who know the river course well while going to Delhi, Kasi (Banaras) and other important places from Calcutta without encountering the difficulties of shallow waters. There are a good number of crocodiles, big turtles and fish in this river Ganges. My boatmen caught a big fish with a fishing hook. It is as large as a man and as much in weight.

Two hundred of my entourage were fed on it for three days. Yet no body complained that this big fish ever caused any trouble to any body so far. Some aquatic animals from the sea entered the deep waters of Ganges near Sundarban and these animals trouble the men here, it is said. Not only these acquatic animals but also the wild animals on land trouble the smaller species and are causing others danger because they do not have in their souls the glory of the supreme being and hence are derided of the ideal vision. As the human beings are endowed with the ideal vision they do not kill one another indiscriminately but eat the ignorant and helpless animals till such time they attain the glorious ideal vision roused by some signal awakening. After attaining this knowledge, they resort to eating only vegetable food and reach the final goal of hermit life. During this period of their life they practice abstract contemplation (Hathayoga, Rajayoga and Lambika Yogas) and live on their own respiration and thus attain the glorious bliss.

As the course of this river Jalangi is in twists and turns, while we pass through this river on boats the sun appears to turn every minute from one side of the sky to the other as the boat turns in the river. After careful observation it can be found that the turns and twists are resulted by the boat and not the sun. There are a number of villages close to one another all along the banks of this river Jalangi. The width of the river is very narrow, it may be hundred fathoms. Right from the place Jangir, jack trees are seen planted in large numbers and they are blooming with excellent fruit. There is no backyard in which you don't find plantain trees throughout the course of this river Jalangi. Nights have become pleasant during the month of March enabling us to sit in the moonlight during the night time. There is no trace of any mountains after Rajamahal.

While travelling on this boat I had gone thoroughly through Kasikhandam and observed the consecrated image of Shiva in the great pilgrimage centre Kasi and I have seen all the other pilgrimage centres and heard their legends and epics. By all this I feel that our adorable Sages like Vasishta, Kings like Harischandra elevated in respect, this great pilgrimage centre Kasi. This goes undisputed by the fact that there is no one who never heard of this place right from Kanyakumari to Kashmir. Even in these Puranas the atheists have been attacked with bitter abuse.

When we study the way of thinking of the heretics their philosophy says that there is nothing like God but the universe is moving on its way by its own natural influence and force. By this argument I feel that the heretics are abused by those believers in God but not by the intellectuals. Because in the opinion of the high intellectuals who possess ideal vision there is nothing like a masculine being the supreme ruler of the universe 'Eeswara' or a feminine being 'Eswari' with different nomenclature and the entire basis of this universe is described as an invisible and absolute void and is thus meditated. And also, that natural course called by the atheist is attributed to one of the

five primordial elements in the universe by the thinkers. Thus, though there is difference in nomenclature fundamental unity is there in approach. Therefore atheists and thinkers are of the same school and not otherwise.

1*st April*, 1831

I arrived at a big town Krishnanagar on the first of April. There is a big Zamindar the Raja of this place. There are many shops here. Almost everything is available here.

At this place the company people levy a tax on the boats passing through and there is a Collector stationed at this place to collect this assessed tax and I paid seven and half rupees towards this tax for my boat and the cargo boat carrying my luggage. The money thus collected is spent by the company personnel to clear the river path from shallow waters, floating objects like felled trees, broken wood of boats and logs and thus facilitate an easy passage. As the river's width is narrow, this contrivance employed by the company people is very essential I thought. There is a machine boat which clears the waters, at Badarganj. Big spades are attached to it by means of mechanical contrivance. People on the boat turn the ropes and the spades dig up mud, lift it, and dump it back in the boat. I feel that this machine boat costs twenty thousand rupees.

After crossing Krishnanagar the tributary Bhagirathi joins the main flow at a place called Nadia, Nadya or Navadweepa which is a cultured village. Here the width of the river is nearly a mile as also the flow very fast.

In this village Nadya there are several schools aided by the Zamindars and maintenance for the students studying in these schools has also been arranged. Nearly four hundred pupils from the Gowda and Dravida families are studying in these schools. The teaching staff in these schools are Gowdas and not Dravidas and their erudition is wellknown.

2*nd April*, 1831

Arrived at a place known by two different names Shantipur and Samathipur on the second of April. This is also a big town; though in all respects it equals Nadya, there are not as many students and teachers here. There is a place called Kalna before Santipur whenceforth palm groves and areca trees are plentiful. I did not see palm groves after I left our native place so far. Though there are no palm and areca trees in other parts of the country, people get these fruit from places where they are plentifully grown and use them regularly. So much of demand for these two fruits has been caused by God in this country.

From Nadya onwards the ebb and flow of the sea is felt twice every day in the river and its influence increased gradually as we proceeded southwards. All types of boats are filled with stones and sand to increase their weight and decorate the wooden anchor at Nadya. Boats hitherto carelessly

stopping over by fixing up a nail on the bank and tying the boats with a rope are not to be seen at Nadya and onwards. At the time of the flowing water is rising shoulder high and is receding at the ebbing time. During the ebb and flow time people from Calcutta ply their boats at ebbing time and people proceeding to Calcutta at the time of the flowing.

3rn April, 1831

I arrived at a big market town Hugli on the third. There are officials like Collector and others and some units of army are also here. European's have built beautiful houses along the banks of the river Ganga in Hugli.

4th April, 1831

I reached Barakpur, so called by the Europeans and called 'Achanak' by the natives, on the fourth. This town is adjacent and almost attached to Calcutta. There is big Government building and garden in this place. There is some military force here. As this place is just twelve miles from Calcutta and as it is a refreshing place, many people built fine houses bungalows and gardens here. During summer season affluent people come and live here.

Srirampur is a big market town situated opposite Barakpur across the bank belonging to Holland people. There are a number of big houses in this town also. Right from Hugli to Barakpur, countless number of houses, gardens are there on both sides of the river some towns are Dutch, some French and Denmark. As these towns are under the administration of the respective countries, aggrieved Bengalis live amidst the above foreign castes safely to avoid the penal punishment due to their money lenders as per the English law in their country.

From Hugli onwards the journey on the boat is very pleasant as there are clusters of houses on both sides of the river. A tributary named Hugguli originating from the Vindhya mountains joined the Ganges here and thereby making it more forceful. From the time we reached Krishnanagar gusts of wind is blowing everyday scattering the overcasting clouds and hastening our boats. At this place Barakpur I stayed for three days pitching our tents on the banks of Ganges. A European Doctor Karbin has written a book for children's treatment here. He wrote another book for the treatment of Purgings and vomitings. As we could not find a neat place to pitch our tents near the point where our boats stopped, I sent a chit to the above gentleman and at the will of the God he gave us a place in their garden to stay and gave me brotherly treatment during my stay there. May god protect them.

9th April to 2nd June, 1831

At noon on the ninth I arrived at Calcutta a place where the divine excellence of the Lord is in abundance. During these days we see glorious worships and prayers on the occasions of 'Charatkupooja' 'Bhanupoda'

performed by the local people out of their ecstatic devotion towards Eswara. This is a great festival to please the Lord Shiva here just as He created the festival of Mohurrum in Hyderabad to worship him at the time of his entrance there just as he created the annual cattle festival for 'Gokulashtami' in Nagapur, just as he created the skylights festival during the Eighth Lunar (Kartik) month, just as he created the sacred baths on the Pleiades (Krittika) at Kashi, just as he created Holi Festival at Patna, this great festival is celebrated in this city of Calcutta. During this festival people pierce and cut their bodies and spill their blood just as our people in south pierce their backs with spears during the festivals of village deities, and then take up all the appellations of the ascetics. Later they offer gifts and observe obsequies to please their departed fathers at that time. There is no greater festival in the middle of the year for them in the above places than those mentioned.

We took a house on a monthly rent of fifty rupees in a locality called Chitpur in the northern part of Calcutta on the bank of the river Ganges. Since Kali is being in the city of Calcutta it is called Kalikattu which has become in popular usage as Calcutta. The indescribable power of the infinite assumed a terrific form in order to slay evil forces and after the destruction was complete out of despise towards the terrific form, created a gentle figure and animated it, shunning the terrific form. The Lord of the great force Shiva enamoured by this form took it under his arm and went on a countrywide tour. As one of the protectors of the worlds he was also responsible for the well-being of the universe, but as he was immersed in this amorous pursuit the well-being of the universe was at danger. So for the well-being of the universe, Lord Vishnu protector of the universe took his chief weapon the disk (Chakra) and followed Shiva in his wanderings and started cutting that terrific form under his armpit into pieces and those pieces fell on the earth at various places. One finger of the body fell at this place Culcutta and the Vulva of the great body fell at a place North of this country known as 'Kamaroop' and other parts fell at different other places. Wherever these parts fell the invisible force of the Goddess fulfilled the desires of the devotees in those places manifesting her omnipotent force. This is the legend of this place. There is a temple of Kali three miles to the south of the city.

Though the temple is not as beautifully built as in the south, it has spacious sanctum sanctorum and a large front pavilion. There is a rivulet running near the temple. People daily come and offer sacrifice of goats here. Sundays and Fridays are the two important days on which these oblations are more. 'Navaratris' the annual nine nights festival in honour of Durga is an important festival observed in these parts. Though there are no buffaloes (bisons) in these parts, people get these animals from other parts of the country, keep them before the images of god in their abodes and use them as sacrificial animals. Kali is the main deity in Calcutta and its surroundings, attracting worship and adoration. The image of Kali in this temple is very thin. Several people will be chanting mantras in the temples.

There are many vendors who sell the ingredients required for worship. Shoulder high flower garlands are woven for sale, continuously. For a complete worship including new clothes, costs only thirty rupees. Thousands of mendicants appear as Brahmins or urchins around the temple daily. Since the small shells are accepted in the market as coins in these parts even if we give a handful of such shells (Gavva) as much as twenty rupees are required for giving alms. People who worship usually offer prepared things like sweets, raw rice and fruit, etc., at the time of obeisance. The temple preistlings will always offer cooked food at the time of obeisance and they eat it later and distribute it to Brahmins. The idol of the goddess is decorated with gold plated tongue, eight shoulders and forehead smeared with red lead. It looks as a frightful image. During the Navaratri festival, people of Bengal prepare clay idols of Kali in frightful shapes, colour them and take them out in processions as part of the festival and afterwards they immerse the images in the Ganges. It is a sight to see this festival during which time wine and dancing women are freely used. The pompousness of this festival is the basic cause for the reproachful attitude of the non-religious people towards the people of this religion.

This is called a sacred pilgrimage of Kanyakumari. There is no spark in men here, they look gloomy. Even women are not so beautiful. They cover their bodies with twelve cubits of cloth and even cover their heads. Since they are not accustomed to wear bodice all the organs of the body are not covered completely. The humility of the men and the clothing of women are similar to those of Malabar but from the beauty point of view it is different here and women of these parts lack beauty. The language of Bengal is like a crooked form of Hindustani, just as 'bada' in Hindi is called 'boda' in Bengali. Bengali alphabets are a bit different from Devanagari. Men are short statured here and hence they cannot withstand any strain and heat. They always take oil massage and use pod as soap to clean their bodies from oil and then bathe. Pod and Latifolia powder are scarce here.

This country is called Gowla or Virata. Even eminent Brahmins in this country eat fish and believe that all other Brahmans also do likewise and hence when friends meet they send tender fish along with other refreshments to them. Scholars here believe in Dwaita Philosophy and they are highly proficient in the treatise on logic by Gowtama. People of these parts are of very rigid principles as far as bath and other customary duties. Cooking one's own meal system known as 'Swayampakam' is also prevalent here. But people accept indiscriminately even cooked food from anybody if it is not mixed with salt water.

Three hundred years ago a King performed a Yaga (Sacrifice). As there were no competent priests in this country, he invited *Kanyakubja* priests from the banks of Ganga and Yamuna belonging to five family tribes namely 'gotras'. After successfully completing the Yaga the King wanted

to detain them in his country and so he offered them girls from high caste Brahmin families and performed their marriages with them. Even today their descendents are still there as 'Kuleen' caste who are respected by other caste people. On being requested by other Brahmins they accept to marry even a hundred girls each and leave them to their fate at the parents' place. They go to them for one night if they offer something substantial. They behave in such a manner as to be despised by non-religious people. After the sect of 'Kuleenas' entered this country a set of new sect rules and rules of behaviour have been brought into force. Some of those rules made the Gold merchants Goldsmith community and as a degraded community as it is fully corrupted by practices of theft of gold and drinking intoxicants which are of the five deadly sins shunned by scriptures. They are ever since in that down-trodden state and never tried to elevate their status equal to that of Brahmins as the goldsmith community in south are doing.

In this state of Bengal each sect in the community assigned the work of writing the family tree of each sect to certain families known as 'Ghatikas.' When a marriage is to take place these Ghatikas are consulted and when they agreed, then only marriage between a particular girl and a boy is finalised. This custom agrees with that followed by 'Nandavariks' in south.

There is a tradition here amongst well-to-do families to spend a lot of money at the time of weddings and funerals. Though there is no manifolded incantation part in performing these ceremonies, there is an abundance, in the order of the rituals. When there is an auspicious ceremony women produce sounds with raised voices known as 'Kolali' just as in Malabar. Hitherto the practice of immolation of wife on the funeral pile of the husband was prevalent in this country. Even in devotional aspect, women have a rightful place in these parts. The code of law propitiated by Raghunandana is in practice in this country. There is a sect of Sakta belief who profess that they are 'Tantragnas'.

From this place Nadya Santipur onwards, the houses are thatched and they are called raw houses or Kachha houses. They are constructed in bow shape in length and are very nice. The straw here is brittle and very nice. As the straw here is brittle it is cut into pieces and soaked in the acid water and fed to the cattle. The same straw is used for covering roof tops of houses. Though all types of vegetables are available here they lack the taste. So far I never tasted such good vegetables throughout the country as I experienced in Hyderabad. Bengal quince and melon are the two popular fruit available in plenty here. They are very fresh and cheap here. People in these parts take the juice of these two kinds of fruits in summer. In my experience sherbet of these fruits appear to be very healthy. People of this country, when accosting, bow their heads to the ground both hands in closed fists, with legs pushed into the bellies in the traditional manner. Men are timid and not brave.

Seventy years ago this Calcutta city was not at all populated. English people came to Agra in the middle of the country to make arrangements for goods from Surat and other ports in the west, where they landed to do business. An English doctor was called for, from Agra to Patna for the treatment of a Nawab who was under the authority of Delhi Badshah. By the grace of God the malady was cured by the Doctor's treatment and on being asked what he wanted as reward, the doctor did not ask anything for his personal benefit. He requested that his countrymen should also be given facility for doing trade by way of offering some land and fixing up a percentage rate of tax on their export and import of goods trade in the semicircular place called Bay of Bengal and that this would add to the well-being of the English nation and he never wanted any more than this. Then the Nawab of Patna appreciated the skill of the doctor and his selfless character and immediately gave a Firman as requested by the Doctor. Thereafter, there were some huts near the temple of Kali and they entered there. Later they built warehouses, residential buildings and started doing business in a nearby town Hugli. Sometime later instigated by other trading countries like France, the Chieftain at Murshidabad who was put into power thereby the Nawab of Delhi started demanding for more tax money from the English. He even questioned the validity of the Firman issued by the Patna authorities as it was not from Delhi Nawabs and he even asked the English to vacate the land. The English traders then approached the Delhi Nawab accompanied by a Doctor. By the will of God the moment they entered Delhi it so happened that the Nawab of Delhi was indisposed and a marriage proposal was also put off. On hearing about the arrival of a doctor, they were summoned to the Court. God had willed that the Nawab should be cured by the Doctor and thus fulfilled the ambition of the English through a Firman by the Nawab of Delhi. The English were able to continue their trade for sometime under the new Firman but the Chieftain at Murshidabad revolted and unable to withstand, the English came to Madras where some of their countrymen were living and appealed to the King of England who sent his army to save his countrymen along with gunboats to Calcutta and issued orders that Madras Government should give full support. The coast at this place is in bow shape with the sea entering deep into the curve where the river Ganges enters the sea. So the warships of the English entered through the river Ganges arriving at Hugli, took possession of the fort and the city built by the French and by a clever trick of divide and rule policy amongst the lower ranks in Murshidabad attacked Murshidabad and captured it.

Then Mirzafar, an employee of the Nawab of Murshidabad Surajuddowla, deceived his master and joined hands with the English. The English fought and won a battle at Plassi in 1757 and made Mirzafar as Nawab and installed the captured Nawab at Delhi as there was anarchy in Delhi administration and extracted lots of money from the new rulers towards the war losses. From that time the fort of Calcutta and the city developed.

As the English are bound by their word and as they are the blessed souls of the gracious eye of God, many merchants and wealthy people from the neighbouring states due to hardships there came over to the city of Calcutta. At least five to ten in this city of Calcutta are multimillionaire Hindus and hundred to two hundred are worth twenty to thirty lakhs each. In this manner Calcutta city is a modern city with English type buildings of the affluent society. Middle class houses are not at all good. They are a mixed type of both English and Hindu types giving an ugly appearance. Around the fort there is a big open land known as Esplanade beyond which the English built their huge buildings two to five storeys each. Whites of this place say with prestige that Calcutta houses are Kings' palaces and Madras houses are bungalows. I have not so far seen such great buildings anywhere as I have seen in Calcutta. The residency at Hyderabad is of course three-fourths in size of these houses. Three storeyed apartments are built along side the river bank for the Customs house and other offices. If we see the big lawns and buildings around the fort in Calcutta we feel that they are planned after seeing Madras.

There is a township called Chitpur north of Calcutta. To the south there is a township called Machhigola or Garden Reach. Since the buildings and gardens are on the river side, Supreme Court Judges and other high class people live there. The place is very convenient and so during my stay in Calcutta, I took a garden house on a monthly rent of hundred and eighty rupees. On the western side, there are three townships called Choranga (Chowrangi), Kiddarpur and Kaluduggi. People of different origins and nations built multistoreyed buildings here and live in them. But there are no gardens around these houses. There are shops on both sides of the road between Chitpur and Kidderpur just as in Popham's Broadway in Madras.

There are about one thousand licensed palanquins numbered by the police which are carried by oriya bearers, for hire. Only to bearers will carry but won't carry any extra load. With a palm umbrella in one hand and dishevelled hair, girdling the loins with a piece of cloth they carry the load. A few English chariot shaped carts known as Karachis drawn by two horses are seen at street corners for hire. The elegance of the city is restricted to the parts where the English people live and if we see the localities where Hindus live, it will be just like a housewife looking at the husband with the same eyes after seeing the King. By the standards of the whiteman's township, Calcutta can be estimated to be double the size of Madras. Trade is tremendously flourishing here as Kings and Zamindars are still of some consequence.

April and May are the two hottest summer months here and so there will be fans in every house and shop. People live here only on the air of those fans and not otherwise, I thought.

Though the people and the cattle in this land are not sturdy there is green grass around but it is very short. The English people cultivated here

two varieties of English fruit peaches and litchis. Litchis are sour and sweet. Peaches have a peanut shaped seed inside with a sour taste. Hindus of this city treat the rose apples with respect. Green grapes are rare. Hindus will use no other leaves except plantain leaves. All the trees are full grown. The two months of the hot season are called as months of tempest here. A few clouds gather together and southerly winds lash out for a few hours shaking the people trees and houses, hither and thither and calm down the very next hour. There is none who do not smoke 'Hookka' here. There are a number of store houses where this drug 'goodauk' pills are prepared These pills are sold in the market openly displayed in the shop. Pan leaves (the spicy leaf eaten by Indians) very thick and big in size, with long stem are ordinarily sold here. 'Pan' eating is prevalent here.

There is a Brahmin of 'Veginadu' sect by name Viswanatha Bhottu living in this city for the last 30 years helping the Brahmins of south as far as possible. Seeking a livelihood and in order to earn something thirty Brahmins of 'Pancha Dravida' sect sought the patronage of affluent Bengalis and live here. Consecrating the idol of Shiva is considered as very essential here amongst Bengalis and so they build sanctum sanctorum in the shape of a globe decorating the top, and consecrate the Linga. There are a number of tanks in this city. Particularly Motibila a famous tank for its pure water is situated in the locality where I stayed. There are a number of gardens also in this city. The 'Botanical Garden' belonging to the East India Company, situated on the other side of the river Ganga is big and it is a famous garden of medicinal trees. It will be nearly one and a half hours 'journey distance long' from north to south and one hour 'journey distance' wide. The East India Company has started some colleges and societies in order to train the Bengalis. Though the country is soaked in religion and piety, those students who came out of these colleges denounced their basic philosophy and behaved likewise.

Perhaps people of these parts do not grow mustache. They shave every alternate day. Both men and women roam about with bare foreheads. Wearing of 'Tulasi' is common. Women have tattoo markings on their noses. Just as women of Bihar feel the red smear on the parting of the hair as decoration, women of Bengal feel this tattoo mark on the nose as a mark of beauty. Sarees of more than twelve arm lengths are not available here. Generally they wear only white sarees.

There are not many beggars in the streets. House rents and servants' wages are very high. Europeans and high class people employ a head servant and call him Sircar. Invariably another servant called 'Darwan' is employed to wait at the main entrance.

Nationalities like Armenians whose religion is the basis for Christianity have built temples here. Attempts are being made in many ways by printing literature to propagate Christianity here.

A road has been laid with trees on either side right from Muchigola to Barrackpore. The city and suburbs north to south may be twenty-four miles long and sixteen miles wide. The strength of the population may be one lakh and fifty thousand. Women have to wear conch shell bangles and I think conch shell from the south is perhaps sold here. Women do not wear too many ornaments. Men of affluent class imitate western style in clothes and vehicles. Fiddle a type of English veena is a popular musical instrument here. Here glasses are made out of melting. As there are no saddle bag horses or camels, I arranged bearers to carry my tents.

Since ships from every country unload and load merchandise here there is nothing in this world which is not available in this city whether foreign or native. Merchants are happy and content. I stayed in such a city Calcutta till the second of June.

Chapter XXIV

3rd June, 1831

Starting on boats at five on the morning of Friday the third we arrived at a place called Udubadiya by about noon. There are no armed personnel at this place. But I got a firman issued by one gentleman Brook the agent of Lord Bentick who was on a visit to Banaras, permitting some persons in my entourage to carry arms. On the strength, of this the Superintendent of Calcutta Police also issued a firman. The Chief Secretary stationed at this place countersigned on the firman issued at Kasi and affixed his seal. Hence the local police agent at the junction town Udubadiya did not trouble us regarding the weapons and on the other hand by the will of God presuming that I am a greatman he arranged for a salute by his armed men. This Government issued firmans to carry arms to no person other than the Princes of the states. If one tries and gets such a firman it would be as useful as it is to me.

Udubadiya is about eight leagues from Calcutta. If we go to Baleswar without touching Medinipur we can save three halts on the way and hence we followed this route. Udubadiya is a big town. There is a market place and the residence of the Police representative is in the jurisdiction of Hugli district. Everything is available here. There is a palm grove in this town. We pitched our tents in that grove and stayed there.

Heavy southerly winds are blowing now. Sea water is flowing into the river and it is swelling as high as two men at the time of flowing and is receding at the ebbing time. So, our boats are lifted high at Udubadiya and my ladies and children are frightened. A two tree top high tidal wave washed away half of the city of Calcutta sixty years ago. During the flowing time, larger vessels from foreign countries are brought through the river Ganges to Calcutta. During ebbing time they are taken into the sea from Calcutta.

Though he is in the high office of the Chief Justice at Calcutta, Sir Charles Gray, due to God's will and command gave me more kindly treatment than at Madras and gave me accommodation in a garden opposite his house, arranged his peons to keep watch at my place and sent furniture and other requirements and also gave me an extraordinary firman and thus I could command this position in this far off land. The servant Manskhan who is with him is very loyal to him and he is like diamond studded in pure gold. It is rainy season from the middle of June here and hence last night it rained very heavily. We stayed here for the night.

4th June, 1831

Getting up at an early hour of six on the morning of Saturday the fourth we went to Baguna and reached there by nine. It is eight miles from here. There is a road leading to this place. We crossed a river Damodar by boats. Since we were carrying eight pots of Ganges water, two unused tents, medicine boxes and other luggage loaded in two carts with us, it became very troublesome to cross these rivers. I thought that whoever keeps with him carts on a journey like this will definitely be plunged into the evil influence of Saturn. This is also a big town. There is a market here and everything is available here. As there are many houses constructed by the traders here for the benefit of travellers, without using our tents we stayed in such a spacious house.

5th June, 1831

We got up before dawn at three on Sunday the fifth and reached a place called Seedahat by about ten. This is ten miles from this place. Just as yesterday there is a good road with bridges here and there. Today we crossed a river called Rukmini Narayana by boats. This is a big town. There is a market here. There are houses to stay and hence we did not pitch our tents. The owner of the house felt very glad when I paid four annas for the house and it is the custom here that you have to purchase your daily requirements from the same traders in whose house, you stay and so I did the same. Everything is normally available here. We stayed for the night at this place.

6th June, 1831

Starting at three early on the morning of Monday the sixth we reached a place called Dabara by about ten. It is fourteen miles from this place. There is a good road as was the case yesterday with green fields on either side and it is very pleasant. We crossed a river Kamsari by foot. This is also a big town and the business people built big houses and everything is available. As the police officials are at every place are sending my firman one halt ahead of my arrival I am feeling very homely and the people of the place are extending their company till the next halt and are returning back afterwards. As per the instructions of the police here when travellers halt at a particular place, there will be watchmen during the night to guard their luggage and also for their safety. The tradesmen welcome travellers and give them everything they want. It is customary here that earthen pots once used for cooking are not used again and it is convenient also. Travellers usually purchase pots, cook their food and throw them away at the same place where they stay. It is loathsome to see at the halting stages these broken pots in heaps. Water facilities are also provided in the houses built for travellers stay. There is no road direct from this place to Medinipur. So sending away my two carts to Ramsarai through Medinipur I stayed away for the night at this place.

7th June, 1831

Starting at three thirty on the early morning of Tuesday the seventh we reached by twelve a place called Bhadrakali which is 14 miles. There is no road, we have to walk through fields. Ever since I left Calcutta it is not so warm here as it was there and every day sky is overcast with clouds during the mornings and it was raining after we stopped at the halting places. Hence the path is muddy throughout the journey. This is also a big town. There is a temple of Bhadrakali. Spacious houses have been built for travellers with ponds for water convenience. These houses built by the business people adjoining the market place are of Kushkush Grass thatched roof. Nevertheless they are very fine and are kept clean everyday. Everything is available here.

8th June, 1831

Getting up early on the morning at four on Wednesday the eighth, I arrived at Ranisarai which is sixteen miles from this place. Though there is no township here thirty shops are constructed on either side of the road and also houses along with very fine ponds have been constructed for the benefit of travellers. Except night watchmen, there are no police constables here. On the way there is a place called Narayana Gadh where, the company authorities are running the choultry established by former rulers where provisions are given to wayfarers. Everything is available here including fresh vegetables. I have arranged four watchmen to act as sentries during nights along with my servants at places where I halted for the nights and I gave them four annas each at the time of leaving the place. There is a road upto certain distance today.

9th June, 1831

Getting up at two thirty on the morning of Thursday the ninth we arrived at a place called Jeleswarapattanam eighteen miles from this place. There are bridges and a straight road. The road is constructed shoulder high from the fields on either side. In order to build a road on an elevated plane, earth was taken from either side of the road, so natural canals were formed on either side. When these canals are full with rain water, people carry their luggage across on single piece canoes. This town is on the banks of river Suvarna. There is a market street and house to stay for the travellers and everything is available here.

10*th June*, 1831

At three thirty on Friday the tenth morning we started to a place ten miles from here and arrived there by ten. Though this place is very small everything is available here without much effort. Two big terraced choultries were constructed here by the East India Company. There is a road on the way today. We crossed Suvarna river by foot. There is a toll gate on this side of the river. The watchmen there will not let ordinary people without extracting something from them under the pretext of checking

their luggage. We saw a big mountain rise at a distance on the right side of the road.

During my stay at Calcutta one day there was a big stone storm. A few stones gathered in a vessel produced sounds like real stones when shaken. When they are struck with a heavy thing, they melt away like water. These stones are very cold when taken in hand and look like crystals and melt away in a few minutes. I have not seen such a rain afterwards. The high winds of Calcutta are also absent here.

When I was in Calcutta a fever called malady hit the city of Calcutta and twenty of my entourage also suffered. Fortunately by the grace of God all of them are cured of the fever by administering a medicine prepared with the decoction of a herb called 'chirta' in Hindi and bitter in English, mixed with two tea spoonfuls of Ilikkisiavitril liquid two tolas twice daily. This medicine was suggested to me by a native doctor at Gaya. One of the palanquin-bearers suffered from blood motions. I gave him a mixture prepared with potato juice and a few drops of sulphur essence and he got better in a few days.

11*th Jnne*, 1831

Starting at an early hour of two thirty on the morning of Saturday the eleventh we arrived at Baleswaram a district headquarter town fourteen miles from this place by about nine. There is a road and it is a mixture of sand and clay so even when it rained the soil became hard and it is not sticky. Right from Calcutta upto the banks of river Suvarna the soil is clayey and hence perhaps Calcutta bricks are as strong as iron. But here the lime lacks brightness and so the buildings in Calcutta are not shining white as the buildings in Madras.

In our country all of us use shell lime. One day a Bengali questioned the veracity in the statement that Brahmins of South won't eat fish when they daily use shell lime while eating pan. According to my knowledge and experience almost all the brahmins from Kanyakumari to Kaveri use shell lime and I also use it there. I cleverly replied that we will not use shell lime just as a counter to his argument but it perturbed me for sometime. The shells are nothing but the outer body of the aquatic animals! If people of this country eat the bodies of fish as cooked food, the people of south burn the outer shells of those aquatic animals and eat. By this way one part of the aquatic animal is eaten by people of particular country by a particular process of cooking while the other part of the same aquatic animal is eaten by people of the other country by a different process of cooking. Thus they are equally sinners but one accuses the other without any reason. Still I have with me some stone lime with me which I brought from Prayag. After exhausting this, though reminded of the principles and precepts of eating shell lime by a Bengali, I have to resort to our custom of eating the shell lime because stone lime is not available in our parts.

It is God's will and pleasure that different people should speak different tongues and when a Tamil and Telugu meet at a tank and with all the good intention of helping, the Tamil warns the Telugu not to enter it as there are leeches in the tank, unheeding the advice the Telugu stays in the tank and is bitten by the leeches. Accusing the Tamil that he intended him to be killed the Telugu quarrels with the Tamil. The quarrel about customs of different regions is similar to the above incident. All these things are acts of God willed at his pleasure.

This town Baleswar is twice as big as the town Jeleswar which I left the other day. Collector, Magistrate and other officials are here. The boundary of Medinipur district ends with the river Suvarna Rekha and therefrom starts Baleswar district and the Oriya country. I think Bengal Gauda country extends from the river Jalangi to the river Suvarna Rekha. Today we crossed the river Kulali near this town Baleswar. As the sea is just about two miles away from this river, the effects of ebb and flow are felt here. When in flow, this river is to be crossed by boats. Two miles away from this place there is a Seashore town named Choodamani. Merchants procure rice from Baleswar and other commodities from different places and export in boats to different parts including south. Oriya letters are etched on the badges of police constables here. Oriya letters are similar to Telugu. Oriya women are short but are pretty and males are not as weak-faced as the Bengalis. I halted at this place and stayed in the choultry being maintained by the East India Company. There is a toll gate on the bank of the river here. Checking of luggage of the travellers is compulsory here.

12*th June*,1831

Getting up at one thirty on the morning of Sunday the twelfth we started for a place called Soorang eighteen miles from here and arrived there by nine. Of my three palanquins, I had to engage twenty bearers for two palanquins. As they are not adept in walking one behind the other moring the steps rhythmically and as they are not strong enough to bear the heat of the sun, I had to start at so early an hour and walk. There is a road on our way just as yesterday. This is also clayey sand soil. An hour's distance right from this place to the right of Baleswar the mountain range of Vindhya is converging into the sea. On the way today we saw at a distance of two milers from Baleswar a tax permit post. The Collector and Magistrate Mr. Ricket stationed here sent a peon to attend upon me and so we proceeded on our way without the trouble of being checked at this post. Nevertheless to keep up my prestige I paid tips of two rupees at each of the posts. According to the jurisdiction of the police outposts, one uniformed orderly is accompanying me and after safely seeing us off to the borders of the next post, he is handing over charge to another man to carry on his duty. I am paying a tip of half a rupee to every constable when he went back after his duty.

Paddy is the main crop here. Oriya Brahmin Pandits of Utkal pronounce Sanskrit in a clearer manner than the pandits of Gowda People.

of these parts can understand a few words of Telugu. There are people here who knew about Chennapatnam. People here are not asking whether Madras is a foreign land as the Bengalis did. In these parts people do not understand if we say Chennapatnam. We have to say Madras. God created an ugly species of birds namely Kites on both sides of the river Ganges in order to feed themselves on the dead bodies that float in the Ganges. These kites have three cubit long necks one cubit long beak and three cubit long legs and these birds are of mild temperament and tolerate crows and other smaller birds when they sit on their prey and eat.

Plantain, coconut and areca trees are not as popularly grown in Utkal (Orissa) as in Gowda (Bengal). Surang is a small village. As there is no place to stay we pitched our tents by the side of a pond. Daily necessities are available. It is cloudy every day giving an appearance of rainy season. The Brahmin villages in this country are called Thakurwadis.

13*th June*, 1831

I left this place at three thirty on the morning of Monday the thirteenth and arrived at a place called Bhadrak by ten, crossing a river 'Sarendi' by foot. There is a road on our way. The soil is gravel and sand and hence it is very convenient to walk. There is a big and spacious choultry in this town where we stayed. Usually towns having police outposts are away from these choultries. The two carts I sent by road through Medinipur arrived with great difficulty just when I was about to leave Baleswar. On being told that there is a good road for horse drawn carts upto Jagannath (Puri) I brought these two carts and had to undergo these hardships. God alone knows what a trouble it would be to travel with carts where there are no roads at all. Though everything is available here ghee is not so good and butter may be available with difficulty. Rice is very nice here, one maund of forty seers fine rice costs here two rupees.

The 'Gayavalis' living near the river Vaitarini to Calcutta scramble vying one with the other and they call themselves Oriya brahmins and Utkals. One seer here is equivalent to eighty rupees weight. There is a ten per cent difference between the Calcutta rupee coin and the Madras rupee coin. The lesser coin is of Madras. When I asked why the palanquins exported to Madras are so heavy and sturdy, when the beares here in Bengal are so weak and sick, I was told that the English gentlemen and Hindus are not accustomed to go on them. They engage them on hire when they want them temporarily. Those hired palanquins are light and these costly palanquins are made specially to be exported to Madras and other foreign places.

14*th June*, 1831

Getting up at four on the morning of Tuesday the fourteenth and reached Akulapada and Mudiyapad two villages on the banks of the river Vaitrarini

at eleven. It is sixteen miles from this place. We had to cross the river as it rained. The road is very sticky as it rained and as the road is clayey.

Nabhigaya, a pilgrimage centre also known as Jajipur is six miles from this place. The significance of this place is in order that the soul after release from the body may not face the trouble of crossing the river of hell Vaitarini people give away a cow as gift on the banks and offer a sacred ball of rice (pindam) in a naval shaped pit at this place. Two hundred and fifty Utkal Brahmins known as 'Nabhigayavalis' live here as mendicants. Though these brahmins profess that they are not fish-eaters, southerners will not call them for ceremonial functions. When they offer rice sacrifice, if native brahmins are available, they will be called and offered. If not, they resort to sparrow feeding (Chataka) or a gift of land or some money with water (Hiranya). Usually Hiranya offering is performed. One of the sacred eight seats of Devi is here at Jajipur known as Viraja Devi and shines here. The legend of this place is a part of Vayupurana which consists of thirty chapters.

16th June, 1831

There are about seven hundred Utkal Brahmins in Jajipur. It is a big place. There was a big fort when the Mahomedans ruled the country. Now the mosque in that fort alone stands there. The path leading to Jajipur is a difficult terrain in rainy season and a little farther. I performed the offering of the cow and other rituals on the banks of this river. These Nabhi Gayavalis maintain records of every pilgrim that visits this place. There is one Vallampuri Paramananda Bhottu from south who knows Telugu and who attends on the visitors from South and so I engaged him. If they could save ten rupees out of their work they are content. As there is a choultry to the south of the river Vaitarini in Muliyapadu, I stayed there where everything is available. I stayed at this place on the fifteenth also in order to engage two more carts and adjust the two cart loads of my luggage on four carts, as my two carts could not proceed with ease on the muddy roads.

On the morning of sixteenth the Thursday we got up at three and proceeded to Gopalpur a place fourteen miles away and arrived at that place by eight. On the way we crossed two rivers by boat. The boats are spacious with big wooden planks fixed on the decks. Some of the planks are used in the place of steps. Carts and other vehicles could also be loaded easily. Karusa and Brahmani are the names of these two rivers. River Brahman is on the side of Gopalpur and a choultry is there. I stayed at that place. Right from Basta in every choultry I made a halt, there is a big hall two hundred feet long and fifteen feet in width with a pent roof of six feet width with two store rooms on either side. Two such choultries are there in every town, one opposite the other five hundred yards apart with a big pond on the lawns. These choultries were constructed by the company authorities three years ago and at every choultry one police constable and two sweepers have been appointed. There is a market adjacent to the choultry where I stayed today. There are beautiful mango groves nearby and everything is available here.

17*th June*, 1831

On Friday the seventeenth I got up at three on the morning and started to Chattiya a place fourteen miles away from this town and arrived there by ten. Though there is a road on our way it was very difficult to walk on it as it rained and dried up. The clayey terrain troubled barefooted walkers. Bearers of palanquins are called Behras here. They belong to the caste of Gopalakas. In our parts palanquin-bearers of Uppada vehemently object to our touching the bow of the palanquin they bear as it is an ill omen for them and their race, they feel. They are very principled in their habits and are pious, shunning meat and they wear garlands of Tulasi the sacred leaf. Smoking of country cigars is prevalent here but hukka is not heard of. There is a scare of tigers here near the forests and mountains towards the right side of today's track. While we are walking, there is a commotion near the market place as a tiger snatched away a dog from the market place. There is only one market place in this town. The rented houses built for the convenience of travellers here are very small and so pitching the tents in the middle of the road, we adjusted somehow. I hear that from here onwards there are no choultries at halting places. Everything is available here. Six miles away from this place there is a police station where two police constables are posted.

Some of my followers suddenly developed stomach-ache and when I administered hundred drops of spirit lavender to each they are cured. Some suffered from blood motions and I cured them by giving ten drops of a particular liquid with sugar. Those who suffered from purgings are cured by giving small pills of purified opium. But the venereal infections are not easily curable. By chance, one of the bearers, though very strong is unable to walk after having intercourse with a woman, on the way. He came to me and I tried my best to get him cured but unable to cure him I left him with some friends at Calcutta.

God alone knows why He created women so attractive but at the same time by a chance intercourse the men are exposed to such a deadly disease. But what I surmise is that by creating women so attractively, God willed that persons who seek His favour should avoid these women just as they run away out of fear from tigers and other wild animals of the jungles. But his illusory powers are incompatible to human mind and hence they become prey and are unable to conquer the infatuation.

Though local residents of Utkal do not eat tamarind and chilli as much as we eat in our parts, these commodities are sold in the market for the benefit of travellers from our parts. These people use dried chips of mango in place of tamarind. Large number of mango trees can be seen here. Even in houses, these trees are grown. The bearers in these parts invariably utter the words ' Hari Bolo' in full throated voices while ascending steep tracks.

18*th June*, 1831

Getting up early at four on the morning of Saturday the eighteenth, we proceeded to a place called Cuttack which is 14 miles away and arrived there by

eleven. Though there is a good hard road, as it rained last night the road is muddy. Four miles away from Cuttack a rivulet branches and joins Mahanadi across the road. This river Mahanadi flanks the city Cuttack and it is two leagues inwidth. This river originates from Vindhyas and emerges to join the sea at Cuttack. Previously there was a big forest between the river Vaitarini and Cuttack. With the help of wealthy people of Bengal the Comapny people cleared the forests and laid roads.

Cuttack was under the control of Delhi previously. When there were internal feuds in the Royal Family and as there was anarchy there, the Shaw Kings of Nagpur kicked the authorities here and took possession. The English captured Poona and gradually started capturing Hindustan and under the pretext of a fight with Anna Saheb at Nagpur, they first captured Cuttack district and while returning Nagpur to one of the relatives of the royal family who was their henchman they kept Cuttack district under their control as it was originally under the control of Delhi and that Delhi throne is at present under their control. It is under their control for the last twenty-five years.

Chapter XXV

Several times I pondered over the matter how God Almighty handed over possession of a vast country so easily extending from Kanyakumari in the South to Kashmir in the North, Sindhu river in the West, to Brahmaputra river in the East, to the people of a far off land who are Christians. What I surmised is that if the Ahimsa principles laid down by our elders are adhered to by everyone, the course of the universe will be going on peacefully without any event and that peaceful existence is against the Almighty God's playful mind. So if these principles are not amenable to everyone, according to the normal course of events in this world, people fight with one another in their lust and anger. But some people conquer these feelings, strictly adhering to the principles laid down by God and please Him and secure uninterrupted and unasked for peaceful life for themselves and for the well-being of all mankind. So, castes like Brahmin, Kshatriya the warrior race are created. The warrior race Kshatriyas according to the respected principles fought and ruled the country. But the Brahmins, out of sheer jealousy and anger cursed the ruling community to be raceless and thus there is nobody left to rule in this country. Though the other three castes Brahmin, Sudra and Vaisya are there, in the absence of a controlling force to punish and protect, that is the warrior race, the other castes are not able to maintain their respective principles for long and thus a mixture of castes came into existence.

The great chaos of intermixture of castes is the direct result of the misdeeds of the angry Brahmin community and god willed to punish them by force and hence the malignant Mohammadan community was brought into this land and thus punished the Brahmins enough. If we start doubting that why the generations that followed should suffer for the misdeeds of their ancestors the famous words of Avvaya the great Tamil poet namely 'the child reaps the consequences for the misdeeds of the mother' aptly fits in as a reply. The merciful God Almighty later, in order to preserve this traditional material world from extinction, gave this land as an easy gift to the English people who are known for the quality of goodness and who by virtue of their knowledge tamed the universe and studied the courses of the galaxy and thus traversed the great oceans and believed that all pervading preserver of the universe is one and the same.

God created and bestowed animated beings into different shapes with different sounds, different colours, and with different meanings. Till these beings attain the favoured look of God they resort to the worldly pranks of abusing others and praising self. Though these English do not profess that their Christianity is greater than the Hindus, they think that it is equal. The religion of the Hindus is just like an almond fruit with fibred outer skin and hard shell covering the sweet seed inside. Not knowing the secret of this

religion the English try to convert the Hindus to Christianity in order to save them from the supposed doom. Otherwise the English are just, in their rule and by the grace of God they are gaining His favour day by day.

There are two thousand houses in this town Cuttack and about ten thousand population. Everything is available here. When this country was under the Muslim rule a large number of Muslims entered this city. Mohurrum festival is now in full swing here but people celebrating the festival here are not doing any crazy acts and painting their bodies with black or white colours.

The Mohammadan race entered Hindustan through Kabul and first destroyed the Somanatha Temple which was studded with nine diamonds, on the banks of the river Sindhu and plundered the jewels. When the local residents and Hindus living in the five river basin named Punjab totalling about one lakh resisted to be converted into Islam, they were beheaded. Thereafter the sacred places like 'Akshayavata' Yantram in Prayaga were destroyed. Temples and deities of Lord Visweswara and Annapurna in Kashi were then demolished. In spite of the compulsions made by the Muslims not one in thousand adopted Islam as they adopted Christianity now through the clever tactics of the English. Hindus gradually avoided Muslims and renovated all the temples destroyed by them. That which is not possible by valour is possibly by contrivance is the principle adopted by the British and they gradually took into their religion that section of the community which enjoyed the least status in society and preached the glories of Christianity to them who are ignorant of the intricate religious actions.

I heard a story about the comparison of Muslim, Hindu and Christian religions. Once upon a time a King asked three persons belonging to these three religions a question. One person built a house in a forest and is living there with the intention of beating and forcing the passers to accept his hospitality. Another person built another house and is living there with the intention of requesting passers-by after convincing them of the comforts that are available and then extend his hospitality. A third person is also living in a house and he neither desired to go to anybody nor wished that anybody should be invited to his house. The king asked them that who was the first highest amongst the three persons. The Muslim accused an impotent, the person who wanted to be silent and the person who wanted to entreat the passers-by. It is a manly act he said to bring even by force passers-by when he wanted to offer hospitality. So, the person who wanted to offer hospitality by force is the first highest in his esteem. The Christian praised that person who wanted to appease the passers-by with entreaties and offer hospitality as a great man and he called the person who wanted to use force as a cruel man and the person who never wanted to offer anything as an inert man. The Hindu said that a person in possession of good things and good place avoids the company of others lest they envy his possessions and spoil them in order to deprive him of these things. So with this

fear, they keep themselves aloof and so he is the first highest person who keeps himself aloof and the one who thrusts himself on others and the one who appeases are lustrous in their nature. They have not acquired these comforts by their natural disposition. Thus the three accused each other.

There is another story I heard. One English gentleman asked a Brahmin in what way is he superior to him when both of them have the same body made up of blood and flesh and other limbs. The Brahmin replied that just as the sour mango and sweet mango are so called because of their taste though they are from the same branches bearing the same leaves and ripen in the same season and have the same skin, juice, and seed, so is the difference between Brahmins and others. He further said that Brahmins never claimed themselves to be great but that they said that God willed thus. Just as the mangoes by their taste are called sour and sweet by those who eat them. God, knowing the essence in the Brahmins' body called him as the best and proved his superiority over the others.

19*th June*, 1831

We stayed at Cuttack till the afternoon of Sunday the nineteenth to see two Englishmen Brenlaw and Kifen Blake and left the place by one thirty. Arrived at a place called Gopalpur ten miles from this place, by five, we crossed by boats the river Mahanadi which flanked the city Cuttack and there is a road between the mango groves and it is a pleasant journey. Gopalpur is a big town with a market place and a big temple of Narasimhaswamy in the middle of the town which accommodates pilgrims in the temple compound itself, separate houses being constructed for Brahmins inside and for lower castes outside the wall. Hence we stayed in the temple only. The idol of Narasimhaswamy is well decorated and the priest of this country performs worship twice daily. According to the South Indian tradition, in the available space there is a platform known as Mantapam in front of the sanctum sanctorum. Everything is available in this place. We crossed two rivers on foot before Gopalpur and they are called Bhargava and Kuśa.

20*th June*, 1831

On the morning of Monday the twentieth we woke up at one thirty and started for a place called Satyawadi twenty miles from this place and arrived there by two. On our way it rained a bit at a place called Pippili. Though we were experiencing rain ever since we left Calcutta, it is only today that we are caught in the rain and are wet. As it is the twelfth lunar day tomorrow 'Dwadasi' and as I wanted to feed some Brahmins on that occasion at the great pilgrimage centre Jagannatham (Puri) we had to undertake such a long journey today. This is also a big place and a great centre. We stayed in a Math as it is very big. There is a temple of Gopalamurthy here and a river Vajrarekha flows near the temple.

The legend of this place goes to say that once upon a time there lived a respectable Brahmin in Gokul Brindavan who vowed that he would give

his daughter in marriage to that person who attend on him at the time of his death. The relatives of the girl repudiated this statement but the deity of Gopala of Gokul Brindavan came in the attire of a human and took the girl in marriage after fulfilling the desire of the Brahmin and thereafter the deity Gopala stayed here with all glory and he struck a line with his ring and created the river. Thus he is being worshiped by the people. There are about hundred houses of Brahmins belonging to the country 'Mathsya.' The deity here is offered a cake made out of flour but not rice meal directly.

21st to 26th June, 1831

We got up early on the morning of Tuesday the twenty-first at four and arrived at the great pilgrimage centre Jagannatham (Puri) by an hour after sunrise. It is ten miles from this place and there is a road. Four miles away from this sacred place the tomb of the great Saint Tulsidas is situated from which place the wheel on the top of the idol shrine at Jagannatham can be seen. One should give alms according to one's means to the local people and then see the top. I entered the sacred place through Atharanalaghat where the tax collecting post is situated. One has to pay according to the number of people that go and collect receipt here before proceeding further.

According to the legend of the day the place where this great pilgrimage of Lord Jagannath is situated now, was in the midst of a great forest known as Dandakaranya and there was a mountain known as Niladri. Neelamadhavaswami was the deity there, worshipped by the tribal people. At that time Maharaja Indradyumna of a far off country came to know of the greatness of this deity and the sacredity of the place. He sent a Brahmin to check up whether it was a fact or not. The deity it appears told the tribals long time back that it would leave them at a time when a Brahmin pays homage to him. So, fearing that if he went there with his true identity the tribals would trouble him, the Brahmin went there disguised. As women are endowed with the powers of sorcery and as they are the main cause for the quarrels between men due to lust and anger, this Brahmin won over the daughter of the tribal chief, saw the idol of Neelamadhavaswamy and went back to tell his King about it. In the meantime the idol of Neelamadhavaswamy vanished due to the high tide in the sea and its power entered into three half burnt wooden idols of Balabhadra, Krishna, Subhadra which were lying on the seashore near Chakra Tirtha. On hearing this the tribals took those three wooden idols which were in the shape of drums (mridangam) hung them round their necks and brought them back with prayers to the Lord. By that time Indradyumna had come to this place to pay his homage to the deity Neelamadhavaswamy but as the deity vanished he went into the forest and did long penance and took a vow from the Lord that he would come and stay at that place again. Then the King got the buildings that are there now, constructed and again went into penance and in the meantime these buildings went into the possession of some enemy Kings. After capturing the buildings and the three

half burnt log shaped deities, King Indradyumna grew impatient to see the finished idols and saw them before the appointed time set by 'Viswakarma' the architect of gods (Vulcan) who came in the attire of an old man and was engaged in carving idols out of the logs. 'Viswakarma' left the idols half finished and vanished. On hearing the voice from heaven that he would enter the idols even in that state, the King duly consecrated the idols here and ever since the supreme spirit of the Lord is reflecting here. The special significance attached to the 'Prasadam' (Food presented to a god or blest by a priest and then distributed in a temple) here is that Lord Sankara and Lord Brahma went to Vaikunta to pay a visit to Mahavishnu at the time when Lord Mahavishnu and Lakshmi his consort were taking prasadam. Mahalakshmi then offered prasadam to Brahma and Shiva. They both took it with reverance with no hesitation that it was defiled by contact and then returned to their places. When their consorts saw them lustreless they asked them the reason. On being told that they took remnants of 'Prasadam' given by Lakshmi, they wondered that taking such 'Prasadam' should have enhanced their splendour tenfolds. It diminished their lustre which meant they had committed some sin which caused this. They further asked their husbands why they had not brought that Prasadam for them. Sankara and Brahma told them that as they were women the incarnations of Maya they were not eligible for such Prasadam. Then they went back to Vaikuntha to know the reason for the loss of their splendour. Mahavishnu told them that by taking their Prasadam they should have become fully glorified but while taking that Prasadam it touched their hands and in turn the lower limbs and thus imparted insult to it and that insult was caused by them, and so for that sin they lost their rplendour and as an expiation for this sin they should go to the great pilgsi-mage centre Jagannatham and take a bath in the sacred waters. Brahma and Shiva went and did that. Ever since, pilgrims, before they leave this place, take a dip in the holy waters here as an atonement for their sins.

On being told by their lords that women were unworthy to receive offerings made to God, the divine consorts Parvati and Saraswati went into penance at this place and took a boon that irrespective of caste, creed or sex everybody could get 'Prasadam' at this place. Henceforth everybody, without any discrimination is receiving Prasadam here.

Parvathi who came here thus to do penance stayed in a temple here and shines with glory under the name 'Vimala' and that deity accepts sacrifice of living beings which are part of the irascible worship. When some devotees of gentle creed objected to sacrifices within the pricincts of the Vishnu Temple this Goddess caused hardships to them and continued to accept sacrifices uninterrupted. Saraswati being the personification of the second of three 'gunas' namely worldliness, she remained here with her original name accepting the usual offerings. It appears that there is a sacred spot where one could assimilate oneself with Lord Vishnu by a mere bath in the sacred waters there and crows and other birds are attaining such assimilation with God it appears. Now the significance of the place is lost in these modern

times of the Deluge (Kaliyuga) and now people only show that place. It is said here that God Almighty as mentioned in the sacred secret texts in his fourth mien, gives his appearance here.

The temple here is four hundred square feet in area and resemble the temple at Tiruvattoor in the two big ramparts. The lotus like top of the sanctorum idol shrine is built as high as two palm trees with a disc (Charka) on the top. The front sanctuary is spacious with a globe like construction above, with tops on the four sides. Outer walls are decorated with laterite stone with fine art pieces carved on it. There are several smaller temples built around the sanctum sanctorum. There is an imperishable Banyan tree (Akshyavatam on which Vishnu is represented as floating) and a Mukti Mantap (Platform) in the temple compound. If one does prayer there, one achieves transmigration, it is said. There is a big kitchen shed accommodating four hundred hearths in the outer ramparts of the temple. On each hearth it is so arranged that twelve pots of rice can simultaneously be cooked. Such hearths are sold for five thousand rupees each. The cooks who cook the prasad here are entitled for one fistfull of cooked rice per pot and they earn well by this. Sixteen hundred and twenty-five pounds or two thousand markals of rice is daily cooked here for being offered to God. Five hundred potter families live here. Sin of contamination by mouth (uchhishtam) is not observed here. As the temple is situated on the mountain Neeladri it appears to us that the sanctum sanctorum is constructed hundred feet high.

There are four gates on the four sides of the temple. On the eastern gate a lion is carved and so it is called Lion's gate. Government officials will be there to issue tickets to persons entering the temple. Since this Jagannatham (Puri) temple is in Odhra country (Orissa) and from Suvarnarekha river at Jeleswar to Rishikulya river at Gunjam it is Odhra (Orissa) country, people living in between these two places are not charged any tax. If pilgrims from other parts come here they will be charged two rupees and six annas per head for a stay of four days, a visit to the temple daily, meals, and to leave on the fifth day. If people want to stay further the charges will be multiplied by the rule of three and charged extra and then issued tickets. While issuing tickets the officiating priest who accompanies the group will also be named in the ticket as in charge of the group. If the party overstays without informing the authorities the accompanying priest (Panda) is charged a fine of twelve rupees. So the Pandas will see to it that the pilgrims do not stay a minute more than permissible and see them off up to the hill pass and get the report completed after duly submitting the ticket in the office at the temple.

There are about seven hundred families of these priests (Pandas) here. They belong to thirty-six tribes each attending to a particular service in the temple like worship, cooking, etc. The courtesans of this temple usually perform the duties such as carrying Vinjamaram (Chowri) and articles used in the rituals for the deities but not dance. Groups of instrumentalists are also

absent here. One lakh and twenty thousand rupees income is derived from the pilgrim tax here, of which amount only half is spent on the expenditure of the temple on an average at four thousand per month by the Company authorities. The temple management are not paid anything in cash. They have to spend the entire amount on the preparation of offerings alone and divide the offerings according to their shares.

These offerings (Prasadam) are sold basketsful in shops right from the lion gate up to the main porch. People taste first and then purchase prasadam as there is no bar on tasting. Besides allotting certain share from the tax amount the company authorities assigned some tax free land to the temple. Whatever things are placed before the deity as presents will go to the government. I came to know that after deducting all the expenses the annual income from this produce is about ten thousand rupees. Till 1843 all the temple revenues were being managed directly by the Company authorities. Revenue Board used to look into the administration under the supervision of Collectors and collect the revenues. Though the Pandas have no other means of livelihood like lands, some of them are millionaires.

The three idols are in an unfinished condition up to the waist. The images of Balabhadra and Jagannathaswamy are in the pose of an embrace with wristless hands outstretched and the idol of Subhadra is in the middle in short stature without hands. A club shaped instrument carved out of the same wood is kept by the side of the idol of Jagannathaswamy and it is called the missile weapon (Sudarsanam) of the God. Every twelve years during the intercalary month of Ashadh new logs are brought and new images made by artists from the traditional artist families there. Then the elderly persons from the tribals who, seeking an eternal bliss, lead a life of bachelorism, taking food only once in a week, takes out the animation from the hearts of the old images, instals them in the new images and seals them. The animation of the image Subhadra fell into the hands of a different state and is being adored in that place which is also in Odhra (Orissa) country. As far as I know two hands sized miniature idols of a fine mixed metal in place of the soul (Suvarna) and another in place of the Supreme soul of the universe (Paramatma) are installed in the two idols of Balabhadra and Jagannathaswamy whereas, in the idol of Subhadra there is only a sacred stone (black ammonite) image of Laxminarayana. The images of Jagannathaswamy and Balabhadra are in the shape of miniature elephants. When the idols are in the sanctum sanctorum they are kept on high pedestals with pillows, and decorated with clothes giving an appearance as if the idols have legs. The idol of Jagannath is painted blue in colour which the idol of Balabhadra in white and that of Subhadra in yellow and the eyes and nose are also painted with colour. The three idols are decorated with jewelled head ornaments.

Daily seven delicious foods are offered. The first two of them are milk and khichidi (a rice and gram preparation). These two are the

important offerings in which different ingredients are added. Rest of the offerings are food, pasty, tamarind water etc. Amongst the first of the foods, milk pooris and a special preparation made with cream and milk are offered and it is rare dish. Instead of red chillies they use pepper and for wave offerings (Harathi) they use the special variety of camphor instead of ordinary camphor. Early in the morning the Dantadhavan (cleaning of the teeth) ritual and at midnight the great adornment ritual are the important. Till the offerings are made before the idols and the rituals completed, the Prasadams are kept under the charge of devout Pandas and after the rituals are completed the Prasadam will be handed over to the casteless and they distribute it to others. Except the cooks no body is permitted to enter the kitchen.

On the full moon day of the month Jyeshta the deities are brought on foot from the sanctum sanctorum up to the pavilion where the anointing ritual is performed and are kept in the principal pavilion till the evening. The idols will be taken by foot during the night and installed behind curtains in the snactum sanctorum till the next new moon day. This is to enable the idols rest in sleep. During this fortnight the idols will be under the charge of the tribal descendants for worship. Even the Pandas are not seeing. As the principal pavilion (Jyeshtabhisheka Mantapam) is high on an elevated plain when the anointing ritual is performed people living across the street are able to have a clear view of the idols. Today's journey and the Chariot Journey (Ratha Yatra) are claimed here to be the penance to sinners journey. The first day after the new moon day of this ritual every year three new chariots are built and brought before the lion gates. Just as on the principa anointing ritual day the idols are taken from behind the curtains by the tribal people and are carried in group procession gracefully with pillows under the armpits of the idols, tied carefully by ropes, accompanied by drums, cymbals, and musicians singing and dancing in rhythmic steps. The year before the Maratha supremacy came to an end, due to the careless handling of the idols by laying much weight on the arms while carrying one of the outstretched arms came out broken. People here attribute it to an ill-omen and such omens forecast coming evil they say.

Two miles from this place there is another temple Indradyumna as big as this, built by a king of the same name. The three idols, after the ceremonial chariot journey, enter this temple and stay here for three days. Offerings of food and other rituals are performed at this temple for the three days after which the idols are again taken in procession on the chariots back to the original temple. Three days in a year the first temple will remain colourless just as the other temple remains colourless for the whole year except these three days. It takes three days for this ceremonial chariot journey to reach Indradyumna Temple. On the way light food like candied parched grain are offered to the deities as Prasadam. Nine days in a year during the chariot festival hearths in the temple kitchens are not

lighted. On the eleventh lunar day an image is formed and it is chained at ankles. Rest of the year offerings are made on large scale.

Thirty miles from this place there is another pilgrimage called Bhuvaneswaram which is a Saiva pilgrimage where similar offerings are made. Lokanatha Swamy is another Saiva pilgrimage centre which is near this place. Wandering religious mendicants known as Bairagis, the Vaishnavas of South and the persons who live in the cloisters (Math) established by the Southerners here wear 'Namam' the upright chalk mark worn on the forehead by Vaishnavas. The local Pandas and other residents of this place wear sandal paste (chandan), and armeninanbole paste (Gopi) according to the accepted practice of this place. Saivite hermits (Jogi) and Quietists (Jangam) are prohibited from entering the temple just as the Muslims.

Amongst the Hindus the washerman caste and the out castes (chandala) are not permitted to enter the temple. There are forty-four different sects in the Odhra (Oriya). Brahmin community such as Sola, Sasan, Bathees, Karuvadu, etc. Out of these the Jagannathapuram kings priests, caste is supposed to be the superior one. The King of Jagannathapura handed over the kingdom and is living on pension content by the avocations of supervising the temple affairs and thereby keeping up his prestige.

Daily there are seven occasions when pilgrims are allowed to pay ceremonious visit after the offerings (Darshanam) in the sanctum sanctorum. So, all times on all days the sanctum sanctorum is crowded with pilgrims and it will be very difficult to go for circumambulation (Pradakshina) and this crowd reminds one of the crowds in the sanctum sanctorum of Tirvalikkeni on Saturdays of Peratasi Month (Bhadrapada). As the government peons are not allowed inside the temple, the Pandas, with the help of the clerical staff cordon off the rush and cleverly manipulate the crowd shouldering and elbowing them and then take them for darsan. Except arranging 'darsan' of the deity to pilgrims without being exposed to the crowds, there is no other known public duties for Pandas in this place.

The pilgrimage centre of Markandeya and the temple of this deity are nearby. One has to first get shaved and then perform funeral ceremony (Sradha) and then pay a visit to the deity Markandeya. It is said that this is the place where Markandeya achieved ascetic perfection. There are about hundred Brahmins of the three beliefs including the Panchadravidas. It is a big place having about one thousand houses. The roads on which the chariot pass are wider. Pay in an Englishmen who came on his own to India has been kept to hold the treasury at Atharanalaghat and assist the collector in the pilgrim tax collection work. He looks after the affairs of the pilgrims including the Pandas. Rice and all other commodities are available here. As everything is intended for the offerings of the deities, things that are touched and smelt are not taken back. This is a strange custom here. Business community known as Mahajan is not there. This place is on the seaside

and bath in the sea is very important here. Europeans built five houses in the sandy seashore and they live there.

After installing the new idols the three old idols are taken out and inducted into the well known as 'Mokshadwara' near the second rampart and it is said that this well is very deep. People abhor to go near this well. The tribals who perform the task of changing the symbolic mortal images from the old into the new idols, after the lapse of two or three months die it is told with certainty and God alone knows the reason for this. But I think the reason must be only fear. To feed thousand people sumptuously with four varieties of curry, cakes, rice pudding (Paramannam) and two special dishes, it costs two hundred and fifty rupees on an average. There are a number of 'mathas' and a 'Dharmasala' intended for the sick, estabilshed by the company authorities here and hence if we inform a day ahead we can get a gathering of one thousand pandits and other Pandas of the temples numbering about fifteen hundred and there are about seven hundred Bairagis and Gosayis. One anna per a commoner and four per a well read pandit in the 'dakshina' they accept gladly. When well to do people leave this place after a visit, pay them hundred rupees. They feel happy and distribute it amongst themselves according to their status and share. According to my status when I paid them three hundred rupees not satisfied they started grumbling. My purohit did not feel content.

They say that wealthy people from North of Vidhya when they go on pilgrimage accomplish their desires by distributing gifts at various places according to their means and as they think fit, unlike these southerners who always think that if today we are better off should we not try to maintain the same level always, and so thinking, they always go in a steady pace even in offering gifts. Thus as if they can mend their future, they lose the opportunity of performing certain good things when God has given them means and opportunities. So the Hindustani people give them sumptuously and people from south give them little, lent with sweeter words. Hence Southerners are titled as Demons by the Pandas assigned to look after the southerners.

The undefinable shape of the idols here, the miniature image unidentifiable as male or female, flanked by the two well defined shapes of the idols the custom to accept offerings without any reservations of defiling by contact with mouth (Uchhishtam) the utmost respect that is shown to the prasadam, shunning of caste creed system are the prevailing conditions here. If we put together all these and analyse the reasons and the reasons that spring out of the reasons, what I feel is this. When in this material world several Gods are being propitiated and worshipped in different places in different forms, God almighty the nameless, shapeless, passionless personification of Gnana also extended his greatness by creating 'Bhagavataseva (a play through which Lord Krishna's Pranks (Krishnaleela). Similarly he created this Jagannatha Temple and installed such images in it in order to propagate through a philosophy all the above things such as castelessness, non-observance

of defiling by contact with mouth system. If the four things, Nada (sound) Bindu (cyphor) Kala (potency) and Ateetam (past) converge as one they turn out to be that lustrous great thing which is inexpressible, unthinkable and unassumable. It is propounded in the Yoga Philosophy that Jeevatma (the human soul) the real nature of Nada (sound) the Atma (universal soul) the real nature of kala, Antaratma (inner soul) the inexplicable attire the Paramatma all of which in fact are indescribable. So in an indescribable manner, to show jeevatma, the image of Balabhadra is created, to prove about Antaratma (inner soul) the image of Jagannatha Swamy is created and to prove the Paramatma (Supreme spirit) the solid pillar like Sudarsan image is created and to make the significance of these four to be understood, rice food is created as Prasadam which is the staple food of all humans. Hence it is made as the important revered Prasadam here and it is made acceptable in any state it is served. Since the above mentioned five things are within the universe itself and so the egoistic castes and creeds are removed and people are allowed to take Prasadam unmindful of their caste or creed. Some Puranas have also been created to expostulate these theories. I enquired locally if such books are available but I could neither get such texts nor any Pandits could explain to me the significance of these legends. However it is a general view of the Pandits here that the Great preserver of the universe is shining in His full glory in His four images here. When asked for a detailed explanation they are unable to express in detail. I stayed till the twenty-sixth June at such a great place Jagannatham.

Chapter XXVI

27th June, 1831

After completing our meals I left the place on Monday the twenty-seventh for Narasinga Ghat about ten miles from here and arrived there by three. Though this place is very small there are grociers here who sell the requirements of the travellers. There are two sects in the merchant community here, those merchants (Komati) belonging to Kalinga and those merchants belonging to Goura. South Indian merchant caste belong to Goura sect. There are not many Goura Komatis here. There is one gentleman Muddukrishna Pillai from South, who was in service at Ganjam and who built a big terraced choultry with a small temple of Jagannathaswamy in the quadrangle. He acquired a tank, a garden and landed property. He gave all this property as gift to his religious preceptor who lived at Jagannath. That terrace is spacious and it can accommodate seven hundred people. There is an Odhra Brahmin employed by the donee's ancestors, who performs the daily Puja. Hence I rested there. There is a deity Chandi Devi on a small hill near this place which is an important deity, worshipped by the pandas and others of Jagannath. This deity accepts offering of sacrifice also. Tonight we came by walking on the sands of the seashore. During summer months it is difficult to walk here as there are no trees even to provide some shade. One dancing girl got a well dug midway between the two places.

28th June, 1831

Getting up early on the morning of Tuesday the twenty-eighth, we left this place for Manikya Pattanam twelve miles from here and arrived there by seven. There is a salt lake where we stayed yesterday. It is not very deep and so one has to look for the ebb and flow of the tide for crossing it. Today's path is also seashore. We walked on the sands on the outer edges of the salt lake 'Chilka' (lake). There is a police official at Manikyapur. It is a Jagir of a Muslim from here to Maljha. Every commodity is available in the shops here. This is the place where the Chilka lake is to be crossed and there is no place for lodging here. Venkanna Pantulu the Seristhadar (the head accountant or Manager in a revenue office) working under the Collector of Ganjam constructed here one beautiful Dharmasala for the benefit of travellers according to their caste distinctions and daily provisions are being supplied here. I stayed in this Dharmasala for the day.

29th June, 1831

On Wednesday the twenty-ninth we got up early on the morning by three and arrived at a place called Mithaguvva by twelve. This place is only ten miles away but as we had to cross the four miles long Chilka lake it became so late to arrive at Mithaguvva. The Muslim Jagirdar has been

given the rights to arrange transport to cross the lake here. As boats are getting damaged by worms, this Muslim constructed four small one-piece canoes and he charges one anna per head, eight annas per cart and four annas per horse for crossing the lake. It was seven in the morning by the time my entourage consisting of hundred persons, three carts, two palanquins, crossed the lake. I could cross very quickly as I had the backing of the Government. In the normal course people have to wait for two or three days here.

There are salt deposits in this place Mithaguvva and the officials of these deposits live here in houses constructed for them. The terrace built by the Jagirdar is lying buried in the sands. Even if it is cleared out of the sand it will not be in a fit condition to live in. Except for a single banyan tree there is no other tree providing shade. As there is only one shop we halted by the side of a well and after completing cooking and eating, we started by two on the afternoon and reached Maljha by six in the evening which is twelve miles from this place.

The terraced building built by the Jagirdar here is also not in a fit condition to stay. Even though this place is big there is no place for the travellers to stay. There is a big banyan tree and a natural spring well of nectar like sweet water near the entrance of this village and our tents have been pitched and I stayed there. There is a police officer in this place and so he sent four watchmen to keep watch during the night. The village night watchman is called 'Talari' in South and he is called as Nayak here. Besides these nayaks there are some government appointed chowkidars in each village. All of them will be under the control of the police officials. There are about ten shops in this place Maljha and all commodities are available here. We walked the whole day on the sandy track from Chilka lake to Maljha. There is no shade to stand anywhere.

30*th June*, 1831

On Thursday the thirtieth we got up at four on the morning and started for a place called Prayaga ten miles away from here and arrived there by eight. From this place onwards it is the jurisdiction of the Madras Government. This is a big town and everything is available here. There is a postal writer under the Ganjam Collector and there is a tax collection post. As this is a border town the tax officials check the luggage of the travellers. The Madras rupee is the accepted currency from this place. Calcutta coins are valid in Maljha but they are not accepted here in Prayaga. The measuring from here is 'Pichha seer' that is a Kachha Seer deficient in measure. Each seer is equivalent to twenty rupees in weight. Seer is equated to rupees and not to annas or paise. One Gavara Komati (Merchant belonging to gavara sect) living in Ganjam built a house, a big garden, and a well and even acquired some landed property to maintain them.

Tracks having forests, hills, and caves, are called 'Manyam' in these parts. The owners of these Manyams are addressed as 'Manyam Dora.'

These owners send armed men with torches during night time to kill persons they dislike, plunder their houses and burn them. It is a common thing here. The postal writer's house along with the houses of two merchants were looted fifteen days back instigated by the local zamindar. As the zamindar of this place confiscated the terraced building and lands, it is in dilapidated condition. We pitched our tents in a nearby palm grove and after finishing meals started at one, and reached a place called Ganjam by five. This place is twelve miles from here. We walked through elephant high sand hills during our journey after meals. On the right side Vindhya mountain range is just within hand reach and on the other side deep ocean. It appears as if Vindhya mountains entered the sea here. This is a spot frequented by robbers who beat the passers-by and deprive them of their belongings. There is no place to sit or no water to drink. On the midway between Ganjam and Prayaga there is a well and a small temple of Shiva and, around the temple, as if by the command of the Lord there is a big banyan tree which can give shelter to seven hundred people.

A fever called malady struck the town of Ganjam fifteen years back and the few surviving residents fled to Berhampur and became residents of that place. So this town is in a crumbling state. Boats are placed in artificial places called 'banda' that is wharfs in this town, just as damaged boats are placed in docks on the river route from Calcutta to Udubadia. Many big houses are lying vacant. I stayed in one of these houses. The port officer and a police officer are here. All commodities are available for travellers.

This town Ganjam is on the banks of a river called Rishikulya. As Vindhya mountains join the sea at this place, Ganjam is considered to be South to Vindhya and while performing solemn ceremonious vows (Sankalpam) people here quote the names of the years Prabhava, Vibhava etc., according to the lunar year calendar. Jupiter (Brihaspati) system of calendar is in vogue upto Prayaga and Lunar system of calendar is in vogue from Ganjam. As per the will of God, Kalinga country started from here. Houses, men attire, observation of customs like baneful influence etc., are all similar to those in southern country. Even small houses have a verandah with raised embankments. Every woman wears nose ring (Mukkara) and a jewel ornament on the nose (Bulaki). Telugu language which nobody knows in the nearby town Maljha is known to everybody in this place.

1*st July,* 1831

On Friday the first of July we got up at three on the morning and started to a place called Nayudupet which is ten miles away and arrived there by seven. Today's track is under the area ruled by Madras Government. Eversince they started governing, they treated Hindus with contempt like insects. They put all their efforts wherever their self is involved and things which are of public interest are naturally left in the hands of God. They have not taken any pains to lay roads for the benefit of the public just as the Calcutta Government did there. Hence the unruly forests are thriving

in these districts. The jungle has been cleared by a width of about hundred feet drawing line with lime trees on either side. A few such trees are surviving here and there. Even the land is not levelled properly and hence people who walk search for a level ground around this line and make a path for themselves and walk.

The entire track today is in the forest. On the way, there is Chatrapur where Collector is staying for convenience. As this happened to be a route through forests I wrote a letter to Kapila Ramadas who is working as a translator in the Collector's office at Chatrapur. He sent forty Yokes (Kavallu), two bodyguard men and a clerk and also got the jungle cleared.

This place Nayudupet is in the midst of a forest. Near this village, Banda Chalamayya, a merchant of this place built a house and got a well dug and there is one shop where everything is available. After finishing our meals at this place, we left by four for a place called Burampuram (Berhampur) and arrived there by seven. The track is as it was in the morning.

Berhampur is a town. The triple M: Malady, Martha and Marahi the three types of fevers, robbery by petty chieftains from the hill tribes, and the Maratha horses caused much devastation in Ganjam and created panic among population. Including the brave white men like the Collector and others came over to Burampur so that they could be away from the menace as they would be on this side of the river Rushikulya. From that time onwards a regiment of the armed forces is stationed at this place and so it has become a big city now.

A few days earlier a big sacrifice named *Sarvatomukham* was performed here and a group of nearly hundred brahmins from the banks of Godavari who know me came for this purpose. They are well versed in 'Sroutam' the treatise (dealing with explaining certain observances) belonging to Vedas. So I asked them a long time doubt in my mind whether 'Atharvana' (the fourth of the four Vedas) is a compendium of the remaining three or an original text. They said it is a compendium and so my doubt is cleared. To substantiate this, in the *Sarvatomukha* sacrifice there is no special sacrifice for Atharvana as it is for the other three Vedas. On the other hand, to show off to the world Bharadwajas brought only three Vedas and picked up from each certain Mantras in order to make use of the arrow as a weapon, gave it to the warrior race 'Kshatriyas' as a Veda naming it Atharvana Veda. Even in Pancha Goudas or Pancha Dravidas there is none who claim to be Atharvanas.

I paid each bearer seven rupees and each cart twenty-eight rupees from Calcutta to Jagannatham. From Jagannatham to Berhampur a different set of bearers and yokemen accompanied me and I paid them as bargained, two rupees four annas per head and seven rupees per cart. Here I engaged another set of thirty-eight bearers and yokemen upto Vijayanagaram and paid each two rupees eight annas and to each cart eleven rupees and stayed

here till Sunday to accept the invitations extended by Ramadasu Pantulu and Sirasthadar Venkanna Pantulu.

There are a good number of businessmen in this town. Silk cloth is made here and sold. Houses are spaciously built but are thatched. The thatching of the roofs is woven in ranges one above the other but these people do not use split bamboo pieces to tighten the grass and tie it. Perhaps the wind here is not of that speed as it is elsewhere. All commodities are available here.

3rd July, 1831

On Sunday the third we set out at four in the evening to a place called Ichhapur which is twelve miles away and arrived at that place by eleven in the night. This is a big town. As the Collector at this place signed affixing his seal on the passport issued at Calcutta, everything is arranged here ready and hence even though I reached the place at so late an hour no difficulty is experienced. The track today is not like yesterday's track. It is by the side of the Mahendra mountain and at certain places the track is laid across paddy fields and the terrain is uneven at places with rivulets here and there. Thus it is a troublesome track today. I heard that this track will be much more troublesome during the rainy season. Eversince we left Jagannatham there are no rains. People here are distressed due to the drought conditions. But conveniently for us the sky is overcast with clouds, as it is rainy season.

There are six ports in this district from where rice is exported to the southern parts, namely 1. Ganjam 2. Mahisurkota, 3. Pudi, 4. Bharwa, 5. Swanapuram and 6. Kalingapatnam. Turmeric and such other things are also exported to South through these ports. The weavers here are called Devangas. There is a thick forest on our way to-day . The soil is perhaps black clay. There is a village called Mantri Reddi on the way.

4th July, 1831

On Monday the fourth we got up at five after day-break and proceeded for a place called Kancharla ten miles away and arrived there by ten. There is a Dharmasala here constructed by a merchant family of this place by name Aisolu (Ayipolu?) along with a garden and a well and handed it over to a Gosayi. This Gosayi made it as his abode, installing a deity in it and worshipping it, he took possession of the landed property of the temple and stopped all the facilities offered to travellers, never even allowing them to rest there. So, the Sirasthadar of this District, Venkanna Pantulu, is constructing a separate Dharmasala here also. The merchant community here suffered recently from the bandits and they constructed fresh thatched houses for themselves and they offer goods to passers-by. We finished our cooking and meals in this place near a well and started again at three for a place called Kottapalli which is six miles from here and reached there by five.

There is a river called Mahendratanaya near this village. This is an Agraharam of brahmins. As the country from here onwards is South to

Vindhya, Kings of this place respect and welcome brahmins who occasionally come from the north and establish them at different places as they feel that, a place where there are temples and brahmins is the best place. As the King is, the subjects are (Yatha Raja thatha Praja) so even lesser landlords welcome brahmins to their respective villages built them houses and offered them all facilities and thus from this place onwards a number of brahmin Agraharams (villages or streets inhabited by brahmins) can be seen right up to Kanyakumari. After crossing Godavari through the hill track I never heard of even the word Agraharam so far. There is no village where Pancha Dravida Brahmins live in a group. To my mind people of Odhra (Orissa) appeared to be block-heads and obstinate in their approach. In their obstinacy they achieve things by employing crookedness I feel. With the town Burampuram the influence of Odhra country stopped. People living here are all Telugu speaking only but a few houses of Odhra country people are there. Though the houses of these brahmins are small, we stayed with them only.

5th July, 1831

On Tuesday the fifth at three before sunrise we started for a place ten miles away called Palasi and arrived there by seven. There is a Matham and some houses of brahmins. I stayed in the Matham. All the villages here are Zamindari villages. Government collects annual revenue of twelve lakhs of rupees. Besides the land under the Zamindars which derive six lakhs there are some owner consent villages taken on annual rent basis by public and the rent remitted in fixed instalments.

During extreme drought conditions, poverty stricken people here resort to looting and killing. It is perhaps to punish these people that God created a strange fever Malady and lakhs of people are made to leave this world and a doubt may arise that there may be some good people amongst the departed. The saying "People at large reap the consequences for the sin committed by one" (Ekatra papani kurute phalam Bhunjti Mahajanah) is the answer. There is an example for this. Once upon a time a master (Guru) and his disciple were walking on the seashore and a big ship capsized and everyone of the thousands in the ship were drowned. The disciple asked the guru for the reason of the calamity. The guru told that as there was one sinner in the ship all of them met that fate. The disciple questioned whether it was a just act of God and how far God is justified in killing thousands just merely to punish one sinner. And the Guru remained silent. They progressed a little farther, where the disciple spotted a beautiful sacred conch shell with golden yellow streaks. He took it with all reverence and hugged it to his heart. Thousands of ants were lying inside to eat the flesh of the shell inside. One of the ants bit the disciple and on examining, the disciple found thousands of ants inside the shell. Immediately the disciple threw the conch shell into the deep waters of the sea. The Guru asked the disciple how he abused the act of God when he

killed a thousand for the sin committed by one while he himself killed lakhs of innocent ants for the mistake committed by one ant, and threw a beautiful conch shell into the sea inspite of knowing the course of law. As there was no answer, the disciple kept quiet out of shame.

Today's path is through a thick forest. Bamboo groves are very much to be seen here. From Berhampur onwards the mountain ranges are very close to our path towards the right side. From Jagannatham downwards as it happens to be seashore and sandy terrain, cashew trees and cashew fruit are abounding here. After leaving Chennapatnam (Madras), I have not seen till now these trees and the Natcheny crop (Chollu or ragulu). From Ganjam to Berhampur the track proceeded westward and from Ichhapur it runs downwards to south below the mountain ranges.

Karanams in these parts are of a lower caste though affixed as brahmins. They are called 'Sistu Karanams.' Houses where whores live are called 'Saandis.' The managers of Brahmin Agraharas are called 'Bhuktas' and the managers of low-caste villages are called 'Nayudu.' The village watchmen 'Talari' are called 'Charak.' There are a number of shops in Palasi and all commodities are available here. After completing cooking we took food and started for a place called Raghunathapuram which is fourteen miles from here and reached there by seven in the night.

The path is not as comfortable as it was in the morning. Though there is no thick forest on either side, the mountain range is nearby. On the way we stopped for a while at a place called Kotta Agraharam to get refreshed and after paying our respects to the Brahmins there we proceeded to this place.

In Raghunathapuram the Zamindar constructed a big two storeyed temple and installed two deities of Radha and Krishna. He also made arrangements for the daily worship and handed it over to some ascetics. As it was dark in the night and as I could not find out the houses of Brahmins here, I got my tents pitched near the temple and arranged for cooking meals. After taking meals we rested there. The temple is very beautiful. Everything is available. The shops are set up at the place where we stayed and we took from them our requirements.

6th July, 1831

On Wednesday the sixth we got up at four before sunrise and started for a place called Harischandrapur 10 miles distant and arrived there by ten. As the demarcated line laid by the company authorities is a round about route and as it happened to be an even terrain we followed the popular track through the villages which is more frequented by travellers. But we came to know that people here talk about such a line route.

There are forty houses in the brahmin Agraharam. There are three sub sects amongst brahmins from Ganjam downwards. They are Velanadu, Kasaranadu and Niyogi. All these Agraharams are provided with land facility by the Zamindars. There are shops in Harischandrapur also. We stayed at a brahmin's place and after cooking, we took our meals and started at four and reached a place called Ravula Valasa near Narasannapeta by six in the evening. It is six miles from this place. There are dry forest trees on the way and it is clayey terrain. There is a Zamindar Korivi Ramanna Pantulu living in this village. We stayed with him. Though there are no shops in this village, as the Zamindar supplied us all the provisions including rice, we spent the night comfortably.

Right from the place we stayed in the afternoon upto Narasannapeta people say that they had no sleep during nights. One Zamindar of this place who was responsible for a number of dacoities was put on trial in the circuit court. His guilt was not substantially proved and the court released him. He took an oath to loot and burn all the houses and villages of those persons who gave evidence against him in the court. This was the reason for their restlessness. A similar case I heard in Jagannatham in which, the clerks carrying Government cash were murdered and a few articles of the dead men were found in the possession of the thieves and in spite of this proof, the culprits were let off. Similarly when the Maharaja of Vijayanagaram caught some thieves with stolen articles at Kashi (Banaras) the circuit court let them off. So out of vexation, the Maharaja abdicated the throne handing it over to the Collector and stayed in Kashi.

The contention of the English people is that it is better that ten thieves are let off unpunished but it is not just if one innocent man is punished and in this way they administer justice in a subtle manner. But the conditions prevailing in this country prove that by saving one scoundrel thousand innocent people are put to punishment. Which is the right path and which is the wrong, God alone knows and we the humans are not capable.

The administration of the officials in the Ganjam district is just running, to save their own positions, as though, if they do not look for the good of the people their position would not be secure. It is just like the fact when a teacher was asked by a gentleman how his boy was progressing the teacher replied that he was receiving a salary of one rupee per month only.

7th July, 1831

On Thursday the seventh we started early on the morning at four for a big place ten miles away called Srikakulam and arrived there by nine. There is a pilgrimage centre called Srikurmam six miles from this place. Here, Lord Vishnu's appearance is in the Avatara of Tortoise (Koorma) symbolised in a stone image of that form with all the marks like Celestial Conch (Sankha), Disc (Chakra). There is also a popular legend that Maha Vishnu saved simultaneously with his celestial disc (Chakra) the chastity of a virtuous

wife (Pativrata) and the Ekadasi Vrata (Eleventh Lunar vow) of the same virtuous wife and also the pilgrim centre.

There are about one hundred brahmin houses, fifty Nambis (the priests in Vaishnava temples) houses, and fifty houses of prostitutes. Dance and music parties are famous in these parts. Officials of Vijayanagara Kingdom administer this temple affairs. Srikakulam was once a stronghold of Muslims. The District Judge presides over the court here and lives here along with Musaddis. I paid a visit to the Judge Bannerman. Government Pleader Seetarama Sastri, Nazar Tadimedi Tirukamayya, Writer Jagannayakulu treated me with courtesy. There is a second Collector's office here including treasury and there is a police officer. There are thousand houses here but the water is saltish. Water has to be carried from a long distance even for cooking purposes. Though there are ups and downs in the track to Srikakulam, the mountain ranges that were seen all along from Berhampur, became very distant here. As the path is southwards at places it twists westward, and then turns southwards.

This Srikakulam is known as Balarama Kshetra. The legend of this sacred centre was, it appears described vividly in thirty chapters in Koorma Purana as part of Skandha Purana. There is a river called Langula flowing to a corner of the city. As the waters of the river usually flood the streets of this city, houses are built on head high elevated places. On the banks of this river there is a legendary Shiva Temple known as Kotiswaram. There are about forty Gujarathi Brahmin families doing trade in diamonds. There are craftsmen of different trades here. I stayed here till the eighth, to meet the carts which were behind and to fix up new carts. I paid seven rupees eight annas per cart from Berhampur to this place and fixed up at the rate of four rupees per cart from here to Vijayanagaram.

9th July, 1831

Getting up at five on the morning of Saturday the ninth I reached by nine a place called Vejjapuram which is eighteen miles from here. There are a few shops and everything is available here and there are four brahmin houses here. After six months period of acute drought conditions, it rained heavily last night. On our way, we could see farmers busy with yoke and cattle ploughing the fields. There are two routes to Vijayanagaram from Srikakulam and the route which we are coming is said to be nearer and convenient. The track so far is of sandy clay. The land is not so uneven.

The Kings of Vijayanagaram are patrons of fine arts and literature. So they got some dancing girls trained according to the principles laid down in Bharata Sastra (the art of theatrical learning) and Sangeeta Ratnakara (the treatise dealing with music). Some of the dancers visited Srikakulam and Chinta Jagannatham Pantulu arranged for a performance to exhibit their talents before me. Compared to the south, their talent, dress and beauty are captivating.

After completing midday meals in the houses of brahmins here we set out at two to a place called Girivadipalem which is twelve miles away and arrived there by sunset. There are no shops here. The route is a little away from this place. We arranged for provisions from a near-by village. There are only four brahmin houses here and as the place is very small only one tent could be pitched and we spent the night. It is a very small village. There is no difference in the terrain today.

The following mentioned Agraharams (villages) in Vijayanagaram taluk of Ganjam are the live-wire for the entire area. They are Harischandrapuram, Lukkulam, Priya, Booru, Koda, Somapuram and Anthu. The famous pilgrimages are Ramathirthalu, Srikurmam, Simhadri Padmanabham and Anthu and these are donated by the Kalinga King.

10*th July*, 1831

Getting up before sunrise at three on Sunday the tenth, we set out for a place fourteen miles away, called Vijayanagaram the Capital of Kalinga King and reached that place by ten. From this place measure of distance is 'Amada' which is approximately equivalent to two 'Ghadiyas' (each ghadiya is 24 minutes) distance of our parts, and land measurement is in terms of the measure of grain it yields just as Garise bhoomi (four hundred markals of land) which actually means that the land yields eight hundred markals and after deducting half of it towards Government share, the remaining half, that is, four hundred markals remain as the share of the land owner and hence the land is measured in terms of his share of the produce. The terrain is the same today as it was yesterday except that there are a few ups and downs we ascended and descended. There are a few mountain streams which we crossed by foot.

The path that leads to Vijayanagaram narrows down as it progresses into the lower mountains and becomes thick with forest. It is at the foot of those hills that Ramathirthalu, a pilgrimage centre is situated. The preceptor of Vijayanagara King lives here. The ancestors of the King are Vaishnavites and they travelled in south during the past and so they invited several Vaishnavas to this country and gave them sumptuous land grants to enable them to settle here happily in this Kingdom. This city Vijayanagaram is under the rule of the ancestors of the present Kings for the past two hundred and fifty years. It seems that this country has become the land of destiny (Karmabhoomi) by the association of Deva Brahmins, in all its full glory since past hundred years, I feel. There is a small fort in this town where the ruler lives and there are about thousand houses outside. All types of craftsmen are here. Expert craftsmen here can do fine carving work on gold and there are skilled copper smiths who can do excellent coppers and brasses and weavers who can weave fine cloth.

The ruler of this state abdicated and handed over possession to the Collector, Visakhapatnam and went away to live in Kashi and so the citizens of this state bemoan like orphan children and when I hear their cries I feel that

under these circumstances it is most beneficial that the people here should be ruled by the English who know and respect the distinction between the various duties of the four strata of life of the Hindus. The king never troubled anybody in order to collect money from the citizens and hence he is revered by them.

The bearers wanted to change carts here and hence I stayed in Gopalmatham on Monday. Main streets in this town are very wide and the houses are moderately good. As this Monday happens to be the Holy Chariot Festival (Rathayatra) day at Jagannatham and as there is a temple of Jagannathaswamy here, this chariot festival is celebrated in a grand manner here also. The annual estimated income of this state is nine lakhs but it is deriving actually eight lakhs. An amount of five lakhs is to be remitted to the treasury of the company authorities. Income derived from the endowments is estimated to be two lakhs annually. When one quarrels with the other in this place they act on the spur of the moment and go to court and resort to other acts like committing dacoity, getting warrants at Madras etc., Though there is no rain where I stayed for the night it rained very heavily at Vijayanagaram.

Chapter XXVII

12th July, 1831

Getting up early at three in the morning of Tuesday the twelfth we started for a place twelve miles from this place and arrived there by eight. Palanquin bearers of Vijayanagaram are very quick walkers. Palanquin bearers right from Ganjam are coming over to Madras, perhaps attracted by the fashions of Chennapatnam Palanquin bearers. Some of the bearers who came along with me from Chennapatnam stayed away at Berhampur as they are natives of that place.

I have never seen the type of bearers from Uppada anywhere at any place I toured, from Kanyakumari to Kashmir. Such sturdy good looking bearers who are fond of ornaments, who can endure any amount of strain and who are eager to take up arms equally well along with other peons, are not to be seen anywhere. But when they leave their country and go to far off lands, these bearers become sick losing their health and energy. If they are carefully looked after and when they fall sick if we give them rest and employ local bearers for the time being. I feel that we can tour the whole world with the bearers of Uppada. I think God Almighty created these people of Uppada only to carry palanquins. But they are excessively fond of meat, fish and drink so much so that they drink beyond limit and quarrel between themselves and cause distress to their owners.

The track we are treading today is the line laid by the company. There are only trees on either side of the track, and some persons water these trees. During rainy season they are washed away. So by the time next summer comes, old trees will disappear and again new trees have had to be planted. No road is laid by levelling the land but the natural ground is left as it is, except that the trees are planted on either side.

Veerabhadra Raju, a resident of this place, by employing a few decoits is harassing people because the employers of Narayanababu did not pay him as much money as he demanded. So I took along with me ten soldiers from the military regiment of Narayanababu besides the six persons I engaged at Berhampur and the three jawans sent by the Court Nazar at Srikakulam to attend on me. The Co-brother of Narayanababu lives at Alamanda. There are ten brahmin houses here and everything is available here. Due to the hindrance caused by rain we stayed here for the night.

13th July, 1831

Got up early in the morning at three on the thirteenth and started for a place called Sabbavaram. It is twelve miles from this place and we arrived there at eight. There are mountains and forests on either side on the way

and there is a scare of thefts on this way. The track is partly rocky soil, partly black clay and the rest sandy. There is a pilgrimage Padmanabham on a hill near Alamanda inside the forests. It is of a recent past origin but not ancient past. There is no inhabitation there. Vinnakota family got a village from the ruler Vijayaramaraju near Sabbavaram and divided it into parts—one set apart for Brahmins as Agraharam and another for the choultry where they constructed one, and another part for their family enjoyment. Therefore his descendent Ramanappa is maintaining the choultry in a very useful manner for the benefit of travellers. As we are drenched in the rain, we stayed here for this night also. Every traveller here is given, nay, earnestly urged to take provisions for cooking meals and if necessary they will be given cooked food also. There is no necessity to seek for any provisions in shops. This is a homely village consisting of fifty Brahmin houses.

Four miles away from this place there is a great pilgrimage centre Simhachalam where the expenditure of the temple runs to ten thousand rupees annually. This amount is donated by the rulers of Vijayanagaram and it is under their supervision. Prahlada was saved from the cruel punishments meted out to him by his father, by this 'Avatara' Narasimha of Lord Vishnu. This is the legend of this place. The deity here is named as Varaha Narasimha murthy. The deity is in the shape of Varaha in a temple on the mountain surrounded by a number of waterfalls. There are two hundred Vaishnava houses here. The deity is worshipped with kingly services. The deity cannot be seen throughout the year, except on the third lunar day of the waxing fortnight (Atla Tadiya during the month of Aswayuja when women of the Telugu country offer cakes in 'payment of vow's). Rest of the days the idol is covered with sandal paste. The adoration sloka for this God is given hereunder.

"Traheeti Vyaharantam tridasa ripusutam patu Kamasswabhaktam!
Visrastam peetavastram Nija Katiyugala Savya hastena grihnm!
Vegasrantam nitantam Khagapati mamrutam payaya nyasswapanow!
Simhadrou Seeghrapatakshiti nihitapadah patumam Narasimhah.

It is said that this sloka itself is the gist of the legend of this place.

14*th July*, 1831

Getting up early in the morning at three on Thursday the fourteenth, we set out for a place called Kasimkota eighteen miles off. There is a halting town called Anakapalli on the way. There is a Police Superintendent here and there is an Agraharam of about fifty Brahmin houses. Today's track is also through fearsome forests and mountain terrain on both sides. Kasimkota is a big place. Shops are big enough to cater all commodities. After completing cooking and eating meals in Brahmin houses, we left this place by one and set out for a place called Yalamanchili, which is fourteen miles away and arrived there by seven.

There is wild tiger menace also on the track through which we travelled this afternoon. Though this is a stop over place as I have been requested by Bhagavatula Kithanna a resident of Divyal Village to pay a visit. We went to his place and arrived there by seven. He came and met me on the way for this purpose. We stayed here for the night and also the next day Friday due to rain. This is an agraharam of about hundred houses. Though they are opulent, due to a curse of an ascetic, they live in ordinary thatched houses and not in tiled houses. All the brahmins here are well versed in Vedas. Kithayya is a Zamindar and a man of tradition. There are shops here and everything is available.

16*th July*, 1831

On Saturday the sixteenth we started at four on the morning and set out for places called Nakkapalli and Upamaka, ten miles farther and arrived there by nine. It is an open track, sandy upto a point and clayey thereafter. There is a temple of Venkatachalapathi on a hillock in Upamaka. An agraharam of fifty Vaishnava houses are dependent on this temple. Hence forth the name of Venkatachalapathi is very famous throughout the south. Herds of goats that graze on leaves and strubbery can be seen from the borders of Vijayanagarm state adjacent to Visakhapatnam. Large number of Buffaloes are seen right from Jagannatham.

Revenue derived from Visakhapatnam district is fourteen lakh rupees annually. Here, the land is under the Zamindars and not under the charge of the Collector. The Zamindars of this district derive 25% profit but still they suffer a lot by dacoities. The two villages Upamaka and Nakkapalli are almost adjacent to one another. There is a big tank in between these two places. There is a temple of Shiva in Upamaka and a choultry nearby and I stayed there. Everything is available in Nakkapalli.

Women folk of these parts are very beautiful and they have comely countenances. Affluent people wear saffron coloured clothes. Silver anklets are also worn.

Telugu is the language popular in these parts. They use shortened syllables in their provincial accent and speak elongated words and they write Telugu in running hand, difficult to read. Though they are of a natural disposition to do harm, they will not feel demur to use their sweet tongue. They do everything after careful thought. I stayed here for the night to see Rayavarapu Munshi Koturi Veeraraghava Mudali.

17*th July*, 1831

On Sunday the seventeenth I got up early in the morning at three and started for a place called Tuni which is ten miles from this place and arrived there by seven. There is a river called Tandava and a stream at Tuni just as Sarada river is at Kasimkota. A postal writer has his office in Raopeta which is on the other side of the river Tandava. Both these places are big towns. The senior officer of the Police lives here and all commodities are

available here. The road laid by the company authorities from this place runs through forests and hills without touching Peddapuram and Pithapuram. Though it is eight miles shorter and though it is a cart road, I decided to go by the route of Pithapuram because families of some of my bearers are living there and I wanted to satisfy them. Today we walked a long distance through clayey soil and there is no jungle. A few small mountains are to be seen on either side at a distance.

From Ganjam onwards house walls are painted with red mud and decorated with four to five lines of white dots and people smear their doors with turmeric and crimson powder. From Vijayanagaram onwards we see special variety of betelnut, a preparation of raw betelnut boiled with a drug (Kachu) and sold as arecanut but there is nothing special in it. Smoking is prevalent.

I arranged that my carts shall meet me at Rajanagaram, and sent them away from this place and I stayed in Brahmin houses here. After cooking and eating are over we set out by two for a place called Vantamamidi which is ten miles from here. Arrived at Vantamamidi by six. Though it is a small place, there is a choultry constructed by Koti Trayambakarayalu where rice, salt, firewood etc., are supplied to travellers. This is a spacious choultry and it is very comfortable here. Everything is available here in the shops. We stayed here for the night.

18*th July*, 1831

We got up early in the morning at half past four on Monday the eighteenth and reached a place called Nagalapalli by ten. This place is twelve miles from Vantamamidi. As we are travelling towards south, from Tuni onwards, mountain ranges are receding farther and the sea is getting nearer. As the sea is covering the land in such a way that the shape of the land from Kanyakumari to Calcutta is just like a long leaf and so as we proceed southwards we are nearar the sea shore. There is a route along the sea shore from Ganjam to Madras. Though that is a shorter route, there are a number of salt beds that are to be crossed and so the company authorities laid a separate road towards west. Just as there is the difficulty of crossing a number of salt beds on the sea shore route, there are equally greater difficulties of jungles, tigers, rocks and robbers on the land route. The track we are trecking today is partly muddy and partly dry as desert. There is a salt canal near Nagalapalli which has ebbing and flowing times. At the time of flowing people cross the salt waters by means of a 'sangaree' boat made of two canoes in which six people can sit.

Nagalapalli is not a big place but everything is available. A gentleman from Madras, advised by a local man here invested ten thousand rupees and started to prepare indigo for which he dug up a well, constructed two big troughs and erected two thatched huts. The delusory profits on indigo must have ruined the Madras gentleman in this way. Yanam and Neelapally are two big towns twenty-four miles away from this village. Injaram which is near Neelapally and Madayapalem, is eight miles from Yanam. Kakinada, the residence of the Collector is fourteen miles from this place.

Uppada village is just two miles from this place. There are about five hundred families of palanquin bearer tribe living in and around within eight miles radius of Uppada along the sea coast. They do not have any cultivable land. They catch sea fish, dry them up pay certain amount per maund towards duty and sell the same. And they also go to Chennapatnam to do service. If a male child is born in their houses they have to pay a duty of one rupee eight annas per head to the Government until his death. Their huts will not cost more than four rupees. Women folk of this tribe manage the household and even pay the duty on their men's heads by doing odd jobs like gathering fire-wood and selling it, serving in the fields cultivated by the inhabitants of the village or selling vegetables in the market. The men-folk drink country liquor (Sarayi) by raising loans on an interest of four annas per rupee for six months and when they become very heavy in debts they go in pairs to far off places, earn some money and clear off the debts at home. Some of them stay away outside for a period of ten to fifteen years without even thinking once of their people or place because their earnings do not suffice even for their drinking expenses there. Two bearers who accompanied me are from this place. Since they left their place long time back their wives could not recognise them. They are entreating their husbands that they would bear their drinking expenses and they should not leave the country anymore.

God alone knows why human beings are craving for the intoxicants, but what I feel is this. The heart is like an animal twisting and turning in the body unyielding to the commands of the mind which is the King. Heart is enchained by the three strongest affections of mankind (wife child and wealth) and any contradictory thoughts that occur even in sleep about them, knowing fully well while awake that they are false, still regrets over those thoughts fancying for a moment that they might be true. This is my own personal experience and hence I know. Therefore, in order to relieve the uncontrolled heart of its sufferings, and to give it a certain amount of ecstatic joy man must have started to take limited quantity of intoxicants and it must have gradually increased to such an extent as to deprive him of the wisdom that is bestowed upon him by God.

As I travelled far and wide, when I think of the mutual friendship between man and woman their copulation, passions and attachments, I feel that it is nothing different from our tastes of food, attire and religion. I feel that a woman of a country looks down at a man of a different country with contempt. Though he is handsome and well-dressed, she heckles at him and hates him. But at the same time looking at a fellow countryman when in fresh mood, she suddenly develops a sort of liking in her heart and expresses desire to copulate by her drooping glances, graceful movements, and by covering the vulnerable parts of her body more eagerly to define them. Even amongst their countrymen, when women see their own partners and their kinsfolk the above mentioned reactions increase by ten fold. It is perhaps for this reason our ancestors prohibited marriages between close blood relations from the wife's side either giving a girl or accepting one. Mutual understandings and desires are also

developing according to these decisions. It is only the mind that is attuned to the traditions that is responsible for those desires and nothing else. There is an English sentence for this "use reconciles with every thing." We stayed here the whole day of nineteenth.

20th July, 1831

Got up early morning at four thirty on Wednesday the twentieth and arrived at Pithapur a sacred place six miles away by about seven. This was the capital of the Demon King Gayasura. This place is called 'Padagaya.' There is a tank here and it is called 'Padagaya Tirtha.' It is the legend that the feet of Gayasura are in this tank and so pilgrims should offer rice balls (Pindam) to their departed after duly performing the rites here. There is a small temple of Shiva near the edge of this tank. 'Kukkuteswara' is the name of the deity 'Linga.' One of the eight seats of the Devi is here and is called 'Puruheeta' but it is invisible. No offerings or rituals are being offered to her.

There are two hundred brahmin houses here. They all live on the pilgrims. There is no brahmin who is not having landed property right from Ganjam. Today is the first eleventh lunar day (Ekadasi) and everybody in these parts observe it as a great festival. As we pitched our tents by the side of the sacred tank and as we have completed our cooking in the temple and took our meals, we could see all the residents including women and children of this town who came to have a holy dip in the tank.

There is a mudfort in this town and the Zamindar Neeladrirayalu and his family live in it along with the Police Superintendent. This is a big city. Everything is available here. Saltpetre is cultivated here. There are avenues, gardens and wide roads in this city. The track we passed this morning was muddy to some extent and sandy thereafter. From Jagannatham onwards it is a sandy soil, so Palm, Caldera, Milkhedge and other trees are spread out everywhere. House tops are first covered with palm leaves upon which grass is laid. Brahmins act freely without any distinction here. They are happy and contented when I distributed ten rupees.

I left this place at two and reached a place called Peddapuram by six. It is eight miles from the place we left. The track this afternoon is slippery as it is clayey soil and low ground and as it rained today. On the way we crossed a rivulet 'Yela' by foot. Though it is a small river it is perennial having water even in midsummer. People of Pithapuram and Peddapuram embank this river water by turns and get water to their respective villages and hence these taluks are prospering with full crops.

Peddapuram is a larger place than Pithapuram. Houses are also big and there are about hundred houses of brahmins. The Zamindar of this place lives along with the Police Commissioner. The wife of the Zamindar got into her possession a big house belonging to one person Ammanna and is running a free choultry. As it is a big place I stayed there.

21st July, 1831

Getting up very early at two in the morning of Thursday the twenty-first we set out for a place called Rajanagaram which is sixteen miles from here. Arrived at Rajanagaram by ten. Though there is a fear of thefts, the track is convenient to walk as it is sandy and a bit clayey also. There is a thin jungle and a skirting of a mountain at one place. Gopalaraju Pituri (Conspiracy) is a popular name attributed to a band of robbers at every village. The track laid by the company authorities which forked at Tuni comes and joins here at Rajanagaram. There is a police inspector here and everything is available here. This is a Zamindari village of Koccherla Kota Venkatarayadu. There was a choultry here set up by the Zamindars but it went into disuse and the present Zamindar rivived and rennovated it and is running it. We stayed here for the purposes of cooking and taking our food. It is very spaciously built. There is a brahmin Agraharam of about fifty houses near this place.

When I was staying in tents at the pilgrimage Padagaya there was heavy rain. Ladies who came to pay their homage to Lord Shiva went about their sacred task of taking bath, paying visit in the temple, never even caring for the rain. Similarly when women folk of well-to-do families at Vijayanagaram and Patna fell seriously ill, I treated them. When they were cured, I asked them to take diet, but they adamantly refused to touch food until they took a bath even if they die. When I see all this I feel that in these hard times (Kaliyuga), it is the woman that is gentleness personified as the popular saying says "*Kalissadhustriyassadhu*".

Starting at two, we set out for a place called Rajamahendravaram which is ten miles from this place and arrived there by six. It is a sandy track with jungles on either side. Midway between Rajanagaram and Rajamahendravaram there is a police outpost set up by the Collector for the safety of travellers. Rajamahendravaram was once the capital of Rajaraja Narendra. It is said that with his son Sarangadhara the dynasty known as 'Chandravamsa' came to an end.

Rajamahendravaram was the hermitage centre of the great sage Gautama. When there was a great famine for twelve years, the entire community of brahmins was in a famished condition. They approached the great preceptor of mankind Gautama. Gautama, by the help of the great powers of his penance spilled a few grains and made them yield abounding quantities of rice and saved their lives. When the famine was over, the brahmins returned to their respective places but with malignity in their minds as to why Gautama should become so famous. The human body of five premordial elements (Pancha bhootas) is covered with the veil of the six passions (Arishadwargamulu) caused by the indescribable power of the infinite. The District Judge Wyburt said once that the bullets would not come off a flint lock gun if fire could not be produced by the flint stone when struck to a piece of steel. If the entire world is full of gratitude and goodness,

people become inert and silent and Maya the illusion that which cannot be destroyed as the sayings goes, I'll pull them, I'll pull them, I'll pull them, (Karshati, Karashati Karshatyeva) makes people ungrateful, just as blind men and men with sight look the same in darkness. In the same way, by the intrigues of the brahmins at Gautama's hermitage one cow had been created and made to graze on the crops Gautama created that day. On seeing this, out of regard to the brahmins, Gautama simply touched the cow with a blade of grass in order to frighten it. The cow fell on the ground as if dead. The brahmins accused Gautama as a great sinner of cow slaughter. Then the repentant Gautama entreatingly asked the brahmins about his fate. They told him that he should bring down to earth, waters of the sacred Ganges which originally sprung out from the feet of Lord Vishnu adoring the massive matted hair of Lord Shiva and bathe in it and then only he would be requited of his sins. Then, after a long penance, Gautama achieved his purpose and brought water as stipulated, bathed in it and thus the river named Godavari flows there serving the humanity. Then the seven sages took leave of Gautama and took one branch each of the sacred river to their hermitages and so this mighty river Godavari flowing in its fullness upto Rajamahendravaram, branches off into seven at Dhawaleswaram. And the land basins that are filled with the waters of the confluence of the seven rivers abound with crops, and this place is popularly known as Konaseema. There are a number of land holdings for brahmins here.

This is the district of Kakinada which is deriving an annual revenue of eight lakh varahas (nearly thirty two lakh rupees). The villages are perhaps divided into divisions and after permanent assessment is made, auctioned in public. Therefore the moneyed merchant community from beyond the Kalinga country took such lands publicly auctioned by the English Government. They took to the appellations of the Government shunning the native humility and tradition. Merchant community of Goura sect, from this place onwards upto Dravida country, similarly accepted the Government appellations, I think. The weaver community 'Devangas' from Srikakulam downwards wear 'Linga' (A small case containing the emblem of Shiva worn dangling on the breast by the followers of saiva religion) and a good number of brahmins upto Nellore do likewise I surmised. The burden of administration is borne according to tradition by the Telagas (Velamas) and Kshatriyas, related to the Vijayanagar ruling family of this Kalinga Andhra parts.

This town is on the banks of Godavari. Brahmin community here is very learned and they are very devout in acts like Yagnas and Yagas (the rites of offering sacrifices). Rajamahendravaram was for sometime under the domain of Hyderabad and hence inhabited by a number of non-Aryans. There were a few traitors among the administrators at Taluk level who proclaimed themselves rulers and taking the opportunity of the internal feuds, the English occupied this country. But these three districts are still infested by the wicked. Atrocious crimes like treason and dacoity are still rampant in these parts. Unable to quell these disturbances and save the people, the English are running

the administration without caring for the welfare of the country just as the underlings of the rulers used to extract money from the people and live comfortably on the salaries given by the rulers and just as a paramour copulates with a disease infested harlot and goes away without bestowing thought for a remedy.

There are one thousand houses in Rajamahendravaram and everything is available here. This is a pretty big city as there are many Zamindars here and the District Judge sits in court here. There are two battalions of soldiers at Samarlakota thirty-two miles away from this place and two companies are garrisoned here. There are two hundred houses of brahmins here and all of them live as priests of pilgrimage. Bhadradri can be reached by boats plying in Godavari one hundred and sixty miles away from this place and on the east, Yanam, Neelapalli, Madayapalem, Korangi and other places can be reached. Godavari can be crossed on foot here during a particular period in the year. From this place onwards the washerman community are reputed to act as palanquin-bearers but after the Muslim predominance waned away, they built two temples here and worship there.

28*th July*, 1831

I stayed with Kochherlakota Venkataraya who pays two lakh rupees revenue to the company authorities every year. They treated me very well during my six days stay at their place. They are very prosperous by their clever management of the lands and are very helpful to other families of reputed Zamindars when in need. By the grace of Almighty God we started on the afternoon of Thursday the twenty-eight taking after meals, accompanied by Raja Kochherlakota Venkataraya who expressed a desire to see me off up to sixty four miles and arrived at Vadapalli by seven in the night through a short route and twelve miles away from Rajamahendravaram. Though the route by road to Bundar, after crossing the river Godavari, through Eluru, is shorter not withstanding the hospitality he extended to me by the commands of God, Raja Kochherlakota Venkataraya requested to let him accompany me by boat through his Zamindari villages and hence sending away my two carts by the highway *via* Eluru I went by this shorter route. There is a foot path on the banks and there are fertile islands in the midstream which make the Zamindars prosperous. Vadapalli is Vaishnav place and so there is a small temple of Venkateswara here and there is a small village consisting of twenty brahmin houses. The brother of Raja Kochherlakota Venkataraya built a fine palace here. I stayed there for the night and the following day. As it is on the banks of Godavari there are no wells in this place.

30*th July*, 1831

Getting up early in the morning at six on Saturday the thirtieth, I set out for a place called Achanta which is fourteen miles and arrived there by eleven. We crossed the tributary Sapta Godavari by boats on our way. It is a foot path having groves on either side and we passed through several villages. Ryali is one

such village we passed on our way. There is an idol of Gopala in pure black stone with such an exquisite skill of art that the hairlooms, nail ends are natural and the amorous pastime among the Gopikas are naturally depicted as if they are actually before us. People here say that this idol was found driven ashore. Venkataraya built a beautiful building with a fine garden around and he stays there occasionally. There is a Police Superintendent here just as there is one at Vadapalle. There are about thirty brahmin houses. Yam is largely grown here and is very popular in these parts. There is a temple also. I stayed here for the night.

Chapter XXVIII

31st July, 1831

Getting up at three in the morning on Sunday the thirty-first, set out for a place called Singavriksham 16 miles away and arrived there by one. We had to walk on the ridges of the fields and it was sticky and wet as it rained and a very difficult terrain to walk. We crossed the waist deep water that was brought from Godavari by constructing embankments at four places and entered Singavriksham. It is a big town. There are one hundred brahmin houses, and several shops here. We halted there for meals till three and started again for a place called Bondada and arrived there by six. Just as in the morning we crossed two streams.

Bondada is also a big place. Grain is preserved in special cellars here. Large number of palm trees are to be seen from Rajamahendravaram onwards. Juice of palm fruit is collected and laid on mats in every village. We stayed here for the night.

1st August, 1831

Started early in the morning at five on Sunday the first of August and set out for a place called Eluripadu at a distance of 10 miles and arrived there by ten. This is a place where the weekly fair is held. It is a sandy terrain that we trecked today. Right from Sringavriksham the track is good like this and convenient even for the carts. This is an Agraharam of Niyogis. It appears that the salt canal near this place is the boundary between the districts of Rajamahendravaram and Bundar.

Setting out by twelve noon after meals we first crossed the salt canal by means of 'Sangadee boats made of two canoes and we arrived at a place called Tummadi which is twelve miles away, by seven. It is sandy terrain, and as there are no rains here the tank beds are dry. We crossed on our way a famous village Kalidandi. As there was no place to alight in the village Tummadi, the two tents that are left with me have been pitched up near a well and we stayed there for the night. Two tents were left to be disposed of at Calcutta and two tents were presented to Venkataraya and though people advised persistently that accommodation in brahmin houses will be available as a matter of reserve for contingencies I took them along with me by engaging eight bearers for the purpose. Much difficulty is being experienced in this town for fresh water. The water of the well where we pitched our tents is the only source of water for the entire village. But this water is not good for us to drink. The English usage "practice makes everything agreeable" is apt to be quoted in this context.

2nd to 15th August, 1831

Though it is drizzling, we got up at two in the morning on Tuesday he second and arrived at Machili Bundar town 16 miles away by nine. 'Peta' is

the word used for basti or town. The track today is sandy but carts can go. My brother Seethapathy who came upto Barunjathi Taluk on some work, is waiting at Bundar on leave. Manapaka Salvapati Nayudu one of my well-wishers here and my brother, together arranged a reception for me. Accompanied by a band, they took me in a procession to Ramannapeta where they arranged a place for my stay. There are twenty two divisions or suburbs known as 'petas' in this big city. Affluent persons of this place were responsible in creating these suburbs and hence their descendants still enjoy six hundred rupees every month. Muslims were ruling this town. The chieftain under the Hyderabad rulers here declared himself independent and occupied this place. That treachery made them and their descendants reduced to being recipients of small pensions from the company authorities.

This place was under the rule of all powerful resident administrators since a very long time. There are a number of offices like North regional Provincial circuit court, District court, Collector's office, the commissariat office including a sizeable army and Zamindars like Kandregula family and wealthy merchants live here, and hence this city is very big and splendid. Main streets are wide and though the houses appear outwardly to be small, are built spaciously inside. The court - yards are of medium size. Everything is available here and craftsmen of every type of work live here. After we left Srikakulam hired carts are difficult to get here in this city. The terrain is saltish clay. There is no water facility here. Fresh water is to be brought from a long distance.

Men of this place are not sturdy and healthy but women are radiant by their natural disposition to wear ornaments though they are not by appearance beautiful. Long gold chains are worn as ear ornaments and a few, on the parting of the hair. Men and women are fond of coloured clothes. Brahmins living beyond Godavari up to Krishna are not landowners and as their families are growing in size they became a large begging community in the city of Bundar. Charities and free feasts to nearly twenty to thirty thousand brahmins are being offered by the affluent people and Zamindars under whose custody land is being cultivated in the five districts of Ganjam, Visakhapatnam, Rajamahendravaram, Machili Bundar and Guntur. Out of all of them, Zamindars of Bundar and Kakinada are of great charitable disposition. Raja Kochherlakota Venkataraya weighed himself and family against gold and jewels (Tulabharam) and twice he gave it in charity feasts to one lakh brahmins and also performed several sacrifices. Several other affluent people like Vasireddi Venkatadri Nayadu Apparao performed greater deeds of virtue. When a nautch party is arranged along with a feast, it is called 'mejuvani' by people here. Kakinada District Collector's annual revenue is eight lakh rupees. I stayed in Bundar City till the fifteenth.

16*th August*, 1831

On Tuesday the sixteenth we got up at four before sunrise and set out for a place called Kottapalem which is sixteen miles from this place and arrived

there by ten. On the way we passed through several hamlets called Kottapalli bogs (Parra) of clayey soil. There is a village called Kottapalli four miles from Kottapalem where the Zamindar of Yarlagadda resides in a beautiful terraced house he built. Though Kottapalem is a small place there is a choultry built by a person of merchant community Vechha Gopalakrishnamma who is a pleader in the Bundar provincial court. This is very useful for travellers.

Bandam Chalamayya of Ganjam, Chinnam Jangayya of Visakhapatnam, Mannem Kannayya of Yanam, Gundu Sobhanadri of Rajamahendravaram and many others became wealthy by doing business on lakhs and have the honour to be in the Government lists of persons of estimated revenue, but still they are not addressed as 'Settys' in south and it was decided that they shall not be offered even polite reception usually offered to guests and they shall not be addressed even with the common courtesy of affixing 'garu' to their names and it is being acted thus. There are no families from the merchant community who are working in Government service as the Vechha family. However rich they may be, the Sudras in respectable positions are not addressed generally by their name affixing to it, the respectable term 'Nayudu.' Ganjam onwards, nautch girls, when they come on to the stage with Tanpura and Veena, except when they sing, they should not sit. Without any compunction they will be made to stand for hours together.

After entering Bundar district we never heard about dacoities or arson. That way, this country is content. In recent times however in Guntur district vomittings and motions troubled people to a large extent. It attacked people several times in the same families where it first came. The reason for this I think is that people get frightened when their near and dear are suddenly attacked by this disease and thus they also get it in turn. It is a known fact that fright gives cause for death! "*Tena Vina trunagramapi na Chalati.*" The words 'without thy command not even a leaf flutters' are true. With the sight of the body and the sight of the world we have to think in these lines for the dissolution of the sight of the body.

I stayed on the banks of river Krishna till the afternoon of Friday the nineteenth. Lord Mahavishnu came in the form of this river in order to give human beings happiness and prosperity and also bestow upon them so much of goodness on them that when they come out after a dip in the water sins they carry with them before the dip will vanish. The glory of this river Krishna is explained in Skandapurana. Four miles from here there is a pilgrimage centre called Kallepalli. This river originates in the Sahyadri mountains it appears. It is nearly five hundred and sixty miles long from the place of its birth to the place of its entrance into sea. It is two miles wide at this place. There are a number of big islands where wild cows are freely roaming about and abundant quantity of vegetables that grow on these islands are sold in the Bundar markets.

19*th August*, 1831

On Friday the nineteenth afternoon we started at one and crossed the river Krishna by boats and reached a place ten miles away known as Kanagala by six. The boatmen on these banks ply their own boats collecting money according to the distinction of the passengers. They do not demand anything from officials and people of power. When I was taking bath in this river nearly eight hundred brahmins gathered for sumptuous gifts.

Some of the brahmins of this country went to far off places and returned rich and safe. Leaving their kith and kin here, some of them roam about from Kanyakumari in south to Kashmir in the north, attend on the pilgrims, and obtain their dues from them under compulsion. Some of these brahmins from Kondaveedu and other places, seeing the prosperity of their friends, set out on this mission but as the supremacy of Sindhiya Holkar, Poona and others was on the decline, they could not return profitably and hence, out of shame they settled down there itself causing much grief to their wives and children. Chennapatnam (Madras) happens to be the main source of their livelihood and so news from Chennapatnam reaches here daily.

Brahmins living north of Godavari are never inclined to go out on such tours as they are considerably rich in landed property. People of Dravida country are not that much brave to undertake such tours and hence they remain where they are. As long as Poona estate was flourishing some of them made Konkan their place of living and now they entered places like Kasi in the Hindustan. Ghurjars are well versed in trade and are proud of their sect. So they do not resort to this profession of begging. Karnatakas are industrious. They do not trouble people of other parts. Pancha Goudas consider this land, where rice is eaten as sapless and hence they do not cross Vindhya mountains. Hence those people living on the banks of Krishna are the only ones who go to beg and it is becoming increasingly difficult to satisfy them, for the people even from their own native country. But we need not search for a person who receives (Pratigriheeta) because of them.

Kalingadesa extends from Ganjam to Tuni. The new kings of Kalinga assumed the burden of ruling there. From Tuni to the river banks of Pinakini near Nellore it is called Andhra Desa. North of Krishna and on the East upto the sea, the Telugu language spoken by the people is musical and in short syllables, omitting a few letters. Ladies wear thick nose rings as big as to cover their mouths. The measure of land in these parts is 'Kathe' (one Kathe is equivalent to forty acres and fourteen guntas). From Ganjam to 'Krishna river banks, when gentlemen meet they specially offer perfumes and Pan' (Tambulam). The measure of distance 'Kosu' which is used in the Kalinga country could easily be followed. One Kosu of this place is roughly equivalent to the distance of two 'Ghadiyas', less one-fourth of South. Village records and other writings are maintained on palm leaves south of Rajamahendravaram.

The Indian reed (Tamara) could be found in every pond and tank right from Ganjam to Vijayanagaram. Their fibres are eaten, used in preparing curry and other dishes. Palm leaf buckets are kept near the wells to draw water from the wells and by tying a rope and lowering the bucket into the well one can draw a bucket full of water. This place Kanagala is big. There are big houses of brahmins and a rest house. Everything is available here. There is a family named 'Katike' so called by their profession of curing eye diseases. They cure scientifically all types of eye diseases here. I stayed in this town for the night. The track we followed today is of saltish black clay and there are crab trees (babul) on either side. There is a place called 'Lanja Dibba' near a village called Bhattiprolu on our way. From that place onwards there are trees planted along the road.

20*th August*, 1831

Getting up early in the morning at three on Saturday the twentieth we set out for a place called Chandavolu twelve miles from this place and arrived there by seven. The track is sandy. Though trees are planted on either side, they are very tender and offer no shade. Dharmapuri, the brother of Vechha Gopalakrishna built a choultry in Chandavolu. The road forks here to Kondaveedu. This place is full of Muslims. As the Muslims in the past destroyed many temples, the stones of these temples can be seen in every street under the earth. At present there are two temples newly established and everything is available here. After completing our meals in the afternoon we set out by two for a place called Bapatla ten miles away from this place and arrived there by six. On our way there is a pond called 'Pemulavada' which is troublesome to cross during rainy season, particularly for carts. Though this is rainy season in these parts, as there are no rains, the pond is dry. The track is sandy and there are tender trees on either side.

Bapatla is a big town, collecting a large revenue to the Government. There are some famous temples said to be installed by the Cholas. Niyogi Karanams are predominant south of Krishna river upto Pinakini. So there are a number of such celebrated people here. Land situated south of Krishna river comes under Guntur district. Everything is available here. I stayed in the choultry of Venkannapantulu for the night.

21*st August*, 1831

On Sunday the twenty-first we got up at three in the morning and set out for a place called Vetapalem twelve miles from here and arrived there by eight. The track is sandy as yesterday and hence it is not possible to walk quickly. Vetapalem is a big place. There are about one thousand weavers in this place who weave red muslin, lengths and lengths of hankies and sarees, useful for people of different parts of the country. There are some who live as merchants here. Chalamayya built a choultry here and it is very convenient and all commodities are available here. After we took our meals we set out by three from this place to Chinnaganjam which is six miles away

and arrived there by six. Though the track is sandy it is not so deep as to be stuck up. There is salt crop everywhere around Chinaganjam. This is not a small place. Kolanda Veeraperumal Pillai built a choultry here near the outskirts of the place and I stayed there. All the commodities that are required by travellers are available here.

22nd August, 1831

Getting up early in the morning at three on Monday the twenty-second, we set out for a place eight miles away called Ammanabrolu and arrived there by six. The track we followed today is very easy as it was yesterday. Chinaganjam is the border place for Guntur district and from there it is Nellore district. Ammanabrolu is a big place and everything is available here. Every house is thatched beyond Krishna river and people here are afraid of fire accidents as there are no tiled houses here.

Some brahmin servants in my entourage who came along with me from Bapatla went to their native places Lanjacherukuru four miles off. They joined me again at Ammanabrolu. We completed our meals after cooking at the residence of the village Karnam. Just as in Bapatla there are tanks and groves in this place also giving comfortable living to the people. Starting at two in the afternoon we reached a place called Akulallur which is eight miles away by six. The track is saltish clay. It is difficult to tread during rainy season.

Akulallur is a moderately big place. There are thirty brahmin houses and they are famous for their close fists. However, I called the Reddi, Karanams who are the village officials of this place and talked to them. They arranged a brahmin's place where I stayed. Everything is available here. The militia class of servants are called 'Nayakvadis' from Rajamahendravaram to Guntur district borders. Their duty is to attend on travellers if they are big people. The same servant class is called 'Mahtad' from Nellore onwards. Land is measured in terms of 'Kuchhellu' in Nellore district. One Kuchhela is equivalent to eight 'Gorrelu' (It is nearly the same as Kathi). I stayed here for the night.

23rd August, 1831

Getting up at four in the morning on Tuesday the twenty-third I arrived at Velagapoodi choultry by eight. It is eight miles from Akulallur. The track is sandy clay. This choultry was built by Raja Muddukrishnamma Nayudu, after first obtaining this village, as inam from the Zamindars. Out of the revenue collections of the village supply of daily provisions at the choultry is arranged for the travellers. Though it is a good building it is lifeless. From the experience that I gained so far, the reason for this must be that though the shining beauties of all buildings are same there are some variable moments when they look gloomy and seek ruin and so I feel that God's glory equally reflects even in such man-made constructions. After cooking our

food we took our meals and left by five. Reached a place called Karedu by two. This place is six miles away from Velagapudi.

We crossed two salt lakes by foot. There are some snake like poisonous creatures in these salt lakes causing trouble to travellers. Track is sandy clay. There are no places here as there are, between Ammanabrolu and Akulallur such as Vagarta a new town, and market towns like Yeetamukkula. Karedu is a big place. There are fifty brahmin houses, one choultry and two temples. Everything is available here. I stayed for the night in the choultry constructed by the village karnam.

24*th August*, 1831

Getting up early in the morning at two on Wednesday the twenty-fourth, set out for a choultry called "'Kottasatram' built by Ramanujacharyulu. It is sixteen miles from here. I arrived there by eight. It is a sandy track. Upto Ramayapatnam our feet were getting stuck up in the sand. As we neared the choultry by four miles, it was not so sandy. The choultry is very convenient. Everything required is available in the shops nearby. After cooking food and taking meals we set out for a place called Juvvuladinne which is ten miles from here and arrived there by six. The track is sandy first and later sandy clay. On our way at a halting place called Mamilla Doruvu there is a guest house suitable for European travellers.

Though Juvvaladinne is a big place, as there is no water facility the crops are not plentiful. There are a cluster of houses belonging to merchant class and hence everything is available here. There are some brahmin houses also including a temple. I stayed for the night in one of those houses. Cattle beyond Krishna river seem to be healthy and robust. Big herds of such healthy cattle grazing in the fields can be seen from Ammanabrolu.

I have never seen so far during my wide travel from Kanyakumari onwards, such bulky and tall animals. Kapus of this place will not care even for their cultivation before their service to these cattle. They grow grass on meadows, pay a tax at the rate fixed for waste land and feed their cattle and thus they keep them in fine condition. Cattle wealth is common in these parts.

25*th August*, 1831

Getting up at two in the morning of Thursday the twenty-fifth, we set out for a choultry called Kodavaluri choultry which is sixteen miles away and arrived there by eight. The track is sandy clay upto Pantullur and thereafter, there is a road upto the choultry, with trees on both sides. Pantullur is a place giving a large amount of revenue. It is a town and there is a Tahsildar there. The choultry in which I stayed is very comfortable but there is no water facility. After taking meals we started by two and arrived at the city Nellore by six. It is eight miles from Pantallur.

As there are houses of traders near the above choultry we got everything we wanted there. After that place right from Alluru up to Nellore there are four or five choultries on our way. There is a well rammed gravel road with big trees offering good shade. There are District Judge and Collector in Nellore.

We entered Nellore crossing the river Pinakini. It is a mile in width. There is a great pilgrimage of Lord Vishnu known as Ranganayakulapeta on the banks of this river. Towards the northern side six miles away, there is another temple of 'Kamakshi' in a village called Jonnavada. The idols of Lakshmi and Saraswati that are installed in this temple are in attendance on this Devi. Many people pay their homage at this temple and get their desires fulfilled. Concubines of this place possess hereditary property rights (Mirasi) and so they are a powerful community here. Just near this village, there is a temple of Lord Narasimhaswamy on a hillock. Singaraya Konda is another venerated temple which is also in this district sixteen miles away from Ongole. Nellore is a very comfortable city and a healthy one too. There are about one thousand houses in this city and is full of employees. There are no merchants here. All types of vegetables, other commodities and milk and curds are available at all times here.

Right from Chinaganjam, salt pans are cultivated and the women folk of Uppara community who wear hooked nose ornaments, very carefully dig the salt marshes and arrange, and cultivate salt. The 'Uppara' community of these parts and oriya people, called 'Odde's, are mostly employed in digging operations in south and west of the country I think. There are craftsmen of every trade here. I stayed here for the following day.

27th August, 1831.

Getting up early in the morning at three on Saturday the twenty-seventh we set out for a place called Krishnamacharyula choultry near Manubolu village and arrived there by seven. It is eight miles away from the place we left. This choultry is very convenient. After cooking food and taking meals we left for Gudur which is eight miles away and reached there within three hours (Zamu). Though Gudur is a big place, as there are no wells. There is scarcity of water during drought period. With very great difficulty I could get accommodation in brahmin quarters.

Right from Rajamahendravaram, Niyogi brahmin community are working in the village 'Karnam' profession since a long time and they are very well-to-do and they built big houses to live. Due to their ill fate, these brahmins feel it below their dignity, if they oblige a traveller by offering shelter even when on request; when anybody asks for shelter they direct him to the brahmin houses. When questioned whether they were brahmins, they would say that they belong to 'Karnam' sect and refuse shelter. Reddis are in large numbers here. There is a temple here. I stayed in a brahmin's house for the night. There is a gravel road with lines of trees on either side and bridges.

28th August, 1831

On Sunday the twenty-eighth we woke up at three in the morning and set out for a place called Nayadipeta which is twenty miles away and arrived there by nine. It is a town and everything is available here. From Manubrolu onwards it is the property of Venkatagiriraja. There is a choultry with facility to supply provisions and a palace in the town also belonging to the Raja. After taking meals we started at six for a place called Brahmanapudur which is two miles away. Though it is not on our route, we came here as it is a village of fifty learned persons and as some of my entourage wanted to see their families here. There are two old temples which are being preserved with that much care as their property permitted. This village is a donation for the brahmin community living here. I stayed here till the afternoon of twenty-ninth.

Right from the banks of Krishna up to Gudur people are crying in alarm for drinking water. From Nayadipet onwards every day it is raining heavily. God almighty is bestowing his favours to deserving and undeserving in this manner. The rituousness of the rulers and the behaviour of the people seem to be the two important reasons for the timely rains. There is no road from Gudur onwards. It is sandy clay soil. We have to cross Suvarnamukhari river at Nayadipet. Its width is a distance of half a 'ghadiya' (about twelve minutes).

From Nellore onwards I hear Tamil words. They tell the distance between two places as 'so many ghadiyas far.' The term 'Kosu' (two miles) is not in use anymore. This place lying between Uttara Pinakini and Dakshina Pinakini is a meeting place of Kannada from the west, Tamil from south and Telugu from the north. So much so that people living in these parts use a language which is a mixture of all these three languages. They do not know any one of these languages perfectly and when they go to their native places they will be laughed at by their countrymen.

29th August, 1831

On Monday the twenty-ninth we started at three in the afternoon and set out for a place called Doravarisatram which is eight miles from here. We arrived by sun set. There is a well here which was got dug by Raja Venkatagiri. It has a perennial source of water supply. The water is sweet and healthy. Though the halls are spacious, thousands of travellers stay here and hence it is crowded. The nearby shops cater to the needs of the travellers. I stayed here for the night. The track today is through forests and there is the fear of robbers also.

30th August, 1831

On Tuesday the thirtieth we started at five in the morning and reached a place called 'Mannaru Poleru' which is eight miles away and arrived there by eight. The track is as it was yesterday. There is a famous temple of Lord Krishna. There are two rivulets flowing on either side of this village.

There is a well-known cave of 'Jambavanta.' The legend of this place says that Lord Krishna fought with Jambavanta and received the 'Samantaka Mani' (the mythical gem that bestows immense quantities of gold daily) and also Jambavati his daughter as gifts. The temples of Kodanda Ramaswamy, the ever bestower of the wishes of his devotees, and Jambavanta are inside the compound. The idol of Lord Krishna is in the same posture of legs thrown in an inverted position as described in the invocation sloka 'Vyatyasta pada.' There are twenty brahmin houses here. Water in the Tirukkolam (sacred tank in Vaishnav temple) is very mossy but as there are wells in houses, there is no inconvenience for water supply. Venkatagiri raja built a palace here. There is a place called Kotapoluru on the farther bank of the river Kalindi and another place called Sullurpet at a distance of a ghadiya (twenty-four minutes distance). In and around this place there are about hundred families of Niyogis. Things are available with a little difficulty. Small round stones can be found on digging the soil anywhere near Nellore. The track we followed yesterday and today is somewhat rocky. I stayed for the night here.

31*st August*, 1831

On Wednesday the thirty-first we started at five in the morning and set out for the Chilakalapudi Ramaswamy Choultry eight miles away and arrived there by seven. The track is of fine sand. Forest vegetation is scarce. This choultry is built adjacent to an existing old well. It is good stop over place for pilgrims, and the choultry is spacious. The water in the wells that are dug in the choultry is very tasty and clear. Everything is available here. We stayed here in order to take meals.

Men and women of this country Nellore are pretty, healthy and short, but are of a brownish black complexion. They are clean at heart and are without any pretences, it can be said. We left this place after two in the afternoon for a place called Koluru Raju Choultry which is eight miles from this place. There is a village called Periyavedu on the way from where the cart route forks at Gummadipudi. There is a salt lake that we crossed by boats near the choultry on the way on which I proceeded. The river Pralaya Kaveri that is the source of water in the canal Kakiremi near Chennapatnam comes up to Poluru during the flood season. We can see the river while walking on our way to-day and the track is sandy. There are a number of salt basins from Periyavedu onwards. There is beautiful garden in the middle of which a choultry is built. There is water facility here. There is only one shop. Yet, all commodities are available. I stayed here for the night.

Chapter XXIX

1st September, 1831

Starting at four early in the morning on Thursday the first of September we set out for a place called Ponneri which is twelve miles from this place and arrived there by ten. It became increasingly difficult to walk today as it is clayey soil and it rained very heavily. We crossed by foot the chest deep waters of the river Aranya near Ponneri. Ponneri village is in two divisions, joined in the middle by a market street where there is a choultry also. A festival in which all the celestial personalities including Hari and Hara meet here seated on their respective vehicles or mode of conveyance, is celebrated in this street. That is why this street is well decorated. Armukha mudaliar built a temple, dug a tank, and built many other charitable institutions in the southern part of the village. In the northern part of the village there are some ancient temples of Shiva as well as Vishnu. There are fifty brahmin houses. All commodities including clothes are available here. People from Chennapatnam built some choultries here. As the Vishnu temples have some landed property, trustees appointed by the company authorities manage the affairs. Armukha Mudaliar took some land holdings in the auction and he spends the revenues derived from it on the daily, monthly and annual festivities in the saiva temples.

The legend of this pilgrimage is described in five chapters in Brahmandapurana. The gist of it is as follows. Lord Krishna promised to the great sages that he would appear in this land and knowing this secret, the great sage Bharadwaja surmised that this must be the sacred place of Brindavan and he did penance with the cherished hope of realising the Lord in person. He also performed some yagas to please Lord Vishnu. When the titanic giants and the celestial beings churned the sea the first object that emanated out of it was the sacred river and it was sent to this place to be of use in his daily sacred duties, to sage Bharadwaja. Lord Srimannarayana fulfilled his desire that he should adore this place by his divine presence in His reclining posture on the King of serpents (Seshasayi). Thereafter a milky cow was discharging its milk in a snake's hole where there was natural image of Lord Krishna, uncarved by man (Swayambhu), covered by an ant hill. On seeing this, Karipandya Raju uncovered it and installed the image by anointing with abundant quantity of milk. Thereafter, the King constructed temples and started adorning the Lord and he even changed his name as Karikrishna. It is evident that thence this place depurated several people besides removing the curse on Indra (Lord of Paradise) and others. As it happenned to be the festival day of 'Utla Panduga' (A fibrous network sling, in which milk pots are kept) I stayed here and have seen the Lord's image and we took our meals here. At four in the evening I set out for a place eight miles away, called Vichhuru and arrived there by eight in the night. It is the same clayey

terrain that we trecked this afternoon. There are two pathways, one is for carts and the other is a footpath and as the footpath is nearer, palanquins and other traffic, go by the footpath way, nevertheless it is a very troublesome journey during the rainy season. We crossed the waist deep stream Korataleru by foot near Ponneri at a distance of two 'ghadiyas' (forty eight minutes walking distance). During flood season boats are used for crossing this stream. Vichhuru is a free gift inam village of Lingasettys. It accounts for one thousand Varahas (four thousand rupees) of an annual income. There are thirty brahmin houses and everything is available here. Near the village there is a charming tank full of lotus flowers and is surrounded by the sacred fig trees. I stayed here till next day afternoon.

People in this world crave for the divine appearance of the Lord, while He is in their midst, in the form of a father or a mother, who daily guard them by different actions and speech. Without realising that the Lord is present before them and is talking to them daily, people in the world crave for the divine presence of God. It is perhaps the divine veil Maya, the untransgressive force of the Lord that is the cause for this.

2nd September, 1831

Starting at four in the evening on Friday the second we set out for a great pilgrimage Tiruvattoor, which is eight miles distant and arrived there by sunset. The track in salty clay. There is a checkpost at the midway point where the bag and baggage are subjected to a check. There are four check posts in Chennapatnam on all the four sides. We crossed a canal called 'Kakirne.' As it is a round about route to cross by the bridge, we crossed it by boats. As it is rainy season, it is very muddy. Tiruvattoor is a fine place and it is a source of joy for the people living in Chennapatnam. During the festivals of Brahmotsav and spring festival and during the fortnight of the moon's increase (Sukla Paksha) the festivities will be in full swing after midnight. Right from Chennapatnam to Tiruvattoor along the four miles distance, there are choultries at very short distances. They spend their night time in enjoying the pleasure of the pilgrims joy. They come and stay comfortably and make the festival delightful. There are several choultries constructed by persons from Chennapatnam. There are wide roads here. Streets are decorated with the coconut tree, tree avenues, large highly raised embankments (Tinne) and sheds made of leaves. There is the fine temple with a big tank. Everything is available. Extensive gardens are spreading in this place. The maintenance of this temple is being looked after by the son of Lingachetty. He spends nearly two thousand Varahas (nearly eight thousand rupees) annually. Besides this charity, there is a big choultry and a fine garden constructed by him. As he is born in the family of noble thoughts of charity, he has that influence in him.

The legend of this place goes like this. Before creation the earth was in deluge. Eswara the creator, as a prelude to creation, created a fig tree and sent it through a fiery wind, commanding it to stop at an appointed

place. That tree fell at this place and touched the Fabulous Elysium (Patala Loka). The King of Cobras Adiseshu living there cherished it. The roots of the tree spread onto earth sucking the water, it threw out the earth. It was then that, celestials beings like Vinayaka entered under the tree, along with Adiseshu living in serpent hole, when the divine consort of the creator was requested to come there, she refused to come unless she had a say in creation, existence and destruction. The Creator gave her also these powers and the divine Lord accompanied by Parvati his divine consort, entered the ant hill and was worshipped by Adiseshu. Parvati assumed the shape of Tripurasundari and started exercising the powers of creation, existence and destruction. The divine lord created replicas of himself and Parvati under a tree called Pogada (Mimusops Elengi). A devotee who, due to a vow to bathe in Ganges, came late to the marriage celebration and felt very much distressed. The divine Lord brought the Ganges into this tank and conducted the marriage formalities of the function again and gave appearence to the devotee. For the benefit of Brahma, the operative creator of the world, Lord Shiva showed that divine dance 'Tandav', which he performed before Parvati. Affterwards, it appears that He sacrificed (Tyag) riches in place of a fortune lost by some devotees. Since this was the first 'puri' (city) that was created, this was named as Adipuri, and as he showed Tandava, devotees dance and sing at this place during festivities, through Thyaga, he appears as a deity named Thyagaraju and the sanctum sanctorum is situated in the serpent hole as it happened to be the original abode. Thus this place became famous. I stayed here till the next day.

3rd September, 1831

I started on Saturday the third along with my friends and arrived at my house and garden in Thandayarpeta which is four miles from Chennapatnam by six. It is a sandy track. A pleasant sight to look at the wide roads with gardens and choultries on either side on our way. I can take a severest oath and say that God Almighty can make Mount 'Meru' out of a mere blade of grass. It is exactly fifteen months fifteen days and ten minutes to reach my native place since the moment I left without even a semblance of a prick in the foot either to myself or my entourage who travelled such a vast country effortlessly. The most insignificant personality as I am, like a blade of grass, I have been brought back with the splendour of a King. This goes to prove that out of free grace, God Almighty makes a Mountain 'Meru' out of a blade of grass. I beseech my countrymen to believe that this is true, true again, true. 'Satyam Satyam punah Satyam.'

The history of my native land Chennapatnam is as follows: Srirangaraya the head of the state of Bijapur was ruling Chandragiri two hundred years back, at the time of which an Englishman Dey was trying to construct a seaport at this place and sought permission from Ranganayakulu and obtained a Sanad (letters patent) in the name of Venkatadri Nayadu a Zamindar of these parts. In spite of a request from Srirangaraya that the

seaport be constructed and named after him as Srirangaraya Patnam, Venkatadri Nayadu being a close friend of the Englishman Dey told him that it should be named after his father Chennappa Nayadu. And being the Chief executing officer, he named it likewise and thus it acquired the name Chennapatnam. Former to this, the English used to call it Madirasu. Even today people living in the country north of 'Vindhya' cannot recognise if we call, it Chennapatnam, they associate this place with the name Madirasu only.

Thereafter in the year sixteen hundred and forty-four (1644 A.D.) the English people occupied four miles area on the sea coast and built a fort near the port. There were some internal feuds amongst Englishmen in 1661 A.D. and there was anarchy. But in the year 1671 A.D. things settled, the company authorities monopolised the customs tax collection at the port. As God Almighty is on the side of the truthful, and as the English people are always truthful, God wished that they should rule, and so He willed that three lakh citizens should live in this city. After the year 1696 A.D., land deriving forty thousand Varahas (nearly one lakh and sixty thousand rupees) revenue came under the possession of the Company authorities. Thereafter in the year 1702 A.D. Dawood Khan came and raided on behalf of Emperor Aurangazeb and troubled the English very much. At that time many peoples from many countries came over to this place and so there were two distinct groups namely leftist and rightists, and these groups also created much trouble to the English. Forty years prior to this, French people took possession of the fort driving away the English. Yet, as the English were in strong position in Hindustan, they could withstand these troubles. After five years, there came peace and under the terms of negotiations this place came into the possession of the English. By the mercy of God French army fled after the conflict that ended in success to the English. Making Arikat Nawab their ally the English were running the administration safely until 1767 A.D., when they had to fight with Hyder because of Arikat Nawab and this war extended up to 1781 A.D.

Thenceforth the kingdom of Arikat Nawab gradually devolved into the hands of the English and with the capital at Chennapatnam they became absolute monarchs of the land from Ganjam in the north to 'Tinnevalli in south and from the eastern sea to the western sea. There are twenty-one districts in this kingdom. Except the rulers of Mysore, Malayalam and Kochi (Kocchin) rest of them are only Zamindars, and they are not capable to raise an army for a war.

One crore twenty-five lakh varahas (nearly five crore rupees) is the revenue collected under the flag of the British. Including the interest paid on loans the expenditure is more than the income. Under the flag of this Madras, these are two crore varahas loans outstanding. Movable and immovable assets amount to three crore varahas. The strength of the army is fifty thousand. There is a wall around the city on three sides and on the east there is only sea and no wall. The city is about four miles square. There is a fort built as a necessary preparation in the event of war towards south on the sea

coast. On the northern side on the seashore there are warehouses for the imported and exported goods. Papam's street and the Avenue street are the only two wide streets and they are not crowed in a narrow space. Two different taxes are collected. Streets are swept and repaired. They established police stations to protect citizens. Houses are built with airy rooms inside and decorative front side views with trellis work and divans. There are about ten temples here where festivals for the deities are being celebrated every year.

There is a customs house on the seashore to collect the customs duty from the incoming and outgoing merchandise. There is an office called land customs house on the eastern side to collect duty from the land trade. Some of the remaining offices are situated inside the fort, some on the seashore, and some more in the gardens outside. The all powerful Governor's house and the palace of the Arikat Nawab are situated in Tiruvalikkeli a suburb, half a mile away towards south from the fort. Foreign nationals built their bungalows with beautiful gardens and live in Saint Thomas Mount, eight miles off towards south of the city and six miles off towards west of the city. Ayya Pillai's house is the biggest in the city where mostly the Hindus live. There is a big house called exchange house (perhaps light house) where lights are arranged for the ships to sight land. J. Moorat's house is the biggest among the whitemen's houses.

There are other suburbs towards south like Tiruvalikkeli, Mylapore, Tirvateswarunipeta and towards west there are Choola porisavakam, Komaleswara Temple and others. On the northern side there are suburbs like Chakalipet (Washermenpet), Rayapuram, Tandayarvedu (Tondiyarpet). Almost all the Hindus who live in this city, built rest houses separately, extending up to Tiruvattor in the north and go there to spend their time pleasantly at times for leisure. There is a rivulet running near the temple of Komaleswar and there is a tank in Mylapore, and another tank known as Lungambaka tank towards the west. There are large wells, and tanks in every garden on the northern side and by the grace of God there is good water in these wells and tanks. Every article from the overseas is available here. There are countless number of workmen here. This place is not a healthy one because of the overcrowding. People of this place are clever but not brave. By virtue of the situation of this place surrounded by Dravida, Andhra and Karnataka countries and due to the Muslim rule in the past and the present day English rule, people of this country are conversant with the languages of all these, namely, Telugu, Tamil, Kannada, Muslim language (Urdu) and English. But as they learn a few Sanskrit sentences in their early education, their pronunciation will be clear. Women of this place are proud and they have a tendency to dominate over men. Nevertheless they are not as bold as they are fond of ornaments.

Though the land is not fertile, due to the hard labour of the people yieldings are good. Plants of all lands are grown here. Yet, the trees are

not plenty. Flowers of different countries can be seen here. People wear cloths of a number of cubits. They are religious minded and have respect towards God and Brahmins. Though they are not progressing as well as in the past, they are trying to preserve the past traditions very carefully. If we want to see the whiteman's manifold attractions, we can stand near the Saint Thomas Mount Avenues, and the avenues near the port on the seashore and enjoy the sight as they go riding on different types of vehicles. God Almighty has bestowed upon me livelihood for generations to come under this government.

Save O ! the preceptor of the universe.

Save O ! the preceptor of the universe.

Save O ! the preceptor of the universe.

The narration of the travelogue to Kashi is complete.

Appendix A

SOLAR MEASURE AND LUNAR MEASURE MONTHS— INTERCALRY AND WANING MONTHS

Men all over the world measure time by the movement of the Sun and the Moon. Months are calculated either from new moon to new moon or full moon to full moon according to the waning and waxing of the moon. Such months will be 29½ days roughly. Similarly, the period between the appearence and reappearence of a particular season which is caused by the movement of the sun is treated as an year. It takes 365 days 6 hours 12 minutes and 30 seconds for the earth and the twelve constellations in the circle of the sky to complete a cycle. But the total of the Lunar months is only 354 days 8 hours 48 minutes and 24 seconds. The time when the Sun passes from one constellation to another is called *Sankranti*. If the time taken for this is treated as a month, there will be 29 or 30 days in one month and in another month 31 days. Twelve such months of a Solar year will have 365¼ days. The twelve months that are established by the twelve *Sankrantis* are named after the twelve signs of the Zodiac such as Chaitra, Vaisakha, etc. This is called Solar measure and this is in vogue in Tamil, Malayala and Bangala countries.

The months that are used by the English in the Christian Era are also Solar months. Muslims follow the months that are calculated looking at the month old child (Moon). As the Lunar month is shorter than the Solar month, their festivals appear in one particular season for some time and in a different season after sometime. In Magadha and other places in north Hindustan and in Odhra country (Orissa) there is another measure known as Jupiter measure month which is evolved by the movement of Jupiter and not by the movements of either the Sun or the Moon. This Jupiter year will have roughly 300 days only.

Lunar measure is in vogue in Andhra Desa, Maharashtra and Karnataka countries. The Lunar month starts from the first new moon day and the Solar month starts from '*Sankranti*'. So there is a difierence in the universal distribution according to the Solar and Lunar measures. Hence our astronomers tried to bring the New year in both the systems as near as possible in order to avoid the differences in the same festivals according to the two systems. Even the Lunar months are named according to the Sankrantis. For example Solar measure month Mesha (Aries) will be our Chaitra and the month Vrishabha (Tauras) will be our Vaisakha. The dates computed by lunar days known as Tithis, day of the week and the lunar mansions (Nakshatram) in our almanacs are also adjusted with the same end in view. On the day of new moon, Sun and Moon will join together.

Roughly the Moon travels 13° daily where as the Sun moves only 1°. So the difference between these two is 59 Ghadiyas (each ghadiya is equal to 20 minutes) 4 Vighadiyas (each Vighadiya is sixtieth part of a ghadiya) (in 23½ hours) 12°. It is this difference a tithi (the sign in which the moon is) and 30 such tithis make one Lunar month. However, as the days are only 354 as against the 360 tithis, these tithis increase and decrease and thus get reduced by 6 days. Due to the difference in the motion between Sun and Moon the increase in particular tithis sometimes vary from 65 ghadiyas to 53 ghadiyas. In this way there are 13 decreasing tithis and 7 increasing tithis in Lunar measure year.

It is the same case with stars. Moon stays in each of the 27 mansions one day each on an average and so there will be 27 days roughly in the constellation month. The increase and decrease in the stars is common.

There will be only seven days in a week but there may be 13, 14 or even 16 days in a fortnight.

In the process of adjusting Lunar measure with Solar measure as explained above, roughly after three years there may be 13 months in a lunar year and it is called additional month. Even while deciding which month shall be an additional month, Sankranti will be taken as the marking point. When according to the movement of the sun and the moon, there is a longer Lunar month and a shorter Solar month, then there will be no Sankranti in the Lunar month and such a month is called additional month. When the lunar month is longer and the solar month is shorter, the Sun crosses two Lunar mansions and enters the third in such a Lunar month. Because of the occurrence of two Sankranthis in one month; in this way there will have to be two different names for the same month. And hence, one month in such an year is suppressed. Such a month is called Decreasing month. Such an year must have only 11 months but an additional month invariably come during the same year as the decreasing month and thus there will be exactly 12 months. These decreasing months are very rare. There may be hardly one or two decreasing months in 100 years. In Salivahana Era 1744 (1822-23 A.D.) that is Chitra Bhanu year the seventh month, Aswayuja was an additional month and Pushya was the decreasing month. Again in 1963-64 A.D. that is in Sobhanakrutu year the month of 'Pushyam' will be a decreasing month and Asweejam an increasing month. Whenever it comes, the decreasing month always comes in Margaseersha, Pushya or Magha months only. Because these Lunar months have association with the 29 day Solar month.

Technical Terms in Enugula Veeraswamy's Journal
"KASIYATRA CHARITRA"

Abhisheka: Ceremony in which the Lord's idol is given to a ritualistic bath; also stands for royal function.

Abhyangana: Rubbing the body with an functuous substance: anointing, oiling: Abhyangana bath, oil bath.

Achara: Principle.

Acharya Purusha: The reference here is to spiritual guides and preceptors belonging to the Vaishnavas.

Adisakti: Supreme Goddess; Female Force.

Advaita: The doctrine of the identity of the human soul with God—Sankara's monistic philosophy where human thought has reached as far as human thought can reach.

Agraharam: Street or village granted to Brahmins previously by Government for charitable or religious purposes, either rent free, or at a favourable assessment (Brown).

Agni: Fire; also stands for the God of Fire.

Ahasu: Perhaps derived from Ahaskara or Ahaspathi, standing for the sun.

Akash: Sky.

Ameer: A rich person.

Aminji: (Tamil) Amanji—standing for menial tasks.

Amuldar: Obviously an administrative officer for an administrative division such as a taluk or sub-taluk.

Anna Dana: Free-feeding (usually to Brahmins apart from the poor and needy).

Anna Chattram: See footnote on page 3.

Antaratma: Inner soul.

Antharyami: Literally the Indweller, the Supreme Spirit or God.

Aparadha: Fault, Guilt, Sin, Punishment, Penalty.

Aranya: Forest.

Aratirupavada: A kind of special worship performed to Lord Venkateswara at Tirupathi on payment of fees. Thus in the year 1453 Saluva Narasimha and his queen Sreerangamamba Devi are said to have performed the Periayathirupavadai worship for the Lord, when various articles such as rice, ghee, salt, vegetables, areca nuts, betel leaves, sandal paste, rose water, musk and saffron were offered to the Lord. Arathirupavadai must have been an abbreviated form of this Periyathiruppavadai worship.

Archaka: An officiating priest.

Archana: Worship.

Arika: A species of grain called Paspalum Frumentaceum.

Aruvelu: Surname for a tribe of brahmins in Andhra Pradesh (Niyogi Brahmins).

Ashadh: The name of the fourth month in Indian year (corresponding to July).

Ashta Tirthas: Veda, Vaikuntha, Varaha, Padma, Parasara, Kusa, Palasa, Kalyana.

Aseervada: Giving benediction or blessing.

Aswayuja: The name of the seventh month (Corresponding to October).

Ateeta: Extraordinary, Past.

Atlatadiya: Women of the Telugu country offer cakes in payment of vows.

Atma: Soul.

Avatara: Impersonation.

Avatharamurthi: Incarnation of God.

Avimuktakshetra: The holy place of Benaras.

Bahula Padyami: First day after New Moon Day.

Bairagi: A hermit or religious beggar.

Balintha: A woman in child-bed.

Bantrothu: A peon, a servant.

Baras: A length equal to two arms (extended).

Bhadrapada: The name of sixth month in Indian year (corresponding to September).

Bhagavatseva: A play through which Lord Krishna Spranks. (Leela).

Bhakti: Devotion or attachment or reverance to the Lord.

Bhakshya: Eatable.

Bhiksha: Alms, alms given to a Sanyasi.

Bhojyam: Edible, fit to eat, eatable.

Bhooloka: Earth.

Bimba: Images or idols.

Bindu: A dot, cyphor.

Boyee: A palanquin-bearer.

Brahmachari: Bachelor or novice; the title borne by a Brahmin during the period of religious instruction, which extends from childhood, when he is betrothed and married.

Bramham or *Bramhan* The Lord—the Supreme Spirit or God.

Brahmanda: Globe, Universe, the World.

Brahmansahamukti: Attainment with Brahma.

Brahmayagna: Offerings to elders.

Brahmin: Brahmin, one of the four castes of the Varnashrama Dharma.

Brahmotsava: An important (annual) festival initiated by Brahma, the Creator. A festival conducted according to sastras.

Chaitra: The name of the first month in the Indian year. (corresponding to April—May).

Chakra: Disc.

Chakkerapongali: An Indian sweet dish prepared out of rice, ghee and sugar.

Chandala: Formerly untouchables; outcastes.

Chandan: Liquid prepared out of sandalwood, sandal paste.

Chapathi: Indian pan cakes, bread.

Chataka Sradha: A simplified sradha or ceremony.

Chavidi: A lodge, a port house, a caravanserai, a rest-house.

Chenchus: Hill folk or highlanders in South India.

Chidvilasa: Wisdom, enjoyment, pleasure, adventure.

Chitrabhanu: A Telugu year.

Chitrannam: An Indian rice dish prepared with tamarind or lemons.

Cholam: An Indian grain, another name for "Jonnalu."

Chowki: Outpost.

Chunnam: Slaked lime used in pan.

Cowries: Shells, a small shell coin used for exchange in the olden days.

Cutcherry: Office or court.

Dabbulu: Loose cash or money.

Dakshina: An offering made with money (especially to priests, the guru etc.)

Dakshina Vahini: A stream flowing south.

Dantadhavan: Teeth cleaning.

Danti: Control over senses; self restraint.

Darbhapavitram: A pavitram made out of Darbha grass for rituals.

Darshan: Audience, also sight, view, semblance, appearance ceremonious visit.

Devata, Yakshas, Kinnaras, Kimpurushas, Gandharvas: Different categories in Gods.

Devi: Goddess, also a queen-lady, Madam, Lady. Reference normally to Parvati Devi — Lord Siva's consort.

Devidi: Office (particularly in the native states).

Dharma: Stands for duty, virtue, right conduct, righteousness, (Dharma Sastra stands for Law) the sense of right justice.

Dharma Sala: An inn or choultry.

Dhwaja Sthambham: A pillar or mast erected in a temple representing a flag.

Digvijaya Yatra: Victory-march.

Divya Mangala Murthi: Divine or celestial auspicious personage or image.

Doli: A carriage used to transport people on the hills, the swing being carried by men.

Dravida: A name usually applied to Tamil. The Dravidian languages Telugu, Tamil, Kanarese and Malayalam. Dravidians were the people who preceded the Aryans in India.

Dwadasi: 12th day in the fortnight of Indian month.

Dwaita: Doctrine of two principles as Spirit and Matter—God and Universe etc.

Ekadasi-Vrata: To be on fast on eleventh day in Indian month; Eleventh Lunar vow.

Ekangi: A single, bachelor or brahmachari serving in a temple, a solitary person.

Fakir: A religious mendicant, (especially Muslim) ascetic, or wonder-worker in India.

Farmaana: A warrant, letters-patent, a royal mandate, a command.

Garbha Griha: Sanctum sanctorum in a Hindu temple.

Garala: Poison.

Garisebhoomi: Four hundred markals of land.

Gangajala: Water of the Ganges.

Ganji: Gruel.

Gavvalu: Cowries or small shells,

Gayathri Japa: The oldest prayer on earth in Sanskrit (Repeated by Brahmins during Sandhya Vandanamu and addressed to the Sun).

Geeta: A song, music.

Ghat: A landing stair, a place of cremation.

Gnana: Wisdom.

Gogu Kura:	A dish made of the vegetable called cannabis sativa.
Gokulashtami:	Birthday of Lord Krishna celebrated by the Hindus in India.
Gomaya:	Cow-dung
Gopichandana:	Yellow ochre.
Gorrelu:	(it is nearly same as kathi).
Gosain:	Secular monks who are the followers of Chaitanya, etc.
Gotra:	A family, tribe or lineage in Hindus.
Grandha:	A scholastic work, a book.
Gunas:	Cords, stringes.
Guziri:	Market place, also see footnote on page 104.
Hara:	Lord Siva.
Harakara:	A messenger.
Harathi:	Wave offering of camphor lights.
Hathayoga, Rajayoga, Lambikayoga:	Abstract contemplation.
Haveli:	A mansion, a palace.
Hiranyasraddham:	Money and gold distributed in charity as an offering to the manes.
Iccha Sakti:	Power of wish; power of inclination.
Inam:	A present, a gratuity to a dependant, a gift.
Izaradars:	A contractor or farmer—general.
Itihasa:	Heroic history, transitional accounts, such as the Mahabharatha and Ramayana.
Jagir:	A land or estate assigned with powers of administration to a person for collection of Government revenues. The person is called a Jagirdar.
Jangam:	A tribe of the followers of Lord Siva.
Jawan:	A peon.
Jeddi:	The sap or milk of the mango etc.
Jeevatma:	Existence of soul, the human soul.

Jilledu:	(Asclepas gigantea) A gigantic swallow wort.
Jiyyaru:	A Vaishnava Sanyasi or Preceptor.
Jogi:	A vagrant, Saivaite hermit.
Jyeshtam:	The name of the third Hindu lunar month of the Indian year (Roughly corresponding with June—July).
Jyothi:	A light stands for the Lord also.
Kaccha:	Imperfect.
Kala:	Time, potency.
Kalakshepam:	Passing or whiling away time.
Kalasee:	A lascar or tent-man, a gunner.
Kalvami Gundlu:	A muller in an apothecary's mortar.
Kalimedu:	The measure of twelve tumulu (Tumu: the Indian bushel being a variable measure equal to about $3\frac{3}{4}$ seers).
Kaliyuga:	Deluge.
Kama:	Lust.
Karanam:	A village accountant.
Karma:	The conception of the quality of action, conduct or a course of procedure. Also destiny, past actions, conduct in this birth.
Karma Bhoomi:	The land where the philosophy of Karma is followed. The land of destiny.
Kartika:	The name of the eighth Hindu lunar month of the Telugu year (Roughly corresponding with October —November).
Karunyasradha:	Mercy Pinda offerings.
Kasa Bantroth:	Personal peon.
Kashtam:	Wood, generally referred to the wood used in the funeral pyre.
Kataksham:	Grace, benevolent look, bestowal of boons.
Khilledar:	The commandant of a fort or garrison.
Kottam:	A pent-roofed chamber or house.

Kotwal:	The chief of the Police.
Krittika:	Pleiades.
Krodha:	Anger.
Kriya:	Act, Action, Result.
Kshama:	Forbearance.
Kshatriya:	Appertaining to the warrior class, the second varna in the caste system.
Kshatradharmam:	The duty of a military man.
Kshetra:	A field, a place, a spot, a holy place, theertham.
Kuleena:	Noble by birth, the title assumed by a certain sect of Brahmins in Bengal. Also see footnote on page 70.
Kumkuma:	A fragrant cosmetic or rouge composed of turmeric, alum and lime juice.
Kutam:	Union, meeting place: See Ramanujakutam.
Kazi:	A Mohammedan Judge.
Lehya:	An Ayurvedic tonic.
Linga:	The image of Lord Siva (Phallic emblem).
Lobha:	Avarice.
Mada:	Pride.
Mahalaya:	Full moon to new moon in Bhadrapada.
Mahant:	A title assumed by some teachers (gurus) or confessers.
Mahatmyam:	Greatness, celebrity, glory, a legend or chronicle regarding a place.
Mahodaram:	Dropsy.
Matsarya:	Malice.
Mangalya Dharana:	Tying the marriage knot.
Manovarti:	Maintenance.
Margaseersha:	The name of the ninth Hindu Lunar month of the Telugu Year. (November—December).
Mashal:	A torch or flambeau.
Math:	Cloisters.

Mejuvani:	Nautch party arranged along with a feast.
Mesha, Vrishabha, Mithuna:	Aries, Taurus, Gemini.
Mirasi Archakas:	The hereditary priests who possess privileges on hereditary property.
Moha:	Infatuation.
Moksha:	Liberation, self realisation.
Moolasmrithis:	The primary or the fundamental smrithis.
Mridangam:	Drums.
Mudha:	A fool, a simpleton.
Mukhamantapam:	The porch or pillared entrance chapel of a pagoda.
Munshi:	A writer or secretary.
Musafarkhana:	A travellers' bungalow.
Mutt:	A convent or a monastery.
Nada:	Sound.
Nagaswara:	A kind of clarionet. A pipe used by snake charmers.
Naivedyam:	Food offering to God.
Nakshatra:	Star.
Namavali:	A string of names used in pooja or meditation.
Navaratris:	The annual nine nights festival in honour of Durga.
Nirguna Brahma:	Brahman who is beyond description by way of Guna or qualities, incomprehensible, ineffable.
Nivedana:	Offering.
Nivruthi:	Doing away, removing.
Nrutya:	Dance.
Nyuna Paripurti Vishnu Pada Sraddha:	The sraddha performed at Lord Vishnu's footprint (Vishnu pada) to recompense any lapses during the Gaya pilgrimage of 12 days.
Paramatma:	Supreme spirit, supreme soul.
Patala Loka:	Fabulous Elysium.
Pativrata:	The chastity of a virtuous wife.

Pinda: Sacred ball of rice.

Prabhava: First Indian Year.

Pradakshina: Circumambulation.

Prakaras: An enclosure, a fence, a rampart, a surrounding wall.

Prakritis: They are born out of the element ether.

Pravesa Homa, Sesha Homa and Panigrahana: The two important religious rites performed before the actual marriage. Pravesa Homa is the initiation before the sacred fire, Sesha Homa is that which performed just before wedding. Panigrahana is the actual act of wedlock.

Pravruthi: Activity, occupation, inclination, design, disposition.

Preta: Violent spirit.

Prithivi: Earth.

Pushkaram: A festival (for rivers) held once in twelve years, (confluence of holy waters is said to occur at such times, divine beings and others are said to take a bath in the river then.)

Qila: Fort.

Rajnagar: The metropolis or royal residence.

Rajoguna: The quality of passion.

Rasika: A man of taste, a lover with a roving eye.

Ratha Yatra: Chariot journey.

Razais: A quilt (cotton). Also see footnote on page 118.

Rithvika: A hermit, monk.

Sahagamanam: Sati (self-immolation of a widow along with her deceased husband.)

Sakta: A worshipper of the female principle or Durga.

Sakti: Ability, power. The personified energy or the wife of a God.

Samasthana : Estate, Dominion.

Samasraya: Conch.

Samipatra Pramanena Pindam Dadyad Gaya Sire: The pindas that are offered at the sacred pilgrimage centre Gaya shall be of the size of the Sami Leaves (Prosopis Spicigera). Pramanena may also mean that the offerings must be made under an oath of these leaves. Sami Puja is one of the many religious oblations.

Snadhyavandana: Morning or Evening prayers of Hindus with Gayatri japam.

Sankalpa: Resolve, determination: The will of God, a religious or solemn vow, a Solemn ceremonious vow.

Sangaree: Boat made up of two canoes in which six people can sit.

Santi: Tranquillity.

Sardar: Chief, Captain, Leader.

Sarvam Brahma Mayam Jagat: Every thing in the universe is the Supreme.

Sarvatomukham: Big sacrifice.

Sathwaguna: The quality of excellence or goodness.

Satva: Gentleness.

Satva Rajas Tamo gunas: Three qualities of vigour, passion and illusion.

Sawars: Mounted peons or police.

Seethaphal: The white custard apple (Anona Squamosa).

Sikhara: The point, top, tip, peak, summit.

Sleshma: Phlegm, rheum, serum, a cold.

Smartha: The followers of the doctrine of Sankaracharya.

Smritis: Codes of Law.

Sparsa Dosha: The defilement caused by touch.

Sradhakarmas: Funeral ceremonies.

Sravanam: Hearing, listening.

Srichakram: The 'Yantra' representing Sri Lalitha Devi or Devi.

Sroutam: The treatise dealing with and explaining certain observances.

Srutis: Vedas.

Sthalamahathmyam: The history of a holy place or shrine.

Sthula: Large, bulky, thick, a fat, corpulent.

Sthupees: Minar, sikhara on the top of a Mosque or Buruzu.

Sudarsanam: Missile weapon.

Sukla Paksha: Fortnight of the moon's increase.

Sukra: Venus.

Suphala: A Ritual.

Sura: Spiritual liquor or nectar.

Surya Siddhanta: Doctrine of Sun.

Suvasini: Sumangali, a good lady with a husband living.

Swarga, Martya, Patala: Heaven, Earth and Hell.

Swarna Rekha: Streak of Gold.

Swayambhu: Uncarved by man.

Swayampakam: Self-cooking.

Taluk: A Sub-division of a district.

Tambala: A class of people who worship Siva's drummers.

Tamoguna: See footnote on page 1 for Tamasa. The quality of Tamasa is Tamoguna.

Tandav: Divine Dance.

Tantra: Nature, Element, Mind, Intelligent.

Teepa: A Raft or float.

Thana: A watch house, a Police Station, Garrison in a Fort.

Thalvar: A sword.

Tila Akshatalu: A few grains of gingelly.

Tithi: The dates computed by lunar days.

Tyaga: Sacrifice.

Uchhista: Sin of contamination by mouth.

Uddharini: A ladle, a spoon.

Upadesa: Teaching, instruction, guidance, initiation.

Upasmrithis: The smrithi texts other than Moola-smrithis(later work.)

Urdhvaloka: The World above, Heaven.

Ushnabhoomi: The land of extreme heat.

Utsava: Festivity, Feast, Merriment.

Uttarapinakini: Northern Pinakini river.

Vadya: A musical instrument.

Vaibhava: Wealth, riches, grandeur,

Vaishnavas: Followers of Lord Vishnu.

Varahas: A gold coin termed a pagoda, equal to Rs. $3\frac{1}{2}$.

Varnashramadharma: Caste system in division stressing, division of labour.

Vasamsi Jeernani: Sloka from Bhagavat Geeta (2.22) which means that just as the humans shun old clothes and adorn new ones, the soul renounces decayed bodies and enters new bodies and thus the soul never perishes as the bodies perishes by the cycle of births and deaths.

Vatasraddha: The Sraddha ceremony performed under the sacred fig tree.

Vayu: Air.

Velanadu: One of the three sub-sects amongst Brahmins from Ganjam downwards.

Vibhava: Name of the second of the 60 Telugu years.

Vidavali (grass): A kind of grass used for thatching (Andro Muricatum)

Vidhi: Fate, destiny, luck.

Vimana: The pinnacle or upper dome of a temple over the sanctuary.

Vinjamara: Chowri.

Vishnukshetra: The land where Lord Vishnu is worshipped.

Visistadvaitha: Qualified momsin of Ramanuja.

Viswakarma: Name of the architect of Gods (Vulcan).

Yagna, Yaga: The right of offering a sacrifice.

Yatra: Pilgrimage.

Yatra Phala: Benefit or result of pilgrimage.

Yoga: Spiritual meditation, spiritual worship.

Yukthi: Wit, contrivance, an expedient stratagem, artifice. a plot.

Appendix C

Important Places, Villages & Towns

Visited By Sri Veeraswamy

Achanaku
(Barakupuru)
Achanta
Agra or Agara
Ahobalamu
Akulalluru
Akulapada
Alamanda
Alamelu Mangapuramu
Amarapatan
Ammanabrolu
Andyasarayi
Anakapalli
Ara
(Danapuru, Bakeepooru)
Armooru
Athmakuru
Atthirala

Badaruganju
Baguna
Balapalle
Bapatla
Bandathukuru
Bastha
Begum Bajaru
Bhadraka
Bhadrakali
Bhagalpuru
Bhakara Peta
Bheemuni Kolanu
Bikkanuru Peta
Bondada
Brahmanapoodooru
Buggagudi
Burampuram

Calcutta
Chandavolu
Chappara
Caapra
(Bakusuru)
Chatrapuram
Chatthiya
Chavidi
Chela
Chenna Pattanamu
Chilakalapudi Ramaswai
Satram
Chilakasamudram
Chinaganjam
Chindi
Chinnamandi
Cholipuram
Cuddapah

Dabara
Datavaidyanatham
Devuri
Dhanora
Dhooma
Diguva Thirupathi
Divyala
Dongalathalavu
Doodgaum
Doravari Koneru
Duvvuru

Gajeepuru
Ganapuram
Ganesaganju
Ganjam
(Rushikulya Nadi)
Garra
Gaya
Girivadipalem
Golaconda
Goodooru
Goomgam
Gopalapuru
Gopee Ganju
Goselapooru
Gummadipudi
Gunavara

Hanumanya
Harischandrapuram
Hugguli
Hyderabadu

Jabbalpooru
Jadacharla
Jagannadhamu
(Bhuvaneswaramu)

Jaganampalle
Jajipuram
(Nabhigaya)
Jana
Janampeta or Farakkunagaramu
Jangeeru
(Jangeerabadu)
Jeleswaram pattana
Joobanadi
Juseesarayi
Juvvala dinne

Kahalugam
Kajipeta
Kalidandi
Kamareddipeta
Kamiti
Kanakamma Satramu
(Karveti nagaramu)
Kanagala
(Bhattuprolu, Lanjadibba)
Kancharla
Karakarambadu
Karedu
Kasamkota
Kasi
(Haridwar, Gangottari, Badari Narayanamu Badari Kedaramu)
Kashmeeramu
Katakam
Katukari
Katra (Dramanganj)
Kayara
Kondavaloori Satramu
Koduru
Kotthasatramu
Krishnanagaru
Kottha palemu
(Challapalli, Kallepalli)
Kurayi

Lakkunodan
Laluganju

Machilibandaru
Madhavaramu
Mahanandi
Mallupeta
Malujha
Managam
Mandugam
Manikya Pattanamu
Mannaru Polooru
(Kottapoolooru)
Manojipeta
Manubolu
Bashapeta
Maugangu
Medicherla
Mirijapuru
Mithaguvva
Moodiyapada
Moongeri
(Mangheru)
Moorshidabadu or Makkushoodabadu
Muruvara
Musalimadugu
Myharu

Nadiyya,
(Nadya Nava Dweepamu).
Nagalapalle
(Yanam, Neelpale, Yinjaramu, Madava Palemu, Uppada).
Nagapuru
Naganapalle or Balanagaram
Nagiri
Naguloti
Nakkapalli
Nandaluru
Narasingaghatu
Narasannapeta
Narayana Ganju
Nayadipeta
Nelloru
Neemanadama
Nirmala
(Kusadarpanam)
Nivrutti Sangamam

Omkaram

Palavayi Satramu
Palna
Panagallu
Pantalluru
Patakabadi
Patna
(Jwalamukhi, Deva Prayaga).
Peddacheruvu
Peddapuramu
Pennagaru
Penitpalli
Pippara
Pippili
Pithapuramu
Ponneri
Prayaga
(Allahabadu)
Pullam peta
Punahpunah Nadi
Pushpagiri

Putthuru
Raghunathapuram
Rajamahalu
Rajamahendravaramu
(Kakinada, Konaseema,
Dhavaleswaram, Bhadradri,
Korangi).
Rajanagaramu
Rala (Ryali)
Ramannapeta
Ramatenki
Raneesarayi
Ravulavalasa
Rayachodu
Rayapuru
Reemaa
Rudravaramu

Sabhaganju
Shebuganju
Salamabadu
Santhipuru
(Samathipuru)
Sathyavadi
Sathini
Secunderabadu
Seedahatu
Seethagundam
Settigunta
Shapuram
Siddheswaram Ghatu
Simini
Simhachalam
Singavrukshamu
Soorangu
Sreekakulamu
(Sreekoormamu)
Sreerampuru
Sreesailamu
Srirangapuramu
Subbavaramu
Sumathi
Sulloorupeta
Swarna

Thakilighatu
Thilavara
Thirupathikonda
Thiruvalluru
(Vengali, Ramanjeri)
Thiruvatturu
Thummadi
Thuni

Vadapalli
Vangali
Varoda
Vejjapuram
Velagapudi Chatramu
Vetapalem
Vicchoda
Vicchuru
Vijayanagaram
Vindhyavasini
Voni
Vupamaka
Vadamalapeta Satramu
Velapanuru
Vemulavada
Venkatesanayudi Satramu
(Pedapalemu)
Vodduru
Vontimitta
Vorambadu
Vudubadia

Wanaparthi

Yalamanchili
Yedulabadu
Yeedulavayi
Yelooripadu
Yechapuram

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