



ANALYSIS OF THE  
**RAJMALA**  
OR  
**CHRONICLES OF TRIPURA**  
BY THE REV. JAMES LONG



Tripura State Tribal Research Institute & Museum  
Govt. of Tripura

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OF THE  
**RAJ-MALA**  
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BY THE REV. JAMES LONG

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TRIPURA STATE  
1923 A.D.-1332 T.E.

**ANALYSIS OF RAJMALA  
OR  
CHRONICLES OF TRIPURA**

*By.Rev.Jemes Long*

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## **Introductory Note**

Tribal Research Institute has re-printed many reference books published long back and rarely available now-a-days. The analysis of 'Rajmala' is also a book published in the year 1923 and not readily found by the researchers/interested readers for getting fundamental knowledge on Tripura kingdom.

This book so far re-printed by this Institute in the year 1995 has been exhausted. So to made it available re-printing of this book is done for the interest of research workers in general.

Dated, Agartala  
the 19th June, 2008

**R. K. Achryya**  
Dy. Director  
Tribal Research Institute  
Govt. of Tripura

## Foreword

The Tribal Research Institute, Govt. of Tripura, Agartala has taken up a programme of work of re-printing of rare available books of Tripura that bears historical and other important documents of the state. The present book titled "Analysis of Rajmala" by Rev. James Long was first published in the Journal of Asiatic Society of Bengal in the year 1850. It was re-printed at Agartala in 1923 A.D. This book is a valuable one regarding the history of Tripura.

We approached to the Asiatic Society of Bengal communicating our intention for re-printing this rare available book. They informed their happiness for doing this. We are grateful to them.

I am thankful to Sri Dhabal Krishna Debbarma who handed over this rare publication to us for reprinting.

This book will certainly help to the students and Scholars who are interested to know the history of this state. This book is an addition to our earlier such publications of this Institute.

Dated, Agartala  
the 24th August, 1995

**M. L. Reang**  
Director  
Tribal Research Institute  
Govt. of Tripura  
Agartala.

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## INTRODUCTION

Rajmala is the Chronicles of Tripura, like other sources of history. It contains description and legend of the kings of Tripura, origin of the royal family and their reigns etc. Rajmala was first composed during the reign of Dharma Manikya (1431 A.D.) who engaged two Brahmin Pandits named Sukreswar and Banerwar of the royal court to do the task. This book is written in Bengali verse in the fifteenth century that is considered as a book of ancient Bengali language and literature. Even the Chaitanya Charitamrita of Krishnadas was not written before 1557 and Kirtibas subsequently translated the Ramayana. Some scholars questioned regarding the authenticity of this book and some others opined that no description of the life and condition of general common people of the state could be found in it. Even then, the value of this book as a source of recorded history of Tripura can not be denied.

Rev. James Long made an analysis of Rajmala and the writing was printed and published in the journal of the Asiatic Society of Bengal in 1850. It was re-printed at Agartala in 1923 A.D. James Long consulted the history of the kings of Tripura beginning from the mythological period to the reign of Ramganga Manikya (1826) and Kashi Chandra Manikya (1829).

Rev. James Long in his analysis of Rajmala consulted various incidents of Rajmala bringing similarity with the historical events of Europe, Greece, oriental and occidental history of ancient time. He never spared to narrate the Ramayana and the Mahabharata as a blended fact with fable as found in the novel and poems of Sri W. Scott. Yet some important data may be elicited from such writings like Rajmala. The Rajmala may throw light the manners, religion and history of India previous to the Mohammadan invasion. He opined that the tide of foreign invasion has swept away most all the ancient Hindu royal lines, the families

of Vishnupur and Tripura in Bengal have along remained. James Long also stated that “the Rajmala is a curiosity as presenting us with the oldest specimen of Bengali composition extant, the first part of it having been compiled in the beginning of the 15th century, the subsequent portions were composed at a more recent date. We may consider this then as the most ancient work in Bengali that has come down to us.”

The first part of the Rajmala treats of “ The Traditional Period of the Tripura Kings” which is mixed up with various mythological accounts. It informs us that the ancient name of Tripura was KIRAT from a person of that name of the Lunar or Indo-Scythian race, the brother of PURU who was banished to the Eastern provinces by his father Yajati. He built a city named Tribeg on the banks of the Kupil (Brahmaputra) river. His son Tripura succeeded him. Tripura was a profligate tyrant and oppressed the worshippers of Shiva. By the grace of Lord Shiva, a son named Trilochan was born to the widow of Tripura. Shiva desired that Trilochan would be a successful king provided he adhered to the worship of Sun and Moon and the fourteen gods i.e. the Sun, Moon, Himalaya, Kamadeva, Fire, Ganges, Water, Prabha, Ganesha, Kartika, Brahma, Sarasvati, Siva and Vishnu. Since then these fourteen gods have become the family deities of the royal family of Tripura and even to-day, the Chaturdas Devata is worshipped at old Agartala, the former capital of Tripura. The Raja of Hirambu (Kachar) offered him his daughter in marriage. Trilochan after conquering various countries visited Yudhistir of Mahabharata.

Dakkhin succeeded his father Trilochan. Jajarpha the 74th Raja invaded Rangamati (Udaipur). Nikha, the king of Udaipur was defeated and Udaipur was made the Capital of Tripura. Khyasangafah, the 98th Raja had eighteen sons. He wished to know which of them was destined to succeed him, he one day after fasting all sons directed that the person in charge of the fighting cocks should keep them fasting, while he and his sons were at dinner, on a signal given the thirty cocks were let loose and proceeded to touch the dinner which in consequence became defiled, but the youngest Ratnafah threw some rice to the cocks, this prevented their coming and touching his food and so decided

that he was the most quick witted. But in some books, we found that fasting dogs were let loose before the dinner of fasting princes. However, this test selected the most quick witted son and he was sent to Gaur. With the aid of Mohammadan troops he conquered the Kingdom. This occurred probably in 1279 A.D. when Togral invaded Tripura. Shortly after he obtained from the king of Gaur, 4,000 troops to garrison his chief places and the title of Manikya which the Raja of Tripura have retained ever since.

In the analysis. Rev. J. Long stated Jubaraj Durga Manikya received from the English Government the Khilat as Raja in 1808 and after his death Ram Ganga was appointed Raja by the English Government according to the Tripura laws of succession. In fact, Ram Ganga a son of Raja Rajdhar Manikya seized the throne after the death of his father in 1804 while the appointed Jabaraj Durga Manikya was still living. The English Government advised Durga Manikya to go to the court of Law for his succession. The Dewani Adalat of Dacca granted the prayer of Durga Manikya and the English Government awarded him as Raja of Tripura following the court verdict. Later on Ram Ganga again became the king of Tripura appointed by the English Government after the death of Durga Manikya in the year 1813. Ram Ganga died in 1826. His younger brother Kashi Chandra succeeded him who ruled from years only when he died in 1830.

Rev. J. Long pointed out that there are few points omitted. No reference is made to Buddhism, though it was at one period the predominant religion in Bengal and extended its way from the Indian Ocean to the frontiers of China. This may be the ground that the chronicles were composed by the Brahmins.

Even then, the recorded history and the descriptions that we have in this analysis bear a great value to know, this small state in her past history and rulings of the kings. their relations with the then Mohammadan rulers of Bengal and the British Government of India in the later periods and other neighbouring Princely States.

**Manik Lal Reang**  
**Director**



# **ANALYSIS OF THE BENGALI POEM RAJ-MALA OR CHRONICLES OF TRIPURA**

**BY THE REV. JAMES LONG**

Dr. Wise of Dacca having presented to the Asiatic Society the Rajmala, an ancient Historical poem in Bengali verse, I was requested by the Society to report on it, and also to furnish them with an analysis of the original for the Journal, in order to enable the members to judge of the subject of the poem itself. I hope one day to see the Bengali printed, as though interspersed with a variety of legends and myths, it gives us a picture of the state of Hindu Society and customs in a country little known to Europeans, - Tripura, the Highlands of Bengal, the last Country that yielded to the tide of Moslem invasion, and which in its mountain fastnesses retained for so long a period the Hindu traditions unmixed with views that might stream in from other countries. It had been long the chosen abode of Sivism, the aboriginal religion having been supplanted by the latter system, as is indicated by the myth which represents Siva destroying the Asura Tripura as being the favourite residence of Siva, a pithasthan-the right leg of Sati having fallen there. The Brahmans exercised as arbitrary away over the minds of the hill chieftains as ever did Druid on the customs of our Celtic

ancestors.

“The embroidery of imagination does not entirely conceal the groundwork of truth.” The remark made by Richardson, the compiler of the person Dictionary, is fully applicable to such works as the Rajmala, The Raghu Vansa & c. “The Shah Nama, like homer, when stript of the machinery of supernatural beings, contains much of true history, and a most undoubted picture of the superstition and manners of the times.” In all the great historians of antiquity we have facts mixed up with fable, yet we do not reject Roman History notwithstanding the fictions connected with its early history, nor European history on account of the tales told of Charlemagne under the name of Turpin,-why should we not make the same concession with respect to the events connected with Rama Chandra, the Peter the great of his Day ? Rama’s invasion of the South is as firmly established a point as the Norman Conquest, and his invasion of Ceylon is as authentic a fact as the seize of Troy. In truth the career of Rama was one of far greater interest and importance to masses of mankind, than the foray of petty Grecian kings, though dressed up by the magic pen of Homer.

The professedly historical documents of the Hindus are few and meagre. It is chiefly by the clues given in such works as the Ramayana and Mahabharata, where fact is blended with fable, as in the novels and poems of Sir W. Scott, that we can grope our way. Yet important data may be elicited even from such writings as these by careful investigations, as was effected by Todd in his Rajasthan, who obtained such useful materials from the poems

of Chand and other bards of Rajputana. Lassen in his valuable work, the indische Alterthumskunde, has poured a flood of light on the ancient history and Geography of India, derived from the references in the Mahabharata, he has by a skilful analysis extracted from a large mass of beautiful and interesting poetry, reference which will be of great use to the historians of India and has thus shown that Sanskrita poetry is not that aggregate of absurd and monstrous fiction that some would consider it to be; for instance the Ramayana has for its basis expedition of Rama to the South, who was the pioneer of civilisation to the barbarous aborigines of the Dekhan. Like peter the great of Russia, he was obliged to use rough means with a rude people, in order to raise them to a higher status in society; Rama played as important and useful part on the world's theatre as either Aeneas or Agamemnon, the familiar heroes of College reading.

The Rajmala or annals of Tripura were compiled by Brahmans or the Pradhan mantris of the Court of Tripura. Though many of the Rajas despised writing as being what they considered a mere mechanical art, yet like the Chinese emperors they provided for a record of the history of their empire by employing a bard in their court, and though he bestowed lavish encomiums on the characters of the reigning monarch, yet he affords us information occasionally on various interesting points. Thus for instance, the women exhibit a very different character from those of Bengal generally, and in daring and moral prowess remind one of the females in Rajputana or the Mahrata country, though we

have no account of any equalling Ahalya Bai in benevolence.

The Rajmala or history of Tripura comes in opportunely at the present time, when such an anxiety is shown by Savans to throw light on the manners, religion and history of India previous to the Mohammadan invasion, and also from the country described in the poem presenting various points of interest, whether we look at its position having the Buddhist kingdoms to the south, the Chinese empire in the East, the ancient kingdom of Kamrup in Assam to the North, or the aboriginal tribes of its frontiers, its mountain fastnesses and lonely, jungles enabled its chieftains, like the Welsh of former times, or the Hugonots of the Cevennes, to maintain a spirit of resistance to intruders, and to customs uninfluenced by the control of Moslem propagandism. Its rulers pride themselves on being of the lunar race, and in their descent from the chivalrous Kshetryas of Rajputnana (1) whose lofty bearing and prowess have been immortalised by the pen of Todd and Chand. While in Bengal the tide of foreign invasion has swept away, almost all the ancient Hindu royal lines, the families of Vishnupur and Tripura have alone remained, though now "in the sere and yellow leaf."

The baleful influence of the Musalmans on Hindu nationality has in no instance been more destructively exercised than in its having prevented during the Moslem sway all Hindu efforts for the formation of a vernacular literature. Animated by the same recklessness and disregard of consequences which prompted the Norman conqueror to aim at the extirpation of the English

language, the Moslem conquerors discouraged the use of every tongue but their favourite Arabic or Persian. This added to the proud disregard in which the Prakrita, the dialect of women and Rakshasas, was held by the Brahmans, is the cause, why we have so few works in Bengali of an ancient date; Kirtiba's translation of the Ramayana, made two centuries ago and the works relating to Chaitanya, are almost the only "fragments from the wreck of time" handed down to us.

That noble institution Fort William College, - though now shorn of its splendour, through the mercenary utilitarian policy of men who in the pride of Western assumption have frowned on such efforts to cultivate the classic tongues of the East, - fostered a few works treating of the history of this country : Rama Loehan published his beautiful little work, a model for Bengali style, the history of Raja Krishna Chandra Raya of Nadia, which presents various interesting sketches of Bengal at the period of the battle of Plassey. The history of Raja Pratapaditya of Jessore, compiled by another pandit of the same college, also gives us details respecting the Eastern part of Bengal two centuries ago, and of the large settlement and colony formed by Raja Pratapaditya in a suderbund district to the south of Kalna. The Assam Buranji is also of some use for historic purposes.

These are composed in Bengali, but there is one work translated into English from the Persian which gives us more information respecting the state of Bengal in the last century than any book that has been published yet, the Seir Mutakharin, which

admits us behind the scenes in the Murshidabad Durbar, and paints to the life, the manners and customs of the Bengal Moslems of that period; it was written by an eye witness, who like the compilers of the Raj Tarangini or Chronicles of Kashmir, has not shunned to point out the vices of men in high station.

The Raj Mala is a curiosity as presenting us with the oldest specimen of Bengali composition extant, the first part of it having been compiled in the beginning of the 15th century, the subsequent portions were composed at a more recent date. We may consider this then as the most ancient work in Bengali that has come down to us, as the Chaitanya Charitamrita was not written before 1557, and Kirtibas subsequently translated the Ramayana.

The first part of this Raj mala treats of THE TRADITIONAL PERIOD OF THE TRIPURA KINGS, which is mixed up with various mythological accounts; it informs us that the ancient name of Tripura was Kirat (the Hunter) from a person of that name of the Lunar or Indo-Scythian race, the brother of Puru, who was banished to the Eastern provinces by his father Yajati who held the Samrat or supreme Government of India. He built a city named Tribeg on the banks of the Kupal (Brahmaputra) and subsequently abdicating the throne, he retired to the jungles to devote his life to religious objects. His son Tripura succeeded him, a profligate tyrant who oppressed the worshippers of Siva; his subjects reduced to poverty emigrated to Hirambu (Kachar), but returned after five years, as Hirambu the Raja of Kamrup gave them no aid. On this they became votaries of Shiva who promised them a son named

Trilochan by the window of Tripura, who would be successful, provided he adhered to the worship of the sun, and Moon, and that they worshipped at break of day, on certain occasions, the fourteen gods; i.e. the sun, Moon, Himalaya, Kamadeva, Fire, Ganges, Water, Prabha, Ganesha, Kartika, Brahma, Sarasvati, Siva and Vishnu. In the course of time Trilochan was born and placed on the throne with the unanimous consent of the people, who waved two sacred banners over his head; he was distinguished for his wisdom, and the neighbouring kings paid him homage when he was ten years old; the Raja of HIRAMBU offered him his daughter in marriage; he proceeded to KACHAR where the marriage was celebrated with great pomp, and for nine days, food was supplied to every one at the king's expense : twelve sons were the fruit of the marriage. (2) Kamrup, called also Pragjyotisha, the Kamakhya of Sanskrit literature, the region of love according to the Hindus is famous from an early date; Bhagadatta, king of Kamrup is mentioned as a warrior in the Mahabharata; 18 centuries ago marriage alliances were formed between the royal families of Kamrup and Kashmir, the boundaries of the countries were extensive, reaching south of the Brahmaputra from Bontali to Kapalimukh, and on the North from the Karaty a river to the Dikolai. An account of Kamakhya is given in the Kalika Purana. It was the Kali Ghat of North Eastern Bengal.

On the death of the Raja of HIRAMBU, a dispute arose among his grandsons as to who should succeed to the throne. On this Trilochan sent a messenger to the Dandis or priests of the famous

college of Mahadeva in Sagar inland (3) to state that Surjya would be present to listen to their prayers when they worshipped the fourteen gods. These priests refused at first to go to Tripura until they heard that Tripura, an enemy to the Brahmans was dead, and that Trilochan his successor being a devotee proposed going to Sagar island to convey them to his kingdom, attended by a large retinue. On their arrival they performed the usual ceremonies to the fourteen gods, together with the offering of buffaloes, ducks were sacrificed which were collected by the Kerats and Kukis. On the great day of the festival all the gods assembled with the exception of Vishnu, the Dandi went to invite him, he came, and together with the other gods was so pleased that they promised always to protect the Tripura Raja Trilochan after conquering various countries visited Yudhistir. He lived to an advanced age and was diligent in performing the following ceremonies, Durga Puja, Dol-Jatra, Jal-jatra, Surjya Puja, Padma Puja, Bisava Sankranti.

Dakkhin succeeded in accordance with the wishes of the people and of his father Trilochan, but the eldest son was much annoyed at his brother's receiving almost an equal share of his fathers property, only two being reserved for him and also that he did not succeed to the throne, being in Kachar at the time of his father's death. He in consequence declared war and gained a victory after a battle which lasted seven days, the eleven brothers fled to the Khalansha river where they founded a settlement. The brothers died in a good old age when he was preparing to abdicate

the throne in consequence of a rebellion that broke out.

Fifty-six monarchs succeed him, whose names alone survive. Kumar, the fifty-seventh in succession visited Samalanagar "the dwelling place of Siva", who at the time fell violently in love with a Kuki. On Siva's wife hearing of it, she kicked the woman so violently as to break her neck. The Linga worship was in vogue on the banks of the Manu, but Siva vexed at the increasing wickedness, and at Rajeswar, the 60th king of Tripura in succession shooting an arrow at his Lingum because a son was refused to his prayers, declared he would no more visit Tripura, though his foot marks should remain in the temples; he stated that the Raja should have no son to succeed him, yet he promised if he offered up a human victim he would be propitious in other respects : the victim was procured with difficulty, for the people fled. (5)

Pratit the sixty-ninth Raja formed a strict treaty of alliance with the Raja of Kachar on the subject of their boundaries declaring that "the crow would assume a white colour sooner than they should infringe on each other's limits." The neighbouring chiefs fearing the effects of this alliance sowed dissension between them by means of a beautiful women (6) whom they sent to the Raja of Tripura; the Raja of Hirambu became jealous and threatened to slit her nose and cut off her ears, a punishment which is often inflicted by husbands in the present day when they suspect their wives of intriguing. Jajarpha the 74th Raja, invaded Rangamati (Udaipur) Nikha the king of Udaipur with a disciplined army of

10,000 men assisted by the Kuki troops who erected stockades fought against the Tripura Raja, but was defeated and Udaipur was made the Capital of Tripura. During the battle the Raja in defiance of a prohibition laid on him in the Lochon Charitra against entering a hut, attacked the king of Udaipur in one, as the latter entrenched his men in huts, thinking they would not be assailed. This conquest increased the Raja's power and he proposed to invade Bengal, but had not the means to execute his plans; though his dominions are said to have stretched nearly as far as Amarpur in Burmah. The priests of Shiva in his time were noted for their attention to the shastras, drying their clothes by exposure to the air and then removing them with their own hands. Of the Raja's immediate successors, little is recorded except that some had no sons on account of their wickedness.

In the reign of the 96th Raja Sangthafah, a Chaudhuri for principal man of a Hindu corporation) having been plundered in Tripura of Money and jewels, which he was going to present as a tribute to the king of Gaur, laid a complaint before the Gaur monarch who sent a powerful army against Tripura the king being frightened sued for peace. On this his wife highly indignant abused him for his cowardice, telling him she would fight for him. She said to the soldiers, Your king wants to act the part of a jackal, let those who wish to engage follow me. The troops all agreed, but first she ordered a dinner of buffaloes' and goats' flesh to be prepared for them by their wives, of which they all ate very heartily, the next morning, after a severe conflict they completely routed the forces

of the king of Gaur. After the battle, the Raja while reposing on the tusks of an elephant (7) saw a bloody head dancing in the air which indicated that a lakh of persons had lost their lives.

The queen of Khyangafah the 98th Raja was acquainted with weaving which produced a beneficial effect on the kingdom. "Her son was so virtuous that he had eighteen sons," wishing to know which of them was destined to succeed him, he one day after fasting directed that the person in charge of the fighting cocks should keep them fasting, while he and his sons were at dinner, on a signal given the thirty cocks were let loose and proceeded to touch the dinner which in consequence became defiled, but the youngest, Ratnafah threw some rice to the cocks, this prevented their coming and touching his food, and so decided that he was the most quick witted, He was sent after his father's death to travel, and went Gaur, where he resided several years and was treated with great respect; returning with the aid of Mohammadan troops, he conquered the kingdom and beheaded his brother. This occurred probably in A.D. 1279. when Togral invaded Tripura. Shortly after he obtained from the king of Gaur 4,000 troops to garrison his chief places and the title of Manik which the Rajas of Tripura have retained ever since.'

Dharma Manik the 104th Raja travelled as a Fakir through various places, when at Benares his future exaltation was signified by a snake twined round his body with his head reared over his person. This is considered by the Hindus a presignification of future sovereignty, they derive the practice from the period when

Bhagavan or Krishna slept in the Kshiroda Samudra on the back of the snake Ananta who covered him with his expanded hood. Shortly after this, a deputation from Tripura arrived at Benares, where they found the prince dressed as a fakir, they stated that the Raja having died of small-pox, the troops would not allow the youngest son to be chosen in preference to the eldest, and he was appointed Raja, A.D. 1407, with the unanimous consent of the people. "He soon sought the road to heaven" by presenting lands to the Brahmans, the titles to which were registered on copper plates. After a peaceful reign of thirty two years he died. Under his patronage the first part of the Raj-Mala or history of Tripura kings was composed . His younger son was raised to the throne A.D. 1439, but was soon murdered by a faction, and his brother was elected king, the generals having always exercised great influence in the choice of a Raja. By the advice of a priest, who told him leprous limbs ought to be cut off, he feigned sickness and being visited by the commanders he had them killed by soldiers who lay in wait in his palace. The fate of these generals, in the penalty they suffered for their imperious and intriguing conduct, resembled that of the Janizzaries of the Turkish empire who were cut off at a stroke in 1826; like them and the Mamalukes of Egypt, these generals appear to have been always more or less involved in political intrigues, The people of Tripura like the Sikhs were a military race, and their soldiers often played the same part as the Pretiruan guards did in Rome. The Raja subsequently invaded Bengal (some of his troops were taken prisoners by the king of

Gaur who ordered them to be trampled to death by field elephants); he took Khandal and plundered it so thoroughly that the inhabitants were obliged to clothe themselves in the bark of trees; after this he returned and devoted himself to works of charity, endowing lands for Brahmans giving marriage portions to their sons etc, he dug a large tank at Kamillah called Dharmasagar which occupied him two years; he once gave a great feast to the Brahmans and their relations, they had to cook their own food, he ordered the commanders of the Kuki troops to count their men, they did so with a stick while they were eating, the kukis were required by their law to drop eating, but through fear of losing their lives they swallowed the food which was in their mouths, they have had a nick name applied to them ever since on account of this.

In the city of Thanansi which was the capital of Tripura until the Marauding expeditions of the kukis caused it to be removed to some securer place, (8) a white elephant was caught, the king of Tripura claimed it as his property, but the Raja of Thanansi refused to give it up, on this siege was laid to the town which lasted six months. Raya Chachag the Tripura General, was very much annoyed at this delay, he told his soldiers to betake themselves to the spinning wheel, and in order to stimulate their exertions he had their houses unroofed so as to let in the cold, and rain. One day having caught a guano 12 feet long, in order to find out the most accessible part of the fort, the soldiers tied a string to the animal's body and let it loose, it entered the fort and the string served as a clue to the soldiers who passed into the

fort, the guards being drunk; all the males were put to death and the females were taken captive, Raya Chachag then proceeded to the conquest of other countries to the East, he was accused by the Kukis of an attempt to make Samul an independent state, but was acquitted of the Charge. In 1512 A.D. he conquered Chittagong and defeated the Gaur troops who defended it.

Hoseyn Shah sent a strong force from the twelve provinces of Bengal under the command of Gaur Malik, which took the fort of Maharkul; but the Bengal troops were repulsed before another fort. At the suggestion of an eunuch in the Tripura army they made a dike of Sonamati or red earth across the Goomti and bunding in the waters for three days, they then broke it down-the torrent caused all the Mogul troops to retreat. The Raja Sri Dhyani in order to destroy the enemy offered up a human sacrifice, a black Chandal boy, to Bahbachari (the wife of Siva) on the banks of the Gumti, the head was thrown in among the enemy (9) it is said this so pleased the goddess that at night she came among the Mogul troops and made so loud a noise as to create a panic, and the troops all fled from Chandi Gar. The Raja marched on Chittagan, the enemy fled and he proceeded further in his conquests. Hoseyn Shah sent another army under Hyten Khan to conquer Rangamati, the capital of Tripura, after a battle which lasted a day, the Tripura troops were obliged to retreat; on this the Raja summoned the Dain or witches to know why they did not aid him; the chief witch promised to stop the stream with her body, and then to rise up and let the torrent sweep away the enemy's troops.

The historical basis of this myth is probably that the Tripura troops adopted the same practice as was employed by the Dutch against the Spaniards at the siege of Leyden, viz, breaking down embankments so that the hemmed in waters might sweep away the enemy. The enemy fled, when Hyten Khan arrived at the fort of Sogoria he declared, putting his hand on his head, that he who would conquer Tripura ought to bring with him double the troops he had; he was degraded on his return to gaur.

Sri Dharma having returned to his capital Rangamati, worshipped the fourteen gods with great pomp, and directed that human sacrifices should be offered only triennially, in ancient times one thousand used to be sacrificed every year. He introduced musical teachers from Tirhut (10) and the Tripura people, soon became proficient in a knowledge of song. He made an image of Bhubaneswari of gold, weighing a maund, he placed cotton in her nostrils so that at the puja time when the Prana Pratishta ceremony is performed, her breath might blow it away, the people all cried out that a miracle had been performed, though a pipe perforating the body and in contact with the mouth of a priest accounts for the whole, we have many instances of similar tricks in Europe in the Middle ages. (11). The Raja was a great worshipper of the lingam, and erected many temples; on one occasion after the bricklayers finished some temples, they admitted they could make them of better materials, the Raja indignant at their not erecting for him the best temples ordered his attendants to put them to death. The Raja lived to a good old age, a great worshipper of the lingam; he

died of small-pox and his wife performed Sati.

His son Deb Manik succeeded and marched to chittagong; on his return he offered a human sacrifice; while worshipping the fourteen gods in the place of cremation, the officiating Bhrahman induced a man to personate Siva and to direct the Raja to kill his eight champions as a sacrifice, which he did, but soon afterwards finding out that the Bhrahman had practised a deception he intended to kill him, but the Brahman anticipated him and deprived the Raja of life, giving out that he had been killed by the fourteen gods in consequence of not performing their worship with proper ceremonies. This Brahman carried on an intrigue with the youngest wife of the late king and the two secured the power in their own hands, but it was of short duration, as the people being indignant with the prime minister assassinated him in his palankin, the pseudo Raja and his mother were also killed, and were all buried on one grave. The young Raja who succeeded, finding himself treated as a puppet by the prime minister had him assassinated by one of his favourites who intoxicated him with spirits after dinner. Braja Manik the young Raja now made various conquests, the Rajas of Kasya and Sylhet did him homage, the former presented five elephants and ten horses as a mark of vassage, but the Raja being vexed at the insolence of the Kasya prince sent an army of 1,200 Haris of Mehtars, to fight against him with Kodalis or spades; the Raja, feeling that great disgrace was to be inflicted on him, persuaded the Raja of Hirambu to intercede for him, who obtained his pardon and the Mehtars were stopped

as they were on their march to Jayntia.

One thousand Pathan horsemen revolted from the Raja, owing to the arrears of wages not being paid up; they were on their march to Chittagong and attempted to kill the Raja and take Rangamati, but were secured and the greater part were offered up as sacrifices to the fourteen gods. The king of Gaur sent 3,000 horses months. In one engagement the Tripura troops lost their general, Mohammad Khan the general of the king of Gaur was however taken prisoner confined in an iron cage and at the instigation of the head Brahman priest, was sacrificed to the fourteen gods.

At this time Bijaya Raja of Tripura marched to Bengal with an army composed of 26,000 infantry, and five thousand horse besides artillery; he went by 5,000 boats along the streams Brahmaputra and Lakhi to the Padma; at Sonargan, where he spent several days reveiling in licentiousness, he took into his seraglio many beautiful young women; he crossed the Brahmaputra by a bridge of boats and invaded Sylhet, where he dug several tanks, but his soldiers were very fond of plundering the people and one day they destroyed a village, the natives all fled, with the exception of a woman, who caught one of the plunderers by the leg, he tied her by her hair to a post so that she could not move, on her husband's returning in his indignation he beat the trooper so severely that he died; the Raja ordered all the natives of the village to be punished; after making presents to the Brahmans he returned to his capital Rangamati where he devoted

one day to distributing gifts called Kalpataru, (12) i.e. whatever request any one makes to the Raja he is to obtain it, but this is limited to one day and only a select number are admitted into the place to make application. The astrologer having declared that his young son Ananta would succeed to the throne, the Raja sent his eldest son a pilgrimage to Orissa. Ananta married the daughter of Gupi Prasad, the commander in chief (13); his father soon after died of small-pox having reigned 47 years, his corpse was followed to the pyre by a great number of women.

Ananta Manik succeeded to the throne by the help of his father-in-law the quondam cook, with whom Ananta always dined. After the king reigned one and half years he was strangled at the instigation of his father-in-law who mounted the throne under the title of Udaya Manik. His daughter demanded to burn as a Sati with her husband, but this was refused, she then claimed the throne and was allowed to be Rani of Chandipur, while Udaya made Rangamati his capital, which he adorned with beautiful buildings, temples and tanks changing its name to Udayapur. He kept 240 wives who were so dissolute that they persuaded not only other men but even the prince of Gaur to cohabit with them, as he was on a visit to the Raja of Tripura. When the Raja heard of it he had some of them trampled to death by elephants and others devoured by dogs. As the Pathans were marching on Chittagong, the Tripura troops were sent to attack them, which they did during the night, notwithstanding the unfavourable omens of the flapping of the vultures wings, falling of fire from the sky and the barking of

foxes. The Tripura troops were routed with a loss of 40,000 men while the Pathans lost only 5,000. The war lasted for 5 years. Udaya Manik died five years after this from having taken a poisoned pill of quick-silver given by a woman. At this period numbers died from famine and from disease the result of it.

Jaya Manik the son of the late king, succeeded but only nominally, as his uncle Runag Narayan had the real power, as the latter saw that Amar Manik had great influence, he asked him one day to dinner with the intention of intoxicating and then killing him, but a friend at table by cutting the stalk of a pan leaf hinted to him the intention of his enemies, he pretended to be unwell retired from the table and went instatly to the stable-but the horse was gone. On this he seized by force the horse of a Khaista and made his escape. He soon rallied his friend's sons around him and proceeded to attack Runag, he provided each of his soldiers with a piece of cloth 9 feet long to strangle their enemies in the same way as Runag had intended to strangle him. Runag being in a fort sent to his brother for troops but a forged letter was carried by the mesenger and the brother was so joyous on receiving it that he prostrated himself on the ground, the messenger on this as instructed, cut his head off and it was thrown into the fort, this so terrified Runag that he ran away to an uninhabited place, his enemies found him subsequently in a tank where he had been for two days immersed up to his chin having his head covered with rice pot, the head was cut off by a soldier and carried to Amar Manik who gave him the name of Sahas Narayan, Jaya Manik

sent to ask why he had killed his relation, he answered by despatching troops against the Raja, who fled and was overtaken : his head was cut off.

Amara Manik mounted the throne, he was the brother of Bijaya Manik, his mother was a private individual whom his father fell in love with, struck one day with her beauty as she was drying her hair in the Sun. Amara Manik resolved on virtuous deeds by digging tanks, he ordered all the landlords of his kingdom to send coolies for this purpose, accordingly nine Zemindars sent 7300 coolies, The Zemindar of Taraf in Sylhet refused, an army of 22,000 men was sent against him, his son was taken prisoner, put into a cage, and brought to Udayapur. The Raja next (A.D. 1582) marched an army against the Mohammadan commander of Sylhet whom he defeated. The order of the troops in battle resembled in figure the sacred bird Gaduda, the two generals in the van represented the beak, the troops on the flanks the wing and the main army the body; during the fight both parties became fatigued when a suspension of arms took place by mutual agreement; they afterwards resumed the battle, when the Musalmans were defeated. Sylhet from this time (A.D.1514) became Tributary to Tripura. The Raja next defeated the zamindars of Balaram who refused to submit, on the ground that Amara Manik was not of the Royal line, but he was also defeated. On this occasion a Brahman was accidentally killed, which caused great grief through the kingdom and the king made a private atonement for it. After this he sacked the fine city of Bakla and sold the men as slaves. He

then returned to his capital and performed a grand ceremony on the completion of his tank as also the ceremony of tula or presenting to a brahman gold of the same weight his own body.

While Tripura people were enjoying the seclusion arising from their insulated position, a new enemy, the Muhammadans, made their appearance and invaded the country, A.D. 1587. Delay in defending the land was at first caused by the Tripura commander Issah Khan waiting for a lucky day, but at last he obtained the consent of the Viziers to furnish him with troops, and he also won the favour of the Rani who tested his sincerity by giving him the water in which she had washed her body : he drank it. 12,000 troops marched against the Musalmans who fled without coming to action. (14)

The *Bhut* or devils are said to have been hostile to the Raja at this time. because he cut down Bat trees under which they dwelt, their presence having been known by the trees shaking without any natural cause. When the Raja cut down the trees, water gashed out which formed a lake and in order to appease the anger of these Devils he offered up human sacrifices, but in vain, on the banks of the tank. The people were greatly alarmed at this time at the spread of rumours that 125 boys must be immolated to propitiate the devils, and that Udayapur and the whole country would be destroyed by an inundation.

The Raja subsequently declared war against Arrakan, invaded it and took many places, he was repulsed by a junction of

the Mug troops with the Portugese, (15) but he regained his ground; the Raja sent a letter to the king of Arrakan, challenging his troops to battle, the latter replied that he would postpone fighting till next year, the Raja concurred in this and both agreed to fight before the celebration of the Durga Puja, in order that the slain might be offered as sacrifices to Durga. The Tripura troops accordingly retired into winter quarters. But Sekandar Shah the king of the Mugs did not wait for the Durga Puja, he invaded and took Chittagan. The Raja of Tripura sent an army under the command of his three sons to repel them. On this the king of the Mugs wished to make peace and sent the brothers a crown of ivory as a present, a dispute arose among them as to who should possess it, and one who lost it abused the Mugs. This led to a battle, the Mugs were defenced by stockades and Jagier, one of the Raja's sons, attempting to mount a wounded elephant, the animal maddened with pain, seeing his ornaments seized fled, another battle was fought which was gained by the Mugs in consequence of a disagreement between two thousand Pathan cavalry. The Mugs marched on to Udaipur which they plundered, A.D. 1587, the Raja fled to the forests of Dum Ghatt (16). In consequence of these misfortunes, as well as from bad omens and unpleasant dreams, the Raja resolved to destroy himself, having bathed in " the sacred Mani river", he swallowed a quantity of opium and died, in the course of a day.

He was succeeded by his son Rajadhara Manik, the Rani his mother performed Sati "decorating her person with all her

ornaments and directing Rama's name to be written on her body," Rajadhar in opposition to the wish of his nobles gave away much land to the Brahmans stating that in his old age he might not be able to do so; he was an enthusiastic Vishnuvite, employing eight signers to chaunt the praises of Hari day and night. He did not perform the most trivial action without the order of his head Brahman. He erected a temple to Vishnu and surrounded it with a flower and fruit garden in which he worshipped every day. Adin Tagrul king of Gaur thinking him peaceable, sent troops to plunder the country, but they were repulse. The Raja one day absorbed in meditation, while walking on the banks of the river Gumati and drinking the water in which the image of Vishnu had been washed, fell into the river and was drowned.

Jasadhara Manik succeeded him, A.D. 1591. Hoseyn Shah king of the Mugs, continued at war with him for 21 years, and the Muhammadans by the direction of Jahangir, who wanted horses and elephants, invaded Tripura; the moguls proved victorious headed by the Nawav Fathe Jung, the capital was taken and the Raja was sent a prisoner to Delhi; he was allowed to go on pilgrimage to Benares, Allahabad, Mathura, Brindaban and was offered his throne again on condition of paying tribute in horses and elephants, but he declined, saying his country was too much impoverished by the devastations of the soldiers to allow of being taxed. He died at Brindaban of fever in the seventy-second year of his age "while meditating on the excellency of Vishnu," his body was burnt with costly perfumes.

In the meanwhile the Mogul troops were guilty of great atrocities in Tripura, plundering the temples and robbing the inhabitants, they even drained the tanks in search of treasure; they continued this course for two years and a half, until a dreadful plague caused them to leave the country (17). Kalyan Manik was raised by the nobles to the throne, in the year 1625; he coined mohurs in Siva's name and his own, he made a tour of his dominions distributing money and land to the Brahmans whom he held in such reverence that he made them eat before him, he was also kind to the poor and equitable to his subjects. The emperor of Delhi finding he refused to pay tribute directed the Mawab of Murshidabad to send an army against Tripura, the troops carried with them a famous cannon made of leather, but they were defeated. The Raja then applied himself to devotional objects, he observed the ceremony of tula,(18) gave presents of horses, elephants etc. to the Brahmans and particularly to those who came from Mathra, Benares and Orissa, he paid the travelling expenses of those Brahmans who were desirous of making a pilgrimage. He died A.D. 1659.

We make a passing remark that though Bakhtiyar Khiliji the conqueror of Nadiya, invaded Assam, he found the people not the feeble race he had met with at Nadiya and retired broken hearted from defeat. It was not until a late period the Musalmans which they wanted for military purposes.

A.D. 1659, Govinda Manik mounted the Tripura throne, his wife was a devotee who dug a tank called after her own name,

she has also coined mohurs in which her own name was on one side, that of the Raja and Siva's on the other. The step brother of the Raja having obtained assistance from Nawab of Murshidabad attempted to gain possession of the throne, the Raja being a peaceable man and not wishing to fight with a relative, fled to the king of Arakan, who gave him a hospitable reception and Chattra Manik obtained possession of the throne, but he died of small-pox after a reign of seven years.

While Govinda was at Arakan, Shah Suja, the son of the emperor Shah Jehan came there, having been defeated by his brother and disgusted with the world, he marched through Tripura to Arakan in order to embark thence for Mecca where he intended to end his days, he was received very kindly by the ex-Raja of Tripura who gave him a Nimcha sword as a mark of his gratitude. But the king of Arakan pretending that Shah Suja had conspired against his life by sending soldiers in disguise into his place in *dulis*, in order to assassinate him, resolved to kill him, but being a Buddhist he could not shed blood except in battle, he had him therefore bound and put into a boat on the river, a plank being taken out of the boat it sank with Suja fast bound in her, the king satisfying his conscience by drowning him, and not shedding his blood; the consort of Suja plunged a dagger into her bosom rather than submit to the embraces of the Raja of Arakan, while her daughters poisoned themselves.

The usurper having died, Govinda was again elected to the throne, he sold the sword given him by Shah Suja and devoted

the money to objects of utility; he gave presents of salt to all the people of Udaipur, cultivated the wastes of Maharkur and granted land at a reduced rent to the Brahmans, confirming his donation on copper plates, he died much regretted and was succeeded by his son. During his reign intrigues were made with the Nawab of Murshidabad (19) to dispossess him of the throne-but in vain.

Ratna Manik succeeded when only five years old, when he grew up he married one hundred and twenty wives, the heir apparent was guilty of great cruelty, on which account Shaista Kha, Nawab of Bengal, took him prisoner and sent him to Delhi.

Narrendra Manik usurped the throne through his influence with the Nawab of Dacca, but his deceit being found out, the Nawab deposed him and re-instated the former Raja; but he did not hold it long, as his brother by intriguing with the Nawab of Murshidabad gained the throne; his ministers telling him that as two tigers can not remain in the same jungle, nor one wife with two husbands, so neither could he remain with the old Raja ; he therefore had him strangled, but after that period he never enjoyed peace, being haunted with dreams of some person strangling him in the same way as he had strangled his brother, he gradually wasted away in flesh.

Dharma Manik succeeded. The Nawab of Murshidabad having deprived him of a large portion of territory on the plains, locating Mogul zamindars in them and the Mogul troops at Udaipur proving a great annoyance, the Raja resolved to destroy them, he

invited them to dinner and intoxicating them with strong liquor, he had the palace gates shut when all were killed with the exception of a few who climbed the walls and so escaped.

At the time A.D. 1739, Jagatram the son of Satra Manik, who had long lived in exile from his country at Dacca induced the Nawab of Dacca to send an army to enforce his claims to the throne of Tripura, he promising to pay up the arrears of tribute; the Muhammadan troops however were defeated, but in a second invasion the Raja fled and Jagatram was made Raja, a large body of Moslem troops were stationed in Tripura, its name was changed to Raushanabad, or city of light; as it was an essential part of the Moslem polity wherever they gained an ascendancy to alter the names of persons and places, like the Russians with their Pan Slavism, they aimed at making the Arabic language as well as religion predominant wherever the Crescent shone. In a similar way the Muhammadans in India made a knowledge of Persian a sine qua non as a qualification for office, their great policy was to denationalise the Hindus by discouraging the study of the Sanskrit and vernacular languages, -but after the operation of this system for six centuries in Bengal, what has been the result? When the glorious measure of Lord W. Bentinck was promulgated, directing the Vernaculars to be the language of the Courts, Persian found few advocates except in interested Amlas and Moulavis who realised their profits by mystifying the people through the veil of a foreign language. Persian as a branch of education is almost extinct in Bengal except in a few Madrassas.

By ingratiating himself with Jagat set (20), the wealthy banker of Murshidabad, the old Raja regained his throne, and reigned for eighteen years subsequently; he had the Mahabharat and other books translated for him. His son succeeded him and refusing to pay tribute was taken prisoner, but to avoid further indignities he poisoned himself. Jaya Manik succeeded, but the eldest son of the late Raja, who had long resided at Murshidabad, through his influence with the Nawab gained the throne promising to pay up the arrears of tribute; but he did not remain long on it, an intrigue was formed against him at the Court of Murshidabad and Indra Manik was placed on the throne by the Nawab, an intrigue was formed against him also at the Nawab's Court, but he went in person to the Nawab promising to pay the arrears, he obtained a certificate of his proficiency in the Persian language. He died after a reign of four years.

Bijaya Manik was appointed Raja by the Nawab with a salary of 12,000 rupees monthly, on the stipulation of sending all the revenue to Murshidabad-but falling into arrears he was sent prisoner to the Capital, where he died in confinement some time after. Samsher Jung obtained the government and agreed to pay the revenue without any delay, but the people not recognising him as the legitimate heir, he then installed as Raja one of the Tripura family who resided at Sonargan, but they still refused; a battle was fought in which Samsher was victorious; he governed for twelve years with such cruelty and caused such loud complaints to be raised on account of his atrocities that the Nawab had him

siezed and blown from the mouth of a gun. Kishen Manik succeeded, The Dewan of the Nawab collected all his forces at Chittagan and advanced against the Raja of Tripura who was defeated at Kasba. He soon after died.

After an interregnum of five years in consequence of dispute as to who should succeed, in which the Kukis were called in by one party as combatants,. Durga Manik the Jubaraja, received from the English Government the Khelat as Raja in 1808; after years he proceeded with his family on a pilgrimage to Benares, Prayag; while on his way to Gaya he died near Patna and was burned on the banks of the Ganges. His late rival Ram Ganga was appointed by the English Government Raja according to the Tripura laws of succession, through several of his rivals disputed his title by force, the Kyphangs aided one party, but the English soon decided the difficulty. The Raja sent presents to the Governor General, and on the occasion of his installation gave a magnificent feast; he applied himself then to religious duties, having built a temple at Brindaban at an expense of 24,000 rupees. He erected a temple to Siva at Ganga Sagar, cleatred out the tank there and gave the rent of several villages for supplying the fourteen gods on that island with boiled rice, the Kukis revolted but were subdued and consented to pay their usual tribute of coins and ivory. In 1822 the people of Haramba submitted to the English Government, having been previously very much oppressed by the Burmese.

In 1765 Tripura came under British rule, the income of the Raja then,was about 3,00,000 rupees. Krishna Manik was made

Raja by the aid of the English, having succeeded to Samsher Khan noted for his cruelty and tyranny. He performed the ceremony of tula and gave away large sums of money, particularly to the pandits of Nadia (21) though he could not be as liberal as before, English Collectors being appointed in the country. Krishna Manik died after a reign of 23 years, there being no Jubaraja, his queen ruled the country for sometime, but the people did not submit willingly to her sway; she then petitioned government who confirmed her request that Rajendra Manik, her nephew, might succeed, which he did A.D. 1785. Cotton was cultivated in Tripura in his time and an invasion of the Mugs was repelled, the revenue collected by the English amounted to 1,39,000 rupees. The Kukis were also punished severely by the Raja for an inroad made on the country. Rajendra married the daughter of the Raja of Manipur; he made an image of eight metals which he places in the sanctuary of Brindaban; he became a great devotee, spending four months in prayer to the gods without speaking to any one, he then abdicated the throne and assumed the habit of a Sanyasi; he died soon after, having reigned 19 years.

In 1826, the Raja died. When dying he sent for his spiritual guide and put his foot on his head, an eclipse of the moon occurred at the same time which was considered a sure sign that the Raja would go to heaven, when he became insensible a Salagram was placed on his breast. On the occasion of his Sradha 18,000 rupees were distributed among the poor, which was collected by subscription, as the Raja's brother was too much in debt to afford

it. The late Raja reigned eleven years, he was accomplished in the Persian language, and also serving and firing a gun quickly; his bones were sent to Brindabana. The Jubaraja Kasi Chandra was nominated by the English Government his successor, who sent to him a Khelat of honour consisting of the following articles, a short sleeved jacket, a large dress, turban, a cloth band to encircle the head, gold band for the head.

The Raja was noted for his dissipated habits and his respect for the Brahmans, he died in 1829 after a short reign of three years, his Rani on hearing of his death, committed suicide.

The portion of this history, relating to the English period, contains little matters of interest beyond the squabbles between Raja's and collectors, expensive marriages and feasts given to Brahmans by zemindars as deeply involved in debt as some of our Chowringhee magnates.

There are a few point in this history which are rather singular no mention is made of Dacca though it carried on a trade with the Romans and its Muslims were used by the ladies of Rome in the days of the Cacsars. No reference is made to Buddhism, though it was at one period the predominant religion on Bengal, and extended its sway from the Indian Ocean to the frontiers of China : that those chronicles were composed by Brahmans who may have adopted in them their usual policy of taking little notice of their religious opponents, passing over their history in contemptions silence.

## NOTES AND REFERENCES

(1) Todd in his "Rajputana" states that Tripura was one of the 84 mercantile tribes of Rajputana.

(2) The heir to the throne of Tripura has been always selected from his family, the family marks are a "middle size with a nose of moderate proportion, round body, ears well formed, large chest, small belly, with a neck like an elephant and legs like a plantain tree, arms round as a palm tree, these bodily qualities are to be combined with devotion to Vishnu and Siva.

(3) The temple to Kapil Muni stood in Sagar island itself since A.D. 430. but it was washed away by the sea in 1842; the island was once densely populated, and contained a population of 2,00,000 which was swept away by an inundation in 1689. I saw in the Bibliotheque Royale at Paris a Portuguese map of Bengal, drawn three centuries ago, which gave the name of five cities to the East of Sagar island on the borders of the Sea, the ruins in the Suderbunds confirm the truth of this description. Mention is made of Sagar island in the Mahabharata 2600 years ago at least, which shows the antiquity of the shrine there at that period the Ganges probably disembogued itself into the sea in that direction flowing down near where Calcutta now stands. The point of confluence with the ocean would give a sanctity to Kapila Muni's shrine which has been the resort of pilgrims probably long before the Christian era. The Raja Mala states that the Dandis or Sanyasis "resided in the College of Siva in seclusion for the spiritual benefit, they bathed at day break, dried their clothes by exposure to the air, cooked their own food and were acquainted with all the Mantras."

(4) Several of these pujas are not now in use, the Suriya Puja like the Agnihotra or maintenance of a perpetual sacred fire, has become obsolete; the last man of eminence we have heard of who observed it was Raja Krishna Chandra Raya of Nadia, last century; it was one of the few remaining relics in the existing form of the Hindu religion which kept up a remembrance of the link between the ancient elementary worship of the vedas and the Fire worship of the followers of the Zoroaster. Hinduism can adapt itself to changes of circumstances, thus of late years we see the worship of Olauta Debta or the goddess of Cholera.

(5) This indicates that the practice of human sacrifice could not have been very common at that time, and it also shews it was associated in Tripura, as in other parts of India, with the worship of Siva.

(6) The women of Tripura as well as Assam were not immured and coerced in the same way as Bengali females are even in the present day in Assam " in most parts of the country women of rank go about in public, quite divested of artificial modesty." The Burmese and Mug women also appear in public.

(7) Some of the Hill require their chief's always to sleep with the head reclining on an elephant's tusks as a pillow.

(8) The Kuki's have long been noted for their fierce, barbarous manners : like the Indo-Chinese races they have flat noses, small eyes and broad round faces; their language has a strong affinity with that of the Mugs, and their tradition is that they and the Mugs are descended from the same ancestor. From their mountain eyrees they have often sallied down on the inhabitants of the plains and their adventures often remind one of the "border raids" so graphically describes by Scoot. Their history is almost a repetition

of that of the North American Indian, the quarrels of rival clans and occasional forays on the more civilized inhabitants of the plains. They were the Maharattas of the Eastern district of Bengali, but had not the energy or perseverance of the *Bargi Lok*.

(9) Human sacrifice prevailed at an early period in Tripura and even of late years strong suspicions have been entertained of the practice being occasionally observed at the shrine of Kamakhya in Assam, and at Kalighat in Calcutta. But in no part of India were more human victims offered than in Tripura which appears to have been one of the strongest holds of Hinduism; the eastern districts formed favourable settlements for the Brahmans as is shown by the magnificent architectural remains in Assam of the Hindu conquerors who entered that quarter probably from the North-West, while colonies of Brahmans from Mithila confirmed by the tie of religion what was begun with the sword.

(10) Tirhut, the ancient Mithila which gave a wife to Rama, seems in former days to have been a point d'appui for the Brahmans in the progress of their influence from North to South : Nadiya derived its learning from Mithila pandits, and the far famed Kamrup in Assam, the Paphian residence received a colony of Brahmans, from Mithila who effected the work of proselytism so effectually that, "the priests maintained an authority, more exalted, more extensive than they had been able to engross in any other part of India." The temple of Kamakhya near Gauhati is frequented by pilgrims from all parts of India, and is the only temple in those parts which boasts of its *Devadasi* or temple women; it contains, it is said 5,000 of these. Though Brahmanism spread itself in India chiefly by missionary colonies and conquest, yet proselytism was resorted to largely as the histories both of Assam and Tripura show, it seems in its course from the North to have taken as

successive centres of action Kashmir, Aude, Tirhut and Nadiya.

(11) Much injury has been done to the cause of truth by ignorant assertions, such as that the Hindus regard the pieces of stone or clay that they worship to be gods, this is confuted by the fact that the *Prana Pratishtha* or infusion of divinity into an idol is a ceremony without which no sancity is attributed to it, as may be seen at the time of the Durga Puja and other Pujahs when the idols are flung into the river after the deity takes its departure from them. This is probably a remnant of that primitive form of Sabian idolatry by which the planets were worshipped as being the residences of certain deities. But whether we regard the defence set up for Hindu idolatry on the Pantheistic grounds, that God being in all matter everything is part of him, or that idols are symbolic ladders to lead the vulgar from sense to spirit, we see enough to show us that popular idolatry may flourish side by side with a cold system of Deism.

(12) The Kalpataru or Kalpabrikshya was one of the fable trees of Indra's heaven, eating the fruit of which would effect the accomplishment of any use, like the Kamadhenu or cow of plenty mentioned in the Raghuvansa. The English fairy tales give us a similar object in Fortunatus' wishing cap, while the Arabian Nights abound with references to this. Probably some floating traditions respecting the tree of Knowledge in the garden of Eden may have given rise to this notion of the Kalpabrikshya.

(13) This man's life show how men to low origin often rise to power. In these times Gupi was originally the Raja's gomasta at Dharmanagar while there he climbed a tree belonging to a Brahman who beat him so severely that he was driven from the place in great disgrace, he became a cook to the Raja, then a

Chowkidar, afterwards having taken an oath on the Salagram he was appointed Commander-in-chief and his daughter was subsequently married to the Raja's son.

(14) This presents a wide contrast to the behaviour of the Bengalis when invaded by Bakhtiyar Khiliji, the Muhammadans met with no resistance; but this must be stated on the other side that Nadiya was deserted previously by the nobles owing to conviction that resistance would be vain. However in one place the Bengalis subsequently fought for their independence-on the field of Pandua near the Burdwan Road, the casus belli was-the Hindus finding the bones of a cow which had afforded the materials for a feast to the Muhammadans, in revenge killed a Muhammadan child, troops were marched against the Hindu Raja of Peruya and after a hard contested battle the last spark of Bengali independence was extinguished.

(15) This is the first notice taken of the Portuguese, though they had come into Bengal in 1566, as mercenary troops in the service of the king of Gaur. They carried on a system of plunder and piracy which would have disgraced even the Buccaneers of the West Indies, the desolate state of the Sunderbands, now the abode of alligators and tigers, but once affording a residence to an industrious and numerous population, bear witness to the depredations of the portuguese.

(16) The Mugs are of the same race with the Kukis to whose language the mug bears a strong affinity. They have at various times exhibited considerable amount of energy, and at one period they contended with the Burmese for the sovereignty of Assam. They resemble in their career the Maharattas, but history does not hand down to us any great leaders; being governed in the

patriarchal mode by chieftains and divided into clans, they could not bring a centralizing power to bear on their conquests.

(17) It is owing to similar conducts of the Musalmans as well as the effects of climate that we have so few remains of antiquity in Bengal. No regard was paid to anything Hindu. In Gaur which is said to have been the capital of Bengal 750 B.C. almost every Hindu monument has disappeared long since, having been either destroyed or used for Muhammadan purposes. The policy of the Muhammadans in Bengal was like that of Edward III towards the Scotch, the destruction of every remnant of a people's nationality and ancient memorials; the Muhammadans made an effort, but a vain one, to extirpate the Bangali language by making the Persian the only one recognised by government and discountenancing every effort to create a Bengali literature.

(18) Since Hindus have ceased to be the rulers of India the ceremony of *Tula* to the great pecuniary loss of the Brahmans has ceased to be observed in India; it consisted in the King's giving his own weight of gold or silver to the Brahmans.

(19) This statement of Murshidabad being the capital contradicts the accounts of the historians that until 1704 Jaffer Khan did not remove the seat of government from Dacca to Murshidabad which received its name from Murshid Kuli Khan. However mention is made of the place in the reign of Akbar.

(20) Jagat Set, or the banker of the world, a title he received from the Court of Delhi, was a member of a Jain family, as famous for banking transactions as the Rothschilds; Burke said of them that their transactions were as extensive as the Bank of England. Holding the purse strings they possessed almost unlimited influence at Murshidabad which continued until the exchequer was

removed to Calcutta in 1772. At one period when the Mahrattas plundered Murshidabad Jagat set lost one crore of Rupees, but the loss seemed to trouble him little he had so much treasure in store.

(21) The Pandis of Nadiya have for several centuries exercised considerable influence in the East of Bengal, and in the district of Assam they made great progress in their prosyliting efforts, though it is a popular notion that Hinduism admits of no prosylies, yet various instances could be adduced on the opposite side. The fact that the Assamese language is almost a pure derivation of Sanskrita, though the early conquerors the Ahomes were not a Hindu race, shows the powerful ascendancy that Hindu institutions must have attained at an early period over them : Brahmanism now is stationary in its proceedings, but in former days it seemed as anxious to vend its spiritual wares as are the Marwari and Mogul merchants to dispose of their articles in trade.

## APPENDIX

### Proceedings of the Asiatic Society of Bengal October 1850.

WELLBY JACKSON ESQ. VICE PRESIDENT IN THE  
CHAIR.

Read letters,

6th, From Dr. T.S. Wise, submitting the following extract from a letter of his brother J.P. Wise, Esq, respecting the History of the Tippera Raj lately forwarded by him for publication in the Bibliotheca Indica.

"The Rajmala of the Tipperah family which bears all the marks of antiquity, is kept with the greatest care by Wazier of Rajpandit. He gave me the original MS. for a few days to copy, as a great favour. I was at the time in charge of the Maharaja's affairs and I have every reason to believe it to be a genuine record of the Tippera Family.

Ordered that the letter be brought forward for consideration on the receipt of the Rev. Mr. Long's report on the original MS.

Reverend James Long, an Irish Priest, was in India from 1840-62 and 1866 to 1872. He was a prolific writer and a man of diverse interests. The great humanitarian James Long won the heart of the Indian people because of his service to the suffering community. In 1840, at the age of twenty-six this clergyman came to Calcutta and studied very seriously Bengali, Sanskrit, Persian and other languages of India. He was an Orientalist and advocated vernacular education and naturally came into conflict with Macaulay and other Anglicist factions. He dared translation Dinabandhu Mitra's Nil Darpan of the famous Indigo Trial, into English and as a result suffered imprisonment for a month and had to pay a fine of Rs 1,000. His contributions of Indian folklore was immense and Bengali proverbs got a new life from his innumerable writings. James Long considered proverb as an important medium of sociological study. He was the 'Father of sociology in India' and 'Father of Library science in India'. He contributed many important papers on Calcutta and its Neighborhood, antiquity, archaeology, local history Analysis of Raghuvamsa, Portuguese in North India, Kashmir in Olden Time, Indian Buddhism, Descriptive Catalogue of Bengali work, life of Mohamad, questions of Natural History etc. etc. and edited a Bengali monthly journal Satyamava. The present book was first published in the Journal of Asiatic Society of Bengal (Vol.XIX,1850) as a paper with the name 'Analysis of the Bengali poem Rajmala, or Chronicles of Tripura'. Such a versatile genius like Rev. J. Long passed away on March 23, 1887 in London when he was only 73 years of age.