

appear, that having come from Bengal, and having been there habituated to Tanks, they have here also made these reservoirs to collect the Rain, and consequently drink the same execrable water that is commonly used in Bengal. A large tank has been dug at the place, where I have to day stopped, and all my people use its abominable water, although they are not a hundred yards from a pure running stream.

24th. March

Shortly after sun-rise I set out, and entered among the Hills immediately south from Choonooty, or as Mr. Rennell calls it, Sunouttee. Here is a considerable extent of tolerable Ground, which is level, and clear, and has evidently within these few years been cultivated for Rice, but now is deserted. Although the soil is light, yet trees thrive in it well, and the hills all around afford good shelter. The rivulet passing through drains it, so that it can never be overflowed. As we advanced the Vallies became very narrow, the hills steep, and the road very bad. The soil although very sandy produced amazingly fine Trees, and many Bamboos affording to the traveller a cool shade. After much labour we passed through these hills, where we found some labourers making a Road, and descended into some narrow bottoms full of Springs, which run into the Hurlung or Harbung rivulet. This runs South through a Valley of the same name, and falls into the Barratulla, which joining the Mamooree enters the Sea by the Mascally.⁶⁴ The Hills I have passed are therefore the boundary of the Sunkowty Valley.

The Valley Hurlung runs down from about N by E to S by W and is very narrow. Its soil seems good especially at the upper end, where it is watered by a great number of Springs, enabling it to retain a verdure, at this Season of the year unknown in most other parts of the Province. The Rivulet runs with such a stream, as to render it easy in the rainy Season, to keep the Ground tolerably clear: and I should think it a place still more favourable than Sunouttee for trying the cultivation of spices. It is only 13 or 14 years since the upper part of this Valley began to be cultivated. New land is still taking in, and the

⁶⁴ The Harbang, Boroitoli, Matamuhuri and Moheshkhali rivers.

stumps of Trees remain every where in the Fields. At the finest part of the Valley, near its head, is a small pond called Tiperah Talou. The natives say, that it was made by the Tiperah, whom they suppose to have inhabited the Country before the Mohammedan Conquest; and they say, that from that period till lately the Valley has remained uncultivated.

We passed a considerable way down the Hurlung Valley, often crossing the rivulet, which has high banks, and a sandy bottom. We then went towards the S.E. crossing another wood, and range of low hills. After having come through these, we arrived in the Baratulla Valley, and stopped on the Banks of the Rivulet of the same name. Both the Valley and rivulet are larger than those of Hurlung: but the Soil seems to be more sandy, and the stream not so rapid, nor so far below the level of the Fields. This Valley has been cultivated for 40 or 50 years. In good seasons it yields annually two Crops of Rice: but when there is little rain, the farmer has only one harvest. The cultivation is as good, as any I have seen in the province. The rivulet arises from among some low hills to the east, and the tide comes up to near our Road. One flood brings a boat up from the Sea. The cultivation extends no farther east. Between this and the Country of Kaung-la-pru there is nothing but hills, and woods.

All the way from Chanpour to Barratulla we have had low hills between us and the Sea: but now there is nothing in that direction except plains, these in some places however are covered with Woods. Various parts of the Hills in this neighbourhood are inhabited by Mugs from Rossawn, Rohhawn, Roang, Reng or Rung, for by all these names is Arakan called by the Bengalese.⁶⁵ These people left their country on its conquest by the Burmas, and subsist by fishing, Boat building, a little cultivation, and by the Cloth made by their Women. They also build houses for the Mohammedan refugees, of whom many came from Arakan on the same occasion, and settling among men of their own Sect, are now much better off than their former Masters. A Bengalese Mohammedan would consider himself as polluted by living in a House built by Mug. The Natives of Arakan pay no rent for their Lands, as every three years they remove and clear away some new Spot overgrown with Wood. [T]hey pay to the Zemeendars a consideration for the ground occupied by their houses,

⁶⁵ *Ra-hkain* in Arakanese; *Ya-hkain* in Burmese; *Arakan* in Bengali.

in the same manner as the fishermen do. In the Hills between my route and the Sea there live no Joomea Mugs: but they are much frequented by Wild Elephants, on account of the fruit of the Chalta (*Dillennia Indica*) which these beasts eat very greedily.

25th. March

Before Sun-rise I set out, and entering a Wood, which runs on the South side of the Valley of Barratulla, saw some fine level Ground, that is clearing for cultivation. The Country soon became hilly, and full of deep Gullies containing many fine Gurgeon Trees.⁶⁶ The soil is very sandy. At 7 o'clock I passed through the head of a narrow Valley named Totocally,⁶⁷ which about 3 years ago was brought into cultivation by a Mr. Sparks, who has a considerable property nearer the Sea. After passing another Wood and range of low hills, I came to a fine River named Mamooree, or Moree,⁶⁸ which here takes a turn to the South, having for a little way before run West by the foot of some low Hills. From these Hills to the Sea the whole Country is level, and in as good a state of cultivation as the plains at Meerkaserai. The River is about 100 yards wide, and its water rather muddy.

I now passed up the Bank of the Mamooree for about three miles, having at times low hills close to the River, and at times having on my left very pretty level Fields, which seem fully as likely to Answer for the cultivation of Spices, as any place I have yet seen. The soil of many of these fields is good, and some of them have an evident slope towards the River. Here I saw a vast number of Bamboo floats, loaded with grass for thatch, and coming down the River from the Joomea Country. Having gone about three miles up, I crossed the River to Doodusty Khans haut, the Chief place in Chuckerya,⁶⁹ and pitched my tents in a fine Mango grove. Here the River contains fresh water, beautifully clear and runs on a sandy bottom, with a gentle shallow stream.

⁶⁶ *Gorjon* (Bengali).

⁶⁷ Tōtokkhali.

⁶⁸ Matamuhuri river, also known as Matamuri or Mamuri.

⁶⁹ Also spelled Dowdusty Khans haut. Now Chakaria, upozila headquarters.

I here conversed with three natives of Arakan, of whom a considerable number have settled in this Vicinity. They complain much of the oppression they suffer from the Bengalese.

A man of the tribe by the Bengalese called Joomea was brought to me. He says, that many little Villages of his Nation, each under the Command of a Rua-sa⁷⁰ Subject to Kaung-la-pru, are scattered among the Hills east from this, on the Banks of the Mamooree, and of its various branches. He says, that his nation are Ma-ra-ma-gre, or Great Burmas, which is the name given by the Inhabitants of Ava to the people of Arakan. Indeed this man's language, and pronunciation, were almost entirely the same with that of the Ra-Kain.⁷¹ Intermixed with his tribe, live a people called Mo-roo,⁷² who speak a language totally different from the Burma. They are distinguished by having their hair bound up in a knot of their foreheads. Among the Bengalese I have heard frequent mention made of these people, under the name of Moroong. The three Natives of Arakan, with whom I conversed, called them Mroo, and said, that many of them inhabit the Banks of a River in their Country. The liveliness of both these kinds of Mugs, by which they are distinguished from the Bengalese, was very observeable in spite of their fears, which, for what reason, I know not, were by no means small.

I here procured a Bengalese man to give me an Account of the Country to the eastward. He is in the habit of going up the Mamooree to trade with the Joomea, and Moroong⁷³: but he also is so much agitated by fear, that he hardly knows what he says. By his account the tide flows up beyond here a little way only, to a place named Manicpour.⁷⁴ For some days journey farther the Canoes can be dragged up, the people walking in the Channel of the River. Small creeks come in on all hands from the hills named Seita-pahar,⁷⁵ which, according to the belief of the Hindoos, are a favorite residence of the Goddess Seita, the wife of Ram. Beyond the hills of Seita is a higher Ridge, named Muin; or Moony-moora: but from Chuckerya

⁷⁰ *Ywa-tha* (Burmese: 'village eater'), local chief among the Marma. In the literature on the Chittagong Hill Tracts frequently Bengalized to *roaja*.

⁷¹ Arakanese, who call themselves *Ra-hkain*.

⁷² Mru.

⁷³ 'Moroony.'

⁷⁴ Manikpur in Karaka union under Chakaria upozila.

⁷⁵ Sitapahar.

called သာလူတာင် Sa-lu-daung.¹³⁴ North from there is Pow-mang A-tsein, one of Umpry Pallong's Villages, which stands on a branch of the Pang-wa Kiaung, that goes off to the right. East from Pow-mang A-tsein are the Sak သက် subject to the King of Aree, as the Rakain call Ava. Some of these Sak however are subject to the Umpry Palong, and live in his Villages. Beyond the Sak live ရခိုင် Rakain, for so he writes the word, that the Burmas write ရခိုင်.¹³⁵ In his Country, he says, there are no Moroong. This Chief in his appearance was a poor man with a few trifling Golden Ornaments. He had two ill looking Bengalese attendants, who took every opportunity of restraining his inclination to satisfy my curiosity.

A Rakain of some education informed me, that the Mroo-seit branch of the Naaf river is not so considerable, as that ending at Oo-kia. It is to be observed, that Mroo-seit is the proper orthography: but when the word is followed by Kiaung, or Rivulet, the pronunciation requires the final T. to be changed into K. From what this man says, it would appear, that the Religion of Arakan differs a good deal from that of the orthodox Burma. He says that the great Copper Image, carried from Arakan to Ava after the conquest, is that of Maha-Moony, who is at present the principal object of worship among the Rakain. In Geographical acuteness, as indeed in almost every other respect, I find the Rakain very inferior to the Burmas. They are evidently detested by the natives, both Hindoos and Mussulmans; and, as they are subjected to these people, do not escape without severe oppression; although by the influence of the British Government such butchery cannot be committed on them, as was done, while they remained in the Burma Dominions. The only means of preventing these oppressions would be to give them Officers of their own, entirely independent of the Bengalese, and if possible a separate district for a habitation. The Pallungs and Banks of the Naaf seem well adapted for this purpose: but a considerable Military force stationed there, would be necessary to give them confidence in our protection. Indeed both Rakain and Bengalese are persuaded, that, in the late dispute with the Burmas (1794) the refugees were given up by our Government from fear. I have therefore great doubts, if any permanent establishment could be made to the Southward, without

¹³⁴ *Tha-lu-taung* (Burmese).

¹³⁵ *Ya-hkei; Ya-hkain* (Burmese).

previously humbling the Burmas. Perhaps therefore it would be better to give the Rakain an establishment in the Sunderbunds.

In the evening I walked out through the plain of Ram[oo,] going West along the bank of a narrow Salt water canal named Pateela. At its Eastern end it communicates with the Bak-cally: but it receives the tide from the Cruz-cool river. Its water is very salt, while that of the Bak-cally is quite fresh. It is navigable for small Boats, and serves to open an inland communication between Ramoo and much of the Country to the northward. From east to west the plain of Ramoo may extend about five or six Miles but from North to South not quite so much. The low Hills, which surround it, approach very near at the East and west ends; but recede in the middle, leaving a beautiful oval plain. The ground is so high above the River, that in most places the water is not in sufficient quantity to enable the farmer to have annually two Crops of Rice: but the soil is a very productive mixture of clay and Sand. Bak-cally makes great ravages in this light soil, and frequently changes its Channel, although it be far below the level of the plain. The country is perfectly clear, and tolerably well peopled, although many families are said to have fled on the approach of the Burmas. It is not however so well cultivated, as many other parts of the province.

April 8th.

Early in the morning I went out to view the Country on the upper part of the River. About a mile above the old bungalow it becomes more elevated, many parts not being cultivated for Rice on Account of their height. About the huts of the Natives tobacco, Capsicum and betel-leaf are raised, but the greater part of the Ground is covered with very coarse pasture. Sugar, Cotton, and other valuable productions, would here probably thrive well, as the soil is good: but Sugar is wanted for Country use only, and every farmer plants near his house, as much as he wants: the cotton is supplied in abundance by the Kiaung-sa. About a mile farther East I came to a Creek with a wide mouth, but little water. It is named Oo-kia cherra, and enters on the north side of the Bak-cally. Opposite to its mouth the Hills come down with a sweep from the South close to the Bank of the River. This may indeed be considered as the head of the Ramoo Valley, as