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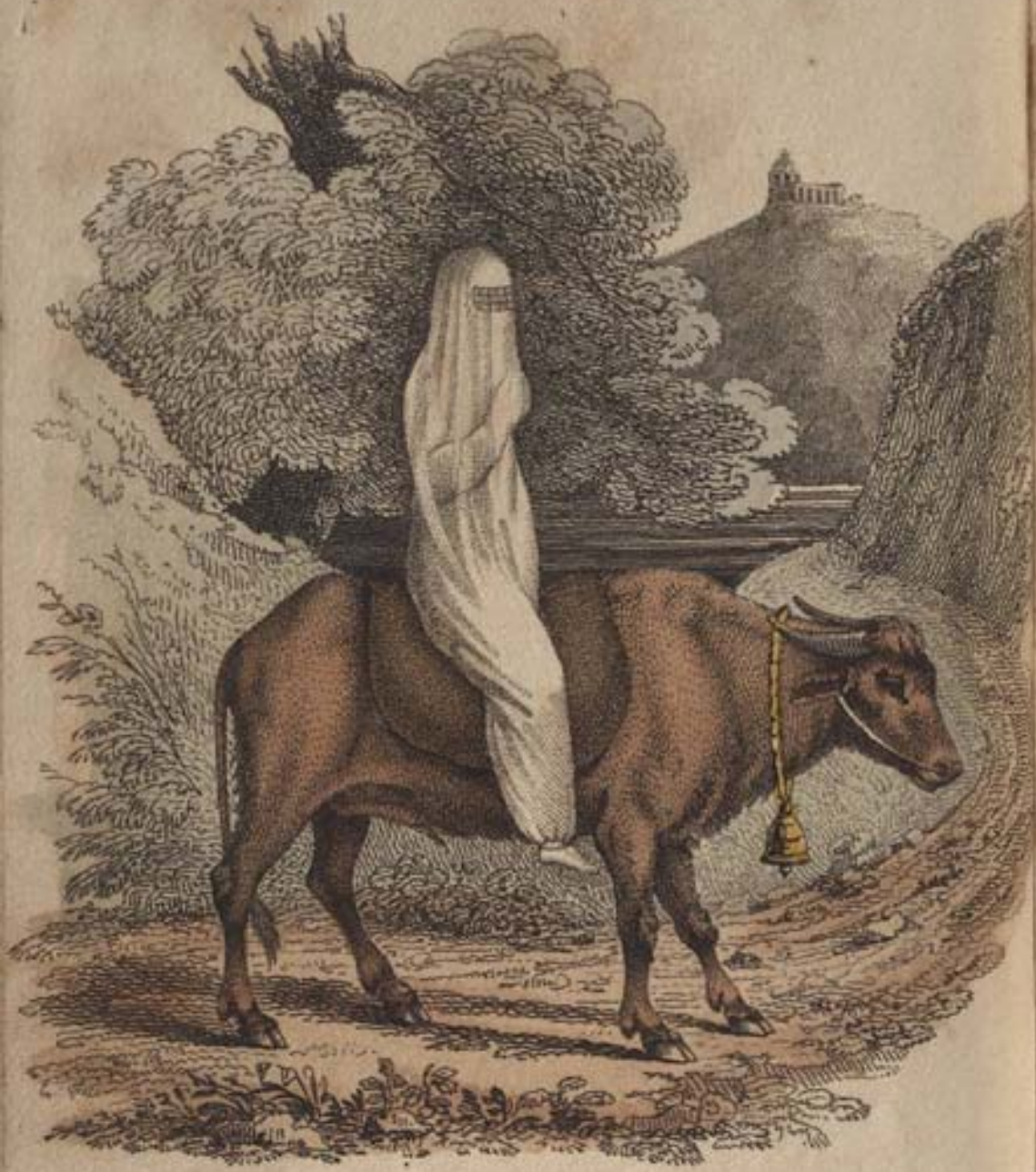

MAHOMETAN WOMAN TRAVELLING.

Pub.d by R. Ackermann, London, 1822.

THE WORLD

IN MINIATURE;

EDITED BY

FREDERIC SHOBERL.

Hindoostan,

CONTAINING

A DESCRIPTION OF THE RELIGION, MANNERS, CUSTOMS, TRADES, ARTS, SCIENCES, LITERATURE, DIVERSIONS, &c.

OF

The Hindoos.

ILLUSTRATED

With Upwards of One Hundred Coloured Engravings.

IN SIX VOLUMES.

VOL. VI.

The proper study of mankind is man.—Pope.

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HINDOOSTAN

In Miniature.

AMUSEMENTS.

The Hindoos, according to the testimony of all travellers, are a cheerful people, passionately fond of shows and amusements, though custom prevents them from taking an active part in some of those diversions in which the populace of other nations delight. Such, for example is dancing, which as we have seen, is in some measure a profession belonging exclusively to a particular class,

and must not be exercised by any other. Next to dancing, their favourite amusements are the exhibitions of tumblers, jugglers, and snake-charmers. Dramatic representations also, rude as they are in general, are eagerly attended by the idlers who fill the streets in the evening. If to these exhibitions we add the religious festivals and processions, they form altogether a tolerable catalogue of amusements, which would nevertheless be incomplete, were we to omit one that is the delight of every Hindoo from the prince to the peasant—we mean the recital of poems or histories, either simply related or sung in a kind of recitative. For this enjoyment they will abstain from sleep and food,

and continue motionless for hours, ranged in a circle round the bard or story-teller: nothing can draw them from the spot unless perhaps the still stronger passion for gaming, which rules with destructive sway in Hindoostan. It is not uncommon to see a man of the lower class, who in the morning had his hands, feet, neck, ears, and waist loaded with jewels of gold and silver, return home in the evening stripped of them all, and even of his mantle and turban into the bargain.

Cock-fighting and other amusements of that kind are highly relished by the Hindoos, who train quails and even smaller birds for this sport. Happy is the owner of a fighting ram: this animal

is easily trained to fight, and a battle between two rams of acknowledged bottom is a treat for all the villages in the neighbourhood. The courts of the rajahs are as fond of the fights of animals as the populace: but formerly none were exhibited before them but those of elephants, previously made drunk with wine or spirituous liquors. Sometimes too the elephant was pitted against the tiger or other beasts.

As to the sedentary games of the Hindoos, it is well known that to them belongs the original invention of the game of chess: but besides the mode of playing it common in Europe, they have another considerably different, which we shall describe in the sequel.

The pastimes of the females of the high castes consist in bathing, dress, chewing betel, listening to story-tellers, and playing at *patchee*, a species of draughts, which will be farther noticed hereafter.

THE HOHLEE.

It has been observed, by careful investigators that there is a great resemblance between many of the Hindoo festivals and the old feasts in England. Colonel Pearse remarks, that on the festival of Bhawanee, which answers to our May-day, the Gopas and all other herdsmen frequent the gardens, erect a pole in the fields and adorn it with pendants and garlands.

Mr. Paterson, in describing the Hindoo festival of the Hohlee, compares it with the *Hilaria* of the Romans, celebrated at the vernal equinox in

honour of the mother of the gods. It began the eighth day before the calends of April, or the 25th of March, and was continued for several days with great pomp and rejoicing. The statue of Cybele was carried about in procession, and the attending crowds assumed whatever rank, character or dress, their fancy led them to prefer. It was a kind of masquerade full of frolic. Let this ceremony be compared with the Hindoo celebration of the Hohlee at the same period of the year. The epithet of *purple* is constantly given to the spring by the Roman poets, in allusion to the blossoms, which Nature then scatters over the earth in such variety and profusion. The Hindoos design the same

idea in the purple powder *abeer*, which they throw about at each other with so much sportive pleasantry. The objects of worship with the Hindoos are the earth and fire; that genial warmth which pervades all nature at that period of the year. The licentiousness of the songs and dances at this season was intended to express the effects of that warmth on all animated objects. The Hindoos have likewise their masquerading processions, in which gods, and goddesses, rajahs and ranees, are represented; and the ceremonies are concluded by burning the past or decayed year and welcoming the renovation of nature.

The Hohlee is always held in March

and the last day is the greatest holiday. It is a curious coincidence that during this festival, one subject of diversion is, to send people on errands that are to end in their disappointment and raise a laugh at their expense ; similar to the custom practised on the first of April in England.

Coincidences equally striking may be traced in many other points.—Who, for instance, can forbear calling to mind the Druid worship, on reading the following passage in Forbes's interesting Memoirs :—" Exclusive of the temple for public worship, in most of the Guzerat villages is a sacred *burr* or *pippal* tree, under which is the figure of a cow, one or two of the

deities, or a vase containing a plant of the *tulsee* or sweet basil, growing on the top of the altar. Sometimes the object of worship is only a plain stone, or a block of black or white marble, on which flowery sacrifices are daily offered by the villagers, either with or without the presence of a Bramin. Sometimes they are joined in their religious rites by a Yogee, who lives under the tree on the skin of a tiger or leopard, which they are very fond of; if that is beyond their reach, they content themselves with a mat, and frequently a terrace of cow-dung, where the worshipper remains motionless for many hours together in a stupid kind of absorption."

We are indebted to Mr. Broughton

for a highly entertaining and animated description of the manner of playing the Hohlee at an Indian court.

Playing the Hohlee, says he, consists in throwing about a quantity of flour made from a water-nut, called *singara* and dyed with red sanders; it is called *abeer*, and the principal sport is to cast it into the eyes, mouth and nose of the players, and to splash them all over with water, tinged of an orange colour with the flowers of the *dak* tree. The *abeer* is often mixed with powdered talc to make it glitter; and then if it gets into the eyes, it causes a great deal of pain. It is sometimes also enclosed in little globes, made of some congealed gelatinous fluid, about the

size of an egg, with which a good aim can be taken at those whom you wish to attack; but they require to be dexterously handled, as they yield to the slightest touch.

When we visited Sindhia last year to partake of this curious amusement, he received us in a tent erected for the purpose, about a hundred and fifty feet in length. He himself was seated at the upper end, on a kind of platform upon which were also ranged the sirdars, and others who were entitled from their rank and situation to the honour of playing with him. Before him rose a temporary fountain, in which certain courtiers were immersed for the amusement of the company, who enjoy sub-

stantial privileges at the trifling price of exhibiting themselves as butts for the Muha Raj's practical jokes and manual wit. In front were assembled all the dancing-girls in camp; and to the right and left the tent was filled with a motley rabble of all such as had any employment about the court, or interest enough to gain admission. We went dressed for the occasion in white linen jackets and pantaloons, and were told that no one was expected to quit the tent till the playing should be over.

A few minutes after we had taken our seats, large brazen trays filled with *abeer* and the little balls already described were brought in and placed before the company, together with a yel-

low-coloured water, and a large silver squirt for each individual. The Muha Raj himself began the amusements of the day, by sprinkling a little red and yellow water upon us from *goolabdans*, small silver vessels, kept for the purpose of sprinkling rose-water at visits of ceremony. Every one then began to throw about the *abeer* and to squirt at his neighbours as he pleased.

It is contrary to etiquette for any body to throw at the Muha Raj: he had, however, been told, that we had declared our resolution to pelt every one who pelted us, and good.humouredly replied: "With all his heart, he was ready for us, and would try which could pelt best." We soon found,

however, that we had not the slightest chance with him; for, besides a cloth which his attendants held before his face, he had in a few minutes a large pipe of a fire-engine put into his hands, filled with ye'low water and worked by half a dozen men: and with this he played about him with such effect, that in a short time there was not a man in the whole tent who had a dry thread upon his back. Sometimes he directed it against those who sat near him with such force, that it was not an easy matter for a person to keep his seat. All opposition to this formidable engine was futile; whole shovelfuls of *abeer* were cast about, and instantly followed by a shower of the yellow water

and thus we were alternately powdered and drenched, till the floor on which we sat was covered some inches in depth with a kind of pink and orange-coloured mud. Such a scene I never witnessed in my life.

Figure to yourself successive groups of dancing-girls, bedecked with gold and silver lace; their tawdry trappings stained with patches of *abeer*, and dripping like so many naiads with orange-coloured water; now chanting the Hohlee songs with all the airs of practised libertinism, and now shrinking with affected screams beneath a fresh shower from the Muha Raj's engine: the discord of drums, trumpets, fiddles and cymbals, sounding as if only

to drown the other noises that rose around them: the triumph of those who successfully threw the *abeer* and the clamours of others who suffered from their attacks; the loud shouts of laughter and applause which burst on all sides from the joyous crowd: figure to yourself, if you can, such an assemblage of extraordinary objects; then paint them all in two glowing tints of pink and yellow, and you will have formed some conception of a scene which absolutely beggars description.

The festival of the Hohlee is observed by all classes throughout Hindoostan: it is the festival of universal merriment and joy; and the sports that take place at its celebration bear some resem-

blance to those which are allowed at Rome during the Saturnalia. The utmost licence is permitted to all ranks; the men, old and young, parade about the streets in large groups, singing *kuveers*, or extemporary stanzas, full of the grossest indelicacy, and into which they freely introduce the names of their superiors; the whole party joining in the chorus and expressing their delight by loud peals of laughter, hallooing and almost frantic gestures.

Sometimes an individual exhibits himself dressed in the most grotesque manner, as a personification of the Hohlee, and is followed by crowds throwing about the *abeer* and singing the *phagoon* songs, to the great annoy-

ance of such women as they may happen to meet.

The ladies, however, are not without their share of the festivities of the season. They make parties at each other's tents or houses, sit up at *nauches* all night, and play the Hohlee with as much spirit as their male relations. No men, however, are admitted to these select parties, except their husbands, and sometimes their brothers, if they happen to be of a very tender age. These joyous parties begin with the month of *phagoon*, the last of the Hindoo year, and the commencement of the spring. But the Hohlee, strictly speaking, does not commence till the 23d of the month, which day is the

anniversary of a goddess named Hohlika, in whose honour the festival is held.

On the last night of the month, the ceremony of burning the Hohlee concludes the festivities. A quantity of wood having been collected for the purpose, a lucky moment is fixed upon for setting fire to the pile. Every family has a small one within their own premises, where they burn little balls of cow-dung strung upon a rope. A larger one is burned in every street or market-place, around which all the neighbours assemble. In the morning, when the fire has burned out, they who have watched it throughout the night cast the ashes upon one another, and

throw them into the air, laughing and hallooing and repeating for the last time their favourite *huveers.* This concluding ceremony is allusive to the demise of the old year just expired, and their joy at the approach of the new one now commencing. The riotous crew then bathe themselves, put on clean clothes and go about to compliment their friends.

The writer who furnishes this curious account of the Hohlee adds, that the songs sung on this occasion are not necessarily indelicate, and gives as an example the following translation of one, in which Krishna is represented as attacked by a party of Gopees, or maids of Muttra, during the time of the Hohlee.

It is necessary to premise that the words *Phagoon* and *Phag* are used to denote the little presents of flowers, fruits or sweetmeats, which lovers are accustomed to make to their mistresses, as well as the sports and songs peculiar to the season; and when these last are marked with more than ordinary licence, they are termed *Dhumaree*.

HOHLEE SONG.

While some his loosen'd turban seize,
And ask for *Phag* and laughing teaze;
Others approach with roguish leer,
And softly whisper in his ear.
With many a scoff and many a taunt,
The *Phagoon* some fair Gopees chaunt;
While others, as he bends his way,
Sing at their doors *Dhumaree* gay.
One boldly strikes a loving slap;
One brings the powder in her lap;

And clouds of crimson dust arise
Around the youth with lotus-eyes.
Then all the colour'd water pour,
And whelm him in a saffron show'r,
And crowding round him bid him stand,
With wands of flowers in ev'ry hand.

CHESS.

By the unanimous consent of all nations chess holds the first place among social amusements. The history of this game has exercised many able pens. According to Sir William Jones, it is decidedly of Hindoo invention. If, says he, in a learned memoir on this subject inserted in the second volume of the *Asiatic Researches*, evidence were required to prove this fact, we may be satisfied with the testimony of the Persians, who, though as much inclined as other nations to appropriate the ingenious inventions of a foreign people, una-

nimously agree that the game was imported from the west of India in the sixth century of our era. It seems to have been immemorially known in Hindoostan by the name of *Cheturanga*, the four *angas*, or members of an army, which are *elephants*, *horses*, *chariots*, and *foot-soldiers*; and in this sense, the word is frequently used by epic poets in their description of real armies. By a natural corruption of the pure Sanscrit word, it was changed by the old Persians into *chetrang*; but the Arabs, who soon afterwards took possession of their country, had neither the initial nor the final letter of that word in their alphabet, and consequently altered it farther into *shetranj*, which presently

found its way into the modern Persian, and at length into the dialects of India, where the true derivation of the name is known only to the learned. Thus has a very significant word in the sacred language of the Bramins been transformed by successive changes into *axedrez*, *scacchi*, *echecs*, chess, and by a whimsical concurrence of circumstances given birth to the English word *check*, and even a name to the *exchequer* of Great Britain.

Of the origin of this game various accounts are given. Some Hindoo legends relate, that it was invented by the wife of Ravanen, king of Lanca, or Ceylon, to amuse her husband with an image of war, when Rama, in the second age of

the world, was besieging his capital. The high degree of civilization which the court of Ravanen had attained at so remote a period is worthy of notice. An ancient Hindoo painting represents his capital regularly fortified with embattled towers. He there defended himself with equal skill and valour, whence he and his subjects were denominated magicians and giants. Ravanen seems to have been the Archimedes of Lanca; and his science must have appeared supernatural to the invader, Rama, and his wild horde of mountaineers, who were termed in derision satyrs or apes, whence the fable of the divine Hanooman.

According to another account, the

occasion of this invention was as follows: Behub, a young and dissolute Indian prince, oppressed his people in the most cruel manner. Nassir, a Bramin, deeply afflicted by his excesses and the lamentations of his subjects, undertook to recal the tyrant to reason. With this view he invented a game, in which the king, impotent by himself, is protected only by his subjects, even of the lowest class, and frequently ruined by the loss of a single individual. The fame of this extraordinary invention reached the throne, and the king summoned the Bramin to teach him the game, as a new amusement. The virtuous Bramin availed himself of this opportunity to instil into the mind of the young tyrant the prin-

ciples of good government and to awaken him to a sense of his duties. Struck by the truths which he inculcated, the prince conceived an esteem for the inventor of the new game, and assured him of his willingness to confer a liberal remuneration, if he would mention his own terms. Nassir demanded as many grains of wheat as would arise from allowing one for the first square, two for the second, four for the third, and so on doubling for each square of the sixty-four on the chess-board. The king, piqued at the apparently trivial value of the demand, desired him somewhat angrily to ask a gift more worthy of a monarch to bestow. When, however, Nassir adhered to his first request, he

ordered the required quantity of corn to be delivered to him. On calculating its amount, the superintendents of the public granaries, to their utter astonishment, found the demand to be so enormous, that not Behub's kingdom only, but even all Hindoostan would have been inadequate to the discharge of it. The king now admired the Bramin still more for the ingenuity of his request than for the invention, appointed him his prime-minister, and his kingdom was thenceforward prosperous and happy.

The claim of the Hindoos to the invention of chess has been disputed in favour of the Chinese; but as they admit that they were unacquainted with

the game till 174 years before Christ, and the Hindoos unquestionably played it long before that time, the pretensions of the latter must naturally fall to the ground.

Sir William Jones is of opinion, that the simplicity and perfection of chess are proofs that this game was invented at once, that it was the fruit of a single grand conception of a great genius, or as the Italians express it, the work of a *first intention.* Captain Hiram Cox, on the contrary, concludes, that chess, like all human inventions, attained its present state of perfection by successive improvements only.

This game, as played in Persia and in modern Hindoostan, is exactly similar

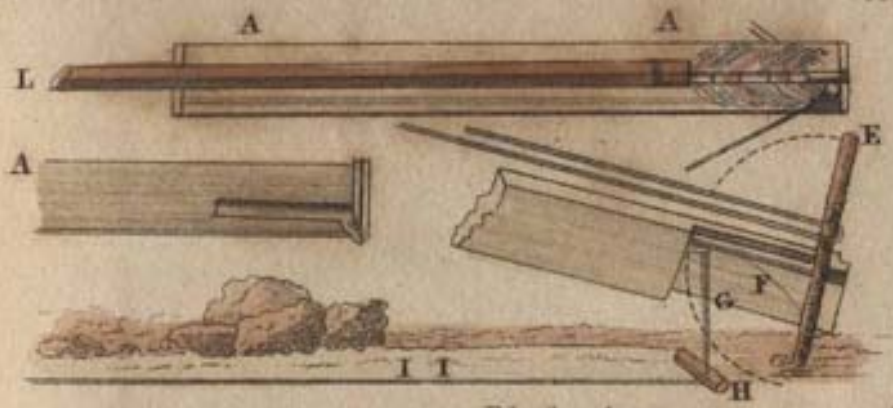
to that known in Europe, excepting that all the names but those of the king and the pawns, or peons, are different. Our queen is the *ferz* or *vizir*; our bishop, the *fil*, *hust*, or elephant; our knight, the *asp* or *ghora*, war-horse; our castle, the *rath*, *roth*, or war-chariot, which is also sometimes called *nauca*, or boat. The term *roth* was changed by the Persians to *rokh*, whence came the *rook* of some European nations; as the *vierge* and *fol* or *fou* of the French are supposed to be corruptions of *ferz* and *fil*, the prime minister and elephant of the Persians and Arabs.

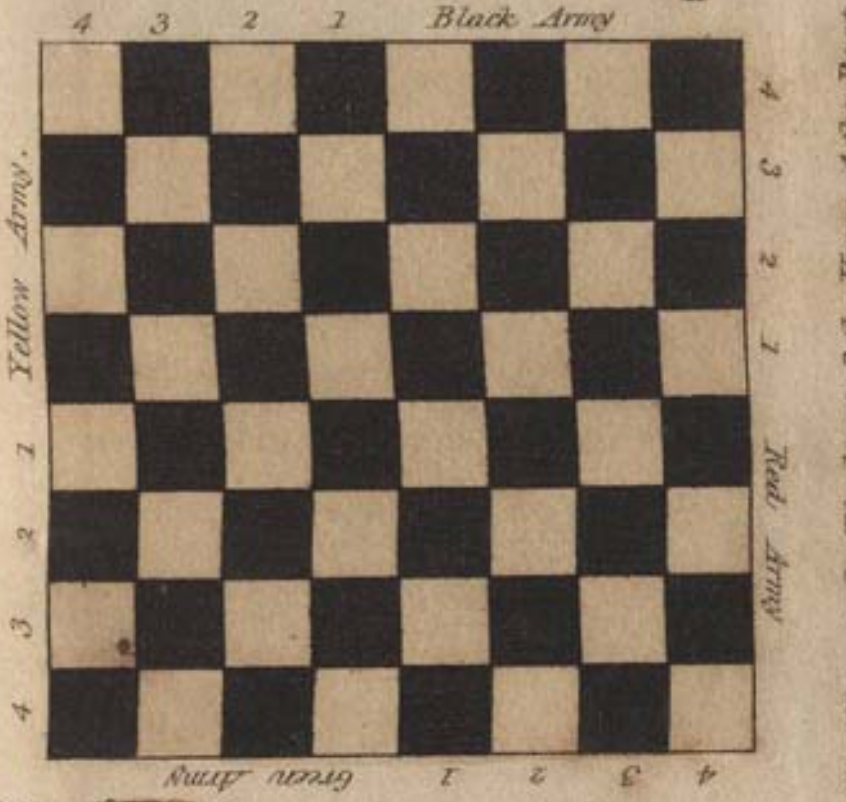
It is confidently asserted that Sanscrit books on chess exist in Bengal, but Sir William Jones had seen none of them

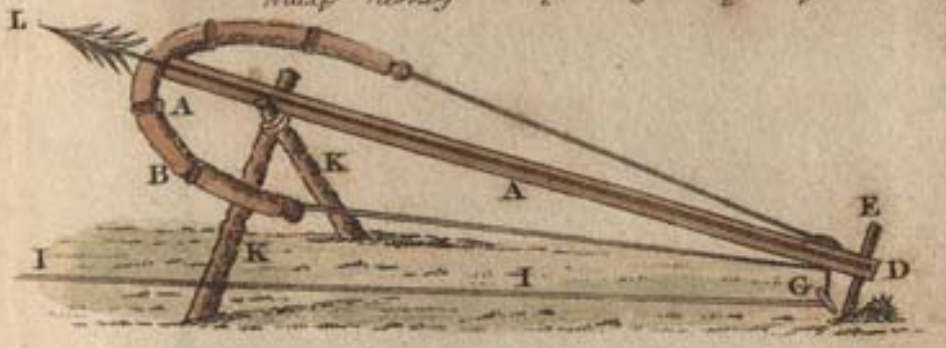
when he wrote the memoir which we have quoted. He gives, however, a description of a very ancient Indian game of the same kind, but more complex, and in his opinion more modern than the simple chess of the Persians. This game is also called *chaturanga*, but more commonly *chaturaji*, the four kings, since it is played by four persons, representing as many princes, two allied armies combating on each side. Each person has only half the number of pieces given by our game. They are ranged round the sides of the board, which has sixty-four squares like ours; the black army being placed on the north, the red on the east, the green on the south, and the yellow on the west.

Each army occupies the left of one side of the chess-board; the king being placed on the right, the elephant on his left, then the horse, and the boat in the angle; before each piece is a foot-soldier. (See the engraving.)

As fortune is supposed to have a great share in deciding the fate of a battle, the use of dice is introduced into this game to regulate its moves: thus, if cinque be thrown, the king or a pawn must be moved; if quatre, the elephant; if trois, the horse; if deux, the boat. The king moves exactly as in our game, passing freely on all sides, but over one square only; and with the same limitation the pawn moves, but he advances straight forward, and kills his







Chefs Board, & Spring Bow for shooting Tigers.

Pub.d by R. Ackermann, London, 1812.

enemy through an angle. The elephant marches in all directions, as far as his driver pleases; the horse runs obliquely traversing the squares; and the ship goes over two squares diagonally. Thus the elephant has the powers of our queen, and the ship has the motion of the piece to which we give the unaccountable appellation of bishop, but with a restriction which must greatly lessen its value. The king may seat himself on the throne of his ally, and if he be skilful enough, assume the command of both armies. His object is always to seize the thrones of his adversaries; and if he can take them at the same time, his victory is complete.

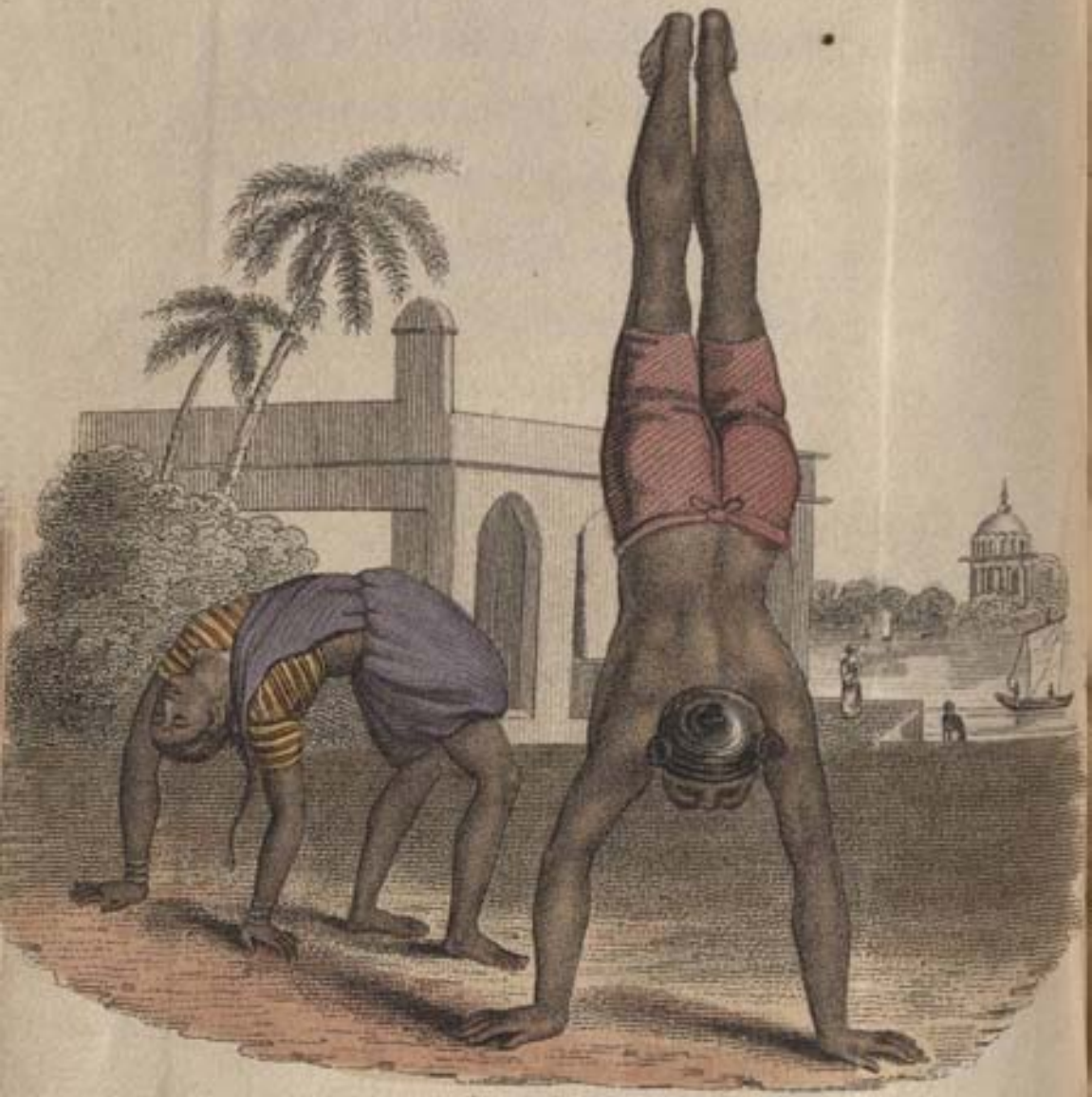
The common people in Hindoostan,

and the women in particular, are fond of a game called *putchee*, which is to their *chaturanga* what our draughts is to chess. For a board they substitute a piece of cloth, on which are marked squares of different colours; or they chalk the ground, or draw lines in the sand. The game is played with seeds, stones, shells, or even balls of cotton of different colours; to fix the moves, a shell is thrown up, as in playing at pitch-farthing, and the side on which it descends, determines the play.

FLYING KITES.

A favourite amusement of the great all over Hindoostan, at a particular season of the year is the flying of paper kites. Mr. Broughton says, that at this season, Sindhia, the Mahratta chieftain, might be seen every evening partaking of this princely diversion, attended by large bodies of cavalry employed to keep the ground. The kites have no tails, and bear some resemblance in shape to the ace of clubs. Matches are fought with them, and frequently for large sums, which he loses whose string is cut; and his

kite is reckoned lawful plunder for the crowd assembled to see the sport. A composition of pounded glass called *munjun*, is rubbed over the string to enable it to cut, and for this purpose all the empty bottles of the residency were put in requisition by Sindhia, who also goes to the expense of having kites and strings brought for him from Delhi, which is celebrated for their manufacture. Ridiculous as it may appear, no small degree of skill and experience is requisite to manage one of these kites so as to gain a victory.



TUMBLERS.

Pub.d by R. Ackermann, London, 1822.

TUMBLERS.

The tumblers, who perform with extraordinary address, all the tricks exhibited in Europe are accustomed to rub their bodies with cocoa-nut oil. The women follow the same profession as their husbands.

Nothing is more common than to see young girls walking on their heads with their heels in the air, turning round like a wheel, or walking on hands and feet with the body bent backward, in the manner represented in the opposite plate.

Some other tricks are thus described.

A man will balance a sword having a broad blade with the point resting on his chin. He will then set a straw upright on his nose or on a small piece of stick, which he holds and keeps moving about with his lips: lastly, he will lay a piece of thin tile on his nose and throw up a small stone, which, falling upon the tile breaks it in pieces.

A plank is fixed to the top of a pole twenty-five feet high, which is set upright: a man climbs up it, springs backward and seats himself on the plank.

A man seated springs backward over a sword fixed in the ground behind him with the point upward, and falls

head foremost among four other swords set up farther on in the same manner.

A young girl bends backward, plunges her head into a hole about eighteen inches deep, full of water and dirt, and brings up between her lips a ring that was buried in the mud.

A man, after leaping over an enormous elephant and five camels placed abreast, thought it necessary to make an excuse for his age. "There was a time," said he, in the presence of Nadir Shah, "that I could boast of being a good leaper, but now, alas! age and infirmities have deprived me of my strength and agility." The classic reader will not fail to call to mind old Entellus in the Eneid, who after van-

quishing Dares and cleaving with a blow of his fist the skull of the bullock, which was the prize of his victory, exclaims :—" Judge ye Trojans, what was the strength of that arm before age had chilled my blood and robbed me of my vigour !"

The annexed plate represents performers of this class exhibiting on the parade of Fort St. George at Madras. In the centre is seen a mountebank, balancing himself by the middle of the body on a bamboo pole fifteen or eighteen feet high. He first sets it upright, and then climbs up it with his legs and arms as if it was a firmly rooted tree. On reaching the top, he clings to it with his feet and hands,

Interior of Fort St. George with Rope-dancers, Tumblers, &c.

Pub.d by R. Ackermann, London, 1822.

after fixing the centre of the pole in the middle of his sash, and dances, moving about in all directions to the sound of music, without the pole ever losing its equilibrium. He then descends, takes a boy on his shoulders, climbs up the pole again and stands on the top on one leg.

Sometimes a boy lies across the extremity of the bamboo and holds himself quite stiff for a considerable time. A man lifts up the pole and the boy in that state, and moves them about in all directions without losing the balance; but there are always several persons about the pole to catch the boy in case he should happen to fall.

The women are as clever as the men

at these performances. Two of them may be frequently seen dancing together on a rope stretched over trestles; the one playing on the Hindoo guitar, called *vina*; the other holding two vessels brimfull of water, and capering about without spilling a drop.

In the same plate, on the left, is seen a woman balancing herself in a horizontal position, with her arms extended like a person swimming, on the top of a bamboo pole ninety feet high fixed in the ground. In a short time she seems to have lost her balance, and falls, to the no small terror of the spectators; but this is only one of her customary movements; she catches by one foot in a rope fastened to a bar

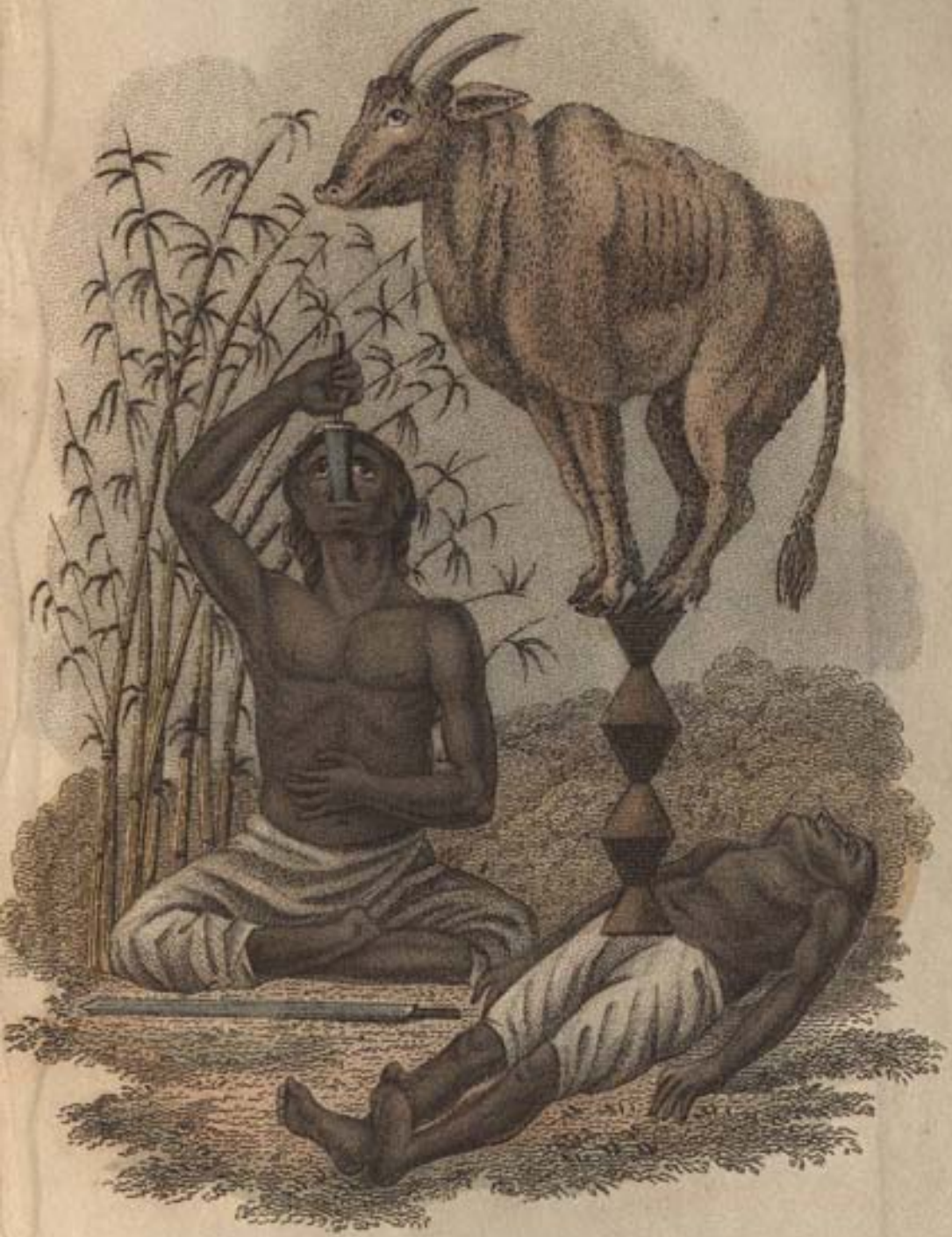
which crosses the middle of the pole, and remains suspended with her head downward.

Broughton, mentioning the exhibition of a set of jugglers, tells us, that he was particularly astonished by the feats of a woman, who rested on her head and feet, with her back toward the earth; two swords with their blades inwards were crossed upon her chin, and two others the blades also inwards, under her neck. She then traversed round in a circle with great rapidity; keeping her head always fixed in the centre, and leaping over the points of the swords, whenever her breast chanced to be downward.

The Hindoos have found means to

communicate their dexterity to the very brutes. They train bullocks, for instance, to the performance of a very difficult trick.

A man lies down upon the ground on his back, and places on the lower part of the belly a piece of wood cut in the shape represented in the engraving. A bullock, at the command of his master, sets first one foot and then the other on this piece of wood, and then his two hinder feet in succession, and balances himself upon it, to the great astonishment of the spectators. But this is not all: the master of the bullock places a second pedestal by the side of the first: the animal steps upon it in like manner, and when he has



Hindoo Jugglers, swallowing a Sword & balancing a Buffalo.

Pub.d by R. Ackermann, London. 1822.

placed all four feet on this moveable column, he balances himself upon it with wonderful dexterity. Goats are also taught to perform the trick, in which we know not whether we ought most to admire the patience of the master or the docility of the brute.

The trick of swallowing a sword two feet long, or rather of thrusting it down the throat, into the stomach, up to the hilt, as represented in the same engraving, has become so familiar of late years by the public exhibitions of Ramo Samee and his companions, natives of India, that any description of it here would be superfluous. Before the arrival in Europe of these jugglers, whose speculation is reported to have been

most profitable, attempts had been made, but unsuccessfully, to induce other professors of the art to come to England for the purpose of exhibition. From a narrative of a tour in India, published a few years since, it would appear that these sword-swallowers are chiefly Pandarums. The author of this narrative informs us that he once saw the feat performed before several gentlemen, among whom was the surgeon of an Indiaman, then at anchor in Madras roads. He was very sceptical on the subject, until it was fairly brought to issue, when the reality of the circumstance excited his extreme astonishment: he desired the man to repeat the operation; and when at length all his

doubts were removed, he made the Pandarum a proposal to go with him to Europe, in consideration of which he would give him one thousand pagodas on the spot, a like sum on his arrival in England, with his expenses there, and other advantages. The tenth part of this sum would have been a fortune to the man, and for that amount he would have attended him all his life in any part of the peninsula of India; but his caste was an insuperable barrier to his going on board a ship, to the great mortification and disappointment of the doctor.

The bear, which is of a smaller species, more docile and less dangerous in Hindoostan than in Europe, is taught

by the Mahometans to dance. The haunts of the bears are in the vicinity of lofty mountains. Others train apes also to dance. A trick that many of these Mahometans perform, with all the appearance of reality, is that of thrusting a knife through a boy's neck. The spectators are thrilled with horror on observing the boy exhibit symptoms of acute pain, and sink into the arms of his master, with the knife sticking in his throat, from which the blood issues in a stream. The whole, however, is an illusion: the knife has a large notch, and the blood flows from a bladder cunningly disposed by the charlatan.

Other Moors perform really surprising tricks with a sabre, such as

cutting, while turning round, a cord at a mark previously made with chalk, though at the time the cord is not held tight. Their sabres have excellent blades and very small hilts.

CONJURORS AND JUGGLERS.

No nation is so credulous in regard to the fallacies of astrology as the Hindoos. Not content with consulting the Bramin who predicts lucky and unlucky moments, they have recourse to numbers of other impudent impostors who pretend to foretel future events, and to the conjuror for the recovery of any thing they may happen to lose.

The sorcerer, represented in the opposite engraving, employs, for the sake of effect, the instrument called *magootee*, which will be described in the next chapter, and hollow rings named *she-*

Conjuror, & Juggler with Cups & Balls.

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limboo. At every motion of a leg or arm the jingling of these rings accompanies what he has to say. Before him is one of those curious Chinese balls, which seem to be endued with perpetual motion.

The Hindoos, like the Romans, never go abroad without consulting the flight of birds. Several of them will run about the fields, till they have seen birds of the species called by them Bramins, and by Buffon, the Pondichery eagle, flying towards them. A single Bramin is an inauspicious omen; but two Bramins are a sign of good luck.

The Hindoos have their lucky and unlucky days. Friday is in their opinion

a lucky day for receiving; consequently it is impossible to obtain payment on that day of a debtor.

At Sindhia's court the odes of Hafiz are constantly consulted upon any important event, in the same manner that the poems of Virgil were by the ancients. This belief in omens affords great scope to the extortions of the wily and interested Bramins. Broughton relates, that the whole court was once thrown into great confusion by a crow flying through Sindhia's tent. It was said to be an omen of some fatal event, to avert which the prince was enjoined to construct a crow of gold, with a chain of pearls round the neck, and present it to the Bramins—an in-

junction with which he literally complied.

The person represented by the side of the conjuror is a juggler playing with cups and balls on the ground. His posture, which seems less favourable for his tricks than that of people of his profession in Europe, is no drawback from his complete success in the deceptions which he practises upon the astonished spectators.

These jugglers have scarcely any clothes, a circumstance which must considerably enhance the difficulty of their sleight-of-hand tricks. Their whole apparel consists in a turban and a cloth round the waist. They carry with them a bag containing the instru-

ments of their profession, and a carpet or mat, on which they sit cross-legged. Like our dealers in legerdemain, they take care to engage the attention of the spectators during their performance by the volubility of their tongues.

Some travellers have not hesitated to assert, that the whole tribe of sleight-of-hand men in Europe are mere bunglers when compared with the jugglers of India: their deceptions are so admirably executed and some of their performances are of so strange a nature, that the ignorant and superstitious natives, believing as they do all the enchantments described in the Arabian Nights Entertainments, may well attribute to them necromantic powers. Even

some pious Roman Catholic missionaries have gravely asserted, that the jugglers on the coast of Coromandel had dealings with the devil, as their feats were beyond the reach of human power.

They balance themselves on the slack rope with uncommon skill, by means of a long stick placed on the end of the nose. Sometimes at the top of this stick is set a large tray, from which walnut-shells are suspended by threads. In each of these shells is a stick which reaches to the juggler's upper lip. By the mere motion of his lips he throws up these shells one after another upon the tray, without deranging any thing, and continuing to balance himself all the while. During this operation he

strings pearls upon a horse-hair by means of his tongue and lips alone and without any assistance from his hands.

Sometimes the articles which these jugglers have in their hands are transformed into small serpents, though the hands have not approached the body; so that it is scarcely possible to conceive how the metamorphoses could be effected.

Another deception of this kind is thus described by an eye-witness :—A mango stone was buried in the ground before our faces, with sundry strange grimaces and affected incantations by the jugglers : in a short space of time, a slender tree was observed to sprout

up from the spot, and in the course of an hour, it grew to the height of four or five feet, with an exuberant foliage and several green mangoes, which we were requested to pluck and taste. The process was certainly most adroitly managed and excited proportionate pleasure and surprise.

There is a distinct class of the population of Hindoostan, who are particularly celebrated for their talents as conjurors and jugglers. These are the Bazighurs, commonly called Nuts, who are on various accounts deserving of notice.

Captain Richardson, who has communicated valuable information respecting these people, says, that their

Persian name, Bazighur, is synonimous with jugglers. Their religion, if however, we may venture to attribute to them any established religion at all, is Mahometanism, but it is confined entirely to their observance of the practice of circumcision, and having a cadi for their judge and a mollah for their priest: for they are scarcely acquainted with the name of Mahomet. They believe in the existence of God, to whom they address their prayers, unless when they think that a matter belongs to the province of Tansyn, a very eminent musician of antiquity, whom they venerate as a tutelary deity. Some of them make external profession of the religion of the place where they

happen to be. For the rest, they admit an existence after death, but believe that the soul, as an emanation of the deity, returns to him from whom it sprung. They lead a wandering life; subsisting by alms and the exercise of their multifarious talents; and eating the flesh of all kinds of animals, even such as have died naturally, not excepting jackalls, foxes, squirrels and the like.

Their principal profession is music. In their incessant peregrinations, they sing, play on musical instruments, dance, display great address in rope-dancing and tumbling; some of them profess astrology and fortune-telling, and offer their services as itinerant

physicians, especially in female diseases. Hence they possess some knowledge of simples: they also tame wild beasts and birds for sale. Many of their clans are dreaded as very expert thieves, though they are extremely honest among themselves; as they have a particular superior, or director, called *sorbar*, who rigidly punishes all transgressions of their laws. This punishment generally consists in the obligation imposed on the culprit to furnish his clan with a considerable quantity of spirituous liquors, of which the Bazighurs are immoderately fond. Men, women, and children drink to intoxication as often as circumstances permit.

These Nuts have two different lan-

guages, both founded on the Hindoostanee: one of these they use as their general language of business, but only speak the other among themselves, as it is unintelligible to the Hindoos. It is well known, that the late professor Grellmann endeavoured to prove the gypsies to be of Indian extraction. Our countryman, Captain Richardson, with a view to elucidate this interesting question, studied the Nuts with great attention, and found so many coincidences between their manners, customs, profession, and way of life, and those of the gypsies, that he is fully convinced of the correctness of the hypothesis of the German writer. In this opinion he is the more strongly

confirmed by the striking resemblance which he found between the language of the gypsies and that of the Bazighurs, and which he has exemplified in some of their words.

SNAKE CHARMER.

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THE SNAKE-CHARMER.

The *Pambatees*, or snake-charmers, come from the mountains called the Ghauts. They make a trade of catching serpents, training them and exhibiting them for money. These reptiles are commonly the *cobra-di-capello*, the hooded or spectacle serpent, and of other similar species. A Pambatee will sometimes carry eight or more of them in a low round basket, in which the serpents lie coiled round one another.

As soon as the lid is removed from the basket, the serpent creeps out of it. The master plays on an instrument

somewhat resembling the bagpipe, and the snakes are taught to mark the cadence by the motion of their heads, till at length they fall asleep. In order to rouse them, the Pambatee suspends his music and shakes a ring round his arm to which a piece of red cloth is fastened. The irritated serpent darts at the ring; but as the master has taken care to extract the pouch containing the poison and to file his teeth, he can do no harm.

The musical instrument just mentioned is called *magootee*. It is composed of a hollow calebash, to one end of which is fitted a mouth-piece similar to that of the clarinet. To the other extremity is adapted a tube perforated

with several holes, which are successively stopped by the fingers, like those of the flute, while the player blows into the mouth-piece. In the middle of the instrument is a small mirror, on which the serpents fix their eyes while dancing. The annexed engraving will convey a correct idea of the Pambatee and his instrument.

Serpents thus trained are fed with yolk of egg. It is universally believed in India and has hitherto been asserted by travellers, that to catch these reptiles the Pambatee charms them from their retreats by his music and incantations, which so powerfully affect the snakes, that he can secure them without difficulty or danger. It appears a kind of

miracle, observes Mrs. Graham, that man should handle unhurt the most noxious of reptiles; but I never could distinctly ascertain, or make up my mind to believe without ascertaining, what influence may reasonably be ascribed to the music made use of on these occasions and more especially on the first catching of the snakes, which is certainly accomplished with safety by these men while others dread to approach their haunts.

Some new light has lately been thrown on this curious subject. A company of English, who were rather incredulous respecting the secret charm which both natives and Europeans in general suppose these people to possess for making

the reptiles obedient to their will, not long since sent for three of these serpent-tamers, and desired them to clear a certain space of serpents, which they were to kill as fast as they caught them. With the latter direction the sorcerers absolutely refused to comply, alleging, that they had promised the serpents that no harm should be done to them if they would suffer themselves to be caught quietly. After they had begun their singing, by which they are supposed to charm the animals, they walked over the prescribed space, till the foremost of them came to a small outhouse, which, as the servants declared, was the haunt of a serpent of extraordinary size. He placed himself before the

door and continued his song, till the reptile could not help darting from its retreat—at least so it appeared—and was instantly seized by the singer. This was done so suddenly, that not one of the company could set eyes on the snake, though it was very large, till it was actually caught: for the conjuror made such an abrupt spring at the very moment when, as he said, the snake was coming out, as to prevent the spectators from observing how the reptile issued from its lurking-place. The man wore a kind of long robe which reached to the ground: it was imagined that he might have tame serpents secreted in this garment; and it was therefore thought advisable to make him pull it

off before he and his colleagues proceeded to another experiment. This unexpected requisition threw him into manifest embarrassment. Before he made another essay, his employers desired him to put down the serpent which he had caught by the side of a basket, into which it immediately crept, as if quite familiar with that kind of habitation.

After his two companions had likewise stripped off their robes, they again went about singing as before, but not a serpent would make its appearance. Having continued this farce for about an hour, finding that their trick was partly discovered, they frankly explained their method of operation, and the account

was afterwards confirmed by others of the same profession. It hence appears, that they constantly carry with them tame serpents of all kinds, of which they conceal as many as they have occasion for in the skirts of their long robes. If they are shown the hole of a serpent, they take care to inquire if any person has seen it and of what species it is. If nobody has seen it so much the better; but if it is described as being of a particular kind, they provide themselves with a tame serpent of that kind; and after they have performed their incantations as long as they deem it necessary, they force it to come out by squeezing its body. At this moment they cry aloud, that the snake is coming out of

its hole, make a sudden movement as if to seize it, and in this manner prevent the spectators from observing how it is drawn forth from their robe. They then exhibit the reptile to the astonished spectators as being the same which dwelt in the hole, but which they have rendered harmless.

After this explanation they showed the pockets in the skirts of their robes in which they kept the tame serpents. Some had also a purse in which the snake coils itself up and from which it issues at the well-known signal of its master. For this scandalous imposture they are paid according to the size and dangerous nature of the serpents which they pretend to have caught, and this

practice is the more mischievous, since the inhabitants of a district which they pretend to have cleared of serpents, are the more frequently bitten, because they fearlessly approach places which they would otherwise have avoided as the retreat of those venomous reptiles.

There is a feast of serpents, which is called *djapan*. The lower classes also call it the festival of the carpenters, because it is held more particularly by the carpenters, joiners, cabinet-makers and generally by the artizans who work in wood. On that day they have a benediction pronounced over their tools; and as the festival is sacred to the serpents, every pious Hindoo, let him belong to what class he will, puts aside

at dinner-time a small quantity of rice on his plate or on the banana-leaf which has served for one, and sets it behind his house, in hopes that the serpents will come and eat it, and that by this voluntary gift he shall be preserved the whole year from the bite of those venomous reptiles which frequently proves mortal.

The *cobra-di-capello*, or spectacle snake, is from three to four feet long, and the diameter of the body about an inch and a quarter. At a small distance beyond the head is a lateral swelling or dilatation of the skin, which is continued to the distance of about four inches downward, where the outline gradually sinks into the cylindrical form of the

rest of the body. This part is extensile at the pleasure of the animal; and when viewed from above, while in its most extended state, is wider at the upper than at the lower part. It is marked above by a very conspicuous patch or spot, greatly resembling the figure of a pair of spectacles; the mark itself being white with black edges, and the middle of each of the rounded parts black. This mark is more or less distinct in different individuals; it also varies occasionally in size and form and in some is even altogether wanting.

This formidable reptile has obtained its Portuguese name of *cobra-di-capello*, or hooded snake, from the appearance which it presents when viewed in front

in an irritated state, or when prepared to bite; at which time it bends the head rather downward, and seems hooded, as it were, in some degree, by the skin of the neck.

The *cobra-di-capello* is one of the most dangerous of the serpent tribe, though it is devoured with impunity by the *viverra ichneumon*. Dr. Russel enters into many curious details relative to the effects of its poison on dogs and other animals. He never knew it prove mortal to a dog in less than twenty-seven minutes, nor to a chicken in less than half a minute: hence its poison, fatal as it is, seems to be less speedy in its operation than that of the rattle-snake. In man, the bite is speedi-

ly followed by convulsions, in which the teeth are so firmly closed that it is scarcely possible to separate the jaws; at the same time the throat is contracted; and without prompt assistance, death quickly ensues.

By the natives oil is very generally used as an antidote to the bite of serpents and venomous insects: but it is now known that its effect is very uncertain. Our medical practitioners have found nothing so efficacious in these cases as pure caustic alkali, administered internally, from time to time, in doses of from forty to sixty drops mixed with water, and also applied externally to the wound. Dr. White assured Lord Valentia, that in this man-

ner he had cured upwards of one hundred persons who had been bitten by snakes.

Mr. Forbes informs us, that at Baroche he was intimate with a Banian named Lullabhy, the richest man in the city, who was universally believed to possess the power of curing the bite of venomous serpents, by a knowledge peculiar to himself, which he never imparted to another. By this art he certainly recovered many natives from a desperate state, after being wounded by the *cobra-di-capello* and the scarlet snake of Cubbeer-Burr, without touching the patient or prescribing any thing inwardly. Mr. Gambier, at that time chief of Baroche, was extremely in-

credulous respecting talismans, charms, divinations, and preternatural pretensions of the Bramins; and his opinion of Lullabhy was publicly known, when a circumstance in his own garden afforded a fair opportunity of detecting its fallacy. One of the under-gardeners was bitten by a *cobra-di-capello* and pronounced to be in danger. Mr. Gambier was holding a council in an upper pavilion, and at the desire of Mr. Perrott, then second in council, immediately sent for Lullabhy, without informing him of the accident, of which he remained ignorant until ushered into the chief's presence. The gardener was lying on a slight bed of coir-rope, in a veranda adjoining the council-room.

Being asked if he could effect a cure, Lullabhy modestly replied, that by God's blessing he trusted he should succeed. The poor wretch was at this time in great agony and delirious; he afterwards became torpid and speechless: still Lullabhy was not permitted to commence his operations. The members of council anxiously waited the chief's permission, especially when Lullabhy asserted, that any farther loss of time would render it too late. Mr. Gambier examined the man's pulse by a stop-watch, and when convinced that his dissolution was inevitably approaching, he allowed Lullabhy to exert his influence. After a short silent prayer, Lullabhy, in presence of all the com-

pany, waved his short dagger over the head of the expiring man, without touching him. The patient continued for some time motionless: in half an hour his heart appeared to beat, circulation quickened, and within the hour he moved his limbs and recovered his senses. At the expiration of the third hour, Lullabhy had effected his cure. The man was sent home to his family, and in a few days recovered from the weakness occasioned by convulsive paroxysms, which probably would neither have been so severe nor of such long continuance, had the counteracting power been sooner applied.

GYMNASTIC EXERCISES.

Mr. Broughton describes several kinds of gymnastic exercises, of which the natives all over India are exceedingly fond. These diversions are regulated by certain ceremonials which are observed with the most scrupulous etiquette.

A sufficient space is marked out, generally on the smoothest ground, and if possible under the shade of trees, which is carefully dug up, and cleared of all stones and hard lumps. This is called the *ukhara*, and is held sacred, no one entering it with his shoes on,

nor any impure thing being suffered to be brought within its limits. At one end a small heap of earth is raised, to which each individual as he enters makes an obeisance and adds a handful of earth. The most skilful among them is appointed president for the season; and he regulates the exercises, and instructs the young scholars. Every one strips to his *dotee*, which is drawn as tightly as possible about the loins, and rubs a particular kind of white earth over his body.

The first exercise is generally the *dhun;* which is thus performed. The exerciser, having balanced himself upon his hands and toes, each about two feet apart, throws his body forward, till the

chest comes within three or four inches of the ground; loosening his elbows and tightening his knees, but without moving his hands and feet from their original position: in which motion almost every muscle of the body is exerted. He then straightens his elbows and erects his head and chest, and having remained in this position a few seconds, draws back to his first posture, and repeats his *dhuns* as long as his strength will allow him to continue. At first it is difficult to exceed ten or twelve; but by practice a man may bring himself to make so many as two or three hundred.

The next exercise is the *kooshtee*, or wrestling, in which the natives of India

exhibit great skill and activity. They salute by striking smartly with the right hand upon the left arm doubled on the breast, and upon the hollow of the right thigh: and they do not consider it a fall, unless one of the wrestlers is laid flat and helpless on his back. In these contests strength is much less exerted than skill; yet a broken or dislocated arm is by no means an uncommon circumstance.

The other principal exercises are with the *moogdurs* and the *lezum*. The former are thick clubs of hard wood, about two feet or upwards in length, and from fourteen to twenty pounds in weight, which are wielded somewhat in the manner of our dumb-bells. The

latter is a stiff bow of bamboo, bent by a strong iron chain, to which a number of small round plates of the same metal are affixed, for the purpose of increasing the weight and making a jingling noise. The bow is used by alternately stretching out the right and left arm to the utmost extent, the other arm pulling firmly in the opposite direction. All these modes of exercising tend to open the chest, set up the body, and strengthen the muscles; and the effect produced by them upon a young lad at the end of the season is astonishing.

When the business of the day is over, the players gather round some individual of the party, who repeats a little poem upon the occasion; they then

perform the salute, first to the president and afterwards to each other, and conclude by a few *dhuns* performed by the whole party drawn up in a line, with the president at their head. A large dish of sweetmeats, or of steeped grain, is generally produced, of which they all partake, and the party breaks up.

A man who aspires to distinction as a wrestler, prepares himself by a certain regimen, which consists chiefly in drinking a certain quantity of milk and clarified butter, and if he ever eats meat, in devouring an increased allowance of it every day. Sindhia, who is a great patron of these people, retains in his service a celebrated wrestler, to

whom he makes a daily allowance of a sheep and twenty pounds of milk.

To such a pitch is the passion for gymnastic exhibitions carried, that the art is sometimes practised by women, who study to make their bodies hardy and their flesh firm, by following the prescribed regimen, and go about challenging the wrestlers in the different villages through which they pass to try a fall. These Amazons sometimes attain such a degree of proficiency, that it is rare for the most experienced of their male opponents to overthrow them: but it should be added, that the best wrestlers often decline these contests, for fear of incurring the disgrace of being worsted by a woman.

Men, of the class called *Comootees*, to excite either the feeling or the curiosity of passengers, engage in a kind of contest, which seems to be extremely dangerous, and in which they display great dexterity. Throwing the left arm over each other's shoulder, in the manner represented in the plate, they hold in the right hand an iron ring surrounded with points. This they flourish about for some time before they strike: and the blood is soon seen trickling down their black, oiled bodies. These formidable combatants, who are called *Mallagashottees*, are most frequently met with in the kingdom of Tanjore and the vicinity of Ginji.

WRESTLERS.

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FIELD SPORTS.

The natives of India, says the author of the *Oriental Field Sports*, consider what we call sporting to be quite a drudgery, and derogatory from the consequence and dignity of such as are classed among the superior orders. Nabobs and men of rank, indeed, frequently make parties to hunt the wild hog, the leopard, the buffalo, or the tiger: but an ignorant spectator would be led to inquire against what enemy they were proceeding. What sport can be expected, when the very dust must often preserve the game from view,

where perhaps two or three hundred elephants and thirty or forty thousand horse and foot are in the field!

As game-laws are unknown in Hindoostan, both natives and Europeans can hunt and sport without restriction. The former are by no means good sportsmen. They use a very long match-lock, and will kill at a considerable distance; but they cannot hit game either running or flying. Concealed behind bushes, they lie in wait for antelopes and wild hogs, and are sometimes successful enough to kill them as they pass. Hares and partridges they catch in considerable numbers with nets in the woods.

Fox-hunting is a sport in which the

Europeans exclusively engage. Foxes are common in India, and as cunning as their brethren in Europe. They have often been known, when hard pushed by the hounds, to conceal themselves among bulrushes or other aquatic plants, with their noses only peeping out of the water, where, unless there be some questing dog at hand, they will frequently escape unnoticed. Indian foxes sham dead to admiration. After having been almost pulled to pieces by dogs, and left to all appearance lifeless, they have been observed to recover gradually in a most surprising manner: they then cocked their ears, looked askance at the retiring enemy, and when they thought themselves unobserved,

stole perhaps under a bank, and thus skulked till they found themselves safe; when, setting off at a trot or a canter, they made the best of their way to some place of security.

From October to the end of February, the lakes, swamps, and rivers are frequented by snipes, wild ducks, and other aquatic birds. The Hindoos have recourse to a curious expedient for catching the wild ducks. Covering themselves from head to foot with sedge and bulrushes, and concealing the head also, like the Chinese, with the rind of a large gourd or an earthen pot, they creep as quietly as possible, and as near as they can get to the flock. The ducks boldly approach what has

the appearance of a heap of rushes; when the sportsman seizes those that come within reach by the legs, stifles them under the water, and puts them into a bag without giving the least alarm to their companions. An experienced hand will in a short time catch in this manner as many birds as he can carry.

ANTELOPE-HUNTING.

The antelope is an animal of extraordinary beauty and unrivalled swiftness. He leaps hedges and ditches with the utmost ease, so that he is not to be caught without great difficulty.

Antelopes abound in all parts of Hindoostan. They are very timid and run away at the sight of any strange object. The greyhound is not a match for them in fleetness.

The antelopes congregate in numerous herds. They differ from all other animals of the deer kind, in choosing open plains where they are

not liable to be surprised, to feed in. While they are grazing, young ones, both male and female, go to some distance from the herd, and keep a vigilant look-out in all directions. Hence the surest way of catching them is by means of snares.

Those who wish to amuse themselves with shooting antelopes employ the following expedient to approach within gun-shot. They train a young bullock to carry a sportsman on his back: at a certain distance the man alights and keeps close behind the animal so as not to be seen. In this manner he gets pretty close to the antelopes which are grazing unsuspicious of danger, rises and fires.

It has been ascertained from experience, that it is easier to kill a stray antelope than to approach a herd; for even when the stratagem just described is employed, if the man misses his first aim, the animals are all gone in a moment before he has time to fire again.

The panther is frequently used in Hindoostan for hunting antelopes. For this purpose, the panther must be caught while young, tamed and trained to the sport, for which he is peculiarly fitted by his swiftness.

Attempts have been made to tame the antelope, but most commonly without success. When shut up in parks with tame deer they have generally refused their food and killed themselves

by dashing their heads against the walls of their prison. The following narrative will prove that it is not absolutely impossible to tame this elegant animal as some have asserted.

At one of the parks of the Peishwa near Poonah, Sir Charles Malet witnessed a curious exhibition with these animals, which are said to have an ear for music. The company being seated in a tent pitched for the purpose, four black buck antelopes, of noble mien and elegant form, made their appearance at some distance, moving gracefully before a party of cavalry, who, forming a semicircle, gently followed their pace, each horseman holding a long pole, with a red cloth at the end.

On approaching the tent, a band of music struck up in loud notes and three of the antelopes entered in a stately manner. Two swings commonly used by the Indians being suspended for the purpose, an antelope ascended on each swing, and couched in the most graceful attitude; the third reclined on the carpet in a similar posture. On the loud music ceasing, a set of dancing-girls entered and danced to softer strains before the antelopes, who, chewing the cud, lay in a state of sweet tranquillity and satisfaction. At this time the fourth antelope, who had hitherto appeared more shy than the rest of his comrades, came into the tent and laid himself on the carpet in the same manner. An

attendant then put one of the swings in motion, and swung the antelope for some time, without his being at all disturbed. The amusement having continued as long as the Peishwa thought proper, it was closed by the gamekeeper placing a garland of flowers over the horns of the principal antelope, on which he rose, and the four animals went off together. The Peishwa informed the British resident that seven months had been employed to bring the animals to this degree of familiarity, without the smallest constraint, as they wandered at pleasure, during the whole time among herds of deer in the park, which is not enclosed, nor has it any kind of fence. The Peishwa was per-

suaded that they were thus attracted by the power of music, aided perhaps by some particular ingenuity of the men who profess the art of familiarizing this beautiful and harmless animal.

In illustration of this spectacle, Mr. Forbes makes mention of a Hindoo painting in his possession, in water colours and very well executed, representing some young females playing on instruments, and antelopes, attracted by the music, approaching from the woods.

In an article also by the late Sir William Jones, in the *Asiatic Researches*, he says :—I have been assured by a credible eye-witness, that two wild antelopes used often to come from

their woods to the place where a more savage beast, Sirajudaulah entertained himself with concerts, and that they listened to the strains with an appearance of pleasure; until the monster, in whose soul there was no music, shot one of them to display his archery.

In continuation of this curious subject, the same eminent writer thus proceeds:—An intelligent Persian, who repeated his story again and again, and permitted me to write it down from his lips, declared he had more than once been present when a celebrated lutanist, Mirza Mohammed, surnamed *bulbul* (the nightingale) was playing to a company in a grove near Shiraz, where he distinctly saw the nightingales try-

ing to vie with the musician; sometimes warbling on the trees, sometimes fluttering from branch to branch, as if they wished to approach the instrument whence the melody proceeded, and at length dropping to the ground in a kind of ecstacy, from which they were soon raised, he assured me, by a change of the mode.

TIGRR-HUNT.

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TIGER-HUNTING.

The royal tiger is a native of Hindoostan, and infests all its woods and forests. Perrin terms these beasts the *guardacostas* of the Ganges, as vessels sailing up or down that river are in considerable danger from them. The crews of boats are always provided with hatchets, and when the tiger sets his enormous paws on the gunwale, they chop them off, and thus compel him to loose his hold. We are assured, that let the number of white seamen be ever so great, if there hap-

pens to be a single black among them, the ferocious animal singles out the latter in preference to all the rest: his appetite being no doubt strongly excited by the peculiar smell arising from the skin of the natives.

It would be wrong to judge of the royal tiger from the tiger-cat of our menageries. The largest tigers of Bengal measure ten feet exclusively of the tail, and some of them are as high as a middle-sized horse. The tiger leaps upon his prey like the lion, frequently springing more than twelve feet at a time. Such is the terror with which he strikes other beasts, that the horse, we are told, trembles all over at the sight of him, lies down, and resigns himself

to his fate without attempting either to fight or fly.

Of the strength of the tiger in this country some notion may be formed from the following circumstance. A peasant had a buffalo, which had fallen into a quagmire, and while he went to fetch assistance, a prodigious tiger came and drew out the animal, on which the united efforts of several men had produced no effect. When the people returned, the first object they beheld was the tiger, with the buffalo thrown over his shoulder, as a goose is by a fox: he was carrying him away with his feet upward to his den. As soon, however, as he saw the men, he dropped his prey, and instantly fled to the woods;

but he had previously killed the buffalo and sucked his blood.

If we consider that the buffalo is often twice the size of our ordinary cattle, we may form some idea of the immense strength of an animal that could thus run off with a carcass more than as large again as itself,

The tiger seems to prefer human flesh to that of any other prey; at least he takes all opportunities of seizing a man, sometimes even from amidst a large company. Such was the fate of the unfortunate Mr. Munro, son of Sir Hector Munro, who was killed in 1792, by a tiger on Sangar island, in the Ganges. "We went on shore on the island," says one of the company,

to shoot deer, of which we saw innumerable tracks as well as of tigers; notwithstanding which we continued our diversion till near three o'clock; when, sitting down by the side of a jungle to refesh ourselves, a roar like thunder was heard, and an immense tiger seized our unfortunate friend, and rushed again into the jungle, dragging him through the thickest bushes and trees, every thing giving way to his monstrous strength; a tigress accompanied his progress. The united agonies of horror, regret and fear, rushed at once upon us. I fired on the tiger; he seemed agitated: my companion fired also; and in a few moments, our unfortunate friend came up to us bathed

in blood. Every medical assistance was vain, and he expired in twenty-four hours, having received such deep wounds from the teeth and claws of the animal, as rendered his recovery hopeless. A large fire, consisting of ten or twelve whole trees was blazing by us at the time this accident took place, and ten or more of the natives were with us. We had hardly pushed our boat from that accursed shore, when the tigress made her appearance, almost raging mad and remained on the sand all the while we continued in sight."

In 1812 a party of British naval and military officers were dining in a jungle at some distance from Madras, when a ferocious tiger rushed in among them,

seized a young midshipman, and flung him across his back. In the first emotion of terror, the other officers had all snatched up their arms, and retired some paces from their assailant, who stood lashing his sides with his tail, as if doubtful whether he should seize more prey, or retire with that which he had already secured. They knew that it is usual with the tiger, before he seizes his prey, to deprive it of life by a pat on the head, which generally breaks the skull; but this is not his invariable practice. The little midshipman lay motionless on the back of his enemy: but yet the officers, who were uncertain whether he had received the mortal pat or not, were

afraid to fire, lest they should kill him together with the tiger. While in this state of suspense, they perceived the hand of the youth gently move over the side of the animal, and conceiving the motion to result from the convulsive throbs of death, they were about to fire, when to their utter astonishment, the tiger suddenly dropped stone dead; and their young friend sprung from the carcass, waving in triumph a bloody dirk drawn from the heart, for which he had been feeling with the utmost coolness and circumspection, when the motion of his hand had been taken for a dying spasm.

A tiger twenty-three feet long from the tip of the nose to the extremity of

the tail, had destroyed so many persons in the vicinity of Chandernagore, that the whole population was summoned forth to deliver the country from his depredations. The governor ordered a detachment of troops under an old serjeant to go in quest of the monster. This party, after searching a considerable time, at last discovered the tiger, stretched in the shade, and apparently fast asleep. The officer halted his men and arranged them in such a manner that every shot could not fail to take effect. A volley was fired; the animal lay motionless, and all conceived that he was dead. The serjeant went up to look at his victim; when the tiger, seeing him within reach raised his paw,

struck his talons into his head and tore away the whole flesh of the face, eyes, nose, mouth and all, down to the chin. The paw then dropped and the animal expired.

Pennant relates the following curious fact. About the beginning of the last century, some ladies and gentlemen being on a party of pleasure, under the shade of a clump of trees, on the bank of a river in Bengal, observed a tiger preparing for its fatal spring. One of the ladies, from the impulse of the moment, laid hold of an umbrella and furled it full in the animal's face, which surprised and intimidated by this to him unusual phænomenon, instantly retired, and afforded the company an opportu-

nity of removing from so terrible a neighbour.

The usual method of hunting the tiger in Hindoostan is with elephants, as represented in the annexed engraving. One of the elephants has pierced the tiger with his tusks, while another crushes him to death by setting his foot upon his body.

Such a hunt on the bank of a river is a truly extraordinary spectacle. The tiger, being an excellent swimmer, takes to the water. The elephant also swims well, holding his trunk above the surface. Some of the party remain on the bank, while others, mounted on their elephants, plunge into the river in pursuit of their game.

That the sport, even when pursued in this manner, is by no means exempt from danger, may be inferred from the following account given of a hunt by a British officer :—

A party of four of us while riding from Dulrajpoor to Khyraghur, were accosted, about seven miles from the latter place by a *gwala*, or herdsman, who threw himself at the horses' feet, earnestly entreating that we would destroy an enormous tiger, which had fixed his abode in the adjoining grass jungle, and had for some time past been the terror of the neighbourhood : adding, that he subsisted almost entirely on human victims, and that on the preceding day, he had killed a *bunjarree*

(travelling merchant) who had ventured on the border of the jungle to collect his stray cattle. The *gwala* pointed out the spot in which the tiger nestled; but having no fire-arms or other suitable weapon with us, and the baggage elephants being some miles in the rear, we were at a loss how to act. After a short deliberation two of our party rode on to the tents, while the third and myself, moved by the entreaties of the *gwala*, and in hopes of sport, determined to remain on the ground. Accordingly, we sat down under a tree, and had not waited long, before a palanquin belonging to one of the party came up: we found in it a canister of gunpowder, and an old single-barrel rifle, with five

balls in the chamber. In a few minutes we were joined by two sepoys, with muskets but no ammunition, and a bearer with a double-barrel gun and ten balls. We now prepared fifteen cartridges, being the number of our balls, and were proceeding to the attack, when four of the baggage-elephants came in sight, on one of which was mounted an old ricketty chair *howdah*.

As soon as the elephants joined us, my companion and I mounted, and taking our places, made ourselves fast to the howdah with robes. Thus equipped we entered the jungle, and soon caught a sight of three royal tigers creeping at a little distance before us. We continued to move forward, but our advance

was quickly and unexpectedly interrupted by a most furious head charge from one of the tigers; and the elephant on which we sat, being greatly alarmed by the assault, got clear of the jungle in the twinkling of an eye. On this we shifted the howdah to another elephant, and re-entering the jungle, immediately started a tiger, and were preparing to give him our fire, when our attention was suddenly drawn off by a furious charge on the flank; and a moment afterwards we had the pleasure to see the monster sticking to the pad, his head being within the howdah in which we sat. By a most fortunate chance, my friend, finding that the ropes which tied him to the howdah cramped his

movements, had disengaged himself on his second entrance into the jungle, otherwise he must inevitably have been torn to pieces. As it was he had a narrow escape and scrambled off with all haste, and with the loss of his hat and rifle.

The struggles of the tiger and the elephant, the former to retain his position, the latter to shake off the assailant, soon brought the howdah from a perpendicular to a horizontal line; when the iron chain and rope which bound it to the elephant gave way, and our situation became truly alarming: but the tiger, fatigued with swinging to and fro, quitted his hold and made off; and the elephant instantly took to her heels,

but did not run far before she was brought up. Finding this elephant, on making another attempt, rather shy, owing to a severe wound she had received in this rencounter, and having only two cartridges left, the others having been lost in the scuffle, we thought it prudent to suspend operations till farther assistance should arrive from the camp, whither we had dispatched a messenger with an account of our discomfiture.

In the course of a couple of hours, our two companions, who had left us in the morning, rejoined us with our guns and elephants. Thus reinforced we returned to the scene of action and prepared for the commencement of our

operations. A strong rope was made fast to two elephants; two of the party mounted on elephants, while one of the other two was on each flank. In this order we had advanced but a few yards, when our old antagonist renewed his attack: in an instant he was fixed in one of the elephants, and his spring was such, that his head came in contact with the side of the howdah. In another second our friend G—— received his salute from the head of the elephant which he rode; and from the rapidity of his movements and the thickness of the grass, it was nearly impossible to direct a shot at him: in addition to which the height of his springs and the fierceness and suddenness of his attacks

had much alarmed both elephants and *mahouts* (drivers). It was therefore determined to try *unars* (a species of fireworks, we suppose); and we formed at the same time into close line: but the tiger was not to be intimidated by the former, and the latter measure was rendered ineffectual by his turning our flank, and charging the end elephant on whose shoulder he sprang, and wounded her severely in the neck, shoulder and head. The *mahout* had here a narrow escape, his stirrup-rope being nearly bitten in two.

On the tiger retiring from this attack, we observed the spot to which he retreated, and by the lucky throw of a *unar* brought him out to a head charge.

He made directly for the elephants, on one of which he sprang with the utmost ferocity, wounding both the driver and the elephant, the former severely in the leg. This proved the closing scene of his vigorous and hitherto victorious struggle. The jungle catching fire from the sparks of the *unars*, became more open, and enabled us to fire with precision. A shot which the enemy received in this charge and several others in his retreat laid him in the dust; but not before he had astonished one of the elephants so much, that she made off with all speed towards a tope; and R——, who rode her, being apprehensive of danger, opened the door of the howdah and leaped down with no other

injury than a hearty shaking. The mahout soon brought her up, and her rider remounting, joined us in time to be present at the death of a second tiger, who, however, showed little or no sport.

The late Sir John Day, after relating the particulars of one of these hunts, when several ladies were of the party, and four tigers were killed, concludes his account with the following affecting incident :—

An old woman looking earnestly at the largest tiger, pointing at times to his tusks, and at times lifting his fore-paws and viewing his talons, her furrowed cheeks bathed in tears, in broken and moaning tones narrated something to a little circle composed of three

Bramins and a young woman with a child in her arms. No human misery could pierce the phlegm and apathy of the Bramins, and not a feature of theirs was softened; but horror and sorrow were alternately painted in the face of the female, and from her clasping at times her child more closely to her breast, I guessed the subject of the old woman's story. On inquiry I found that I was right in my conjecture. She was widowed and childless: she owed both her misfortunes to the tigers of that jungle, and most probably to those which then lay dead before her; for they, it was believed, had recently carried off her husband, and her two sons grown up to manhood, and now she

wanted food. In the phrenzy of her grief, she alternately described her loss to the crowd, and in a wild scream demanded her husband and her children from the tigers. It was indeed a piteous spectacle.

Such accidents are by no means rare, for when the tiger is hungry nothing will deter him from his object. The *dawks*, or posts, throughout India, travel on foot, one man carrying the mail over his shoulder, and accompanied at night, as also through all suspicious places in the day-time, by one or more men with small drums, and an archer. These precautions, however, are not sufficient to intimidate the ravenous animal during the day, however

great his antipathy to noise, any more than two strong flambeaux which the postman carries at night. It is well known that a tiger occupied a spot in the Goomeah pass nearly a fortnight, during which he daily carried away a man, generally one of the postmen. At one time he was disappointed of his meal, as he carried off the leather bag by mistake instead of the bearer; but the next night he seized one of the torch-men and soon disappeared with him.

The number of stragglers taken by tigers from a line of march, when troops are proceeding through a close country, would surprize persons unaccustomed to such events. Three centries, says

the author of *Oriental Field Sports*, have been carried off in one night, besides several camp-followers who fell victims to their impatience in their attempts to get a-head of the line, by taking short cuts through the jungles.

In 1807, two tigers appeared on the island of Salsette, and carried off nine persons. The inhabitants firmly believed that these marauders were not beasts, but two malicious spirits disguised under the forms of a royal tiger and tigress, with human countenances and large gold rings in their ears and noses. This opinion prevailed so strongly as to prevent them from attempting to destroy these ferocious

animals, though a large reward was offered to induce them.

The island of Cossimbazar was formerly almost depopulated and rendered uninhabitable by the great number of tigers which it contained. This evil, however, has been of late years greatly lessened, in consequence of the high premiums offered by the East India Company for the extirpation of those noxious animals, and which, in the year 1802, amounted to a lac and a half of rupees, or £15,000 sterling.

The most common apparatus employed by the Hindoos for catching tigers and leopards is a large trap, baited with a living kid, which is so

placed at one of the extremities, that it cannot be reached or devoured. Another contrivance consists of a very strong bow of bamboo, which is set opposite to the usual haunt of the animal, in the manner represented in the annexed plate. A bow, B, of strong bamboo is bent over one extremity of a piece of wood, A, two feet and a half long, and an inch square, having an orifice made at each end for about two-thirds of its length. The bow-string passes over the bridle, D, behind the small round stick, E. The stick is pressed against the bridle by means of a small pin, F, supported by the flat-headed nail, G, the point of which rests on the bit of bamboo, H; to the latter

is tied the cotton or silk cord, I I, which crosses the track of the animal. Two cross-sticks, K K, support the bow at about two feet above the ground. The arrow, L, which is three feet long, and the head of which is barbed and poisoned, rests by means of a notch on the string of the bow, by the small round stick, E, and in the direction of the clefts in the piece of wood, A. As soon as the tiger touches the cord, it pulls away the little bit of bamboo which supports the flat-headed nail. The nail immediately droops from the pin; this causes the round stick, E, to give way; and releases the bowstring, which immediately discharges the arrow with great force.

The author of the *Oriental Field Sports* describes some other ingenious methods of destroying wild beasts practised in Hindoostan.

When the track of a tiger has been ascertained, which, though not invariably the same, may yet be known sufficiently for the purpose, the peasants collect a quantity of the leaves of the *prauss*, which resemble those of the sycamore, and are common in most underwoods, as they form the larger portion of most jungles in the north of India. These leaves are smeared with a species of bird-lime, made by bruising the berries of an indigenous tree, by no means scarce; they are then strewed with the gluten uppermost,

near to the opake spot to which it is understood the tiger usually resorts during the noontide heats. If the animal should chance to tread on one of the smeared leaves, his fate may be considered as decided. He commences by shaking his paw, with a view to remove the adhesive incumbrance; but finding no relief from that expedient, he rubs the nuisance against his face with the same intention: by which means, his eyes, ears, and face become agglutinated. The consequent uneasiness causes him to roll perhaps among many more of the smeared leaves, till at length he becomes completely enveloped and is deprived of sight. In this situation he may be compared to a man

who has been tarred and feathered. The anxiety produced by this strange and novel predicament soon discovers itself in dreadful howlings, which serve to call the watchful peasants, who now find no difficulty in dispatching their formidable enemy.

Another device for destroying tigers, common toward the north of Hindoostan, consists of a large semispherical cage, made of strong bamboos, or other efficient materials, woven together, but leaving intervals throughout, about four or five inches broad. Under this cover, which is fastened to the ground by means of pickets, in some place where tigers abound, a man, provided with two or three short, strong spears, takes

post at night. Being accompanied by a dog, which gives the alarm, or by a goat, which by its agitation answers the same purpose, the adventurer wraps himself up in his quilt, and very composedly goes to sleep, in full confidence of his safety. When a tiger comes, and perhaps, after smelling all round, begins to rear against the cage, the man stabs him with one of the spears through the interstices of the wicker-work, and rarely fails of destroying the assailant, who is commonly found dead at no great distance in the morning.

The tiger himself is reported sometimes to use no small degree of artifice for securing his prey. Dr. Fryer mentions a curious stratagem employed by

him for catching monkeys. The woodmen, says he, assert, that when the tiger intends to prey upon the monkeys, he has recourse to this expedient: the monkeys, at his first approach, give warning by their confused chattering, and immediately betake themselves to the smallest and highest twigs of the trees; when the tiger, seeing them out of his reach, and sensible of their fright, lies couchant under the tree, and then falls a-roaring; at which they trembling let go their hold, and tumbling down, he picks them up to satisfy his hunger. The accuracy of this account was confirmed to Mr. Forbes by the peasants in the wilds of Bhaderpoor.

ELEPHANT-HUNTING.

The hunting of elephants is attended with much more mischief than any other sport, both on account of the prodigious strength of those animals and because it is the object of the hunters to take them alive. As it would be difficult to accomplish this end by main strength, it is necessary to have recourse to artifice, of which this noble animal has no suspicion.

The month of November, by which time the marshes formed by the rains in the preceding months are in a great measure dried up, is the season chosen

for going in search of elephants. The males then quitting their haunts, repair to the skirts of the forests, and thence advance at night into the plains in quest of food. In these excursions, they frequently destroy in one night all the hopes of the farmer, devouring or trampling down the plantations of rice or sugar-canes which happen to lie in their way.

A whole family of elephants is never known to venture together out of the woods. The strongest males alone quit their haunts, leaving the younger ones in the forest under the protection of the *palmay* or head of the family. The *goondahs*, or males, sally forth in small numbers, sometimes in the morn-

ing, but more commonly in the evening, feeding all night on the long grass which grows in the marshes, and of which they are extremely fond.

The hunters, who know the places to which the elephants repair to feed, proceed thither in the evening with four *koomkees*, or tame female elephants. The *mahouts*, *cornacs*, or keepers, gently and silently drive three of these females towards the wild elephant. They cautiously advance, browzing as they go, as if they too were wild animals, which had strayed from the woods. The male, if ill-tempered, as soon as he perceives them, strikes the ground with his trunk, makes a noise and expresses his displeasure; and if

the females were to attempt to approach nearer, he would attack them with his tusks: in this case, they are withdrawn as speedily as possible. When, on the contrary, the stranger is in a good humour, he allows the females to come close to him and sometimes even advances to meet them.

When the *mahouts* judge the opportunity favourable for securing their prize, they send off two females, who, walking backward, place themselves close to the wild elephant, one on the right, the other on the left, while the third stands across in the rear.

Thus inclosed, the elephant, not suspecting any attempt upon his liberty,

begins to play with the females and to fondle them with his trunk.

While thus engaged, the fourth female approaches, with men provided with ropes, who, creeping under the belly of the animal in the rear, tie the hinder legs of the male with a small rope, called the *chilkah*. The slightest motion of the animal would be sufficient to break the latter; but even in this case, if the elephant does not appear to suspect the snare, the hunters proceed to tie his legs with a thicker rope, called *boondah*, which they cross from one leg to the other, by means of a forked stick and a kind of hook; this they strengthen by a third rope, twisted per-

pendicularly between the legs of the animal, round the intersections of the *boondah*.

A strong cable, sixty yards long, with a noose, is then put round each hinder leg above the *boondah*. During these preparations, which take about twenty minutes, the most profound silence is observed; and the *mahouts*, lying at full length on the necks of the female elephants, are covered with dark-coloured cloths, to conceal them from the view of the male.

When the hinder legs are properly secured, the *mahouts* draw off the *koomkees* and leave the animal to himself. He attempts to follow, but, finding his legs tied, apprehends treachery, and

endeavours to run off towards his haunt. The *mahouts* follow him at a little distance; and as soon as an opportunity presents itself, they tie the cables round the trunk of a large tree. The animal, perceiving that he is fast, becomes quite furious: he strives with all his might to release himself, till, wearied out with his exertions, he falls and ploughs up the ground with his tusks.

Should the cables be broken from the vehemence of his struggles, the elephant runs off into the thickest part of the forest, whither the *mahouts* dare not follow him for fear of the other wild elephants, and are consequently obliged to leave him to his fate. Tied as he is, he cannot go far: and in this

state, it is said, his companions themselves are ungenerous enough to attack him.

When the animal has exhausted his strength in vain endeavours to escape, the females are taken back and resume their former position by him. For greater security, the fore-legs are tied in the same manner as the hinder, and the cables are strongly secured on each side, either to trees or to poles driven to a great depth into the ground.

When the *goondah* has become rather quieter and begun to feed, the females are again employed to conduct him to the habitation provided for him; but what precautions soever be employed to ensure his acquiescence, he frequent-

ly refuses to take the course that he is wished to do, and tries to recover his liberty. He again exhausts himself in fresh struggles, till he drops from weariness. Sometimes his resistance proves fatal; he dashes about with such fury that instances have been known of elephants who have not survived the injury they have done themselves in these struggles above two days.

When the animal has reached the place of his destination and is properly secured, he is treated with a mixture of kindness and severity, and in a few months becomes tractable and seems quite resigned to his lot.

It is a remarkable circumstance that the *goondah* even in the most violent

paroxysms of his rage, never seeks to be revenged on the treacherous *koomkees* who have led him into the snare. He seems on the contrary to be happy in their company, and in caressing them to console himself for the loss of his liberty.

A wild female elephant can never he caught singly; to take one, it is necessary to secure the whole troop, consisting in general of from forty to one hundred, young and old, of both sexes, under the conduct of one of the oldest females and one of the most vigorous males.

The method pursued in hunting a troop of elephants is thus described

in a letter dated Coimbatore, April 1819 :—

About three thousand people being assembled at the place of rendezvous, on the skirts of the jungle, and the haunts of the elephants being ascertained, a semicircular line of people provided with fire-arms, tom-toms, &c. and extending for several miles, was then formed round them, each end of the line reaching a chain of hills, the passes through which had been previously occupied by parties of men armed with matchlocks. The object of this line was to drive the elephants towards a particular narrow place surrounded with steep hills, and in which there was

abundance of food and water for several days. This, however, was not an easy task, as the animals frequently attempted to force the lines and to escape to the eastward; but the line gradually closed on them, halted at night, and kept up large fires to prevent their breaking through. At length, after ten or twelve days' labour, the people succeeded in driving them into the intended place, where they were closely surrounded and kept in for several days. In the mean time several hundred persons were busily employed at the outlet, in digging a deep ditch, enclosing about a quarter of a mile of ground, leaving only the space of a few yards as an entrance untouched.

Two ditches were cut from the entrance to a hill on one side, and to a rock on the other, to prevent the elephants from passing the enclosure. On the outside of the ditch was placed a fence of matted branches about six feet high, to give it an impassable appearance, and green bushes and branches were also stuck about the entrance to conceal the ditch, and to make it look as much as possible like the jungle. This done, the people were removed from that place, and those at the other end began firing, shouting, and making as much noise as possible with drums and horns, which so intimidated the elephants that they made the best of their way to the opposite end: and the people, following

them close, drove them, with the aid of a few rockets, straight into the enclosure, when the ditch was completed by the digging away of the remaining space. People were immediately posted round the outside of the ditch armed with long spears and matchlocks, to repel any attempt which the prisoners might make to cross it.

Next day, eight female elephants were introduced into the enclosure; the *mahouts*, whose profession it is to catch elephants, being couched close on their necks covered with dark cloths. The object of the tame animals was to separate one of the wild from the herd and to surround him, which they did

precisely in the manner already described.

In this way twenty-three elephants were taken in six days, without the slightest accident to the persons employed, and to the great amusement of the spectators, who, perched on trees overhanging the enclosure, witnessed the sport without sharing the danger. The sagacity of the tame elephants; the address and courage of the *mahouts* in approaching the wild ones; the anxious moments that passed from the cast of the first rope until the last band was tied; the rage of the animals on finding themselves entrapped, and their astonishing exertions to regain their

liberty, formed altogether a scene of extraordinary novelty and interest.

One of the female elephants calved in the enclosure, and the young one was sufficiently strong to run about with the mother on the first day. It may not be amiss to remark, by the way, that the young elephant sucks with the mouth and not with the proboscis as is generally supposed.

In 1810, an elephant-hunt of a different kind and with a different result took place near Hazaree Baug, in the presidency of Calcutta. It is thus described by one of the British officers who were engaged in it :—

Information was received at midnight that two wild elephants of uncommon

size had made their appearance within a few hundred yards of cantonments, and close to a village the inhabitants of which were in the greatest alarm. No time was lost in dispatching all the public and private elephants at the station in pursuit of them; but next morning, at day-break, advice was brought that their very superior size and apparent fierceness had rendered all attempts for their seizure unavailing, and that the most experienced driver we had was dangerously hurt; the elephant on which he rode having been struck to the ground by one of the wild ones, with which its companion had afterwards retreated to a sugar-cane plantation, adjoining to the village of Juddeespore.

The guns were then immediately ordered to this place: but, as it was desirable in the first instance to try all means of catching the animals, the inhabitants of the neighbourhood were assembled, with the assistance of the rajah, and deep pits were prepared on the edge of the sugar-cane, in which our elephants and people contrived with the utmost difficulty to retain these animals during the day.

When the pits were reported to be ready, we repaired to the spot, and the wild elephants were with great dexterity driven into them: but unfortunately, one of the two not being sufficiently deep, the animal which escaped from it was seen by many witnesses to assist

his companion with his trunk to extricate himself. Both were, however, with much exertion brought back to the sugar-cane, and no particular symptoms of vice or fierceness having appeared in the course of the day, it was thought advisable to make another trial to catch them.

The men were therefore set to work to deepen the old and to prepare new pits against day-break, when it was proposed to make the final attempt. At four in the morning, however, they burst through all the guards, and making for a village about three miles distant, entered it with such rapidity, that the horsemen who galloped in front of them had not time to apprize every in-

habitant of the danger; one poor man was torn limb from limb, a child trodden to death, and two females wounded.

Their destruction now became absolutely necessary; and as they showed no inclination to quit the village where they had done this mischief, we gained time to bring up the four-pounders, from which each of them soon received several round-shot and abundance of grape. The largest of the two was brought to the ground by a round-shot in the head; but after lying there a quarter of an hour apparently lifeless, he sprung up again as vigorous as ever. The desperation of both now exceeded all description. They made repeated charges of nearly a hundred yards at the

guns; and had it not been for the uncommon steadiness and bravery of the artillerymen, who more than once turned them off by shots in the head and body, when within a few paces of them, many dreadful casualties must have occurred. We were now obliged to desist for want of ammunition, and before a fresh supply could be obtained, the elephants quitted the village, and, though streaming with blood from a hundred wounds, proceeded with inconceivable rapidity towards Hazaree Baug. They were fortunately brought up by the horsemen and our elephants, when within a very short distance of a crowded bazar; and at length, after many renewals of the most formidable and

ferocious attacks upon the guns, they gave up the contest with their lives. It was afterwards found that nearly thirty four-pound shot had been lodged in their bodies.

There is a wretched tribe in Hindoostan, called Cad Curuburu, some of whom watch the fields by night to keep off the elephants and wild boars. Their manner of driving away the elephant is by running against him with a burning torch made of bamboos. The animal sometimes turns and waits till the Curuburu comes close up; but these poor people, taught by experience, push boldly on and dash the torches against the head of the elephant, who never fails to betake himself to immediate flight.

Should the man's courage fail and he attempt to run away, the elephant would immediately pursue and put him to death.

The Ayeen-Akbery mentions elephants that were taught to shoot an arrow from a bow; to learn the modes that were only understood by those skilled in music, and to move their limbs in time. We there learn that upon a signal given by his keeper the elephant hides eatables in the corner of his mouth, and when they are alone together takes them out and gives them to the man; that with his trunk he draws water out of his stomach, which he has reserved there to sprinkle himself in hot weather; thence also he takes grass on the second

day, without its having undergone any change, doubtless to appease his hunger in case of any emergency, which does not often happen to tame elephants. This is partly confirmed by Mr. Forbes, who tells us that during the campaign in which he accompanied the army of Ragonath, the elephants of that Mahratta chieftain became emaciated, and it was discovered that their keepers stole the balls with which the animals were fed for their own use: the rascals were punished and inspectors appointed by the master of the elephants to see them fed. After some months the elephants began to lose flesh again, though the inspectors examined the quantity and quality of their food and saw it given

them. On inquiry it was found that they had been taught to receive the balls and to retain them in their mouths till the inspectors withdrew, when they took them out and returned them to the keepers.

The same writer informs us, that in the same campaign he performed many long journeys on an elephant, whom he praises for sagacity, docility and affection. He would stop while his master was sketching and remain immoveable. If mangoes were wanted which grew out of common reach, he would select the best branch, break it off and deliver it to the driver, and receive a portion for himself with a respectful *salam*, raising his trunk three times above his

head in the manner of mental obeisance and murmuring thrice. If a branch obstructed the howdah, or sedan, which he carried, he broke it off; and often carried a leafy bough in his trunk as a fly-flap or fan. During breakfast he generally made his appearance at the door of the tent, to solicit sugar-candy and fruit, and caresses and encomiums, in which he delighted as much as a favourite cat.

The largest elephants are from ten to eleven feet in height; the average is eight or nine feet. Mr. Forbes informs us, that he had seen an elephant valued at twenty thousand rupees; but the common price is five or six thousand. Their price increases with their merit

during a course of education: some for their extraordinary qualities are invaluable; and no compensation will induce a wealthy owner to part with them.

LION-HUNTING.

The lion, which is also a native of Hindoostan, is scarcely less formidable to the natives of that country than the tiger itself. An enormous animal of this species, supposed to be the largest ever seen in India, was killed a few years since near Kurnaul. He measured from the end of the nose to the tail ten feet two inches; his height to the top of the shoulder was four feet six inches; and the circumference of the fore-leg two feet four inches. He had killed eight villagers and a great number of bullocks, and done much

other damage before information of his being in the neighbourhood was sent to the British cantonments.

The dangerous nature of lion-hunting may be inferred from the following narrative of a day's sport near Kaira, Bombay, in December 1811.

Information being received at Kaira that three lions had been discovered in a small jungle two miles from Beereije, immediate preparations were made to proceed in quest of them. Subsequent accounts stated, that the size and ferocity of the marauders had struck terror into the neighbouring villages; that six of the natives, who had incautiously approached their haunts, had been torn and mangled, and left to expire in the

greatest agonies; and that it was no longer safe for the inhabitants to proceed to the usual occupations of husbandry, or to turn out their cattle to pasture, as several of them had been hunted down and killed.

These reports only served to stimulate the ardour of the sportsmen, and a party of sixteen having assembled, proceeded to the scene of action, accompanied by a body of armed persons belonging to the adawlet and revenue departments. The guides conducted them to the precise spot where the three lions were reposing in state. The party advanced with due caution to within a few paces of the jungle, without disturbing the inmates. A mo-

mentary pause succeeded. At that instant three dogs which had joined the hunt, unconscious of danger, approached the very threshold of the presence, and were received with such a sepulchral groan, as for a moment made the bravest hold his breath. One of the dogs was killed; the two others fled and were seen no more.

Presently a lioness was indistinctly observed at the mouth of the den. A few arrows were discharged with a view to irritate her, and to induce her to make an attack on her assailants: but it was not successful, as she broke cover in an opposite direction, with two cubs about two-thirds grown. The party pursued the fugitives on foot, as

fast as the nature of the ground, newly ploughed, would admit; when suddenly one of the men, who had been stationed in the trees, called out to the gentlemen to be on their guard. They accordingly discontinued their progress in that direction, and turned aside to some heights, whence they descried an enormous lion approaching them through an open field at an easy canter, and lashing his tail in a style of inexpressible grandeur.

The foremost of the party presented their pieces and fired, just as the animal had cleared at one bound a chasm twelve feet broad which was between them. He was apparently wounded in the shoulder; but nevertheless sprung

at one of the gentlemen, whose arm he dreadfully lacerated; feeling at the same moment a peon's lance, he relinquished his first hold, seized the poor man by the throat and strangled him before the party durst fire, lest they should kill his victim. He was now at bay, but sheltered in such a manner as rendered it difficult to bring him down; when, suddenly, the man on the look-out gave another alarm, and the party almost immediately perceived a lioness which had broken cover approaching their rear. At the same instant, their ears were assailed by the shrieks and yells of men, women, and children, occasioned by the animal crossing the road in the midst of the coolees, who

were carrying tiffin to the village. A woman and a child were almost immediately sacrificed to her fury: the former was literally torn to pieces.

This was not the last fatality of this memorable hunt. The gentlemen, with the peons, left the first enemy, to attack the lioness, who threatened the village. From the rapidity of the pursuit, the party could not keep very compact; and unfortunately, four of the collector's peons advanced upon the place where the lioness had lain down. She immediately sprung upon the nearest, brought him to the ground, and crushed his skull and tore his face, so that not a feature was distinguishable, and the flesh literally hung in the

wind. A companion who advanced to his assistance was seized by the thigh; the man, in the agony of pain, caught the beast by the throat, when she loosed his thigh and fastened on his arm and breast. At this moment the gentlemen approached within fifteen paces; and as she was still standing over her unfortunate victim, lodged twenty balls in her body. She retreated to the hedge, where some more shot put an end to her life. She had abundance of milk, which, from the novelty of the thing, most of the party tasted. Both the peons died in a few hours.

MODE OF TRAVELLING.

PALANQUINS.

The great roads in the level country are in general very good; but those in the mountains and through the thick forests are scarcely passable, and cannot be travelled with our European carriages.

The soil is almost every where hard, chalky, mixed with gravel, and sandy on the sea-coast: to the north of Madras the country is interspersed with marshes.

Instead of wheel-carriages, palanquins

borne on men's shoulders are used for the purpose of travelling. Here the traveller lies or sits in a half recumbent posture. There are several kinds of palanquins; and many of those made for Europeans are distinguished for their convenience and elegance. We shall describe some of the most remarkable.

BENGAL PALANQUIN.

THE PALANQUIN OF BENGAL.

The Bengal palanquin, the sort chiefly adopted by Europeans, is a species of litter provided with Venetian blinds, which admit of a free circulation of the air. It is six feet and a half long and three and a half wide: the bottom being of cane or bamboo on which are laid a mat and cushions: at the back is a loose seat, which may be raised or let down at pleasure, so that the traveller may either sit up as in a chair or lie at full length: while his things are carried in pockets or nets within the palanquin. A correct idea of this vehicle may

be formed from the inspection of the opposite plate.

The palanquin is borne by four, or preferably by five men, three before and two behind. They place themselves alternately on the right and left of the bamboo pole, which they hoist upon their shoulders. These bearers, called in general *coolees*, must be frequently relieved, especially those in front, whose end is the heaviest.

In this manner six or twelve men are attached to the service of a single palanquin: the number is fixed by convenience or luxury. It is most usual to have but seven, one of whom at the same time officiates as cook. The rich are besides attended by a *kittisal*, or

fan-bearer, one or two *peons*, who act as valets ; ond one or two *mussaulchees* or torch-bearers.

The palanquin-bearers repair in great numbers from the northern part of the peninsula to seek employment at Madras. In a few years they earn as much as they want and return to their native country. They fill up their leisure time in knitting purses and other trifling articles. Their dress consists of a turban and a cloth fastened round the waist.

The wealthy give their bearers a kind of livery consisting of a white or coloured turban, a cotton frock reaching to the knees, and a sash of the same colour as the turban. Almost all of them

carry a stick pointed with iron, with which they remove serpents and other noxious animals out of the way.

During the journey the bearers, by way of relieving themselves, shift the pole from one shoulder to the other. One of those in front sings a song. At the end of each couplet the others cry in chorus—*hum ! hum !* and they move in cadence to this cry, but jolt so much as to prevent the traveller from reading in such a vehicle.

The same set of bearers will travel a considerable distance; they have been known to go upwards of eighty miles in twenty-four hours, which is farther than we can go in Europe in the same time without changing horses.

There are no inns upon the Indian roads: travellers are therefore necessitated to carry their provisions along with them. In those parts which are not frequented by Europeans, the inhabitants have no more provisions than they need for their own consumption. Hence one or more *coolees* must be hired to carry the requisite stock of provisions. In choultries, however, and in places inhabited by Europeans, strangers are sure of a hospitable reception.

The palanquin-bearers commonly go at the rate of five or six miles an hour. When they come to a tank, they wet their feet and faces, to cool and refresh themselves; for the sand on which they tread is nearly scorching. In this man-

ner they will travel from thirty-five to forty miles a day. It is necessary to regulate the stages by the distance of the choultries situated on the road.

The bearers are either Telingas or Parias. Like persons of other professions they cannot quit theirs, and are born and die bearers. The Telingas are of the sect of Vishnu. They live on fish and *curry*, and before they commence a journey they drink rice cream. They are so honest that travellers may with perfect safety trust them with their purses, which they deliver to their chief.

The Paria bearers are like all the members of that wretched class, despised by every other, and obliged to

get out of the way when a Bramin or high caste Hindoo passes along the road which they are going.

The Telinga bearers, though of the same profession, would not degrade themselves so far, even in the greatest emergency, as to carry a palanquin along with Parias: and the latter would not presume to touch or even to approach one borne by Telingas.

THE MOGUL PALANQUIN.

The Mogul palanquin is in most general use on the Coromandel coast. It differs from the Bengal palanquin, which, as we have seen, has a close body. It resembles a small couch, having an awning over it, and is furnished with a mattress and cushions of more or less costly materials. Through the centre of it passes a bamboo, arched in the middle and fastened to the palanquin. The bearers are Telingas, who are, upon the whole, less scrupulous in regard to any particular service that may be required of them and stronger than other bearers. The annexed en-

MOGUL PALANQUIN.

Pub.d by R. Ackermann, London, 1822.

graving will convey a sufficient idea of this species of palanquin and of the costume of the bearers, which consists of a cloth, a frock with tight sleeves, tied with a sash round the waist, and a turban.

With the opulent the palanquin is an article of luxury and ostentation. The decorations of this kind of vehicle sometimes cost considerable sums. The body of it is painted or gilt. The cramps which hold the different pieces together, are of gold or silver according to the circumstances of the owner. It contains one or two mattresses covered with velvet, and adorned with broad gold-lace, one or two pillows and a couple of cushions of the same stuff,

with large gold acorns at the four corners. The awning is enriched with pine-apples or other ornaments of gold. The pole is entirely covered with scarlet cloth and velvet. A large head at each end, a score of gold acorns overhanging the couch, and two large bouquets of the same metal attached to the head and foot, add to the magnificence of this splendid equipage. Lastly, there is a rich cover, bordered with fringe, to throw over the palanquin and to screen the master of it from the heat of the sun.

DOLEE.

THE DOLEE.

The *dolee* is a species of basket, slung to a bamboo pole, in the manner represented in the plate. It is a much less pleasant kind of vehicle than the palanquins. A cloth is thrown over the pole as a screen from the sun.

A traveller generally hires for the day thirteen Telinga bearers, whom he pays rather higher than the Parias. These form two sets of six each, who relieve one another; while the thirteenth performs the office of cook, always starting before the others for the purpose of providing their repast at the

place where they are to halt. Such persons as wish to travel more expeditiously must bespeak relays of bearers on the road.

The bamboo, as we have seen, is an important part of these Indian vehicles. To give it the curve requisite for this purpose, it must be trained in a particular manner when young. It is at first suffered to grow straight to the height of about six feet: it is then bent into the form of a bow, taking care that the most curved part be formed first, and consequently that it be next to the lower end of the stem. After being curved in this manner for seven or eight feet, it is allowed gradually to resume its naturally vertical direction, and to

attain its total height: but it is cut when of the length of from twenty-two to twenty-four feet, which is quite sufficient for the pole of a palanquin. The first six feet form the part behind the palanquin; the curve goes over the top of the body, and the rest projects in front. The smaller the two ends, the more equal their diameter, the more regular the curve in the middle, and the more graceful the rise in the front, so much the more highly the bamboo is valued. A tolerable bamboo sells for twenty-five or thirty pistoles; and there are some which are valued at fifty or sixty pounds.

The bamboo is beneficial in another way to the inhabitants of districts in

which it abounds, the top of it being covered with a farinaceous seed, of which they make gruel, bread, and cakes. When the seed is ripe, it is sufficient to shake the stem, and the seed drops upon cloths which are spread on the ground to catch it. This is a sure crop for those who have no expectation of reaping any other.

Travellers frequently load one of their *coolees* with a variety of useful articles, which they would not be able to procure by the way, such as china basins, cups and saucers, knives, forks, and spoons, table-cloths, sugar, coffee, tea, tobacco, and wine or spirituous liquors.

To travel comfortably, a person

should set out on horseback before sun-rise, and afterwards get into his palanquin, thus riding and being carried alternately.

THE GADEE.

The wealthy Hindoos have besides palanquins a species of vehicle called *gadee*. The body is square, open on all sides, but provided with curtains to keep out the sun. It holds but one person, who sits cross-legged on a cushion. It moves on two wheels, and the pole tapers from the end next to the carriage where the driver kneels, to the other extremity to which the cattle are harnessed. (See the engraving.)

To go any pace with this vehicle it requires a pair of strong bullocks, which are often covered with rich car-

GADEE.

pets. When these animals are young, their horns are bent to give them a more elegant form. They are frequently adorned with rings and chains of gold or other metal, and their legs and chests painted with various colours.

On account of the jolting of the palanquins, which is both disagreeable and fatiguing, the *gadee* is generally preferred. The uniform motion of the bullocks renders this mode of travelling much more pleasant and comfortable.

OF THE MODE

IN WHICH

THE MOGUL WOMEN AND LOW CASTE HINDOOS TRAVEL.

The poor Hindoos travel on foot and without luggage of any kind, with which their extreme temperance enables them to dispense. It is curious to see the stock of provisions which they take with them on a journey of several days, in countries where they know that fresh supplies are not to be procured. A pound of boiled rice is tied up in one corner of their *toopaitee*, a handful of salt in the other, and they are then ready

to start on an excursion of a hundred and fifty or two hundred miles. As they are great walkers, and not encumbered with clothes, they travel twenty-five or thirty miles a day without inconvenience.

When they come to a tank, each of the travellers takes up some rice in his two hands, which he joins in the form of a bowl; he requests one of his companions to sprinkle over it a little salt, and to pour water on the rice, which he then begins eating. They mutually perform this service for one another, finish their repast in a few minutes, and cheerfully pursue their journey.

When night compels them to stop, they find a bed wherever they happen

to be, in a path, under a hedge, on a plank, a stone or a mat; or they sleep standing, reclined against a wall. If the chilling cold sometimes occasioned by the north wind should waken them, they rise, collect a few leaves or some straw, kindle a fire, at which they warm themselves as long as it lasts, and then lie down again on the spot where it was made.

When their *toopaitee* is foul, they wash it at the first pond they come to, and spreading it over their heads to dry, continue their route: in this manner they travel without incumbrance and without expense.

The religion of Brama, like that of Mahomet, forbids females to appear in

public: but the high caste Hindoo women alone comply with this law, which, on the other hand, the Mogul or Mahometan women, of whatever class or condition they may be, observe with the most scrupulous punctuality. These latter never travel without being covered with a kind of very thick cotton veil, made like a bag, which conceals the whole person. For the convenience of seeing and breathing an aperture is made before the eyes and mouth, but even this is covered with a species of net-work.

When they arrive at a choultry, they proceed immediately to the place set apart for their caste, and never leave it without putting on their veil.

The Mogul, as well as the Malabar women, travel in *dolees* or *gadees* when they can afford it. In this case the vehicle is always covered with a cloth which is generally of a red colour. Those in inferior circumstances travel on bullocks which they ride astride, seated on a very large saddle. These animals, which have bells hung round their necks, are guided by means of a cord passed through the nostrils, as may be seen in the frontispiece.

PEON.

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PEONS.

The *peons* are messengers in the service of private individuals or of the government. Every person holding any post must keep at least two or three of them. It is their duty to run by the side of the palanquin, to seek workmen or artisans for whose services their master may have occasion, and to perform generally all sorts of errands and commissions.

They carry a bamboo stick as a sign of command and wear a shoulder-belt with a plate of copper at the breast, on which are engraved numbers, arms or

the cyphers of their employers. *(See the plate)*.

It is the peons who are charged with the execution of the commands of the *paleagar* or *neinar*, the chief judicial officer of a village. This officer decides the disputes of the Parias, and sometimes also those of people belonging to the castes; and he is likewise at the head of the police of the town or village. The insignia of his office are a stick and the kind of robe called *cabaille*.

The *paleagars* are generally of the class of the shepherds.

HEAD PEON.

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THE HEAD PEON.

The peons are also employed as police-officers and in levying the tolls payable in the bazars. Their chief, whose costume is represented in the opposite plate, is under the command of the governor or the receiver-general of the place: he examines the passports of persons going into the interior and apprehends such as are not furnished with any.

There are commonly two police peons in every village.

The peons may be taken indiscriminately from among all the castes. Their chief carries a gold or silver-headed

cane, according to the importance of the functions with which he is invested.

The Telingas follow the profession of money-carriers. They are strictly honest, and may be trusted with the largest sums, without any apprehension of their violating the confidence of their employer. In every town they have a chief who is authorised by the government, and who is responsible for whatever he sends off. The bearer never lets go for a moment the money committed to his care, till he delivers it into the hands of the person to whom it is addressed: and however distant the residence of the latter may be, there is no instance known of money sent in this manner failing to reach its destination.

These bearers are armed with a stick and a Moorish sabre, and are paid according to the amount of the sum and the distance.

COURIERS.

In Hindoostan, at least on the Coromandel coast, there is no communication by post. For the carriage of letters recourse is had to the *tappauls* or messengers of the East India Company. The general post-office is at Madras. Government dispatches are sent by a civil or military officer.

The *tappauls* are stationed at distances varying from six to twenty miles. They carry dispatches in a leather bag and travel with astonishing dispatch. They are armed like the palanquin-bearers

with a ferruled stick, and proceed at night by the light of torches.

The Hindoos employ *hircarrahs* for their communications. These men are messengers in the service of the Hindoo princes, and for a moderate remuneration take charge of the letters of private individuals.

Three classes of persons, the Telingas, the *gwalias* or herdsmen, and the *pallees*, are allowed to follow the vocation of couriers; but they must be good runners. They carry packets in a tin box on their heads, and go ten or twelve miles without stopping. Over one shoulder they have a stick, with an iron ferrule at the end, and several small

plates of the same metal, which, striking against one another, make sufficient noise to scare the adders that are in their way.

CORAVERS AND OTTERS.

The *coravers* and *otters* are of the caste of the Telingas. They are the carriers of grain and other commodities from one province to another. They are never stationary in towns, but always going to and fro; carrying their tent, which indeed is nothing but a covering of palm-leaves, along with them. They lay it upon a bullock or an ass when they have one; but they prefer the former to the latter, which is here very small and ill-shaped, whereas the ox is strong and may be ridden into the bargain.

The wives of the *coravers* accompany their husbands in their peregrinations and dress their food. They carry on their heads their utensils and stores, consisting of a few dishes and some *curry* powder.

Great numbers of people of this class are met with at the choultries and on all the roads.

NATURAL HISTORY.

The remaining pages of this volume shall be devoted to a brief notice of a few of the remarkable natural productions of Hindoostan, which have not yet been treated of. A complete synopsis of its natural history would of itself require a distinct work.

THE BANYAN TREE.

The tree called *batta* in Sanscrit, and which we term *banyan,* is held sacred by the Hindoos, as the oak was by the ancient Druids of western Europe. It grows to the height and thickness of our largest oaks. From its numerous branches, which stretch out into an immense circle, hang real roots, which, in the form of long, thick cords, descend and penetrate the ground. Here they become so many new trunks, which draw from the soil and communicate to their parent boughs fresh nourishment and increased vigour. These new

stocks keep growing and throw out new branches; from these other roots again descend to the ground, at a still greater distance from the original trunk. In this manner new trees, connected with the preceding, are continually forming, and in time producing others in their turn. Thus a single tree spreads to a forest, and would ultimately cover an immense extent of ground, if care were not taken to lop off the depending roots. How ornamental such a tree might be rendered to our parks and gardens, if it were capable of being naturalized in this country!

The description of the banyan-tree, given by Mr. Southey in his *Curse of Kehama*, is not less remarkable for in-

makers' work. It bears a small berry, which is red when ripe, and is eaten by crows and other birds. If an incision be made in its bark, a kind of milk, which is viscous and somewhat corrosive, issues from the wound.

There is a banyan tree which is celebrated throughout India for its extent, its age, and the festivals held at certain periods by the Hindoos under its shade. It stands at Cubbeer Burr, in Guzerat: its stems, large and small, amount to more than three thousand; and the space covered by the principal trunks, which are all thicker than our oaks and beeches, is about two thousand feet in circumference. It was formerly still

more extensive; but the current of the Nerbudda, which forms a small island round it, has carried away a part. The Hindoos have a tradition, that this tree is three thousand years old.

Colonel Ironside describes a very curious banyan-tree in the province of Bahar, and observes, that a palmyra growing through the centre of one of these trees looks extremely grand. On the inside of a large brick well, a banyan lined the whole circumference of the internal space, and thus actually became a tree turned inside out. Under this tree sat a fakeer, a devotee. He had frequented this spot twenty-five years, but had not been there the whole time; his vow obliging him to lie,

during the four coldest months, up to his neck in the Ganges, and to sit, during the four hottest months, close to a large fire.

THE MAHVAH.

The *mahvah* is a tree equally curious and useful, which grows in Bahar and the neighbouring provinces. When it has attained its full growth, it is nearly as large as an ordinary mango. The head is tufted, the leaves oval and rather pointed; and the roots extend horizontally without striking to any great depth into the ground. The trunk, frequently of considerable thickness, rarely rises to any height before it begins to throw out branches. The wood is tolerably hard, of a fine grain, and of a reddish colour.

The flowers shoot forth in bunches from the extremities of the smallest branches: each of them has a foot-stalk about an inch and a half long. These flowers are of a very extraordinary nature, and unlike those of any other plant: they resemble berries, and a stranger would take them to be the fruit of the tree.

The mahvah sheds its leaves in the month of February, and early in March the flower-buds begin to appear in bunches of from thirty to fifty. From this time to the end of April, when they come to maturity—for they never blossom or expand—they keep dropping off in the morning soon after sun-rise. The natives pick them up, and dry them for

some days in the sun: when thus prepared they have the taste and smell of raisins.

As soon as the tree has shed its flowers, fresh leaves spring forth and soon arrive at their full size.

The fruit, properly so called, is of two shapes: some resembling a small walnut; others being rather larger and pointed. It ripens about the middle of May, and continues falling till no more is left on the tree, that is, till the beginning or middle of June. The seeds are nearly in the shape of an olive, but longer, and yield a thick oil of the consistence of butter or *ghee*.

The natives, after drying the flowers, in the manner described above, eat them

raw, or introduce them by way of seasoning into curry. When merely boiled with rice, they form a dish equally pleasant and nutritious. By distillation a strong spirit is obtained from them, and sold at a low price. The flowers form an article of traffic, and are exported to distant parts.

The oil extracted from the fruit resembles *ghee*, or clarified butter; and being cheaper, the natives mix it with that substance: they use it, as they do ghee, in the preparation of their food, and also burn it in their lamps. It is considered as an excellent remedy for wounds and cutaneous disorders. At first it has the consistence of common oil, but soon becomes thicker.

If an incision be made in the bark of the mahvah, a species of gum which does not seem to have been yet employed for any purpose, exudes from the wound. Should it hereafter be discovered to possess any useful property, it would be easy to collect it in abundance: the proper season for this would be the months of March and April, just when the flowers begin to make their appearance.

The wood of the mahvah is not liable to be attacked by the white ants; hence it would be extremely useful for building houses, if it would cut up into beams and rafters of sufficient length. Being hard and compact, it might pro-

bably be employed with advantage in ship-building also.

The mahvah thrives in the driest soils, and even among stones and gravel, but it will grow in those that are of a richer nature. It destroys the herbage and shrubs all round it.

A circumstance that appears most extraordinary, is, that notwithstanding the utility of the mahvah, and the immense extent of the lands adapted to its cultivation, no person, not even those who lived in the country, in 1785, recollected to have seen a tree of this kind when young. Numbers of them that have attained their full size are every where to be seen; and it is evi-

dent, that if they are not now cultivated, pains must have been taken to rear them at some former period, since there is not a village but has abundance of them in its neighbourhood.

A mahvah, in a flourishing state, will yield four maunds, or about three hundred pounds of dry flowers, which sell for about two rupees or five shillings; and as many seeds as will produce sixty pounds of oil, which may be estimated at two rupees more: but supposing these trees to yield on an average but half or even a fourth of this amount, a considerable profit must accrue from their cultivation.

As, moreover, the mahvah has no need of rain, and would furnish its

crop of flowers and fruit in seasons when rice and other species of grain fail for want of moisture, it would materially contribute to prevent or alleviate those dearths by which the natives of Hindoostan are so often afflicted.

THE GAYAL.

The *gayal* is an animal of the bullock species and about the same size. He holds his head low like the buffalo; his forehead, which is large and flat, all at once becomes narrower towards the nose. The horns are oval at the base, circular towards the point and bend gracefully backward. The eyes resemble those of our horned cattle, but the ears are longer, broader and more obtuse.

The neck is very small near the head. At a little distance begins the dewlap, which is covered with thick hair, long

enough to form a kind of mane on the lower part of the neck.

The gayal is found in a wild state in the mountains which form the eastern boundary of the provinces of Aracan, Chittagong, Tipoura and Silhet.

This animal is of all the different shades from light brown to dark brown: the forehead, legs and tip of the tail are frequently white. It is in general extremely gentle, and even in its wild state in the mountains it is not considered as a dangerous animal.

The Coocees, who inhabit the mountains, breed herds of gayals, and yet hunt the wild animal for the sake of its flesh.

These beasts love to wander in the

forests, where they browse night and morning on the young shoots and leaves of shrubs, which they prefer to grass. To shelter themselves from the heat, they penetrate into the recesses of the woods, and when they lie down, prefer the dry soil of the hills to the damp marshy ground of the plains. They are never seen rolling in the mud like the buffalo.

The gayal lives from fifteen to twenty years. The female begins to breed at three years old and goes with young eleven months. She gives little milk, but that little is excellent and as thick as cream. The Coocees, however, make no use of it: they keep these animals solely for the flesh, of which they are

extremely fond, and the hide, of which they make bucklers.

The Coocees never use the gayal in ploughing, though the strength and tractable disposition of this animal would render it extremely useful in all those operations for which the ox and the buffalo are employed. They let their tame gayals wander at perfect liberty all day in the woods contiguous to the village; and on the approach of night, the animals return home of themselves. To this their owners accustom them when young, by giving them every evening a little salt, of which they are very fond; and this practice excites in them, as they grow up, so strong an attachment to the village where they

were bred, that the Coocees, when they remove to another situation, are obliged to set fire to the huts which they are leaving, lest the gayals should return thither before they get accustomed to their new residence.

THE LONG-LEGGED GOAT.

The long-legged goat, called *maycay* in the Carnatic, is very different from the common goat. It seems to bear a considerable resemblance to the Syrian goat. The Mahometans erroneously class it with the sheep, whereas the common goat has its appropriate name. With each flock of sheep there is generally a certain number of *maycays*, from ten to twenty to each hundred. They do no injury to the pasturage of the sheep, as they feed entirely on the leaves of trees and shrubs. One male is kept for twenty females: the

others are killed by the herdsmen when young, or sold to the butcher. The females begin to breed at two years old, and produce annually one kid, and sometimes two: at six years old they are generally killed. During the first three months, the kid is allowed to have the whole of the milk of its dam: for the next two months she is milked once a day. Eight goats give a quart of milk.

Some of these *maycays*, which are of superior size, are adorned with silver chains and bells and serve for the children of the rich to ride upon.

THE SAHRAS.

The sahras, or cyrus, an elegant bird of the crane species, which abounds on the banks of the Nerbudda, is remarkable for the beauty of its plumage, generally of an azure hue, with a crimson head. An interesting account of one of these birds is given by Mr. Forbes. It was caught when young by one of the attendants of that gentleman, who carried him home to Dhuboy, where he soon became quite domesticated. At Baroche he was equally beloved and caressed by all the family. Mr. Forbes's garden-house was about a

mile from the west gate of that city, whither the bird generally walked at the dinner hour of the garrison. He was always a welcome guest both with the Europeans and sepoys, and ate as much of their rice and cutcheree as he chose. The bird, when he attained his full growth, was nearly six feet high, with beautiful plumage, an elegant form and stately air, blended with a pleasing familiarity. When Mr. Forbes embarked for England, he gave him to a friend who went in another ship with fewer incumbrances. On his arrival he was informed by this gentleman that the bird had made a pleasant voyage, was welcomed to every mess by the good-natured sailors, and soon after landing

had been presented to a friend, to oblige a nobleman from whom he had received particular favours.

Nine years afterwards, continues the writer, I went with a party to Park Place near Henley, then belonging to General Conway. We visited the menagerie: among other birds, a sahras, in a state of confinement, immediately brought my former friend to my recollection, nor could I help remarking with some emphasis the resemblance between them. On hearing my voice the bird flapped his wings, pushed his head through the bars of the enclosure, and showed signs of joy and impatience, which surprised us all, especially the gardener, who declared he had never

seen him in such a transport. On telling him I believed the sahras was an old acquaintance, he thought it impossible, as his lady had possessed him several years, and had been assured, he was only living bird of his species in England. The more I noticed him, the more affectionate and violent were his gestures, until a mutual sympathy or instinct convinced me it was my sahras. Upon further inquiry, I found that this bird had been given to the lady by the nobleman to whom my friend had presented it on his arrival. The bird died in the following winter. This circumstance affords a striking instance of the strong instinct and memory of animals.

THE BAYA.

The bottle-nested sparrow, called in Hindoo *baya* and in Sanscrit *barbera*, is somewhat larger than our sparrow; the plumage is of a brownish yellow, the head and feet yellowish, the breast of a bright yellow; the bill is conical and very thick in proportion to the body.

This bird is very common in Hindoostan; it is remarkably docile, faithful and affectionate; it never voluntarily quits the place where its young have been hatched, does not shun the society of man like many other birds, and easily learns to perch on the finger of its master.

In a state of nature it generally attaches its pensile habitation to the loftiest tree it can find and in preference to the palm, the Indian fig, and the baubul, or acacia; and if it meets with one overhanging a pond or stream of water, that is the situation which it chooses. From one tree are often suspended a hundred nests, each containing a numerous family. The nest is built with grass, which it weaves like cloth: the general figure is that of a large bottle, with the mouth downward, as a protection from birds of prey and other animals; and it is strongly attached to the branches, but yet in such a manner as to wave with every breeze.

The nest consists of two or three

chambers, and the natives believe that the bird lights them with fire-flies, which it catches alive at night and fixes by means of wet clay or cow-dung. So much is certain, that flies of this kind and bits of cow-dung are frequently found in its nest: but it is much more probable, that it catches these flies for the purpose of feeding upon them.

The noise of these sociable birds is wonderful and their golden plumage glitters in the sun with great splendour. Under the name of the toddy-bird the baya is mentioned in the following terms by an intelligent traveller of the seventeenth century:—

"Nature affords us a pleasant specta-

cle, as well as matter for admiration in the toddy-bird; whereby I know not why we should deny reason wholly to animals, unless it be that man having so much, they seem comparatively to have none. This bird is not only exquisitely curious in the artificial composure of its nests with hay, but furnished with devices and stratagems to secure itself and young ones from its deadly enemy, the squirrel, as likewise from the injury of the weather, which, being unable to oppose, it eludes with this artifice, contriving the nest like a steeple-hive with winding meanders, before which hangs a penthouse for the rain to pass; tying it by so slender a thread to the bough of the tree that

the squirrel dare not venture his body, though his mouth waters at the eggs and prey within; yet it is strong enough to bear the hanging habitation of the ingenious contriver from all the assaults of its antagonist and all the accidents of gusts and storms."

The *baya* is easily taught to bring a piece of paper or any other article which it is desired by its master. It is an attested fact, that if a person throws a ring into a deep well, the baya on a given signal flies with the swiftness of lightning, catches the ring before it reaches the water, and brings it to its master with demonstrations of joy. We are farther assured, that if a house or any other place be shown to it once

or twice, it will carry thither a note when ordered by its master.

The following circumstance proves the docility and address of this bird. At Benares and in other cities of Hindoostan, young females wear small and very thin gold plates slightly fastened on the middle of the forehead, by way of ornament. As they pass along the streets, the young men who keep *bayas* sometimes amuse themselves by giving a signal to these birds to go and bring them the gold plates from their mistresses' foreheads. The birds comprehend their meaning, perform the commission with the greatest dexterity, and bring back the gold plates in triumph to the mischievous lovers.

The wild *baya* lives on grasshoppers and other insects, but when domesticated on peas steeped in water. The flesh of this bird is hot, dry and easy of digestion; it is recommended by physicians as a solvent for the stone.

The female lays several eggs, which resemble large pearls. When boiled, the white becomes transparent and of a delicious flavour.

If nature has not bestowed on the *baya* a talent for music, she has at least made amends by endowing it with truly admirable sagacity; in which respect none of the feathered inhabitants of the forest can be compared with this singular bird.

THE END.

GREEN, LEICESTER STREET, LEICESTER SQUARE.