



*Thomas Lalor.*  
*Gregg.*

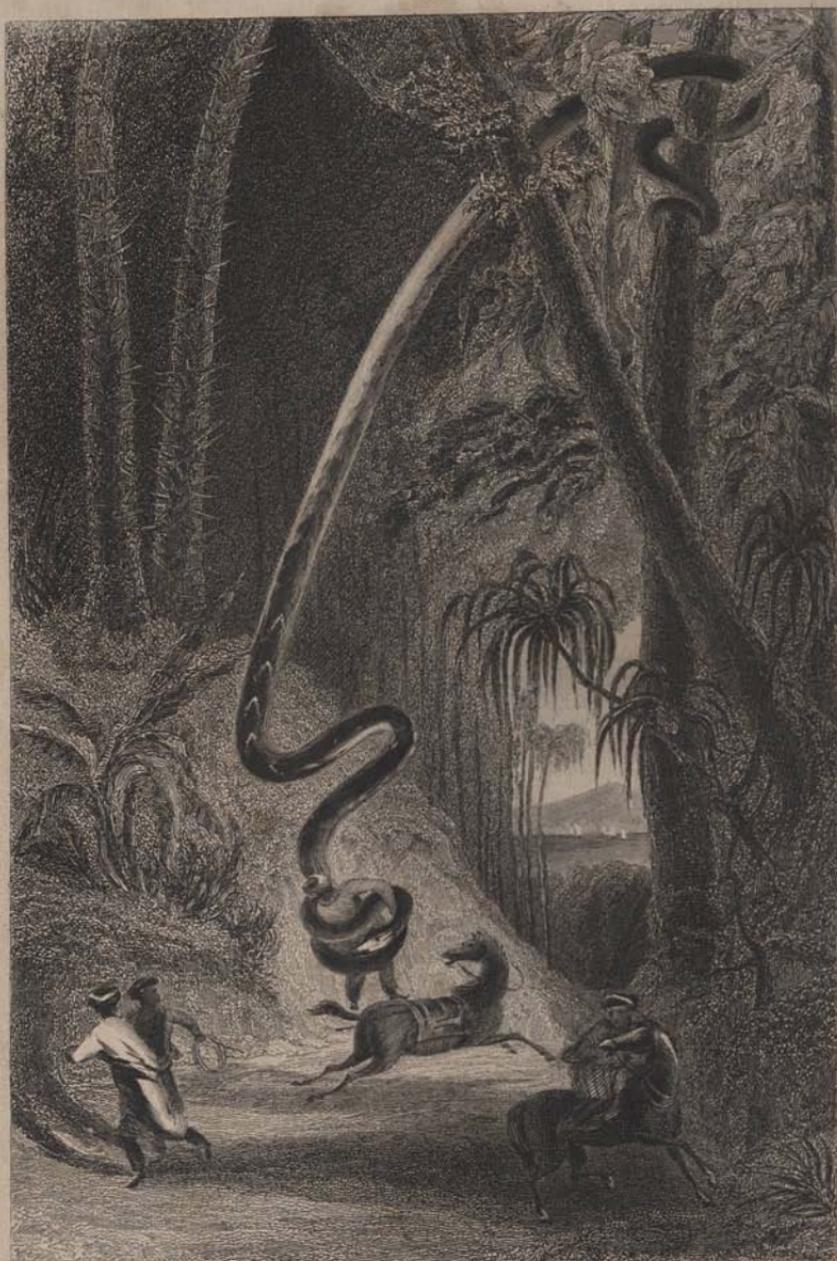


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K.K. Venugopal

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*Boa Constrictor seizing a Government Messenger.*

# INDIA, &c.

*Illustrated with Engravings*



*Brahmunees Girls at a Shaut.*

*From Drawings by*

WILLIAM DANIELL, ESQ. R.A.

LONDON, PUBLISHED FOR THE PROPRIETOR.

159  
INDIA ILLUSTRATED;

AN

Historical & Descriptive Account

OF

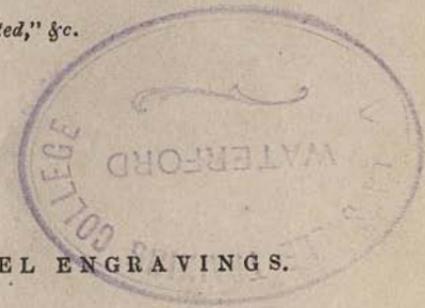
THAT IMPORTANT AND INTERESTING COUNTRY.

BY LINNEY GILBERT,

*Author of "Russia Illustrated," &c.*

WITH

NUMEROUS SPLENDID STEEL ENGRAVINGS.



AFTER DRAWINGS BY

WILLIAM DANIELL, ESQ., R.A.

LONDON:

PUBLISHED FOR THE PROPRIETOR,

AND SOLD BY THE BOOKSELLERS OF CALCUTTA, MADRAS, BOMBAY, ETC. ETC.

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1800

## PREFACE.

THE objects of the writer of the following pages have been rather to depict *India as it is*, than to give a fanciful or highly-colored description of its presumed wealth, "pomp and vanity" of its barbaric chiefs, or its European magnates. To pen an accurate description of a country so deeply identified with the commercial importance of Great Britain, and to show the natural and acquired advantages which those possessions have gained for us, have been points of the utmost solicitude in this *History of India*. Where the writer has made selections from others (always with acknowledgment), he has done so from a firm conviction of their accuracy; and if he has altogether rejected some, hitherto deemed of high authority, it is because their prejudices were so apparent as to leave him no alternative.

In selecting his subjects, the writer has not paid an undue attention to Art, as if the glories of Nature were secondary and of no esteem; but he has sought to transfer to his pages a faithful description of all her works (in India), whether in her sublimest immensity, or her most minute and delicate beauty; and while giving to Art its fitting place in the scale of Oriental wonders, nothing has been neglected which could increase the interest and amusement of his readers.

The immense extent of territory occupied by the native population, not only of British India, but also of such portions

as either really or nominally still retain their independence of the East India Company, has been attentively considered in this work, in order to contrast their present with their former state of civilization and moral culture, and an attempt has been made to show their progress to that end.

The advances, too, which Christianity is now making in India (slowly but surely), have not been overlooked; and although the author has rejoiced, in common with all the civilized world, at the success of its zealous advocates, he cannot but regret that he has found, in too many cases, that zeal has outrun a fitting discretion, and that the weapons used in *defence of truth* have not been of the mildest or most charitable nature.

Unpalatable as this opinion may be to some, the author of these pages, while he sorrows over its existence, feels it impossible to deny its accuracy; the prejudices of ages of superstitious tyranny are not to be dissipated on the instant, and querulous complainings of the slow progress of the true faith neither befits its importance, nor seems very graceful in its advocates—a rabid zeal is not always the way to convince an unlettered mind.

To such as desire to see a PANORAMA OF INDIA, in its various hues and phases, showing the actual condition of its colored and European population in all relations of life, will find it in these pages: but if they expect more than reality warrants, the writer refers them to the many works of fiction which have India for the source of their fanciful creations.

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# INDIA.

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## INTRODUCTION.

THE vast extent of country which the commercial enterprise of Great Britain has subjected to her control and government, by the usual disregard of the laws of *meum* and *tuum* (always exercised by the strong against the weak), and the mighty energies which she is still compelled to put forth, to maintain her authority in India, an authority not so much dependent upon the justice of her rule, as the dread of her terrible vengeance; has created so deeply-rooted a feeling among the Hindus, that nothing can approach to the power of their rulers, and particularly to that of the East India Company.

“The Company, to these people,” says Morier, “is something like the *Kebleh ahlum* to the Persians, or the Grand Lama to the Tartars. They cannot conceive that anything greater than the Company can exist among Europeans; but whether it be human or divine, few of them can decide.”

With such foundation of a mighty power for good as well as for evil, it must become of paramount interest to know how that power is exercised for the improvement and happiness of the governed—we mean moral government (for we eschew politics altogether), and of which no better, nor more ample proof can be found, than in a just development of the religious ceremonies, customs, manners, and present state of a nation—the imperative duty of the delineator being always to observe the golden rule to others, while he is claiming merit for himself. A stern

regard for truth and justice does not necessarily preclude charity to our fellow-creatures, whose errors we should rather deplore than ridicule; whose benighted understandings (too frequently esteemed so from our own deeply rooted prejudices), we should rather seek to enlighten by philosophy and truth, than to laugh at, or deride.

“The sting of contempt,” says the Hindu proverb, “penetrates the very shell of the Tortoise;” and it often happens that the man laughed at, considers himself in the light of an injured being, so that it is but a mockery of his feelings to tell him afterwards, that

“ You wounded but in jest :  
By way of balm for healing.”

and yet almost all “Voyages and Travels” are written under these feelings; we set out with certain pre-conceived notions of moral excellence, and all that we find under that scale is considered as so many degrees below the standard of our own ideas of (an imagined) perfectability; then proceeding, with all due gravity, to reason upon the causes which have led to this state of moral degradation, and sometimes ending with the full description of a panacea for its melioration!

Let those who may do us the honor to peruse these introductory remarks, but tax their memory of such matters, and compare their ideas of a country and its inhabitants *from reading*, with what afterwards came under their own immediate observation, and we doubt not of being esteemed, in this particular at least, as most veritable authorities. In what manner our “History of India” will be exempt from these general reproaches, let the contents of the following pages determine; —“let the commons but hear this” testimony (we paraphrase even Shakspeare), and then if they give us not the palm of impartiality, why then, and not till then, they will find how

ill laid out is their money, and that we have lost our labour : but we dread not this result—*finis corrona opus.*

After giving a hasty glance at the circumstances under which the East India Company exchanged their harmless character of Traders, for the (certainly not harmless) capacity of Rulers, we shall proceed to describe the present condition and prospects of those millions, whose power, fears, and money, the Magnates of Leadenhall Street (always assisted *in good* by the existing government, whether Whig or Tory) wield at will, and direct e'en as they list.

From the year 1498, the period when Vasco de Gama first discovered a maritime route to India (urged thereto by envy of the Venetians) until nearly a century afterwards, the European trade to Hindustan was almost exclusively confined to the Portuguese ; but their cupidity met with its fitting reward, by causing a ruinous schism between them and the native governments of India : this quickly dissolved the compact of exclusive dealing, and threw the trade into the hands of the Dutch : the success of the latter in their commercial intercourse soon tempted other nations to follow their example. In 1599 an association of Merchants of London was authorized by Royal Charter to trade to the East, under the title of " the Governor and Company of Merchants of London, trading to the East Indies." The first charter was granted by Queen Elizabeth to the Earl of Cumberland, and two hundred and fifteen other persons, and gave (for 15 years) the exclusive right of " trading to all countries from the Cape of Good Hope eastward, to the Straits of Magellan, excepting only such as are in the possession of friendly European powers." The business of this Company was to be managed by a Committee, to consist of 24 Proprietors and a Chairman, to be chosen annually. Even under these confined privileges the success of the Company was so great, that the proprietors are said to have divided from 100 to 200 per cent. upon their joint

capital. The first adventure of this Association was commenced in 1601. In the month of May of that year, *five ships* with cargoes of merchandise and bullion sailed from Torbay to India.

In 1609 this Company obtained a renewal of its Charter for an unlimited period, with all its former privileges, but revocable by the Crown upon three year's notice being given; and in 1611 it had the increased privilege granted to it of establishing factories at Surat, Ahmedabad, Goga, and Cambay, upon payment to the Home Government of  $3\frac{1}{2}$  per cent. on all freights of merchandise. In 1612 the Company itself changed its form of internal government, giving the whole management of its affairs to the largest stockholders, and thus depriving the great body of proprietors of all but a merely nominal control at their general Meetings. The success of the Company continued so to increase, that they shortly after were enabled to establish factories at Java, Sumatra, Borneo, the Banda Islands, Celebes, Malacca, Siam, the coasts of Coromandel, and Malabar, but principally in the states of the Mogul, to obtain whose friendship and commercial alliance every effort was made. These efforts were so successful, that the stock of the Company soon rose to the value of 203 per Cent, and they were able to increase their capital by £1,600,000.

A rival association, formed in 1636, succeeded in obtaining from the king (who accepted a share in the adventure) a license to trade with India, notwithstanding the remonstrances of the chartered body, of whose rights this was deemed an infringement. Promises indeed were given, that the license should be withdrawn, but these promises were never fulfilled, and after carrying on their trade for several years, in a spirit of rivalry which was fatal to their prosperity, the two bodies united in 1650, and thence forward carried on their operations under the title of "The United Joint Stock." In the year

1652 this company obtained (by means of Mr Boughton, a medical gentleman, who had been sent to the Court of the Mogul at Bengal, where he had successfully applied his professional skill), a license to permit the Company to trade to an unlimited extent, free from all payment of custom duties; and this immense privilege was obtained for the sum of 3000 rupees (£375). This was the commencement of the power of the English at Bengal; the first settlement made by our countrymen here was at Hoogly, about 23 miles higher up the river than Calcutta, and was then considered as subordinate to the presidency of Surat.

The settlement at Madras, on the Coromandel coast, was made about 1648, to facilitate the investments in piece goods, then a chief object in the trade with India; and in 1668 the Company obtained a further settlement, on the western coast of the Peninsula, by the cession in its favour of the island of Bombay, made by Charles the Second, into whose hands it had come as part of the marriage portion of the Princess Catharine of Portugal. Bombay had been in the possession of the English government only a few years, and its cession to the Company was made only because the expense which it occasioned was far beyond the revenue which it could be made to produce to the Crown. The grant declares, that the island is "to be held of the King in free and common soccage, as of the Manor of East Greenwich, on the payment of the annual rent of £10. in gold on the 30th of September in each year." At the same time the Company was authorized to exercise all the powers necessary for the defence and government of the island.

Many complaints being urged upon Government of the abuses and bad faith of the East India Company, doubts were first entertained of the power of the Crown, by its *Charter only*, to grant to any body of Stock-holders the exclusive right of trading: to test this right the Crown itself granted its license of trading to several private individuals; nor was it till

1650, that these permissions were recalled by the Crown, and then only by application of the parties themselves, who found it more to their advantage to unite their interest with that of the East India Company. The royal right to grant such Charters was not again questioned until after the expulsion of the Stuarts (Cromwell having, in the mean time, granted permission to fit out ships and trade, to several individuals, under the title of the "Merchant Adventurers") when the right was mooted in the House of Commons, principally because the Charter of 1624 gave to the Company unlimited power over life and death in the East; and that of 1661 the right of making peace or war, with all powers and people (Christian only excepted). This right was voted by the House of Commons, not to be in the King of England. Notwithstanding this vote, however, the King renewed the Company's charter of Incorporation in 1690, on which the Commons resolved, "That it is the undoubted right of all Englishmen to trade to the East Indies, or to any part of the World, unless prohibited by Act of Parliament."

Thus armed with an authority which could not be questioned, a fresh company started to trade to the East Indies, as well as several individuals, who also carried on trade there, but the new company lasted only during the three years of notice to the original company. At last (in 1708), all parties merged into one general association, called, "The United Company of Merchants trading to the East Indies." This union was recognized by Act of Parliament, and its mode of government, &c. was settled (the Board of Control was instituted by Mr. Pitt's India Bill in 1784), and remained nearly in the same state until the great Act of Parliament, which passed in August, 1833, deprived the East India Company of their exclusive commercial privileges; throwing the trade open, except the Tea trade of China; but still vesting the Government of the British possessions in India in the

hands of the Company, until the year 1854. During the above period many serious oppositions were made to the renewal of the Charter; the chief of which was in 1744, when the Company were compelled to advance one million sterling, at 3 per cent. interest for the extension of their privileges, until the year 1780.

While the East India Company was thus increasing its power at home, its agents were equally zealous and active to add to its territorial possessions in India. The establishment of Fort St. George took place in 1640, the accession of Bombay in 1668, and the still greater one of Calcutta in 1698, which enabled the Company to raise itself upon the ruins of the Mogul Empire. It was now that the Company avowed their intention to avail themselves of any fitting opportunity (or of making it) for territorial aggrandisement.

Hitherto the military power of the East India Company had been exclusively of a defensive character, but now the thirst of conquest rendered it necessary that this arm of aggressive power should be put "on a more respectable footing;" that is, increased in capacity to do mischief to the Native Powers.

The first time that the Company was brought into hostile collision with any of the Native powers of India occurred in the beginning of the year 1664, when Sevajee, the founder of the Maharatta States, found occasion, in the prosecution of his plans, to attack the city of Surat. On this procedure the native inhabitants fled; but the members of the British factory, aided by the crews of the ships in the harbour, made a successful resistance, and forced Sevajee to retire. To shew his satisfaction at the conduct of the Europeans upon this occasion, the Mogul accompanied the expression of his thanks with an extension of the trading privileges enjoyed by the Company. Another attack made upon Surat by the Maharattas in 1670 was repelled with equal success. The frightful

tragedy of 1756, too celebrated under the name of "the Black Hole at Calcutta", the war that followed, and in which that remarkable man, Lord Clive, acted so conspicuous a part, and the subsequent conquests of the East India Company, are so familiar to the most superficial reader of English history, as to render particular quotation a work of supererogation, but it may not be uninteresting to exhibit, at one view, the immense progress made by that great body in the acquisition of territory, and consequent increase of its power.

| Date of possession | Districts, &c., acquired.   | Power from whom Acquired. |
|--------------------|---|---------------------------|
| 1757               | Twenty-four Pergunnahs . . . . .  | Nabob of Bengal           |
| 1759               | Masulipatam, &c. . . . .  | The Nizam                 |
| 1760               | Burdwan, Midnapore, and Chittagong . . . . .                                      | Nabob of Bengal           |
| 1765               | Bengal, Bahar, &c. . . . .  | The Mogul                 |
| "                  | Company's Jaghire, near Madras . . . . .  | Nabob of Arcot            |
| 1766               | Northern Circars . . . . .  | The Nizam                 |
| 1775               | Zamindary of Benares . . . . .  | Vizier of Oude            |
| 1776               | Island of Salsette . . . . .  | The Maharattas            |
| 1778               | Nagore . . . . .  | Rajah of Tanjore          |
| "                  | Guntoor Circar . . . . .  | The Nizam                 |
| 1786               | Pulo Penang . . . . .   | King of Queda             |
| 1792               | Malabar, Dundigul, Salem Barramahol, &c. . . . .                                  | Sultan of Mysore          |
| 1799               | Coimbatore, Ganara, Wynaad, &c. . . . .   | Ditto                     |
| "                  | Tanjore . . . . .   | Rajah of Tanjore          |
| 1800               | Districts acquired by the Nizam in 1792 and 1799, from Sultan of Mysore . . . . . | The Nizam                 |
| 1802               | The Carnatic . . . . .  | Nabob of the Carnatic     |
| "                  | Gorruckpore, Lower Doab, Bareilly . . . . .                                       | Vizier of Oude            |
| "                  | Districts in Bundelcund . . . . .   | The Peishwa               |
| 1804               | Cuttack and Balasore . . . . .  | Rajah of Berar            |
| "                  | Upper part of Doab, Delhi, &c. . . . .  | Dowlut Rao Scindia        |
| 1805               | Districts in Gujerat . . . . .  | The Guicowar              |
| 1815               | Kumaon, and part of the Terraie . . . . .   | Rajah of Nepal            |
| 1817               | Sangur, and Huttah Darwar, &c. . . . .  | The Peishwa               |
| "                  | Ahmedabad Farm . . . . .  | The Guicowar              |
| 1818               | Candeish . . . . .  | Holkar                    |
| "                  | Ajmeer . . . . .  | Dowlut Rao Scindia        |
| "                  | Poonah, Concan, Southern Maharatta Country  | The Peishwa               |
| 1820               | Lands in Southern Concan . . . . .  | Rajah of Sahwuntwaree     |
| 1822               | Districts in Bejapore and Ahmednuggar . . . . .                                   | The Nizam                 |
| 1824               | Singapore . . . . .   | Rajah of Johore           |
| 1825               | Malacca . . . . .   | King of Holland           |
| 1826               | Asam, Aracan, Tarvi, &c. . . . .  | King of Ava               |
| "                  | Districts on the Nerbudda, Patna, Sumlhulpore                                     | Rajah of Berar            |



Drawn by W. Daniell, R.S.A.

Engraved by J. C. Knowlton

*Boats off the Malabar Coast*

To support these enormous possessions, and keep in subjection its immense population, the East India Company keep up an army of European and Native troops, amounting to two hundred and twenty-four thousand, four hundred and forty-four officers and men; at an expense of £9,474,481.

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## CHAPTER I.

HINDUSTAN is a Persian word, which indicates the country of the Hindus, and is used to designate that part of the East Indies *within the Ganges*. This country extends from Cape Comorin on the south, to the foot of the Himalaya range of mountains which separate it from Persia. The river Indus, or Sinde, divides the two countries in the low plain after its issue in the mountain range. Hindustan is surrounded on the south-east, south, and west, by seas. Its length is about 1800 miles, and its greatest breadth (from Cape Monze and Silhet on the Soormah) may be reckoned at 1500 miles; it is computed to occupy a space of *one million of square miles!* The population of Hindustan may be stated in round numbers to be from one hundred and fifteen to one hundred and twenty millions of souls, of which nearly 100,000,000 may be considered as Aborigines: the foreigners consist of Asiatics and Europeans, the former, who have come by sea to India, are principally Arabs, who are very numerous, particularly on the coast of Malabar. Those who have migrated by land, are chiefly settled between the Ganges and Indus; these last are mostly Afghans, usually called Patans; these number ten millions.

The boats in use off this coast being peculiar, we shall digress a little to describe them.

These boats are of singular construction, having generally a high poop, and being remarkably low at the bows, though some of them are flush fore and aft, carrying large long sails, which expose them to great danger, when overtaken by a sudden squall. They are sluggish sailers, and in calm weather are urged forward by the oar, which is a matter of intolerable labour, in a latitude where the Thermometer frequently rises in the shade to 115 degrees Fahrenheit! The number of men employed to navigate them is from 12 to 30, according to their size. They are so loosely put together, that their seams open and admit such a quantity of water, as often greatly to endanger the safety not only of the cargo but of the crew. In stormy weather their commanders seldom venture out of sight of land, as these vessels are not constructed for weathering severe gales. They have, however, a very picturesque appearance when seen coasting along the shores of Malabar or Coromandel, freighted with cargoes from Arabia the happy, or from Persia the magnificent.

The European inhabitants of India are chiefly the descendants of the Portuguese; they principally inhabit the western coast, and are computed to be between one and two millions. Of the actual British population, the number is said not to exceed sixty thousand souls! who are enabled to keep in awe this enormous number of people.

The coast-line of Hindustan is calculated at about 3,250 miles, of which above 1,800 are washed by the Indian ocean, and 1,300 by the Bay of Bengal; nearly 170 miles of coast extend along the gulf of Manaar and the Palk Strait.

From Chittagong (Bay of Bengal) for nearly 320 miles, the coast is intersected by numerous mouths of the river Ganges, all of which are navigable for small craft, but the Hoogly branch is capable of navigation by vessels of good size, and the Horigottah of any burthen. The Bay of Balasore has a continuous waste (which is contiguous to the Hoogly branch

of the Ganges) for more than 120 miles, and terminates at Cape Palmyras.

From this cape to the river Kistna (420 miles,) there is only one harbour. At Coringa on the Godavery, from Kistna to Cape Calymere (430 miles), there is no harbour of any kind, and for about 160 miles more only a shallow one called Tuticorin.

The coast, however, from Cape Comorin to the Gulf of Cambay (about 1150 miles N.N.E. and North), has some very good harbours, and the line of Gujerat (a peninsular 380 miles in extent), is likewise well provided with them, &c.; but that part of the coast as far as Cape Monze, except only the harbour of Curachee, cannot be approached by vessels of more than fifty tons burthen.

Hindustan is usually parcelled out into six great or natural divisions.—1st. *Southern region*,—which comprehends the southern extremity, as far north as the Gap of Coimbatore.—2nd. *The Deccan*; (this name is derived from the Sanskrit word, dakshina “the south”). This division extends to the river Nerbudda, and includes in it the maritime countries of Malabar, Canara, and Concan, on the Indian ocean, and the Carnatic and the Circars on the Gulf of Bengal.—3rd. *The Mountain region* of North Hindustan,—which comprehends the terraces north of the Nerbudda, together with the peninsulas of Gujerat and Cutch.—4th. *The Plain of the Ganges*.—5th. *The Plain of the Indus*;—and the 6th, *The Himalaya Mountains*.

CASTES.—Nothing can be more peculiar of Indian manners, than the universal division into *Castes* or classes, each having a fixed occupation or calling; this word, *cast*, is derived from the Portuguese *casta*, race, but in Sanskrit they take the generic *varnas*, “colors.” The origin of this custom of being divided into classes, or castes, is completely lost in the sea of Time; but it is supposed, by Heeren and others, to have resulted from the

conquest of the Aborigines by foreigners; the first three, or superior classes, being the conquerors, and the latter, or inferior, indicating the subdued.

There are but *four pure castes* recognized in the Hindu laws;—viz., Brahmans, Kshatriyas, Vaisyas, and Sudras. The popular Hindu tradition concerning these castes is the following:—"In the first creation by Brahma, Brahmanas proceeded with the Veda from the mouth of Brahma; from his arms Kshatriyas sprung; from his thigh, Vaisyas; and from his foot, Sudras, with all their females. The Lord of Creation viewing them, said, 'What shall be your occupations?' They answered, 'We are not our own masters, oh, God! command us what we shall undertake, and we will perform it.' Viewing and comparing their labors, he made the first tribe superior over all the rest. As the first had great talent, and manifested strong inclination for the divine sciences (*Brahme veda*), he was called Brahmana. The protector from ill (*Kshayate*) was to be Kshatriya. Him whose possession was commerce (*Vesa*), husbandry, or the tendance of cattle, he named Vaisya; but the last he made him humble himself at the feet of the other three, and serve them; this he called Sudra." The first three are allowed to receive instruction from the Vedas, and are looked upon as so holy that they are called regenerate, or, in a spiritual sense, born again. And as an emblem of this second birth, they wear a peculiar kind of girdle, or cord, which varies according to the caste, and with which a Brahman may be invested as early as his eighth year, and from that period until his sixteenth; a Kshatriya, from his eleventh to his twenty-second year; and a Vaisya, from his twelfth to his twenty-fourth year. A Sudra is too degraded to be considered among the regenerate, and is liable by the Hindu law to the punishment of death if he dares to read the Vedas.

The Brahmans possess the exclusive privilege of teaching the

Vedas, and were considered in early ages to be the sole possessors of all knowledge. Although the sovereigns of the country were always chosen from the caste of Kshatriya, yet the Brahmans possessed the real power, and were the royal councillors, the judges, and magistrates. Their persons and property were inviolable, and though they should commit the most atrocious of crimes, they could only be punished by banishment. They were to be treated, even by the sovereigns, with the greatest respect; for it is held that "a Brahman, whether learned or ignorant, is a powerful divinity." The curse of a Brahman could consign even the gods to misery, and the Ramayana and Mahabharata contain numerous instances of the withering effects of such a curse! The proper duty of a Brahman is to teach the Vedas, to perform sacrifices to the Gods, and meditate upon divine and holy objects. At an early age the novice is placed under the instruction of a Brahman, called a *Guru*, whose commands he is bound to obey, and whom he must reverence as a spiritual parent. When he arrives at years of maturity, it becomes his duty to marry, and to lead a life of religious contemplation. He ought to be supported by the contributions of the rich, and not to be obliged to gain his subsistence by any laborious or useful occupation. But as all the Brahmans could not be maintained by the working classes of the community, it was found necessary to allow them to engage in other occupations, and it is accordingly provided in the laws of Manu, that a Brahman, unable to subsist by his religious duties, "may live by the duty of a soldier, and if unable to get a subsistence by this employment, may subsist as a mercantile man, applying himself to tillage and attendance on cattle." In seasons of distress a further latitude is given. The practice of medicine and other learned professions, painting and other arts, work for wages, menial service, alms, and usury, are among the modes of subsistence allowed to the Brahmans.

The Brahmans still hold the first rank in Hindu society, and are treated with great respect in all parts of Hindustan. But in consequence of the conquest of the country by foreign rulers, and the prevalence of many sects that have rejected their authority, they no longer possess the power they once enjoyed. The increasing acquaintance of the Hindus with the English language and literature, and the establishment of public schools, are tending still further to diminish their influence. The Brahmans are separated into two great classes, one of which occupies the countries towards the north, and the other those towards the south. The southern Brahmans hold in great contempt those from Kasi or Benares, as being men from the north, and would not even admit them to the honour of eating in their houses. The northern Brahmans are, however, at least, as proud as those from the south, and allege several reasons for holding them in contempt, among which the most urgent is, that the women of the southern Brahmans are allowed to appear in public. In the Deccan the Brahmans are also divided into Vaidikas, who subsist by charity, and dedicate their lives to study and devotion; Lokikas, who follow worldly pursuits; and Numbis, who officiate in temples, and perform menial duties to the idols.

The *Gurus*, or spiritual advisers, hold the first rank among the Brahmans. In the Deccan many of these Gurus possess an authority, which bears some resemblance to that of diocesan bishops in a Christian Church. They possess authority over a certain district, in which they have jurisdiction in every thing relating to religion and caste. They travel in great state, and receive large contributions from their disciples. Buchanan says, that the Rajah of Tanjore gives to his Guru 250 pagodas a-day (£91. 18. 6½), when that personage honours him with a visit!

The *Kshatriya*, or military class, are affirmed by the Brahmans to be wholly extinct, but this is denied by others,

who assert that the Rajpoots and the Nairs in the Deccan belong to this class, notwithstanding the assurances of the Brahmans that they are only Sudras. The people who are known as the Jinigar, or Jiligar, also pretend to be of the Kshatriya class, but these pretensions are laughed at by all the other castes. These people report that their ancestors "lost caste" for some injury done to the Brahmans, and thus they are compelled to follow some mechanical occupation until the sin is purged away. The decay of the Kshatriya class, says a most intelligent writer, may have been owing to the peaceful habits of the people, and their freedom from foreign invasion, and the consequent want of employment for a military class. But according to an ancient tradition, the Kshatriya caste was destroyed by Parasu Kama, the sixth incarnation of Vishnu, and their land bestowed upon the Brahmans. The laws of Manu (the Institute of Manu is the religious code of the Hindu), appear to refer to the same tradition, in a passage where a list of Kshatriyas is given, who, "by the omission of holy rites, and by seeing no Brahmans, have gradually sunk among men to the lowest of the four classes."

The duty of the *Sudra* is servile attendance upon the higher classes, and especially the Brahmans; but he may also follow mechanical occupations, as joinery and masonry; and practical arts, as painting and writing; and, although a man of a lower tribe, he is in general restricted from the arts of a higher class; the *Sudra* is expressly permitted to become a trader or husbandman.

Many writers upon Indian laws and customs have fallen into great errors by asserting, that "all trades are strictly hereditary, and wholly confined to particular castes or classes." This is not exactly correct, as Mr. Colebrooke has proved (and his writings are, from his long residence in India, and their acknowledged accuracy, entitled to the utmost respect): he says, "that almost every occupation (though regularly it

be the profession of any particular class) *is open to most other tribes*, and that the limitations, far from being rigorous, reserve only one peculiar profession, that of Brahmana, which consists in teaching the *Veda*, and assisting at religious ceremonies." Even as early as the compilation of the laws of Manu, Sudras had risen to royal power, and in the present day a real Kshatriya prince is not to be found. All the greater princes of India (excepting only the Paishwa, a Brahman,) are base-born. The Brahmans, on the other hand, have been obliged to have recourse to almost every calling for a maintenance, and Ward says, that "Rich Sudras of every order employ Brahmans as cooks; even the Vairagi mendicants procure Brahmans to prepare the food at their feasts." And it is the admitted opinion of many Europeans, who, by a long residence in the country, have had opportunities of acquiring the most accurate knowledge of Hindu customs and manners, that the natives too frequently urge "caste" objections, (an excuse always treated with the most scrupulous regard), to the performance of any labour that may be disagreeable to them.

A great portion of the population of India, however, does not belong to any of the *four pure castes*. Those who are usually called the impure or mixed classes (*Varna Sankara*, a mixture or confusion of classes,—Sanskrit), are either the Aborigines, who have never adopted the Hindu faith, or those who having belonged to one of the four pure classes have lost caste themselves, or are the descendants of those who had been so punished, or had inter-married with a lower caste. The offences which occasion this (to a Hindu) severe punishment,—loss of caste,—and for which there is no pardon, are the following.—1. Sexual intercourse within the prohibited degree of consanguinity.—2. Sexual intercourse with any prohibited class.—3. Eating forbidden food, or drinking intoxicating liquors.—4. Stealing.—5. Slaying any animal of the cow kind or of the human species, but a Brahman is permitted

to kill his enemy in battle. 6. Eating in company with persons of another caste, or of food dressed by their impure hands. 7. Eating on board a ship food that has been dressed there. 8. Omitting to perform the ceremonies due to deceased parents. But by far the most numerous of these mixed classes proceed from intermarriages between the castes, for it is not true that individuals *can only marry in their class*.

A Brahman, by the laws of Manu, may select his wife from any of the four classes; a Kshatriya, from the Vaisya and Sudra castes in addition to his own; a Vaisya from his own and the Sudra castes, but the latter are only allowed to marry with their own caste. Although these marriages are strictly legal, yet the offspring of them are not allowed to enter into the castes of either of their parents. There are other castes besides those above mentioned; and these are, first, from a man of an *upper caste* marrying with a woman of inferior caste; there are six of these, which may be briefly described thus:

1. *Mārdhābhishicta*, by a Brahman from a woman of the Kshatriya class. His duty is the teaching of military exercises.

2. *Ambastha* or *Vaidya*, by a Brahman from a woman of the Kshatriya class. His profession is the science of Medicine.

3. *Nishāda* or *Pārasava*, by a Brahman from a woman of the Sudra caste. His occupation is the catching of fish.

4. *Māshishya*, by a Kshatriya, from a woman of the Vaisya class. His calling is music, astronomy, and attendance on cattle.

5. *Ugra*, by a Kshatriya, from a woman of the Sudra class. His duty, as laid down by Manu, is to kill or confine such animals as live in holes, but according to the "Jatimala" he is to be an encomiast, bard or poet.

6. *Carana*, by a Vaisya, from a woman of the Sudra class. He is an attendant on princes or secretary.

The second division consists of the offspring of women of a superior caste, with a man of an inferior one. These marriages are illegal, and the produce of them are considered as greatly inferior in rank to those just enumerated. They consist of the following, and bear these names.

1. *Suta*, by a Kshatriya, from a woman of the Brahman class. His occupation is managing horses and driving cars.

2. *Vaidcha*, by a Vaisya, from a woman of the Brahman class. His occupation is the waiting upon women.

3. *Chándala*, by a Sudra, from a woman of the Brahman class. He is regarded as the most impure of all the mixed classes. His business is the most repulsive that can be conceived,—he is to carry out corpses, and execute criminals, and to perform all other abject employments for the public service.

4. *Mágadha*, by a Vaisya, from a Kshatriya woman. While Manu gives him the occupation of a traveller with merchandise, the “Jatimala” says he is to be an encomiast or bard.

5. *Kshattri*, or Kshatta, by a Sudra, from a Kshatriya woman. His occupation is like the Ugra, for, according to the Jatimala, it is the killing or confining such animals as live in holes.

6. *Ayogava*, by a Sudra, from a woman of Vaisya caste. This man is destined to be a carpenter.

Colebrooke (whose authority is indisputable), says, that besides the particular occupations assigned to each of the mixed classes, they have the alternative of following that profession which regularly belongs to the class from which they derive their origin on their mother's side ; those, at least, have such an option who are born in the orders of the tribes, as the *Murdháhishicta*, *Ambashtha*, and others. The mixed classes are also permitted to subsist by any of the duties of a Sudra, that is, by a menial service, by handicraft, by commerce, or by

agriculture. There are numerous other castes or classes (said by the "Jatimala" to be 42), which spring from intermarriages of a man of an inferior with a woman of a superior class. One of the most numerous of which is the Pariahs of the Deccan: they are computed to be one sixth of the whole population of India. Dubois says, "Most of them sell themselves, with their wives and children, to the farmers, who make them undergo the hardest labors of agriculture, and treat them with the utmost severity. They are likewise the scavengers of the village, their business being to keep thoroughfares clean, and to remove all the filth as it collects in the houses."

Some of them who do not live in this state of servitude, are employed to take care of the horses of individuals, or of the army, or of elephants and oxen. They are also the porters, and run upon errands and messages (the Europeans give the generic term *Coulies* to all porters in India, because near Bombay there is a tribe or caste called Coulies, inhabiting the western Ghauts, who are generally employed in that occupation). In some parts they are permitted to cultivate the lands for their own benefit, or in others they can exercise the profession of weavers.

The lower classes are also divided into *left and right-hand sides*, or *Eddagai* and *Ballagai*; the former class containing nine, and the latter eighteen castes. A few subdivisions of the Vaisya and Sudra classes are also included in these sides. The different castes of which each division is composed, says Buchanan in his Journey from Madras, "are not united by any common tie of religion, occupation, or kindred; it seems therefore to be merely a struggle for honorary distinctions.

"The right-hand side pretend that they have the exclusive privilege of using twelve pillars in the *pundal*, or shed, under which their marriage ceremonies are performed, and that their adversaries in their processions have no right to ride on

horseback, nor to carry a flag painted with the figure of *Hanumanta*. The left-hand side pretend that all these privileges are confirmed to them by the grant of Kali, and that they are of the highest rank, having been placed by that goddess on her left hand, which in India is the place of honor. Frequent disputes arise concerning these *important matters*, and on such occasions not only mutual abuse is common, but also the heads of the divisions occasionally stir up the lowest to violence, and encourage them, by holding out the houses and shops of their adversaries as proper objects for plunder." Let us, of a more *enlightened nation*, not laugh at these follies, but rather let us pity poor human nature, when we recollect the "Court of Claims", with all the importance attached to carrying "Ewers and Napkins", of that hereditary consequence which consists in wearing a hat in the presence of co-legislators, or family antiquity in being habited in tattered robes !

As we have before said, the whole body of the Hindus is divided into four great tribes, viz., the Brahman, the Kshatriya, the Vishya, and Sudra. The law for preserving these orders for ever distinct enjoins that the higher order shall not have the least communion with the tribe or tribes below them in marriage, in eating, or in any degree of familiar friendship, on pain of degradation, and loss of all earthly connections.

The whole of the literature of the country is assigned to the first tribe exclusively, with all its honors and emoluments. Upon the Sudra, who shall dare attempt to acquire a knowledge of the learning of his country, the most horrible anathemas are poured ; for reading the Veda "a Sudra is condemned to have boiling oil poured into his throat ; for committing it to memory he is to be put to death. Manu says, "Of that king who stupidly looks on while a Sudra decides causes, the kingdom itself shall be embarrassed like a cow in deep mire."

The effect of these interdictions is, that if a Brahman be



Drawn by F. Sarasin, Sculp.

Engraved by J. S. G. S. G.

*Hindoo Maidens Floating Lamps.*

reading the Veda, and a Sudra happen to come near, the degraded wretch stops his ears, or runs away, lest the wrath of the gods should fall upon him.

Thus all the honors of the country are confined to one hereditary class, without any regard to wealth, education, or character. But what is worse, these honors are, as is seen, connected with the degradation and slavery of full three-fourths of the population; so that while one-fourth is elevated to the equality of the gods, and receives the honors of deity, the other three-fourths are in the most degraded state of slavery; for it is even said, that the latter drink the water in which the former has washed himself, and collect the dust which falls from his feet, to wear as a charm to frighten away disease!

It is also affirmed by an authority of undoubted credit, that the dust from the feet of a thousand Brahmans, and even of a lac, has actually been collected, and drachms of it disposed of from time to time as a specific against various diseases. There was lately living at Calcutta a spice-seller, named Vish-noo-sah, who believed that by a pinch of the dust shaken from the feet of a lac of Brahmans, worn as a charm, he was cured of the leprosy, and this poor infatuated man came into the street (at Chitpore) daily, both in the forenoon and afternoon, and stood and bowed in the most reverential manner to every Brahman who passed by him! But if a Brahman had passed without receiving this honor, he used to call out, "Oh, sir, receive my salaam!" He continued for several years to pay such honors to this tribe, firmly believing that he owed his deliverance from the most dreadful of diseases to the virtues of the dust shaken from the Brahman's feet. Amongst others who had gathered and preserved the dust from the feet of a lac of Brahmans, were the well-known Gunga Govindasing, and of Lalababoo, his grandson. The former preserved this dust in a large sheet; as often as he was visited by

Brahmans, he took them aside, and made them shake the dust from their feet upon this sheet for the good of mankind. Even the dust collected from the feet of single Brahmans is given away in pinches, and is enclosed in gold, silver, and brass caskets, worn on the body, and carried about as a charm against diseases, evil spirits, &c. When a poor Hindu leaves his home to proceed on some difficult business, he rubs a little of this dust on his forehead, and if it remain on his forehead till he arrive at the place where this affair is to be adjusted, he feels certain of success.

In addition to this mark of superstitious devotion to this tribe, it is said to be the custom, six days after the birth of a child, to rub the dust from the foot of the Brahman guests upon the forehead, the breast, and other parts of the child's body, as a security against disease.

It is further very common for a Sudra to solicit a Brahman to dip his feet into a little water, which he brings in a cup for the purpose, that he may receive the benefits ensured to the individual who drinks the water in which a Brahman has washed his feet! The water must not be of the Ganges; for that would be in the Brahman an act of disrespect towards the sacred stream. Instead of putting his whole foot into the vessel or cup, however, the Brahman generally satisfies the Sudra by immersing only his great toe. Some preserve in the house a quantity of water thus impregnated with divine virtue, and drink of it daily.

The same abject subjection to this tribe of their countrymen is seen in the article of eating. To entertain a number of Brahmans is an act of transcendant merit, and to eat their offals is equally meritorious. Some villages do not contain a single house of Brahmans, and the passage of one through the village is therefore hailed with the greatest joy, and considered as a most auspicious circumstance. One of the richest of the villagers entertains him to stay, and honour the village by

permitting them to prepare a meal for him. A large quantity of rice and other articles is prepared, and after this sacred guest has eaten to perfect satiety, the remainder is carefully collected, and a few grains sent as an invaluable present to each family.

The Sudra is even taught to believe, that by eating constantly from the plantain leaves, which have been used by Brahmans, he shall lose the degradation of continuing a Sudra, and in the next birth be infallibly born a Brahman. Although the bride and bridegroom are enjoined to keep a rigid fast on the day of their nuptials, and every kind of aliment is forbidden them, yet, if a Brahman invite them to eat his orts, the law of the Shastra is immediately dispensed with. The same fast is enjoined on the day a father dies, but the offals of a Brahman's meal may be eaten, and the fast be thus broken without blame.

The inferior orders of Hindus are separated from all communion with each other by the law of the caste; they never eat together, and transgression herein would involve the loss of caste, and bring upon the offenders disgrace and ruin. But should a number of Sudras of different orders happen to be at the house of a Brahman they may all eat there as on privileged ground.

Thus the very laws themselves, laws the violation of which insures a forfeiture of every thing dear to the individual, are suspended in the presence and at the caprice of those gods upon earth.

No Sudra may perform through the priest, a Brahman, any ceremony whatever, without first presenting gifts to a Brahman; should a Brahman beat a Sudra, and should the latter while enduring the pain threaten to complain to the Magistrate, he is at once pacified by the representation, that the Brahman has, in this act, been really conferring a blessing on him.

It might naturally be supposed that such a yoke as this would be so intolerable that men could never be kept under it ; that they would revolt and reject such abominable pretensions as these. Let us, then, survey the massy walls, and iron gratings of this prison-house of the Sudra, and consider the interest which the jailors have in preventing the escape of any of their prisoners.

The penalty connected with the loss of caste, is the loss of the whole world. The offender is not only rejected by father, mother, brother, sister, and all that is dear to him, but by all his countrymen. He in vain looks through this inhospitable world ; not a hut will open its door to him, and henceforth he can see no more the face of father, mother, brother, sister, or even of his wife or children. He must tear from his heart every tender tie and recollection, and must hide his head amongst the most degraded outcasts, without the least hope of ever again seeing the faces of those who gave him birth. His own father and mother will run away at his presence, as from one infected by some deadly disease. Many an individual involved in these circumstances by his own trespasses or those of his wife or some near relation, has abandoned the world and become a religious mendicant, or has fled to Benares as a place of refuge, or has put an end to his existence. Others have offered a thousand, two thousand, ten thousand, a lac of rupees, to be restored to caste, without success. Here then is a prison far stronger than any which the civil tyrannies of the world have ever erected ; a prison which immures many millions of innocent beings.

We may judge of the interest which the Brahmans have in the continuance of the castes, from the following circumstances. After the taxes of Government, and the bare necessities of the body have been provided for, almost the whole property of the productive classes comes into the hands of the Brahmans.

The Hindu legislators have united religious ceremonies

with almost every civil transaction, and the performance of these ceremonies is the exclusive right of the Brahmans, and they are ever connected with presents and feasts to Brahmans. From the Kurmu-Lochun, it appears that religious ceremonies are multiplied to an almost boundless extent among the Hindus. The Brahmans, like so many tax-gatherers, present themselves to the poor Sudra at every turn, and demand attention to some ceremony, and the accustomed fee. They work upon his superstition and his fears, they urge the example of his relations and neighbours, they threaten some domestic calamity, and the horrors of some degraded birth in futurity, unless the ceremony to which they summon his unwilling attention be performed. A Brahman knows how profitable it is to remind the Sudra that "the Brahmans are the mouth of the Gods."

In Calcutta, and its vicinity, multitudes of Brahmans derive their support from trade, but this is not the case in the interior; there, almost every Brahman derives his support from his profession as a priest, from the temple lands, or from the performance of the almost innumerable ceremonies which are enjoined upon the population; those connected with weddings and funerals, are the most productive. Still those which are performed for the removal of some evil, or the acquisition of some good, are also a highly fruitful source of revenue, seeing they apply to every object of hope and fear which belongs to the life of an indolent, covetous, and superstitious people. For instance, one man has a religious ceremony performed that such a plan may succeed; another that such a speculation may be profitable; another that such an evil may be removed; and thus, the superstitious terrors, the cupidity, and the easily excited hopes of these people, are constantly throwing them at the feet of the Brahmans, who, like the vulture, is ever on the scent for his prey. To gain a cause in a court of justice, to obtain service, to remove sickness, and on numerous occasions

of a similar nature, the Brahman is called to move the gods in favour of the person who presents the fee. In short, the Hindu never thinks of putting his shoulders to the work, of removing the ten thousand real and imaginary ills of life; if a straw lie in his way, he calls the Brahman, and entreats him to come and remove it by his enchantments. A wedding or a shraddha affords a fine opportunity for these sons of rapacity, and they are out on the scent after these things, with all the eagerness, and sometimes with all the clamour and noise of a jackal. When a person is ill, and there are little hopes of recovery, the Brahmans, who expect to be invited to the feast, accompanying the ceremonies after death, often pass jokes on the person whose mother perhaps is in the agonies of death. A case is within recollection, when the mother of a Voidya was very ill, and continued in this state many weeks. A Brahman addressing the son of this old woman, and lamenting that she lingered so long, said, "These Voidya females never die."

Thus the Brahmans, like so many vultures, ready to pounce upon their prey, wait with impatience the departure of the soul from the body. On these occasions, a thousand Brahmans at once are sometimes feasted, and carry away, as presents, bedsteads, horses, boats, cows, palankeens, gold, silver, and brass utensils, silks, shawls, broadcloth, garments, &c. &c. Sometimes as much as two or three thousand rupees are given to the Brahmans merely in cash and food. Where a Brahman finds no employment as a priest, he lives on the community, and wherever he goes he finds the houses and shops and purses of the people open to him, as a privileged pensioner.

As the guardians of the caste, therefore, it may naturally be supposed, that the Brahmans are ever vigilant, and though there are no officers amongst them, whose express duty it is to bring delinquents to punishment, yet there is vigilance enough in the whole body on this head; and the offenders are so completely within their power, and the men of property so ready

to throw the whole weight of their influence to enforce reverence to the priests, that he must be a bold Sudra who shall claim the right to think and act for himself. When even a Brahman offends against this law, the honor of the caste and the dread of pollution and ruin rouse all his relations against him, who are obliged to abandon him, unless a powerful bribe to those at the head of this division of the tribe becomes efficacious. "Thus," says an able writer, while commenting on these, the privileges of the "exclusives," "the whole frame of Hindu society is anti-social, and this afflicted people are placed under a regular system of organized oppression, extending even to the minutest domestic arrangements, interfering with every part of that intimate, and endeared intercourse, which can form the only solace of human society, and subjecting every thing sacred in hospitality, in friendship and family connections to the cupidity, the intrusion and the despotic caprice of a wretched inquisitor."

Among the very many instances of anxiety on the part of Hindu devotees to evince their reverence for the Brahmans, the following amusing one is told by Lieutenant Conolly, in his very clever description of "A journey to the North of India," and which shows that the recipient of such cramming kindness can have no very pleasant time of it. The following is its origin;—

In the era of Krishna, the Eighth Avatar of Vishnu the Preserver, there was a Rajah named Kurrun, who daily gave away a mun and ten seers (about 100lbs. avoirdupois) of gold in charity before he broke his fast. By the decree of Providence he was killed in fight with a Rajah of the Cheetree cast, named Urjun, and went to Paradise, where he saw hundreds of mountains of gold. The Pluto of this Elysium said to him, "These are all for thee! the million fold multiplication of the gold, which thou gavest away in charity upon earth."

Presently the Rajah Kurrun felt very hungry and thirsty, and asked for food, to which request the guardian of Paradise answered, "When thou wert in the world, didst thou ever for

charity's sake give away meat and drink, that its increase should be laid up for thee here? Reflect! Do you ever remember giving food away in charity?" After much consideration, Rajah Kurrin said, "This much I remember; that one day when a person in my neighbourhood was entertaining Brahmans, a very hungry man came to me, and asked, 'Is it in thy house, that Brahmans are this day entertained?' I replied no! but with my little finger, I pointed to the house in which the feast was being held." The Pluto of Paradise on hearing these words said, "For this, much reward has been reaped for thee: put thy little finger into thy mouth and suck it." Rajah Kurrin did so, and instantly the painful feelings of hunger and thirst left him.

Rajah Kurrin then thought to himself, If I, by the trifling act of pointing out with my finger to the house of entertainment have gathered such reward, how great will be the portion of him, who gave the feast! Upon this reflection he requested fifteen days leave of absence from Paradise; and returning to earth, spent the whole time in feeding Brahmans.

The anniversary of this period is held sacred by the Hindus, and it is chiefly on these days that persons, who are anxious to go to such a real Hindu Paradise as Raja Kurrin's, spend their money in giving feasts to Brahmans. A man invites a party of these holy men to dine with him, by requesting them to come and sit in the light of his eyes, and put the soles of their feet upon the crown of his head; and when they are arrived and seated on the ground, with leaves of the palm tree before them as plates, he serves them with rich dishes, and uses his utmost endeavours to make them eat to repletion.

The more the Brahmans partake of his charity, the greater the host considers his reward will be; and as he cannot do more than kill his friends with kindness, he does his best to persuade them to so happy a death. When the guests protest that they have eaten their fill, the host beseeches them to

bring blessings on him by eating a little more : from entreaties he proceeds to offers of reward, and actually bids his guests sums of money to eat more portions, increasing his offers according to his dispositions and means, sometimes to very large sums ; for if he fails to kill a Brahman guests with his meat, he still looks for the virtual increase of what they do eat, and of the money with which he bribes them ; and men after spending the greatest part of their lives in an economy which scarcely allowed them to keep flesh upon their bones, have been known to dissipate at a setting the gatherings of many years of their usurious existence.

It may, indeed, occasionally happen, that the greediness of a novice induces him to kill himself by eating overmuch ; but the old Brahmans are too discreet to sacrifice themselves for the benefit even of the most generous entertainer, and doubtless on good occasions they “ all keep a corner ” to make money by.

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## CHAPTER II.

It is the religion of the Hindu which forms his whole character—from the period of his birth, in the transactions of his life, and to the moment when he “ shuffles off this mortal coil,” all are closely connected with religious ceremonies, and the most insignificant, as well as the most important acts cannot be performed without the observance of some religious rites, or without a reference to some sacred doctrines.

All the best authorities agree in opinion that the present state of Hindu worship is comparatively of modern date, and that the systems of theology formerly taught to these people differ materially from their present religion. It can only be expected of us, that we should give a very general idea of the *principal*

sects and deities ; for it must be remembered, that the Hindus number no less than 330 millions of inferior gods !

The whole of Indian theology is professedly founded upon the Vedas ; and the present arrangement, which is supposed to have been the production of inspired writers, is attributed to the sage Vyasa. Mr. Colebrooke (see papers in the Asiatic Researches) says, “ Each Veda consists of two parts, denominated the *Mantras*, or prayers, and the *Brahmanas*, or precepts. The complete collection of the *Mantras* (hymns, prayers, and invocations) belonging to one Veda, is entitled its *Sanhita*. Every other portion of Indian Scripture is included under the general head of divinity (*Brahmana*). This comprises all which inculcate religious duties, maxims which explain those precepts, and arguments which relate to theology.”

“ The original worship of the Hindus appears to have been addressed to the elements ; for in the *Mantras* (which form the principal portion of the Vedas) Indria, or the firmament, fire, the sun, the moon, the air, the spirits, the atmosphere, and the earth, are the objects most frequently addressed. The Mythology of the Vedas personifies the elements and the planets, and thus differs from the more recent legendary poems which inculcate the worship of deified heroes. The Vedas unquestionably teach the belief in *one supreme power or Godhead* ; the deities invoked appear, on a cursory inspection of the Veda, to be as various as the authors of the prayers addressed to them ; but, according to the most ancient annotations on the Indian scriptures, these numerous names of persons and things are all resolvable into different titles of three deities, and ultimately of one God. The *Nighantu*, or glossary of the Vedas, concludes with three lists of the names of deities ; the first comprising such as are deemed synonymous with *fire* ; the second, those with *air* ; and the third, with the *sun*. In the last part of the *Niructa* (a treatise on the Vedas), which



Drawn by W. Daniell, R.A.

Engraved by J. G. Smeaton.

*Hindoo Temple at Pyah, Bihar.*

entirely relates to the deities, it is twice asserted that there are but three gods. The further inference that these intend but one deity, is supported by many passages in the Veda; and is very clearly and concisely stated in the beginning of the index to the Rig-Veda, on the authority of the Niructa, and of the Veda itself." The name of this supreme deity is Brahma, with all celestial attributes, which is no longer an object of worship, but merely of devout contemplation. His attributes are represented by the three personified powers of creation, preservation and destruction; which, under the respective names of Brahmâ, Vishnu, and Siva, form the *Trimurti*, or triad of principal Hindu gods. These deities are sometimes represented singly, with their various attributes, but more frequently with one body and three heads. The most important of the inferior deities, are the *Lokapalas*, (i.e.) guardians of the world: these are eight in number, and second in rank only to the *Trimurti*; they are, *Indra*, the god of the Heaven, of the thunder and lightning, storm and rain; *Agni*, the god of fire; *Yama*, the god of the infernal regions; *Surya*, the god of the sun; *Varuna*, the god of water; *Pavana*, the god of the wind; *Kuvera*, the god of wealth; and *Soma*, the god of the moon.

These last-named gods, as well as many others, were anciently the objects of Hindu adoration, but for some centuries their worship has been wholly confined to Vishnu, Siva, Sakti, and a few more. This alteration took place about the tenth century of the Christian era.

All these sects maintain, that their own particular god unites in his person all the attributes of the deity. It has been observed, justly, that the exclusive worshippers of Vishnu, Siva, Sakti, &c., should not be confounded with the orthodox worshippers of these deities. Few Brahmans of learning will acknowledge themselves to belong to any of the popular divisions of the Hindu faith; they acknowledge the Vedas,

Puranas and Tantras, as the only orthodox rituals, and hold all practices not derived from these sources as irregular and profane. Some of these sects would seem to have arisen from opposition to the Brahmanical order: their teachers are frequently of the lower castes; all distinction of class being merged into the general dissent.

We have room only for a few of the principal sects: and first, of the *Vaishnavas*, these worship Vishnu, or rather *Rama*, Krishna, and other heroes emanating from that deity. This sect is very numerous, and is distinguished by a total abstinence from animal food, and by a somewhat less cruel worship than the Saivas: there are several subdivisions of this sect, who agree only in acknowledging Vishnu to be the true Brahma, or principal deity; the first are known by sectural perpendicular lines, which vary in number according to class or sect.

The second are the *Saivas*—these are very numerous. Siva is usually represented by the Lingam, which the Saivas worship, some figuratively and others literally. The sectural marks by which this sect is known are three *horizontal* lines on the forehead, with ashes obtained, if possible, from the hearth on which a consecrated fire is perpetually kept.

The third are the *Saktas*—these are only, in point of fact, a subdivision of the Saivas, but worshipped in the form of a woman, as consort of the deity Saivas. There are also two other sects—the *Sauras*, the worshippers of Surya, the sun; and the *Ganapatyas*, worshippers of the god of wisdom;—but these are, however, far from being numerous.

In all these various sects there are numerous teachers, who usually lead an ascetic life. These ascetics generally spend the greater part of their lives in journeying from one holy place to another, subsisting by alms, and where they are no longer able to pursue this wandering kind of life, they always settle in some of the numerous class of *Maths*, or monasteries, which are everywhere to be met with in the country. These

Maths (according to Mr. Wilson's papers in the Asiatic Researches) vary in structure and extent ; but they generally comprehend a set of huts or chambers, for the *Mahant*, or the superior, and his permanent pupils ; a temple sacred to the deity whom they worship, or the *Samadh*, a shrine of the founder of the sect, or of some eminent teacher ; and a *Dharma Sala*, one or more sheds or buildings, for the accommodation of the mendicants or travellers who are constantly visiting the Math."

A belief in the transmigration of souls forms an important tenet in the Hindu faith. It is the great object of Hindu worship to obtain a deliverance from future existence, which is supposed to be effected by a re-union of the spiritual nature of man with that primitive spirit which pervades all nature, and which receives the souls of man when they have been purified into its essence. The Hindu notion of the means by which an individual may accomplish this object is, by subjecting the body to sufferings and privations, and withdrawing from all intercourse with mankind ; it being expressly commanded by the laws of Manu, that a Brahman, when his children have attained maturity, should retire from the world, and take refuge in a forest. He is enjoined to devote the whole of his time to studying the Vedas and in the performance of penances, so that by these "he may unite his soul with the divine spirit." After remaining in the woods for several years he arrives at the dignity of Sannyâsis, or those who have "abandoned all worldly concerns," and this is deemed the most perfect state of existence which a Brahman can attain, and in which he is to "expect his reward as a hired servant expects his wages." He must entirely detach his affections from all worldly desires ; for should he cherish in his heart the slightest wish for any worldly object, the fruits of all his penances and holiness would be entirely lost. This name of Sannyasi is also applied to all the wandering mendicants of the Hindu sects ; they are also called *Vairâges*,

“persons who have subdued all their passions and desires,” or more often *Yogis*, “persons who perform all worldly actions and ceremonies, without regard to their results, and who keep their minds fixed constantly upon Brahma, or God alone.”

Benares and Pooree Juggernaut are the head-quarters of Hindu superstition. At the former, crowds of fat Brahmans, lean Fakirs, hobbling and squabbling beldames, and innumerable pilgrims, are always to be seen. The latter is infested by those sanctified vagabonds, the Fakirs, with all the numerous branches of Gossains, Byraghees, Suniassees, &c. &c., into which their important profession ramifies. At every turn, along every dead wall, under each banyan or peepul tree, the naked, squalid, and painted bodies, matted and sun-burnt hair, and distorted limbs of this race of Gymnosophists, disgust the eye of the traveller, whilst his ear is deafened by their vociferated and often insolent demands for charity.

“At the distance of five miles from the town,” says Captain Mundy, “the traveller first catches sight of the far-famed temple of Juggernaut, rising with its ill-proportioned and ungainly tower above the ancient and luxuriant trees; and, at the same time, if the wind be favourable, the angry lashing of the surf on the beach, comes on his ear. The town and bazaar are pretty extensive, containing between five and six thousand houses; and the main street one hundred yards in width, and constituted chiefly of the habitations of the ministers of the temple, leads directly up to that stupendous building.

Passing through the town I observed several fine tanks, in which crowds of men, women, and children, were bathing; yet one of the bearers assured me, that he had often seen large alligators raise their heads above the surface when the weather was sultry!

Among the sand-hills along the beach are several curious and extensive religious edifices; many of them, from their

being surrounded and veiled by strong walls, sloping outwards towards the base, bearing the appearance of small fortresses.

Within these enclosures, there is in some cases, an attempt at introducing vegetation, a few stunted shrubs rearing their heads above the parapet. Those temples that are not furnished with walls, are for the most part buried up to their domes in drifted sand, which accumulates so rapidly that the whole station would be swallowed up but for the measures taken to repel its inroads. One of these *Coast muts* bears the imposing title of "Duara Swarga," the Gate of Heaven; but Mundy says, "the stealthy glances that I sometimes caught, through the half-closed entrance of a horrific group of diabolical idols, the strange, unhallowed noises startling the drowsy ear of night, and the unequal and lurid flashes of light glimmering from within the enclosure, when all around was darkness, gave this spot, to Christian senses, at least, more the appearance of the 'Descensus Averni,' and it was accordingly distinguished by the party by a name 'shocking to ears polite,' and its ministers as having "the office opposite to Saint Peter."

The beach of Pooree is most uninteresting; there is not a pebble or shell of any kind to be seen, nor any object worth inspection between the Black Pagoda, which is sixteen miles north of Pooree, and the Chilka lake as many miles to the southward. The surf breaks with such violence on this shore during the Monsoon, that no European boat could live for an instant among its curling breakers—communications with ships from the shore being carried on, as at Madras, by the native surf boats. Of these there are two kinds; the *Mussoola* and the *Catamaran*. The former is deep, spacious, and extremely light, not a particle of iron being used in its construction: the planks are sewed together with thongs, and the sides though tough are so elastic, that they yield visibly when struck by a sea. The *Catamaran*, which is not calcula-

ted to carry any thing but the amphibious being who guides it, is a sort of raft formed merely of three long timbers, rudely bound together with ropes.

Ships bound to Calcutta make a point of sighting the Black Pagoda, or the temple of Juggernaut, which form convenient and lasting land-marks.

The great temple of Juggernaut, although at some distance, and particularly from the sea view, presents an imposing appearance—it is, on a close inspection, neither remarkable for its architecture nor the materials of which it is composed; the latter being rough stone, overlaid with a coating of coarse chunam. The Khetr, chief tower, and other minor buildings connected with it, are comprised within a wall surrounding a platform raised high above the ground, and no less than six-hundred and fifty feet in length; the height of the tower is two-hundred feet. According to ancient Brahmanical records preserved in the building, the temple of Sri Jeo, or Juggernaut (some writers spell the word without the h), existed many centuries before Christ; was destroyed and rebuilt sundry times, and was lastly restored, A. D. 1198, by Rajah Bhim Deo of Orissa; who is said to have expended nearly five-hundred thousand pounds on the work! Within its holy precincts many inferior deities are provided with lodgings and attendants, but the most revered of the divine occupants, are Juggernaut (the Lord of the world), an alias of the many-named Vishnu; Buldeo, his brother, and their sister, the safron colored Subhadra.

The average number of pilgrims who annully resort to Pooree, is said to be one hundred and twenty-thousand! many of whom are destined never to return. Thousands of these poor wretches die from famine or over fatigue during the journey. Many of these fanatics actually *crawl* from great distances to this the Mecca of their hopes. “Early in the morning I met a distinguished votary,” says a traveller of credit, “who had

accomplished thus much of his painful journey to Juggernaut, having measured his length all the way from the northern provinces: he had been a fortnight coming from Balasore, a distance of about fifty-five miles. This human reptile was a young man of very slight form; nevertheless he did not appear to be much worn or harrassed by his quadrupedal journey of nearly a thousand miles! His forehead and breast were soiled with the mud of his unceasing prostrations, at each of which, ere he rose to his feet, he made a mark beyond his head on the ground, in order to be exact in his mensuration."

Immense numbers of these pilgrims are also destroyed by the pernicious climate of the rainy season, and their corpses which are thrown on the sands near the English station are either burnt or left to be devoured by the troops of Pariah dogs, jackals, and vultures, with which this place, so rich in food for them, swarms. It is said, that in the space of half an acre of ground as many as one hundred and fifty bodies have been seen, with twice as many of the before-mentioned scavengers fighting over their horrid feast.

The grand ceremony of the installation of the idol on his triumphal car (which is called Rath Jatra), takes place in June. The usual influx of pilgrims at this epoch is enormous—but their numbers, we are happy to find, decrease yearly, and the sanctity of Juggernaut wanes in proportion to the progress of civilization in India.

The mad fanaticism which formerly led hundreds of voluntary victims to immolate themselves beneath the wheels of the idol's car—an offering which is said to extract a ghastly smile of delight from the blood-loving Dagon—is now much sobered down. According to Sterling, the number of propitiatory sacrifices was only three during the four years which he was a witness of the horrid ceremony, and those were wretches who being afflicted with some grievous bodily complaints, merely embraced that method of ridding themselves

of a miserable existence, as preferable to the more commonplace suicide of hanging or drowning.

Only one European, says Major Archer, in his interesting Tour in Upper India, has had what, by a traveller, may fairly be termed the good fortune to effect an entrance into the sacred and mysterious precincts of the Temple of Juggernaut, and this was a matter of such enterprise, not to say danger, had he been discovered, that a slight notice of it may be pardoned.

An officer, it is believed of the name of Carter, formed a wish to enter the temple at the period of the great festival. He gained the connivance and assistance of some of the Sepoys of his corps, by whom he was greatly beloved; they painted him with the distinguishing marks of their caste, arrayed him in proper garments, and, for protection, took him in the midst of them; he underwent the ceremonies prescribed, and came out safely. He stated that he saw nothing but large courts and apartments for the priests, and could only catch a glimpse of the idol at a distance.

The circumstance of his admission came to the knowledge of the Brahmans, who immediately declared that the impiety would be visited by Juggernaut's indignation. Unluckily the officer came back to Pooree, with his corps, some years afterwards, and there died—and thus, to all men's minds, was accomplished the Brahmanical prediction. Had the poor man taken up his abode in the garden of Eden, he could scarcely have escaped the general doom. This was suggested to the head priest, who shook his head as if dubious of the notion.

The temple is enclosed by a high stone wall, square, about 250 yards each way; gates are in the middle of each face, which look to the cardinal points. The eastern, or lion door, is the principal entrance, and is guarded by two stone animals, which the most depraved imagination has denominated lions;

but they are as like whales as they are to that noble animal. The gateways all rise in a pyramidal shape, with rude sculpture, and the portraiture of hideous figures. On looking through the eastern gate, the entrance for pilgrims, the only thing to be seen is a broad flight of steps, which leads to the temple. A handsome black stone pillar, the shaft of one piece, and twenty-five feet long, stands immediately before the entrance. It was brought by a pious votary sixty years ago from the Black Pagoda; it is one of the most chaste and elegant pieces of art ever seen, and is said to be equal in design and proportion to any pillar of the Corinthian order.

The grand temple in which the idols are lodged is a very high tower, in the middle of the square, and, as before observed, from its great elevation, it forms a conspicuous land-mark to the sailor coming from different parts of the world. Its form is square, for the distance of two thirds; from whence it decreases by a slight curve to the top—thus it follows the usual configuration of Hindu temples; it is also fluted in this part. On the top of this is a large circular flat black stone, cut like a melon. On the summit of this stone is the *Chucker*, or wheel—the distinguishing symbol of Vishnu, and precisely resembling the wheel of a ship's rudder. The whole is surmounted by flags and pennons of the appropriate colours of the god in whose honour they are displayed.

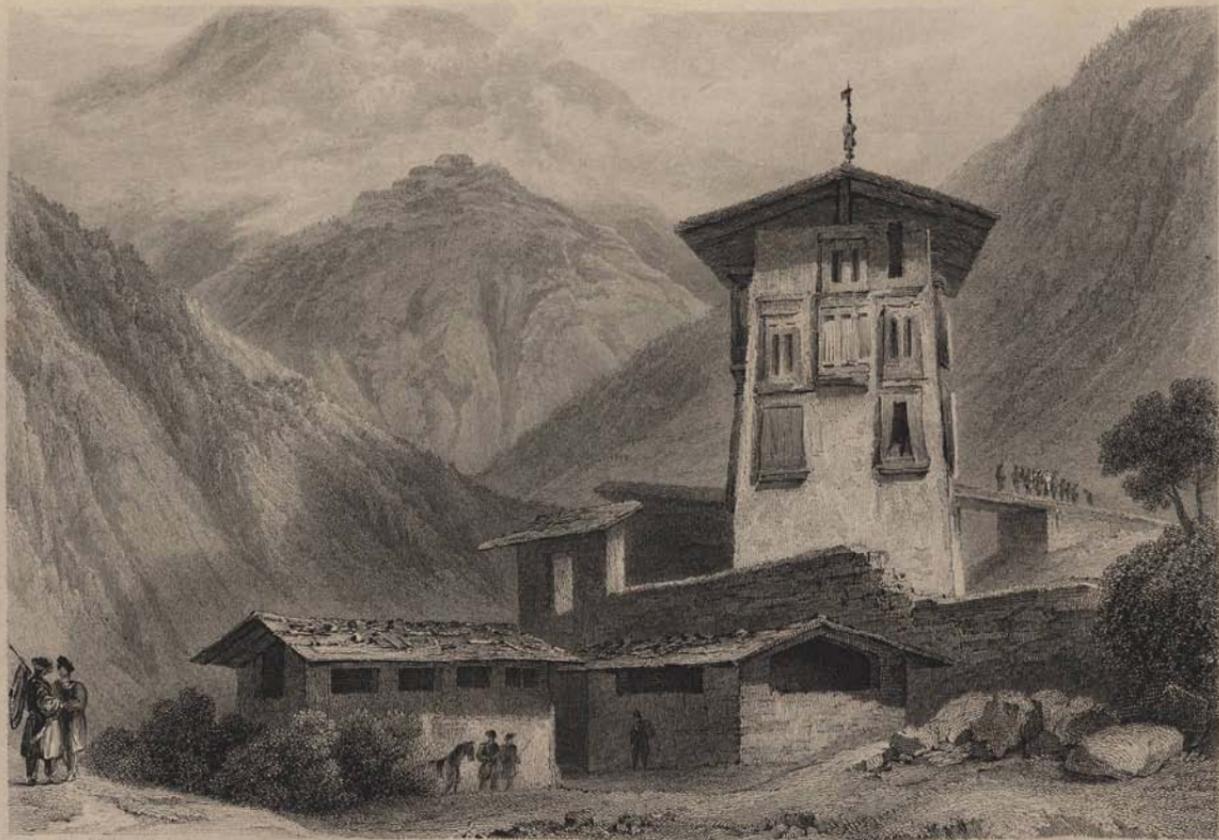
The concourse of pilgrims every year is great; but every third, sixth, and twelfth (each of progressive and higher sanctity), the numbers increase prodigiously. The common years vary from 33 to 70,000. In one year, which was a twelfth, the numbers amounted to 131,874, as appears by the government collector's books; for here, as at other holy spots, a visit to which is enjoined by the religion of the Hindus, every one who is supposed to be able must pay for his entrance.

The modes are various by which the devotees conceive they render their piety more striking and propitiatory.

The great ceremony is that of the *Rath Jatra*, but a minor and prefatory ceremony is that of bathing the idols. "On hearing that they were brought out of the temple," says an eye-witness, "and that they were now exhibited to the admiring gaze of the multitude who had travelled so far to pay their respects, we found their godships formed up in line on an elevated terrace within the enclosure, and protected from the night dews by an extensive and gaudy canopy of many-colored cloths. The evening was dark, and at intervals blue lights were thrown up, to enable the spectators to view the ceremony; but the idols being almost constantly hidden by a forest of chowries and hand punkahs (diligently agitated by the attendant Brahmans to prevent the flies and musquitos from invading their sacred noses), we sent a polite message to the Raj Goru, or chief priest, requesting that he would cause the officials to open for an instant to the right and left, in order to afford us the satisfaction of contemplating the expressive countenances of the worshipful trio. Our embassy was successful, the crowd fell back from before them; two brilliant lights were illumined, and we saw distinctly three frightful wooden faces of the respective colours of black, brown and yellow; the lower portions of the figures being closely swathed in cloth wrappers.

The following day the idols were again consigned to their niches in the temple. Upon this occasion it is the annual custom for Juggernaut to declare himself to be *en petite santé*, from the effects of a severe cold, consequent, probably, upon his bath; which continues to afflict him until the day of the grand ceremony, when, by the wise treatment of his physicians, he is restored to his usual good health!

To such a length as this is carried the blind superstition of this simple people, and it is carefully nourished and fostered



Drawn by W. Dancoll, R.A.

Engraved by M. G. S. S. S.

*Lommo, looking towards Fassituden.*

by the crafty Brahmans, who doubtless secure to themselves a large share of the offerings paid at the shrine of the idolized but helpless King Log. At the festival of the Rath Jatra the idols are conducted in state to visit their country seat, one mile and a half from Pooree ; a journey of three days. By all accounts, the matter of inducting their worships from the temple to their raths or cars is not remarkably ceremonious. Ropes being fastened round their throats, they are dragged "neck and heels" down the grand steps through the mud, and are finally hauled by the same gallows-like process into their respective vehicles, where they are decorated by the priests, and welcomed by shouts of admiration and triumph from the fanatical multitude. The raths on which the monster-deities are drawn, are of lofty and massive dimensions and clumsy architecture ; that of Sri Jeo is nearly forty-five feet in height, has a platform of thirty-five feet square, and moves upon sixteen wheels of solid timber.

The East India Company derives a clear revenue of 50,000 rupees a year by the "pilgrim tax," after allowing 40,000 rupees annually for the support of the temple, besides a grant of land to the value of 16,000 rupees more !\* It has been repeatedly complained, that it is unworthy of a Christian government to make a profit of an Idolatrous worship, and agree to keep in repair and adorn with silks and broad cloths a Pagan idol, and to support for the private use of the graven image a stud of elephants and horses ! But it must be recollected, on the other hand, that the direct interference of the Company is salutary in every respect ; that it controls a rapacious and unprincipled priesthood, by depriving them of an immense revenue, and that the mode pursued is the one best calculated to bring about the final suppression of the idol. It is, indeed,

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\* Since this was written, Sir John Hobhouse has declared in Parliament that the East India Company has wholly abolished "the Pilgrim tax"

manifest that taxation is any thing but encouraging to the thing taxed, and it is obvious to every one, that open and violent opposition to a rite so firmly rooted in the religious prejudices of the natives, might shake the allegiance of our Hindu sepoy, and thereby involve even the loss of India.

The *Black Pagoda* is situate sixteen miles north of Pooree, near the village of Kanárac. According to Mr. Stirling, it was built by Narsing Deo Langora, Rajah of Orissa, in A. D. 1241 ; but other writers attribute its erection to a much earlier date. In its ancient days of celebrity it was designated the Temple of the Sun, and was dedicated to his worship, under the title of Suriya, in consequence of that deity having cured the son of Vishnu of leprosy with which he was infected, as a punishment for having seen (accidentally) some young ladies of the palace (but whose palace the records saith not) during the operation of bathing.

“What remains of the building,” says Major Archer, “is the Pagoda, or square building, the sides to the cardinal points: the walls are fifty feet high, and of amazing thickness. From thence upward the roof is an exact pyramid, on the apex of which are the remains of some symbol of the god. The pyramidal part is divided into compartments, each over-hanging the other, like the roof of a Chinese temple, flat and decreasing to the top. Not having made use of the turned arch, the roof inside was so constructed that one stone protruded some distance over the one underneath it, and instead of the key-stone of the arch, huge bars of iron were placed across to support the ponderous fabric and ornamental part above. The architect must have been a bad one ; for the weight which he threw inside the centre of gravity was greater than that which ought to have been outside, to preserve all in its proper place ; so that when the building was finished, the inside masonry was merely supported by each side of the building pressing equally to the centre. In process of time the building settled and changed the bearings of pressure, when down

came many of the iron bars and huge blocks of masonry, and to this day they lie in a promiscuous heap, just as they fell. Some of the bars are a foot square, and ten or twelve feet long. The pieces of stone are enormous, and create wonder how the people managed to get them up to their former places; for, judging of the tackle used now-a-days, the moderns are woefully behind their forefathers in skill, energy, and enterprize. There are still a few bars sticking out of the roof; these, with some apparent loose stones, threaten destruction to those whose antiquarian propensities prompt a visit to the inside. Bars of iron are over the passages of the doorways; these are large and thick. It appears strange that niches were not used for this purpose, as the passages are long, and hard stone abounded. The part still most perfect is the inferior tower, and is called the *Jug Mohun*.

The sanctuary in which the idol was lodged is almost destroyed; what does remain marks a freak in the operations of time, or whatever is the destroying power. The sanctuary was in the shape of a tall tower, exceeding in height the other part of the temple. From half-way down it had a slight curvature, and terminated in a point. Only one quarter of this building is still erect; the other three are prostrate in indistinguishable ruin: it seems as if the tower had divided in half, and then crosswise, cutting it into four pieces. When the three parts fell, it was difficult to account for the fourth retaining its upright: but the time is not far distant when it will soon follow the others, now at its feet. From the altitude of the Black Pagoda, and its being near, it is, as before remarked, a conspicuous landmark for seamen.

The temple is chiefly formed of a stone easily affected by time and the elements; though about the doorways there is a remarkably hard greenish stone used. The eastern, or principal entrance has had the greatest share of ornamental labor. There is an entablature over this gateway, sculptured in the most excellent manner, both in design and execution. Down

the lintels of the doorway the same beauty of workmanship has been executed in thickly-studded figures. The outsides of the temple are divided into compartments, in which are figures for the most part unfit for notice. The filthy obscenity which the natives of India have lavished on their temples is not to be accounted for on any reasonable or probable grounds ; by some they have been supposed to be typical of the generating influence of the sun.

The head Gooroo of Juggernaut, however, stated that these sculptures had no reference to religious ideas, and that they were placed there more, as he conceives, to attract the attention and curiosity of strangers than for any other purpose : no very great compliment to the *morale* of the people, by the way. Climbing up the *debris* of the tower, adds Major Archer, we were enabled to reach to the top of the wall of the temple, where the roof began to take a pyramidal form. On each face were statues of female minstrels, much larger than life, which reminded us of the Apostles on the balustrade of St. Paul's.

The workmanship of these figures is most elaborate, as the ornaments peculiar to women still distinctly visible testify—these are necklaces, amulets, &c. &c. These figures have curiously-fashioned caps, quite at the back of the head, exactly like the back part of a lady's bonnet, and very different from any head-dress of Indian women of the present day.

The cornices and friezes are battle pieces, in which elephants and men are introduced with great skill and spirit ; indeed, the carving and sculpture are such as evince great progress in the decorative branches of these arts ; for although the structure of the temple is rude, and owes but little to the assistance of science, yet there is an elegance and finish about the whole ; and, with the exception of the prevailing character of indelicacy in the graven parts, they bear out, beyond contradiction, the advance of the people who reared the temple, in what are termed the elegant arts. If any fault can be found superadded

to that already mentioned, it may be the too crowded state of the figures; but these are so admirably disposed as easily to find forgiveness for the difference of taste in so long a space of time. The temple is at present about two miles from the sea; how distant it was at the time it was built, is now a matter of doubt. It is situated among sand hills of gently undulating surface: the greater part of the out-works have long been buried in the sand, and much has been taken away for building purposes by whoever chose to remove it. The place has been deserted for ages, so much so that a jungle has grown up among the fallen stones, and bears and porcupines make it their habitation. Once upon a time a marauding tiger took up his abode in it, but was soon killed by a party of officers.

Gigantic griffins, striding over prostrate elephants (Mundy gives a drawing of one, but calls it "a huge lion, whose countenance is the very quintessence of ferocity"), are on the outside. One of them is still standing, and in tolerable preservation; it is elevated on an oblong pedestal, and was one of the two which guarded the Eastern entrance. At the western gate lie overthrown two gigantic horses, in stone, richly caparisoned, and represented in the act of rearing, and treading beneath their hoofs the strangely-distorted figure of a man, armed with a sword and shield. Although stunted bushes and noisome weeds have almost entirely overgrown these statues, and the monsoons of nearly six centuries have vented their fury upon them, the edge of the sculpture is still sharp and decided—even the chains of the bridles, and studs, and ornaments of the trappings, remaining uninjured. The same may be remarked throughout the rich carvings of the temple; a peculiarity which may, perhaps, be attributable to the sandy soil.

Captain Mundy says, "On another side I discovered, rolled over among heaps of huge stones and prickly thickets, the two supporters of another gateway. One was much de-

faced; but the other, in good preservation, pourtrayed an elephant, ornamented with rich housings, and holding in its curled proboscis the struggling figure of a man—a most spirited composition.”

Foliage is springing up in its crevices, and will soon lay its glories in the dust. A complete shrubbery has grown upon the summit of the temple, which was once graced with the Leel Chucker, or blue wheel of Vishnu. An absurd notion prevailed among the Hindus of the temple having a loadstone on its top, which attracting the ships passing drew them to destruction. Some desperate foreigners having suffered a like catastrophe, stormed the Pagoda, and carried away the magnet. The sanctuary being thus defiled, the shrine was deserted by the Brahmans, and many of its ornaments removed to the temple of Juggernaut.

Allahabad, so named by the Moslem, but Prag by the Hindus, is also one of the most holy places in India, from its being consecrated by the superstition of the people as the immediate spot of some of the incantations of their Supreme, and also from the junction of two of the most sacred rivers, which here unite their waters. Gungah, or Ganges, being the spouse of Mahadeo, possesses, as has been stated, a higher fame than her sister, who, from the circumstance of the two rivers not commingling till a long way below the fort, is supposed to continue single till lost in the sea; the line of separation is distinctly visible. On the spot where the waters first unite it is incumbent on every Hindu to bathe, if he desires regeneration and freedom from transformation to some horrid shape after quitting this life. Nor can he perform this act of religious duty, says the author whom we have before quoted, without first paying a tax to the English government! Let it be believed or not, *such is the fact*; and whatever may be the plea, whether of profit or of having been the custom of the heathen, it must meet with the indignant and just

condemnation of every liberal man. This fee is proportioned to the pilgrim's estate and appearance; thus realizing the scriptural phrase, that "It is more difficult for a rich man to enter the kingdom of heaven, &c." A foot pilgrim is charged about four rupees, a horseman so much more; he with a palankeen, an advanced price; but the pious votary who comes on a pilgrimage riding upon an elephant, and being a man of authority, finds it necessary to open his bags—but this is merely for permission to pass the barrier, at which is stationed a guard of the Company's sepoy's to prevent all unauthorized intrusion!

The officiating Brahmans are not a whit less dexterous in squeezing those who come for salvation, than the British government; and before the pilgrim dips a toe into the waters which are to wash away all his sins, he must pay the priest. When a wealthy native gets into his hands, he mentally and deliberately resolves "to sin no more," because he is made to bleed so freely for his former peccadilloes. A part of the priestly ceremony is, putting a wreath of flowers round the suppliant's neck, which is not loosened until the conscience of the Brahman is satisfied. Formerly wreaths of less fragrance and fragility were in use—nothing less than good rope or iron chain; when, if an extra tug at the *Mammon* unluckily sent the repentant soul to other worlds, the wondering and admiring crowd could only suppose his flight was heavenward, as his aim was virtue and his end was holy. But, seriously, the priests of this shrine have not escaped the charge of murdering those "who came to pray"; how true or false this charge is, perhaps is past all cognizance.

Hurdwar is also a holy place, and the observance of a pilgrimage to its sacred shrines is an imperious duty to all pious Hindus. A fair is held annually during the first fortnight of April, at which time thousands of people from all parts of India flock to bathe in the sacred stream, and to give alms to

the priests, considering these as sure methods of propitiating the Divinity, and acquiring success to their wishes. Merchants from all parts of Asia find their way to Hurdwar: China, Persia, Tartary, the cities of Samarcand and Bokhara, all send their votaries of piety to wash away their transgressions; and to enable them to traverse thence and back to their homes, they bring the products of their respective countries by way of merchandize. It is here, at this time, that an epitome of every nation and caste of Asia may be found; the Kalmuck and the Russian, the Georgian, the Arab, and the Syrian, and those from the farthest east and the farthest west, meet and exchange their goods. The fair is held in the bed of the river, and on any other spots available.

The river at this season of the year is confined within narrow limits, which, however, from the influence of the sun upon the snow, soon extend: it is at all times extremely rapid, and runs over a bed of large pebbles. Every sixth year the fair has a larger assemblage, there being some cause to make this period more holy than the common one; and every twelfth year, the Koom, as it is termed, being still more holy, the concourse of people is prodigious. The duty of visiting Hurdwar at this season, or year, is more positive, and as a farther inducement there are greater and more numerous advantages to be obtained.

Pilgrims, however, visit it every year, and at the particular season crowds are constantly arriving on their errand of devotion.

The town of Hurdwar is very small and scattered, the *locale* not admitting of extensive buildings; it chiefly consists of ghauts or stairs, for the greater facility of bathing, and of houses of wealthy pilgrims; for here, too, religion must have its comforts and conveniences; and here, also, are the same inclinations to amalgamate the humility of penance with the assumption of pride.

The modes in which Hindu superstition attempts to evince its extreme sanctity by self-torture are endless ; and many of them would (if we could forget our pity for the deluded devotees, in the absurdity of the exhibition) excite our risibility not a little. At the great festival in honor of Shivu, known as the " Cherruck Poojah," devotees, called *sunyasses*, or *perfect ones*, throw themselves from a considerable height upon iron spikes, fixed in the ground beneath. They erect a stage of bamboos, having three resting places, the highest about twenty feet from the ground. From these heights the " perfect ones" cast themselves on spikes stuck in bags of straw. As the spikes are laid nearly flat, the deluded wretches are seldom wounded mortally, but sometimes they are killed by the fall. Others torture themselves by having a ramrod passed through their tongues, others may be seen holding burning coals in a pan, the wire handles of which are stuck into their sides, &c. Captain Mundy witnessed one of these fanatical ceremonies at Culna. The spot chosen for the spectacle was a clear space, surrounded by a close skreen of lofty and luxuriant foliage, on the outskirts of one of those secluded jungle hamlets peculiar to Bengal. In the centre of this clearing stood a wood edifice, some sixty feet high, in appearance something like a quadruple gibbet, the four arms being made to revolve round the centre pole, by means of a capstan below. It was as frightful an object as a dentist's chair to a school boy, with three rows of teeth ! Four votaries were allowed the advantage of hanging at the same moment. A pair of terrific looking iron hooks were affixed to the end of stout ropes, sheaved through the extremities of the several limbs of the machine, and after some preparation they were thrust under the muscles low down on each shoulder blade of the highly-privileged swingers, linen girths to support some portion of the body's weight being supplied. At a given signal the four performers were nimbly run up to the height of twenty or

thirty feet from the ground, when the ropes were belayed, and the capstan set a going with right good will, the tortured votaries swinging round with frightful velocity, amid the crash of drums and fiddles, and the cheering acclamations of the assembled crowds.

In this attitude did they continue to whirl in mid-air for ten minutes; their countenances indicating sternly-repressed agony, their hands in the attitude of prayer, and their long hair streaming in the wind—they were then obliged to vacate their merry-go-round to other candidates.

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## SUTTEES.

THE self-immolation of Hindu widows at the funeral pile of their husbands is a practice of great antiquity in India, but its origin is unknown. The natives have a tradition respecting it, that it arose many years ago from the circumstance of women frequently taking away the lives of their husbands, either from dislike or inconstancy. The most excruciating torments being found inadequate to prevent the repetition of this crime, the Brahmans directed that the widows should be burned together with their husbands, and by this expedient gave them an interest in the preservation of the latter.

This horrible custom seems to have been formerly much more general than it is at present; still instances of this kind are very frequent in the provinces of Hindustan, notwithstanding the praiseworthy efforts of the British government to put a stop to these horrid rites.

By an account taken in 1803, it appeared that the number of victims thus sacrificed during that year, within thirty miles



Drawn by W. Daniell. R.A.

Engraved by J. G. Armytage

*In the Garden of Abdulla Mirza's Palace.*

round Calcutta alone, was two hundred and seventy-five; and from another report made by Hindus deputed for the purpose, we learn that in six months of the year 1804 the number in that district was one hundred and fifteen. Between Cossimbazar, in Bengal, and the mouth of the river Hooghly, seventy women sacrificed themselves in two months only in 1812, leaving behind them one hundred and eighty-four orphan children!

A woman who thus devotes herself, abstains from food as soon as her husband is dead, chewing betel, and repeating, without cessation, the name of the god of his sect. When the fatal hour arrives, she adorns herself with her jewels, and puts on her most costly attire, as if she were going to a rejoicing. She is accompanied by her relations and friends, and by the sound of drums and trumpets. The Brahmans, meanwhile, exalt the imagination of the victim by giving her a liquid, in which opium is mixed, to drink; and as they draw near the fatal spot, they strive to strengthen her resolution by songs, in which they extol her heroism.

The widow must not exhibit any signs of grief or despondency as she approaches the pile; her look must be calm and serene, and such as becomes one who is certain that she is about to rejoin her husband in a happier life. It is affirmed, that previously to the ceremony, the Brahmans themselves, as well as her relatives and friends, endeavour to dissuade her from the sacrifice, but that her resolution, once taken, is sacred and inviolable.

The day of this self-immolation is considered as a glorious one for the family of the widow as well as for her husband's, and the Brahmans, who, moreover, derive no trifling profit from the ceremony. Any person is allowed to witness the spectacle, but at a certain distance. The victim affectionately embraces her friends and relations, among whom she distributes part of her jewels and ornaments; she comforts them, while they

bless and entreat her to pray to God to grant them, in like circumstances, the fortitude which she manifests.

These victims, in general, meet death with heroic firmness and constancy, convinced that in thus burning themselves, from pure conjugal attachment, they shall feel but little pain from the flames, and by that sacrifice they shall deliver their husbands from the torments of the next life, whatever may be the crimes committed by them in this.

Mr. Holwell gives an account of one who, being told of the pain she must suffer, with a view to dissuade her from her intention, put her finger into the fire, and held it there for a considerable time; after which she put fire upon the palm of her hand, laid incense upon it, and fumigated the Brahmans who were present.

Mr. Forbes mentions the case of a female, whose husband had amply provided for her by will, and, contrary to the general custom of the Hindus, had made her totally independent of his family. All was of no avail; she persisted in her determination to accompany him to a better world, and suffered not the tears nor the supplications of an aged mother and three helpless children to change her purpose. The funeral pyre was erected on the banks of the river Biswamitree, without the gates of Brodera. An immense concourse of persons of all ranks assembled, and a band of music accompanied the Brahmans who superintended the ceremony. The bower of death, enwreathed with flowers, was erected over a pile of sandal wood and spices, on which lay the body of the deceased. After various ceremonies the music ceased, and the crowd, in solemn silence, waited the arrival of the heroine. She approached from a temporary retirement with the Brahmans, attended by her mother and three lovely children, arrayed in rich attire, and wearing the hymeneal crown, an ornament peculiar to a Hindu bride at her marriage. After a few religious ceremonies the attendants took off her jewels,

anointed her dishevelled hair with consecrated ghee, as also the skirts of her flowing robe of yellow muslin (the colour of nuptial bliss). Two lisping infants, says the narrator, clung around her knees to dissuade her from her fatal purpose ; the last pledge of conjugal love was taken from her bosom by an aged parent, in speechless agony. Freed from these heart-piercing mourners, the lovely widow, with an air of solemn majesty, received a lighted torch from the Brahmans, with which she walked seven time round the pyre. Stopping near the entrance of the bower for the last time, she addressed the fire, and worshipped the other deities, as prescribed in the *sutty-ved* ; then setting fire to her hair and the skirts of her robe, to render herself the only brand worthy of illuminating the sacred pile, she threw away the torch, rushed into the bower, and embracing her husband, thus communicated the flames to the surrounding branches. The musicians immediately struck up the loudest strains, to drown the cries of the victim, should her courage have forsaken her ; but several of the spectators declared, that the serenity of her countenance and dignity of her behaviour surpassed all the sacrifices of a similar nature they had ever witnessed.

Much has been said and written in England upon the subject of these horrid self-immolations, and it has even been asserted, that on more than one occasion of the firing of the pile, the wretched victim has been in a state of intoxication.

The writer of a recent letter from Calcutta says, however, "I am induced to believe, that force was never used nor inebriety ever resorted to, to induce widows to burn themselves with their deceased husbands ; on the contrary, endeavours are exerted to the utmost by the family relations and neighbours, to restrain the suttees from such abominable practice and inhuman conduct, but without effect. If a widow were ever seen to escape from her husband's funeral-pile, as stated in some of our papers (the writer is a native of credit and respect-

ability,) she cannot possibly be a real suttee, but a common woman, who had attempted to immolate herself through affectedness or emulation, but could not suffer the flame; while a suttee is never taught to fear the fire, but cheerfully throws herself into the flame. It is no doubt a voluntary act, that proceeds from religious faith. I, being a native, have witnessed myself some cases of this nature. Some few years ago, a daughter of Ramlochur Roy of Chukrubar (near Calcutta, under the jurisdiction of twenty-four Pergunnahs,) had been brought to bed of a child. When it was twenty days old, her husband died in this city, and, after the performance of his funeral ceremony, her father returned home. On receiving this unhappy intelligence, the mother of the deceased began to lament the loss of her son. The widow seemed not concerned in the least, but began to soothe her mother, telling her to recollect what she must do at the demise of her husband, and the unfortunate widow concluded, by requesting her father to conduct her to her husband's house in the city, informing him that she had resolved to burn herself after the Ushochu, or thirty days from child-birth. Her father, as well as many other persons, endeavoured to persuade her from such a cruel intention; telling her that she was not permitted by the Shrastra to do so, but all their persuasions were vain. She at last proceeded to Calcutta, and delivered her child to her husband's brother, telling him, at the same time, that she was no longer the mother of that child, and that he might preserve it any way he pleased. From the moment she heard the news of her husband's death, she declined taking any necessary food for life, but frequently solicited all persons in the family to procure a pass from the Police and the Magistrates of the twenty-four Pergunnahs. In short, the pass was obtained with great difficulty, after the trouble of a week, during which she grew so feeble that she could not stir without assistance; but on receipt of the news of the pass she appeared

quite gay, proceeding to Kaleeghat in a palanquin, and burned herself with the pillow of her deceased husband. Another event of a similar nature occurred in this city: Deewan Ubhoy Churan Mitre, a respectable native of this place, happened to die at Furrokahad; his widow, at Calcutta, on receipt of this intelligence expressed her intention to burn herself with something belonging to her husband. Her children now became alarmed, and some of them threw themselves at her feet, and earnestly entreated her not to do so; but she paid no regard to their words, but immolated herself. Thousands of cases of the like nature are known to have occurred in all the provinces, and even sanctioned by Magistrates of the respective places, who never suffered them to burn until they were fully satisfied that nothing could swerve them from their determination!"

In the *Rig Veda*, one of the sacred books of the Hindus, believed by them to have been promulgated in the beginning of time, by Menu, son or grandson of Brahma, or, in plain language, the first of created beings, and not the oldest only but the holiest of legislators, the duty of suttee is expressly justified in these words,—“If a wife thus burn with her husband, *it is not suicide*, and her relations shall observe three days uncleanness for her; after which the *Shradha* must be properly performed. If she cannot come to the place, or does not receive an account of her husband's death, she shall wait the appointed days of uncleanness, and may afterwards die in a separate fire. If she dies in a separate fire, three days uncleanness must be observed; after which the *Shradha* or *Piuda* must be performed. “O, fire, let these women, with bodies anointed with clarified butter, eyes (coloured) with stibium and void of tears, enter thee, parent of water, that they may not lie separated from their husbands, but may be in union with excellent husbands, be sinless and jewels among women”

A scene peculiarly distressing occurs at the death of those

opulent Hindus who have carried polygamy to a great extent, when twelve, fifteen, or eighteen wives are known to have perished on the same pile. Ward mentions a case, in which the fire was kept burning for three days, and during that time thirty-seven widows of one Brahman came in parties at different times and threw themselves into the flames. But, perhaps, the deepest of these tragedies ever acted in India, was on occasion of the untimely death of Ajit, one of the most distinguished princes of Marwar. Colonel Tod describes this Suttee, in his second volume, and says, Fifty-eight queens, the curtain wives of affection, determined to offer themselves a sacrifice to Agni, exclaiming, "The world we will abandon, but never our lord." They went, says the account, "radiant as the sun, dispensing charity like falling rain," and threw themselves together on one mighty pile, which soon blazed to the skies; and, according to the Hindu writers, "the faithful queens laved their bodies in the flames as do the celestials in the lake of Manasawara." What rendered this sacrifice the more revolting, was the fact, that the son of one of the widows was made the instrument of his mother's death, the ceremonial requiring that his hand should apply the fire to the pile.

The East India Company, in compliance with the strongly expressed opinion of many of its directors in England, authorized the late Lord William Bentick, their Governor-General, to issue an order for the immediate abolition of this horrid custom. The appearance of this document produced a very strong sensation in India, and strikingly displayed the different views of the two classes into which its population is now divided. An address was presented from a body of Hindus, respectable by their numbers and still more by their intelligence, highly applauding the measure, and declaring that the practice thereby prohibited formed no essential part of their system. But a number of individuals at Calcutta,

earnestly devoted to the ancient system, formed themselves into a society, called the Dharma Subha, for the purpose of procuring the restoration of this sacred rite, which they say has been continued for millions of years under the successive eras of the satya, treta, dwapar, and culi yugs. They have organized themselves on the model of the religious societies in England, with a president, secretary, corresponding branches, &c. ; and having called upon every holy Hindu to contribute his mite to the pious work, have raised considerable sums to promote the objects of the institution, while they have renounced all social intercourse with those of their countrymen who follow an opposite course. The other party, however, who are called the Brama Subha, considering the Shastras in their favour, treat these violent proceedings with indifference, and continue steadily to support the humane views of the East India Company.

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### CHAPTER III.

THERE are two broadly-marked distinctions of surface which characterize Hindustan ; these are, *Ghauts* and *Table-Lands*.

The name *Ghaut*, which is applied to mountain ranges, as the western Ghauts, southern Ghauts, &c. is, in reality, a corruption of the Sanscrit "gate-way or path."

The Ghauts enclose the main body of the Peninsula, which consists of table-lands and mountains and hills, elevated from 2,000 to 4,000 feet above the sea. The ranges of the Ghauts join on the north side of the great pass or *gap of*

*Coimbetoor.* This striking pass is about 16 miles wide. It is well known, that ships navigating the Malabar coast during the north-east Monsoon, commonly experience a stronger gale in the neighbourhood of Paniani than elsewhere, and this opening in the Ghauts appears to be the cause of this effect. It is also said, that the lower part of the Coimbetoor country partakes of the rainy or the south-west monsoon of the Malabar coast, which may be referred to the same cause.

From the south side of the gap, the Ghaut range continues onwards in a southerly direction to Cape Comorin, where it terminates. The land at its extremity is low and flat, covered with trees, and not visible from deck more than four or five leagues; but about half a mile inland is the mountain of Komari, the termination of the Ghauts rising to a height of nearly 4,000 feet. From this mountain the southern extremity of India takes its name. Near its base bursts forth a magnificent cataract.

*Table-Lands* are a series of immense tracts in the form of terraces, which rise higher and higher as they advance southward, until they attain their greatest elevation in the table-land of Mysore, at the foot of the Nilgherry mountain, and they are higher towards the east than the west: thus, Bangalore is 3,026 feet above the surface of the sea, but Seringapatam is only 2,412 feet. On the north they are still lower, Kistna being 1,182 feet, while the extreme western edge (Dharwar) is only 2,352 feet above the sea. On the whole surface of the table-land a black soil prevails, which, from being favourable to the growth of cotton, has been called the black cotton ground, or *regur*. This soil is never manured, nor does it ever lie fallow, and yet it produces rich crops every year when skilfully managed. The hills which rise on the table-land are bare and sterile, like most of the small valleys between them, some of which, however, exhibit great fertility. The

northern districts of the table-land are less fertile, probably on account of the deficient quantity of moisture. Vast tracts without cultivation are to be found here.

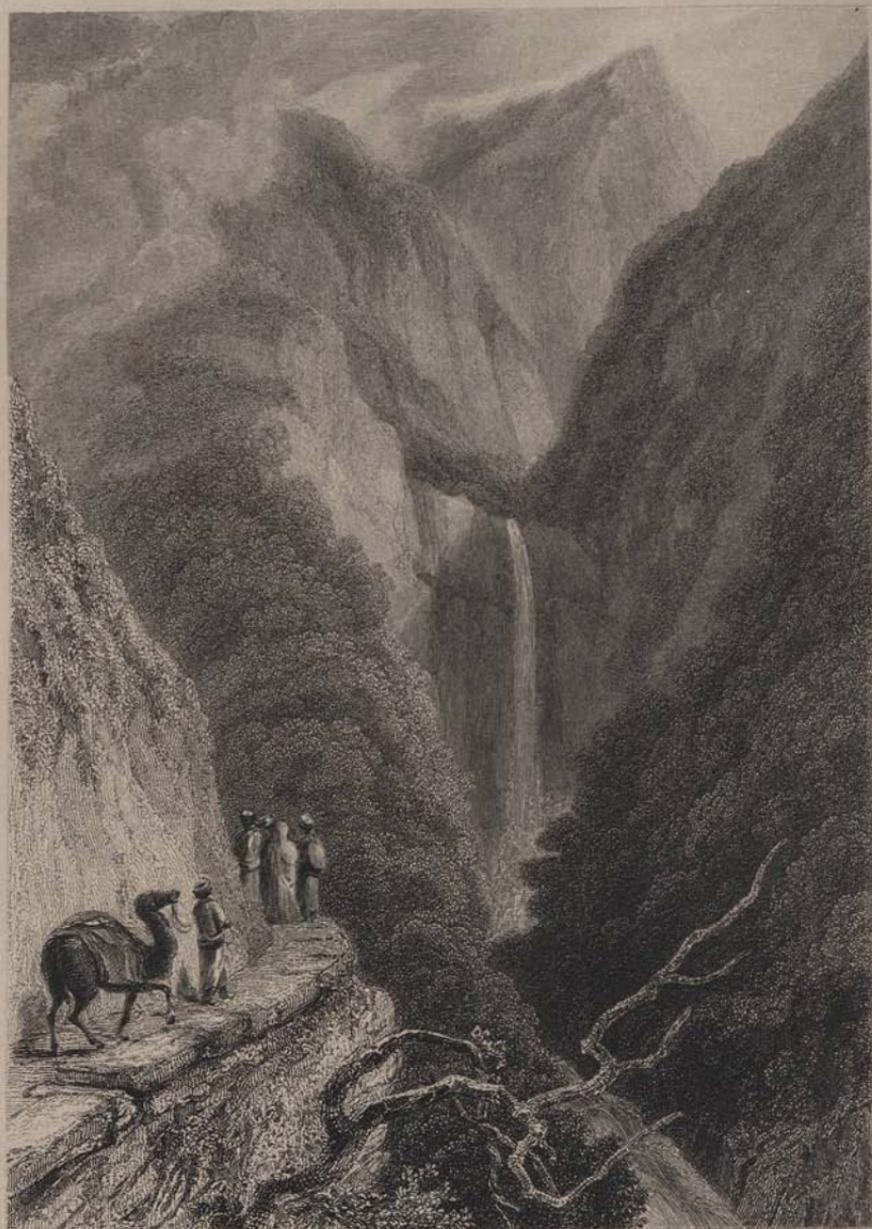
During the rainy season, and the cool months which immediately follow, India, especially in the southern districts, presents a pleasant view, being covered with a fine sward of grass, and mostly cultivated or planted. But towards the spring the plains lose their verdure, and their surface becomes a brown level, intersected by numerous deep rents. Clouds of dust are raised by the hot dry winds, and when a calm suddenly occurs, they remain for some time stationary in the air. The excessive heat produced by the vertical rays of the sun extinguishes every trace of life ; even the smallest insects disappear. The rivers flow slowly in their deep beds, and their bare black banks descend abruptly twenty or thirty feet to their channels, and thus have the appearance rather of cuts than of rivers. All the smaller streams dry up, and the larger ones, which in the rainy season rise from 20 to 30 feet, and sometimes even inundate a few tracts along their course, are during the dry season so deep below the surface of the adjacent fields, that the water cannot be used for irrigation, as in the plains of the Ganges, and in some of the tracts along the Bay of Bengal.—Here, as in most tropical climes, the year is divided into two parts—a dry and a rainy season. The last begins in May, when small showers only fall : in June or July it becomes more regular and continuous, and the wet season lasts until October. The quantity of rain is greatest on the western coast, and is estimated at 116 inches, on the eastern 45 inches, and much less on the other coasts. There is said to be nearly 10 degrees difference in the mean temperature of the higher districts of the table-land as compared with Madras ; thus, at Dharwar it was 75 degrees, while at Madras it was 84 degrees of Fahrenheit. The mean annual temperature at Bombay is about 80 degrees, but observations

on that of Malabar are still wanting. The climate of this coast is considered very healthy, notwithstanding the immense quantity of rain and cultivation of rice.

By far the greatest portion of this table land is still under the sway of Hindu or Mohammedan princes. Thus the districts immediately subject to the British government comprehend about 40,000 square miles, whilst the territories belonging to the princes under the protection of the British extend over an area of more than 200,000 square miles. The cultivation of rice is carried on only where there are artificial means of irrigation; tanks for this purpose are very numerous in some places.

The great Swamp (called by the natives *Tarai* or *Tarryani*) divides the plain of the Ganges from the lower region of the Himalaya mountains, and extends from the banks of the Brahmapootra, along the foot of the mountains, to the place where the Ganges issues from them at Hurdwar. But it varies in width, and also in its character, narrowing insensibly as it proceeds farther to the north-west. In Bengal it is from 20 to 25 miles across, but towards its north-western extremity it is only a few miles. Its soil is extremely soft, and as its slope is not sufficient to draw off the water of the numerous springs which issue from the mountains, it is converted into a deep swamp of great fertility, which is covered with a vigorous vegetation and large forest trees. It is the haunt of elephants, rhinoceros, wild buffaloes, tigers, monkeys, and other wild animals. But as the exhalations of the decaying vegetable matter and of the swampy ground, united to a great degree of heat, engender the most dangerous fevers, it is very thinly inhabited, and by a very miserable class of people.

The prodigious range of the HIMALAYA occupies an area from 500,000 to 600,000 square miles. It consists of a great number of ridges, running parallel to the direction of the whole range, from south-east to north-west, which, however,



Drawn by W. Daniell, R.S.

Engraved by G. S. Smith

*Mountain Scene in the North of India.*

in many places, are connected with one another by transverse ridges, and in others separated by deep and narrow ravines and glens, in which the different branches and tributary rivers of the Indus and Ganges run. The whole chain, beginning from the high pinnacles of the Hindu Coosh, near Cabul, and terminating in the most eastern valleys of Asam, near the source of the Brahmapootra, is over-topped everywhere by the most elevated ranges, which are always covered with snow; a circumstance which has given rise to the Indian name, Himálaya, which means *the dwelling of Snow*.

The Himmaleh, says Mr. Murray, as it ascends above the picturesque regions which diversify its lower border, assumes a much bolder and severer aspect. The lofty ridge, the deep valley, the dashing torrent, produce a resemblance to the most elevated portions of the central Highlands of Scotland. Generally speaking, the character of this mountain-chain is rugged and stern; its ridges rise behind each other in awful array; they enclose no rural scenes, no spreading valleys or gentle undulations. Their steep sides, sometimes wooded, sometimes composed only of vast faces of naked rock, dip down abruptly, forming vast chasms and ravines, at the bottom of which there is only room for the torrent to force its way through rude fragments, fallen from the cliffs above. A laborious task is imposed upon the traveller, who has successively to mount and descend this series of lofty terraces, along rough and narrow paths that often skirt the most tremendous precipices. The expedients, too, provided for the passage of the rivers which dash through these gloomy hollows, are of the most slender and imperfect description. Two planks, fastened to the point of opposite cliffs, called a *sanga* or *sankha*, are, in many cases, considered sufficient; others, called *Jhulas*, are formed by ropes stretched across, making a species of loose parapet, and supporting a light ladder for the feet to rest upon. Mr. Webb met with an instance where

there were merely stretched from bank to bank two or three ropes, round which the traveller was expected to coil himself, and work his way across, having a loop for the back to rest upon; those who could not effect this movement were pulled across by a cord!

So generally irregular is the surface of this territory, that great difficulty occurs in finding a level space on which to build their towns. It is supposed, that in the whole extent of country surrounding Serinagur, there could not have been discovered another place on which to have erected that small city, and there is no spot between it and the great plain where a thousand men could encamp. At Nahn the passenger mounts through the principal street by a stair cut in the rock. Rampore, the chief town in the valley of the upper Sutledge, is reached only over ledges of rocks and flights of steps; its streets and houses rise in tiers above each other along the face of the steep, while the river foams and dashes beneath, and awful crags and precipices overhang it from above! In consequence of this peculiar structure, these loftier regions of Himmaleh do not present that tranquil grandeur and those picturesque views which render the mountain scenery of Europe so enchanting. They are rugged, gloomy, and monotonous. The mighty summits overhang no soft, pastoral valleys, nor wave with varied foliage, nor are reflected in the bosom of still and transparent lakes. The traveller, hemmed in between their steep precipices, sees only the dark grandeur of the chasm through which he winds. Sometimes, however, on reaching a high pinnacle, he finds himself in possession of a prospect bearing a character of the most awful sublimity. A spot, raised almost to an immeasurable height above the plain beneath, proves only the base, when seven or eight successive ranges tower towards heaven, and terminate, at length, in a line of snowy pinnacles!

The whole range has been divided into three great sections

—the most eastern, or that of Asam and Bhotam, is less known than the others. Although this range exhibits many high summits, yet only the Peak of Chamalari, near the boundary of Tibet and the road leading to Teshoo Loomboo, has been seen at a small distance by Turner, who estimated its height at about 25,000 feet above the level of the sea.

The central region of the Himalaya range comprehends the mountains of Nepaul, which have been examined with some care by the English residents at Kathmnadu. Three groups of high peaks, which rise above the line of eternal snow, between the valleys of Upper Trisul and the upper Gaudaki Ganga, have been measured. The groups of the Salpu mountains, and that of the Dhayabung mountains, are nearest to the capital of Nepaul: eight of these peaks have been measured, and they are from 16,000, to 24,000 feet above the level of the sea. Some days' journey to the north-west lies a still higher group, which contains five peaks, not one of which is less than 22,000 feet, but the Sweta-ghar (or White Tower) attains 25,261, and the Dhawalagiri (or White Mountain), is 28,000 feet!—the latter being the highest known pinnacle in the world: this range is little known, except their heights.

The western region of the Himalaya range comprehends the ridges traversing the Alpine countries of Kamaoon, Gherwall, Bissahir and Sirmore; and these countries being dependant on the East India Company, the mountains have been explored with great care, and even trigonometrically measured.

Here we find the very high group of the peak of the Iawahir, between the upper courses of the Goree and Dauli Ganga, on the boundary between Kamaoon and Bhotan to the south of Niti Ghat, 16,895 feet, and to the north of the town of Almora 15,337 feet above the level of the sea, and from thence rises to the height of 25,749 feet! These summits have only been measured from a distance, and the mountains are not yet explored, but their elevation has been ascertained

by admeasurement both by Hodgson and Webb. To the east of this extensive group, the country between the upper courses, of the Goree and of the Kali (the two principal branches of the Kali Gogra) is covered with a mass of mountains, many of which rise above the line of eternal snow; twelve of their peaks, measured by Webb, attain the height of from 18,000 to 22,000 feet, but they have not been otherwise explored. Still more crowded are the snow-covered peaks to the north-west of the group of the Iawahir summits, especially between the sources of the Vishnu Ganga and the Bhagirathi Ganga, where are the colossal summits of Kedarnath and the Rudra Himalaya. This is the case also about the sources of the Jumna, where we find the Bunderpuch and the high chain which divides the north-western branches of the last mentioned river from the valley of Baspa and the Sutledge, which latter chain is traversed by 12 mountain passes, and connected with the Rhalding Kailasa mountains, on the banks of the Sutledge. Even on the north-western banks of this river we find the snow-covered summits of the Kotgerh and the Purkyul. These alpine regions have been explored by Hodgson, and others have continued the survey. Hodgson counted, at his first survey, upwards of fifty summits, rising with craggy, conical peaks above the line of eternal snow, of which twenty three attained upwards of 20,000 feet, and seventeen exceeded in height Mount Chimborazo. The number of snow-covered mountains, which extend farther to the north-west, through the alpine region of the Kulu Cashmire Himalaya range, and approach the Hindu-Coosh mountains near Cabul, seems nearly innumerable, but none of them have been measured or otherwise explored. The Hindu-Coosh itself, to judge from the great masses of snow with which it is covered, seems to rise to nearly an equal height.

Along the lowest southern slopes of the Himalaya mountains extends a flat country, hardly a thousand feet above the

sea, covered with bogs and forests, exposed to a sultry heat, and dreaded by travellers on account of the prevalence of fevers. It is called Tariyana ; its inhabitants are disfigured by goîtres. The adjacent ridges, and the lower valleys (called Duhs) of the Alpine region, which rise to the height of 6000 feet, and in which are situate the capitals of the Alpine states, viz., Rampur on the Sutledge, (3375 feet above the level of the sea), Sirinagur on the Alakananda ; Ganga (2,300 feet) ; Almora, Kosila (5337 feet) ; Kathmandu, &c., are among the best watered, most luxuriant, fertile and picturesque Alpine countries in the world. To the north-east of these places the mountains rise, but only at a considerable distance attain the line of eternal snow. They are arranged in numerous ridges, commonly running parallel to one another, and in the direction of the whole mountain region, but connected by transverse ridges and groups, and separated by frightfully deep and steep ravines, running in some places longitudinally, in others transversely. The most northern of these chains rises above the level of the high table-land of Thibet, and forms the boundary of the high land of eastern Asia. On the side of the table-land they descend with a gentle slope, and soon terminate in extensive undulating plains. The intercourse between India and Thibet is carried on over these high ridges by means of the mountain passes, the lowest of which are probably not much below the height of Mont Blanc, being no where less than 14,000 feet above the level of the sea ; and some even rise to 18,000 feet !

Nothing renders the Himalaya mountains more remarkable than the different level to which the lines of vegetation ascend, on the lower ridges adjacent to the plains of Hindustan on the interior ridges, and again on the boundary ridges of the table-land. This level, as well as the line of eternal snow, rises higher as they approach the table-land ; and thus the higher ridges are cultivated and inhabited, at an elevation

where lower down no habitation and no agriculture are found. A. Gerrard has carefully examined this remarkable phenomenon, and has stated the following facts, observed in ascending the valleys of the Sutledge. He divides the whole mountain-range into three regions. Region *a* lying along the southern slopes of the Himalaya range, displays cultivated fields to the height of 10,000 feet, but the corn must often be cut green; the highest inhabited place is 9,500 feet; the upper boundary of trees is 10,000 feet; the upper boundary of shrubs 12,000, and in some well-sheltered places dwarf birch and little shrubs are found at 13,000 feet! Region *b*. comprehends the higher ridges of the mountains; here, and in the valley of Baspa the highest human dwelling is 11,400 feet above the level of the sea, and this is likewise the highest point which agriculture attains; trees are found at 13,000 feet and upwards. Region *c*. extends over the table-land itself, where villages are built at the elevation of 13,000 feet; fields are cultivated at 13,600, very good birch forests grow at 14,000 feet, and some low shrubs, especially Tama, used as fire wood, attain to 17,000 feet above the sea!

A curious appearance is presented of the sky over the Himalaya mountains; the sky when viewed from lofty mountains presents a deep blue colour, approaching to black. This fact is often mentioned by travellers among the Himalayas. Thus, near the source of the Ganges, the dazzling brilliancy of the snow was rendered more striking by its contrast with *the dark blue, approaching to blackness*, of the sky; and at night the stars shone with a lustre, which they do not present in a denser atmosphere. "It was curious to see them," says Captain Hodgson, "when rising, appear like one sudden flash, as they emerged from behind the bright snowy summits close to us, and their disappearance when setting behind the peaks was as sudden as we generally observed it to be in their occultations by the moon." At Zinchin, 16,136 feet above the sea, the atmosphere

exhibited that *very dark black colour* which is observed from great elevations. The sun shone like an orb of fire without the least haze. At night the part of the horizon where the moon was expected to rise could scarcely be distinguished, before the limb touched it; and the stars and planets shone with a brilliancy never seen unless at great heights.

“With a transit telescope of thirty inches, and a power of thirty,” says Professor Jameson, “stars of the fifth magnitude were distinct in broad day; but none of less size were perceptible. At Súbáthú, 4,200 feet above the sea, stars of the fourth magnitude require a power of forty to make them visible in the day.”

According to Rennel, the southernmost of the Bootan mountains attain nearly a mile and a half of almost perpendicular height, in a horizontal distance of fifteen miles, and from the summit the traveller looks back with wonder on the extensive prospect of the place beneath. When the great range changes to a westerly direction, near the upper part of the Ganges and Indus, the lower mountains are separated from it by a wide interval, occupied by the lofty valley of Cashmere; and to the south and south-west is a mountainous country, which, on the north, bounds the Punjaub, or the country of the five rivers. When, in December, Turner returned from Thibet, then covered with ice and snow, in Bootan every thing was green, and the trees were loaded with apples and oranges—so great is the difference of climate. Notwithstanding this, the summer temperature of Tassisudon, in Bootan, resembles that of the winter of Bengal; and the Bootan winter is too severe for the rajahs, who descend and spend that season in the warmer Chickacotta. The Bengalese clothe themselves in silk and muslin, the Bootanese in wool, the Thibetians in wool and fur; and not less characteristic is the contrast between the feeble Hindu in Bengal, and the Herculean Bootanese, or the active, abstemious Thibetian.

The Hindu is accustomed to the moist and sultry atmosphere of Bengal, and cannot exist in the cold and dry air of Thibet; and, conversely, the Thibetian cannot live in the sultry India.

The climate of the valleys and the ridges of this vast mountainous country is much milder than naturalists have led us to expect. Vast tracts which, according to their views, ought to be sterile in the extreme, or eternally covered with snow, are, on the contrary, richly clothed with vegetation, abounding in animals, and animated by villages. Thus Marang, a large village surrounded by lofty mountains, though 8,500 feet above the level of the sea, enjoys a mild climate. During eight days spent there by Gerrard, the temperature varied from 58 degrees F. to 82 degrees F., and flies were very troublesome. The sun, even in July, was scarcely visible above the mountains before 8 A.M., and disappeared behind them at 5 P.M. There were alternately light clouds and sunshine, and now and then a little rain, which, in this valley, never falls heavy, the height of the outer chain of the Himalaya being sufficient to exclude the rains that deluge India for three months. Mr. Colebrooke, speaking of Zoucheng, a village among these mountains, whose height is 14,700 feet, which, in latitude 31 degrees, 36 minutes north, according to received theory, should be buried in everlasting snow, assures us, that the case is far different. On every side of the glen, which is a bow-shot across, appeared gently-sloping hills, for the most part covered with *támá*, or Tartaric furze. The banks of the river were covered with grass turf and prickly bushes. Around, the land was covered with verdure; flocks of sheep were browsing, and deer leaping; altogether it was a romantic spot, wanting but trees to make it delightful. Gerrard, on the coast of the Húkétó pass, 15,786 feet high, observed yaks and horses feeding on the surrounding heights, and the climate was pleasant—the temperature being 57 degrees Fahrenheit. On Zinchen, which is 16,136 feet high, and the neighbouring

mountains, horses were observed galloping about in all directions, and feeding on the very tops of the heights ; kites and eagles were soaring in the air ; large flocks of small birds, like linnets, were flying about ; and locusts were jumping among the bushes. The climate is very different from that experienced in crossing the outer range of the Himalayas at the same season. Here, at the height of 16,000 or 17,000 feet, is abundance of fuel, good water, and a serene sky ; there, at an *inferior elevation*, no fire wood is nearer than five or six miles, the clouds hang around the mountains, the sun is scarcely visible, and showers of rain are frequent. At the village of Púi, at an elevation of 13,600 feet, there are cultivated fields of barley, turnips, &c. A little lower the ground was covered with thyme, sage, and many other aromatic plants, besides juniper, sweetbrier, and gooseberries. Here also are vineyards and groves of apricots. At Dabling there was much cultivation, with plantations of apricots and walnuts. During Captain Gerrard's residence here (August) the temperature was warm, varying from 61 degrees F. at sunrise, to 85 degrees at noon, the wind blowing strongly from the south-west, and the sky frequently obscured with light clouds, attended with little rain. Near the village of Nákó, in the midst of these mountains, situated 12,000 feet above the sea, in the heart of an abundant population, he found the grain already yellow, with a broad sheet of water, surrounded by tall poplar, juniper, and willow trees, of prodigious size, and environed by massive rocks of granite. Here are produced most luxuriant crops of barley, wheat, phapur, and turnips, rising by steps to nearly 700 feet higher than the village, where is a lama's residence, inhabited throughout the year. The fields are partitioned by dikes of granite. At Taz-hi-gang, these are inclosed by barberry and gooseberry bushes.

The seasons of this great elevation are similar to those of our

northern latitudes, the grain being sown in March and April, and reaped in August and September. Snow falls generally towards the end of October. It seldom exceeds two feet in depth, but does not leave the ground for nearly six months. Want of moisture in the air prevents its earlier descent (since the beginning of October is winter) under a clear sky. In the middle of October 1818, the thermometer at sunrise was seldom above 20 degrees Fahrenheit; in August the temperature was 75 degrees F. at noon, and never below 52 degrees F.

The forms of the Himalaya mountains are exceedingly varied, being described as needle-shaped, peaked, conical, ridge shaped, and round backed. There are precipices often of fearful abruptness and magnitude, sometimes continuing mural or perpendicular for miles, with an elevation of 200 and 300 feet, and, according to some travellers, even of 2 00 and 3000 feet.

The *passes* that lead through this extraordinary region vary in height from that of Tungrang, one of the lower passes, which is 13,740 feet, to the pass of Charang, 17,348 feet above the level of the sea. The Himalayas have hitherto afforded but a comparatively small quantity of ore, owing not so much, says Professor Jameson, to the poverty of this vast country in metalliferous substances, as to the neglect of observers. The only metals at present met with in such quantity as to yield a profitable return are copper, iron and lead; but besides these there also occur gold, antimony in the state of sulphuret, the gray antimony ore of mineralogists, and manganese combined with iron. A most curious fact appears in Gerrard's work, who says that he met with fossil shells in alluvium at a great height among these mountains, as fresh and entire as if they had recently emerged from their own element; and that just before crossing the boundary of Ladak and Bassahir, he was much gratified by the discovery of a bed of antediluvian oysters, clinging to the rock as if they had been alive, and this at 16,000 feet above the sea!



Drawn by H. Stoddart R.S.A.

Engraved by H. Stoddart

*The Mountain Pass.*

It is well known, that on ascending high mountains, owing to the diminished pressure of the atmosphere, the animal, and indeed also the vegetable functions are more or less affected. Some individuals of the human species feel these changes very intensely, while, on the contrary, others experience comparatively little inconvenience. This latter circumstance has led some learned heads to imagine that these enervating effects are solely owing to fatigue, and not to the attenuated state of the air; an opinion, however, which is disproved by a fact stated by Gay Lussack, who, during his ærostatic voyage, while calmly seated in his balloon, experienced all those distressing symptoms mentioned as occurring to travellers on their ascent of Alpine lands. This is confirmed in every particular by Captain Gerrard, who, while exploring the Himalaya, suffered in like manner. He says, "Our elevation was now upwards of 15,000 feet, although we had ascended in company with the river with its current. Here only began our toils, and we scaled the slope of the mountain slowly; respiration was laborious, and we felt exhausted at every step. The crest of the pass was not visible, and we saw no limit to our exertions. The road inclined to an angle of 30 degrees, and passed under vast ledges of limestone. The projections frowned above us in new and horrid forms, and our situation was different from any thing we had yet experienced. Long before we got up we were troubled with severe head-aches, and our respiration became so hurried and oppressive, that we were compelled to sit down every few yards, and even then we could scarcely inhale a sufficient supply of air. The least motion was accompanied with extreme debility and a depression of spirits, and thus we laboured for two miles." Even the lower animals are observed to experience similar inconveniences from attenuated air. Thus the yak and the horse are men-

tioned by Moorcroft and others, as suffering considerably when driven into high mountainous situations.

The effects of attenuated air upon sound, says Jameson, is also a curious subject for observation and experiment. Sausure found sounds very feeble on the summit of Mont Blanc.\* Doctor Schultes experienced the same on the Glockner and Stiria; and other travellers notice the comparatively small extent to which the voice can be heard at an altitude of 13,000 feet on Mont Rosa.

MONSOONS.—India, though it approaches nearer to the equator, is not so hot as the Sandy Arabia, or the adjacent countries. The course of the seasons is also more regular and constant, and it is in this part of the world that we meet with those remarkable winds—the seasonal or periodical winds—called *Monsoons*; which throughout India blow nearly one half the year from south-west to north-east, and the other half from north-east to south-west, and are the great distributors of its rain, and modifiers of its climate. The most remarkable rainy season is that called the south-west monsoon. It extends from Africa to the Peninsula of Malacca, and deluges all the countries within certain lines of latitude for about four months of the year. In the southern parts of India this monsoon commences about the beginning of June, but it gets later as we advance towards the north. “Its approach,” says Mr. Elphinstone (to whose work we are indebted for all these interesting particulars), “is generally commenced by vast masses of clouds that rise from the Indian Ocean, and advance towards the north-east, gathering and thickening as they come near the land. After some threatening days, the sky assumes a troubled appearance in the evenings, and the monsoon in general sets in during the

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\* See an interesting account of this in “Beauties and Wonders of Nature and Science,” sold by Lacey, St. Paul’s Church Yard.

night. It is attended by thunder storms, far exceeding in intensity those of temperate regions. It generally begins with violent blasts of winds, which are succeeded by floods of rain. For some hours lightning is seen almost without intermission; sometimes it only illuminates the sky, and shows the clouds near the horizon; at others it discovers the distant hills, and again leaves all in darkness, when in an instant it reappears in vivid and successive flashes, and exhibits the nearest objects in all the brightness of day. During all this time, thunder never ceases to roll, and is only silenced by some nearer peal, which bursts on the ear with such a sudden and tremendous crash, as can scarcely fail to strike the most insensible heart with awe.—(Mr. Elphinstone interrupts his detail of these phenomena, by relating an incident which occurred at Malabar, the province most distinguished for the monsoon, where he says there was heard a clap of thunder so tremendous, that it produced a silence of a minute in a large party of officers long resident in the Presidency, and made a great part of the company turn pale). At length the thunder ceases, and nothing is heard but the continued pouring of the rain, and the rushing of the rising streams. The next day presents a gloomy spectacle; the rain still descends in torrents, and scarcely allows a view of the blackened fields; the rivers are swollen and discoloured, and sweep along with them the hedges, the huts, and the remains of cultivation, which were carried on during the dry season in their beds.

This lasts for several days; after which, the sky clears and discovers the face of nature changed as if by enchantment. Before the storm the fields were parched up, and, except in the beds of the rivers, scarcely a blade of vegetation was to be seen; the clearness of the sky was not interrupted by a single cloud, but the atmosphere was loaded with dust, which was sufficient to render distant objects dim, as in a mist, and to make the sun appear dull and discolored, till he obtained a

considerable elevation ; a parching wind blew like a blast from a furnace, and heated wood, iron, and every other solid material, even in the shade ; and immediately before the monsoon this wind had been succeeded by the still more sultry calms. But when the first violence of the storm is over, the whole earth is covered with a sudden and luxurious verdure ; the rivers are full and tranquil, the air is pure and delicious, and the sky is varied and embellished with clouds. The effect of the change is visible on all the animal creation, and can only be imagined in Europe by supposing the depth of a dreary winter to start at once into all the freshness and brilliancy of spring.

From this time the rain falls at intervals for about a month, when it comes on again with great violence, and in July the rains are at their height ; during the third month they rather diminish, but are still heavy, and in September they gradually abate, and are often entirely suspended till near the end of the month, when they depart amidst thunders and tempest, as they came.

Such is the monsoon in the greater part of India. It is not, however, without some diversity, the principal feature of which is the delay in its commencement and diminution of the quantity of rain as it recedes from the sea. It is naturally most severe near the sea, from which it draws its supplies, and is exhausted after it has passed over a great tract of land. For this reason the rains are more or less plentiful in different districts according to their distance from the sea, except in those near high mountains, which arrest the clouds, and procure a larger supply of rain for the neighbouring tracts than would have fallen to their share if the passage of the clouds had been unobstructed.

The obstacle presented to the clouds and winds by the mountains has another effect, of considerable importance. The south-west monsoon blows over the ocean in its natural direction, and though it may experience some diversities after it

reaches the land, its general course over India may still to be said to be towards the north-east, till it is exhausted on the western and central parts of the Peninsular.

The provinces in the north-east receive it in a different manner: the wind which brings the rain to that part of the continent, originally blows from the south-west, over the Bay of Bengal, till the mountains of Himalaya, and those which join them from the south, stop its progress, and compel it to follow their course towards the north-west. The prevailing wind, therefore, in the region south-west of the Himalaya is from south-east, and it is from that quarter that our provinces in Bengal receive their rain. But when the wind has reached so far to the north-west as to meet with the Hindu Coosh, it is again opposed by that chain of mountains, and turned off along its face towards the west, till it meets the projection of Hindu Coosh, and the range of Solimaun, which prevents its further progress in that direction, or at least compels it to part with the clouds with which it is loaded. The effect of the mountains in stopping the clouds borne by this wind varies in different places. Near the sea, where the clouds are still in deep mass, part is discharged on the hills and the country beneath them, and part passes up to the north-west; but a part is said to make its way over the first hills, and produce the rains in Thibet. The above observations, Mr. Elphinstone continues, will explain, or at least connect the following facts:—The south-west monsoon commences on the Malabar coast in May, and is there very violent; it is later and more moderate in Mysore; and the Coromandel coast, covered by the mountainous countries on the west, is entirely exempt from it. Farther north the monsoon begins early in June, and loses a good deal of its violence, except in the places influenced by the neighbourhood of the mountains, or the sea where the fall of water is very considerable. About Delhi, it does not begin until near the end of June, and the fall of rain is greatly

inferior to what is felt at Calcutta or Bombay. In the north of the Punjaub, near the hills, it exceeds that of Delhi; but in the south of the Punjaub, distant both from the sea and the hills, very little rain falls. The clouds pass with little obstruction over Lower Sinde, but rain more plentifully in Upper Sinde, where these rains, though not heavy, are the principal ones in the year.

By the beginning of October, when the south-west monsoon, or rainy season, is nearly at an end, the change gradually takes place from the south-west to the north-east monsoon. This monsoon is attended with dry weather throughout the Peninsular, excepting its eastern side, on the coast of Coromandel. On this coast the north-east monsoon brings the periodical rains, which begin about the middle of October, and end generally about the middle of December. From December to the beginning of March this monsoon continues, but it is now a dry wind. The weather is at this season cool and agreeable. The north-east winds cease about the end of February or beginning of March, and from this period to the beginning of June the winds are irregular and the heat great all over the Peninsular. The winds are chiefly from the south at this time in the Bay of Bengal and on its shores, and are hot, moist, and relaxing. About the end of May, or beginning of June, as already remarked, the south-west monsoon begins, and is attended with the periodical rains in all parts of the Peninsular excepting the Coromandel coast, which then suffers greatly from heat and drought.

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The natives of the Highlands of Hindustan are as remarkable in their habits and characters as the country which they inhabit. Lieut. Colonel William Francklin, who made a journey from Bhaugulpoor through the Raj Mahal Hills,

describes them thus. The village of Jeeta Coondy does not contain more than twenty or twenty-five houses, built in a manner peculiar to this part of the country; the sides, instead of mud or stone, are made of a hill reed, which is well worked into a mat, and is durable; instead of twine, the bark of a particular tree is cut into slips, the fibres separated, dried in the sun, and then twisted; with this they tie the different parts of the frame work, as well as the thatch. The general height of a hut is about nine feet, thirteen feet in length, and nine feet broad: the front is supported on wooden posts, with four high doors; the transverse beams that support the roof are usually lined with bunches of junerah, suspended in rows for the sake of being smoked, which preserves the grain against insects, for in one corner of the hut all the victuals are cooked. The houses are certainly very clean and comfortable, and far superior to those of the lowlander. An enclosure of wattle work near each house keeps the hogs, goats, and fowls. Drinking water is brought from the Jhurna, the river we passed this morning; and this labour devolves on the females of each family.

The hill-women have no covering on their heads; a few yards of cloth tied round them serves as a petticoat; another small piece round the neck, and tied behind, leaving the arms bare. They are passionately fond of red beads, and have strings of them suspended to their necks, besides a collar, which fits close to the neck: their hair is long, tied in a bunch behind, decorated with tassels of white cockspur, which abounds in the hills. Their complexion is black; while young their features are pleasing, but when old the hair is neither tied nor oiled, and becomes bushy, which, added to their wrinkles, makes them very ugly: in their conduct they are very timid and respectful to strangers. The men seem very tenacious of their women, and exhibit symptoms of jealousy if a lowlander accosts them. The Ghatwall brought his

mother, wife, and daughter, to pay their respects to us; we presented them with some red beads, with which attention they seemed highly gratified.

Many imagine that these Highlanders are the aborigines of Bengal, while others think that they are the outcasts of Hindus, who have formed themselves into an independent community. Without offering any opinion at present on this point, I will briefly observe, that they have no written language, nor could I discern any monument of worship or other token of their origin during my short intercourse with them. The hardy tribes of mountaineers occupying the hills of Raj Mahal, generally remain stationary in them, with the exception of those few who are necessitated to visit occasionally the lowlands, or the banks of the Ganges, to procure for their families such articles of food and raiment as are not procurable within their own fortresses, and those who are enlisted as soldiers in the corps of hill rangers at Bhaugulpoor.

Polytheism obtains throughout Asia. These hill people have, in all probability, engrafted a very small portion of Hindu worship and intermixed it with the popular superstitions of their ancestors, but all is of the rudest kind.

The principal Dewtah, or deities, worshipped by them, are as follows, viz. first Dhirnee, second Leelah, third Tookwaree, fourth Rukshi Devi, fifth Bundree. To these they perform Poojah, or sacrifice, in the following order: to Dhirnee, boilded grain is offered, and a buffalo slain; to Leelah, boiled grain, kids, cocks, and liquor, called puchwae; to Tookwaree, hogs, cocks, and grain; and the same to Rukshi, Devi, and Bundree. In the month of November the Poojahs of the three first are observed, and of the others in the following successive months.

The Poojah which we witnessed was performed in the following manner.

They clear a small space of ground, and sprinkle it with

water ; they then strew some grain on the spot, all facing the sun (whom they consider the supreme creator of the world), and repeat prayers aloud, with uplifted hands. The animal destined for sacrifice is then brought forward, and held by one of the party by the hind legs ; the Ghatwall then takes water or liquor, or sometimes both, and washes the animal's face and throat, repeating prayers at the same time, and at one stroke of his sword severs the head from the body ; he then holds the victim by the hinder feet, and allows the blood to flow on the place where the grain was strewed ; after cleaning his sword, he cuts off the animal's tail, and places it at a distance, having previously sprinkled more water and grain. Finally, the head of the victim is smeared over with " Sindoor" (red lead), and the Ghatwalls all joining together, with uplifted hands, perform their reverence to the sun, and solicit pardon for the sins of themselves and their kindred. Thus ends the primitive ceremony ; and reflecting on the combined circumstances attendant on it, we might perhaps be justified in pointing out a striking resemblance to the ceremonies observed in the Jewish ritual, by the sacrifice of the scape-goat for the sins of the people.

Like all other Pagans, they eat the sacrifice after devoting a small portion to their Dewtahs, which they place under trees by the road-side, with some grain ready dressed. During our journey, says the Colonel, we saw several of these parcels, both on the high ridges and in the valleys below. The superstitious veneration they have for the Dewtahs is inconceivable, imagining that they watch over actions ; and often, when the ferocity of a savage disposition would naturally incline them to deeds of blood and cruelty, they are restrained by superstitious motives alone, and the dread of punishment by the offended Deity prevents the commission of the intended crime.

In taking an oath the scene is truly impressive. Salt is

put upon a naked sword, and being then mixed with a little water, it is drank off with avidity by the person who swears. This is deemed the most binding of all obligations, and it is seldom if ever violated; and it was by this oath that the excellent Cleaveland (when he first reconciled these rude and ignorant mountaineers to our government) bound them, and which nothing, in my humble opinion, can sever while under the mild and paternal protection of British justice.

Poojah extends to all purposes of agriculture; 1st. when the land is cleared, which act is called Korawah; 2nd., when the crop is reaped; and lastly, on the first consumption of the grain as food.

A singular custom obtains amongst these semi-barbarians on an eclipse of the sun or moon, which sufficiently indicates the terrors occasioned by superstition in the minds of an uncouth and ignorant race: on these occasions the whole of the villagers assemble, and the men putting on their warlike apparel, suspend their swords, bows and arrows, round their necks, and looking upwards to the planet eclipsed, with folded hands they ask pardon for their sins, in loud and dissonant screams. When the eclipse is over, they beat the dhol, or alarm drum, and for a continued period make a most tremendous noise, perfectly assured that their sins have been forgiven them.

In order to conciliate the attention of these mountaineers, to pacify the minds of our followers, we found it advisable and to grant the means of performing their poojah at the several ghauts or passes in the hills, and at the boundaries of the different tuppas or divisions, being well aware that no lowlander would venture into the hills or adjacent forest without it: for the manjees, or chiefs, take care to impress all strangers with the idea that unless the Dewtahs are gratified with a poojah, there is no safety in travelling within their regions. We, therefore, cheerfully complied with the requisition, and such



Designed by F. Danielli, L.S.

Engraved by L. Passerini

*A Mountain Village.*

was the effect of these superstitious notions, that during our progress through the hills not a man was ever sick.

The air is by no means salubrious to lowlanders, and I have reason to think that our having marched during the day contributed essentially to the health of our party; for had we travelled early in the morning, before the heat of the sun rarified the damp air from the thickets, I fancy all the poojahs that could have been bestowed would not have shielded our servants from fevers, &c.

None of our followers ventured to approach the dwellings of the Mountaineers; they were overawed by a superstitious dread of the vengeance of the Dewtah or Deities overtaking them, nor did any of them (as is too common a practice among the camp followers in India) attempt to touch the smallest article of cultivation on the road, for which we gained credit with the Mountaineers, but which was acquired more from fear than principle.

These Highlanders do not intermarry with their own kindred, but, being all of one tribe, they select their wives from a neighbouring family; when a marriage is agreed upon, the bridegroom's father presents a rupee to the father of the intended bride, and then the parties may marry when they please. On the day of the marriage the bridegroom's father gives a further present of four rupees, four pieces of cloth, and two or four turbans, as a commencing stock for the young couple at their emancipation from their respective families. The union is simple—the father of the bride takes his daughter by the hand, gives her to the bridegroom, and thus the match is concluded; the party assembled sit down to a rude feast, in which a plentiful supply of liquor is not forgotten, and, like all savage tribes, they are used to drink to excess on these occasions.

When children are born they make no rejoicing; but a funeral feast is always well attended, and, like the wakes in

Ireland, generally ends in a scene of universal riot and intoxication.

They are very attentive to their children, and call them by endearing appellations.

When a boy receives his name, the sun is invoked; for a girl, the moon; calling them after two planets *Sooruj* and *Chundra*, which, it may be remarked, are names purely Sanscrit.

At an early age the boys have the bow and arrow put into their hands, and when they have attained a proficiency in the art of archery from the instructions of their parents, they are permitted to go out hunting, or to destroy wild animals. In the use of this weapon the hill-men are uncommonly skilful and alert; they draw the bow with a grace, and send an arrow with force and precision.

For the destruction of tigers poisoned arrows are used; the preparation is from some vegetable substance, but of what species I could not learn, as they consider it a secret not to be disclosed.

The greatest share of labour falls to the lot of the women amongst these Mountaineers; they attend to the live stock, bring water, pound the grain into flour and cook it, besides taking most affectionate care of their children; they are passionately fond of red and white beads, which they constantly wear on their head and neck; these, with a few brass ornaments compose the toilette of a Raj Mahal highland lady; they never (like the women in the plains below) cover their faces on the approach of strangers, but walk about with freedom, without a thought of concealing their faces, and in their manners they are timid and modest; a singular contrast, and may be viewed by the philosopher as an indication of primitive innocence and purity of mind.

The vice of intoxication is general amongst barbarians, and these Mountaineers are by no means inferior to their neighbours in the lowlands in the practice of this favorite vice; the

liquor they are most fond of is called *puchwey*, and is made thus :—

The grain is first dried in the sun for several days, and then boiled in water till tender ; it is then spread out again in the sun to dry, after which jars are filled in proportion of two thirds of water to one third of prepared grain ; a species of small grain called Bakhun is added, which causes a brisk fermentation, and to aid which the mouths of the jars are well closed with leaves of trees and placed in the sun for a few days, when the liquor becomes fit for use ; the intoxication from this fermented preparation is said to be dreadful.

Agriculture is at a very low state, and the use of the plough is totally unknown in these hills. After the ground has been cleared of shrubs, &c. a hole is made with a pointed bamboo, into which a grain of junerah, boota or boora is put, and in this manner they patiently cultivate very considerable spaces of land on the tops and sides of the hill. I apprehend the rich black mould which forms the soil in many parts of these hills, proceeds principally from the decomposition of trap rock, and which abounds throughout them. No land-rent is paid to Government, and the easy labour required to cultivate in the manner just mentioned, may be truly said to suit that indolent habit so manifest in the disposition of the Mountaineers, while the homely fare the crops afford satisfies and encourages that innate love of independence they evidently enjoy in the midst of their fastnesses ; for such are many of the places we passed in our late journey.

Junerah, boota and boora, comprise the whole variety of grain cultivated in these hills, and there would be no doubt but the vales would produce good crops of rice, sugar, cane, wheat, barley, &c., were the inhabitants instructed and encouraged to undertake the labour.

With the above-mentioned grain a wholesome and palatable food, called *gutta*, is thus made. It is pounded in an orkeoly,

or wooden mortar (for they have no hand mills), which requires great labour; the flour is then boiled in water, to the consistency of hasty pudding, and eaten with salt or any roots or fruits which grow wild in the forest; this forms the most material part of their food; its colour is beautifully white, and a small quantity suffices for a daily meal. When they have a journey to perform they tie parcels of it in leaves of trees, which they hang to the end of a stick, and carry it over their shoulders, a practice which will remind the reader of the curdled hard milk balls, the constant food of the Nagay Tartars, as described by that intelligent traveller, Baron de Tott.

In the different *tuppas*, or divisions through which we passed, were numerous herds of black cattle, of a small breed, and mostly reared in the vallies; these afford an ample supply of milk. Round the villages are a vast number of hogs, which constitute the principal food of the hill people.

The dhol, or alarm drum, is common amongst these people; at its first sound (which is heard at a very great distance) the inhabitants assemble in great numbers, ready to obey their respective Ghatwalls, and to follow them in any enterprise of difficulty or danger. We more than once witnessed this sort of gathering, when a strong party was requisite to deter the approach of wild beasts on our route through thick forests.

Of the produce of these hills may be reckoned the finest honey perhaps in India; dammer, Kut, the Tussur, from which is manufactured the well-known Bhagulpoor baftas, small timber, bamboos and saba; these articles are also common in other parts of the extended district of Jungleterry.

The mangoe and jack fruits are scarce, but tamarinds in abundance, and of the best quality: we observed a small red chilly, of exquisite pungency, which grows wild, and resembles the pepper pod of the West Indies. The intercourse between the hill-men and the lowlanders is very confined, and extends

only to bartering with the hill produce for salt, tobacco, cloth, and other necessaries; consequently coin is seldom to be seen among them, and so deplorable is their condition, that they have to depend on the lowlanders even for pottery; nor is there a mechanic of any description amongst their tribe. I should imagine this state of ignorance does not proceed from any dislike the hill-men have to be instructed in any business, but I would rather ascribe it to that insurmountable barrier, "caste," for the meanest Hindu would consider himself polluted were a hill-man to sit down on the same mat with him; and this invidious distinction may, in a great measure, render so numerous a tribe desirous to retain a secluded possession of the hills.

These Mountaineers are loyally and zealously attached to the British government, who have made a liberal arrangement by granting a salary to each manjee, or head of the village, provided that one man in each village should be enrolled to serve in the corps of hill-rangers, which was raised for the protection and defence of the province of Bhagulpoor.

MOUNTAIN FORTRESSES,—(these are usually called *Droogs*, which, in Sanscrit, means Hill-Forts, or Strongholds difficult of access.—The north of India is studded with these strongholds, the chief of which may be reckoned *Gwailor* and *Kallinger*. The latter, in particular, is a remarkable object; its antiquity, like its famous well, is unfathomable. Mahomedan historians make mention of the Rajahs of Kallinger as far back as A. D. 1008. It was taken by the Emperor Sheri Khan, about the middle of the sixteenth century, but its fall was accomplished by the treachery of the garrison, and the conqueror lost his life in the assault, by the explosion of a magazine in one of the batteries.

The hill on which Kallinger stands is said to be nine hundred and sixty feet above the level of the plain; it stands out in isolated grandeur from the main range, from which it

is separated by a deep, rocky, and thickly-wooded valley. The flanks of the mountain are scarped almost perpendicularly on all sides, and are thickly coated with stunted copse wood, with the exception of about fifty feet from the summit, which presents a natural wall of bare rock, scarcely needing the solid curtains and bastions of stone surrounding it, and conforming in their curves and angles exactly to the shape of the hill. The circumference of the battlements is computed at six miles. The only access to the fort is by a stair road, as at Gwailor, and Kallinger being at least as high again as the former place, the ascent is proportionably the more fatiguing. It is a curious fact, that the surface of the rock, whose sides are so rugged and steep, presents a nearly level table land, and the like peculiarity is observable throughout the mountain fortresses of Bundlecund. There is a smooth space, sprinkled with turf of sufficient extent for the manœuvres of a regiment or a game of cricket, and there are the remains of a capital carriage road, three miles and a half in circuit. The English officers of the garrison, until within the last few years, had buggies brought to the summit on the heads of porters, and enjoyed their evening drive nine hundred feet above the plain!

Hill-forts usually fail in that most important of munitions, water;—but Kallinger, in addition to several spacious tanks, possesses one well which, for aught that is known to the contrary, may reach the antipodes—for it has never been fathomed.

It appears as though Providence had designed this province for the last refuge of Indian independence, so perfect in their defensive properties are all these natural bulwarks spread throughout the district. It is certain, that though overrun for the space of fourteen years by the countless hordes of the Mahrattas, Bundlecund was never fairly subjected, and that the same Kallinger that worsted the repeated and obstinate attacks of the hitherto successful Ali Bahauder, opposed as

brilliant a resistance to even British arms, and upheld the standard of liberty long after the whole of the surrounding country had succumbed to the pertinacious ambition of the Company.

The English army invested this fort in 1810, and getting possession of a smaller conical hill, a kind of natural outwork, called Kallingeri, erected their batteries thereon. Although the distance of twelve hundred yards from the nearest point of the battlement was almost too great for the effecting of a good breach, the guns directed against an angle brought down considerable masses of masonry; and the storming party, encouraged by these appearances, rushed down from their position, and commenced their arduous progress across the craggy and tangled gorge, separating the lesser from the main rock. A murderous fire was poured upon the ascending troops, and huge blocks of granite rolled destruction through their ranks. Nevertheless they persevered, and on approaching the work, what was their consternation when they discovered that the brickwork which had been battered down, had only served as a facing to the bluff scarped rock! The breach was totally impregnable, and the English were forced back with severe loss.

What could not be effected by lead and steel was speedily accomplished by all-conquering gold—the sinews of diplomacy as well as of war; and the fortress was surrendered by negotiation shortly after our failure.

As I stood, says Captain Mundy, on the frowning brow of the positively inaccessible angle which formed the point of attack, my bosom swelled with emotions of pride at the determined hardihood which alone could have brought my countrymen to the hopeless exploit. I gazed from the dizzy height upon the mist-covered jungle below, until I almost fancied that I heard the loud huzzas of the impetuous storming party, and I felt that, on the “coigne of vantage” where

I stood, I could with a troop of twenty men, and as many old women, and with no other arms than the huge stones which lay in piles around me, have made good my Thermopolæ against tens of thousands, and even hundreds of thousands!

With respect to the celebrated fortress of Gwalior—there is but one entrance to this stronghold by a gateway and stair, practised in the abrupt face of the rock on the northwest side: the steps, which are of so gentle an ascent that our elephants followed us up without difficulty, these (adds our worthy Captain) are protected on the outer side by a high and thick stone wall, and are swept by several traversing guns pointing down them. On the inner side the rock has been in many points excavated for water-tanks, or to form the rude retreats of sundry pious anchorites, who, smitten with an ascetic disgust of the vanities of the world, or a still greater distaste for manual labour, retire to meditate in rags on the immortality and transmigration of the soul, and, in the mean time, retard as much as possible, the mortality of the body by living on the fat of the land, which is poured into their dens by their superstitious and less crafty neighbours. Other portions of the precipitous face of the rock are ornamented with sculptured editions of gods and devils. The surface of the hill is nearly flat; its outline presenting numerous natural angles favourable to fortification, and the whole circumference is defended with formidable stone walls and bastions. The northern extremity is totally impregnable, and on that point stands the citadel, a fine collection of half-ruined buildings, though not *snug* enough for English ideas of fortification. Seven or eight spacious tanks, cut at vast labour in the rock, supply the place with a quantity of water sufficient for a long siege; though a very numerous garrison—not fewer than fifteen thousand men—would be required for its defence. In spite of its boasted impregnability, it was not

proof against English enterprize. It succumbed, in 1780, to Major Popham, who gained it by a successful stratagem, with little loss, and without the aid of guns. The escalated spot still bears the honourable appellation of Feringee Pahar, or Englishman's Hill.

During the Mogul empire Gwalior was used as a state prison, and here, it is said, that Aurungzebe disposed of his brothers, Dara and Morad, his son Mohummed, and many other delinquent relatives. The date of the founding of Gwalior is uncertain, but Rajahs of that place are made honourable mention of in Indian history as early as A.D. 1008.

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## CHAPTER V.

BENGAL derives much of its importance from its being the seat of the supreme government of British India; its area is estimated by Major Rennell at 97,244 square miles, and it contains a population of 69,710,071.

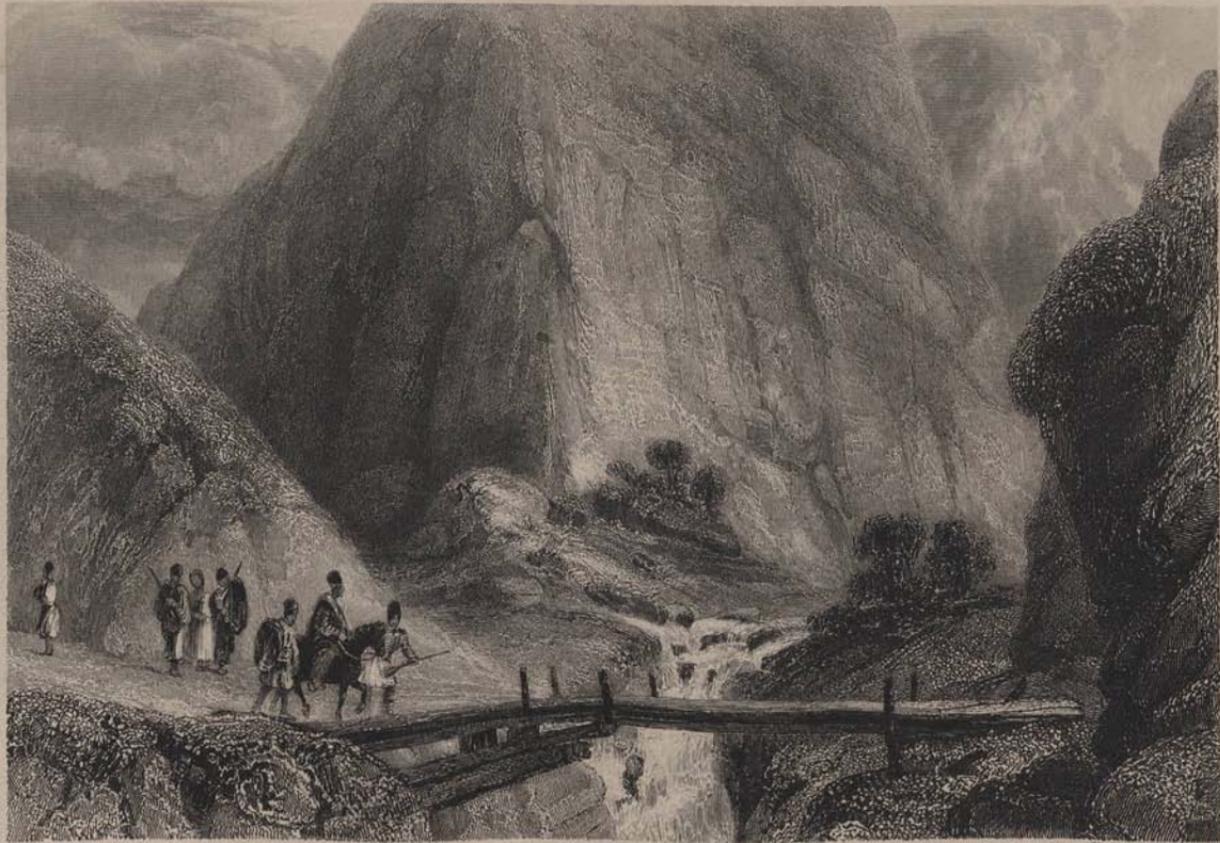
The houses in Bengalese towns are not regularly arranged in forms of streets, but the residences of different divisions of the inhabitants are in different quarters. Hindus occupy one quarter, Mohammedans another, Europeans a third; but the quarter where the Hindus reside is often further sub-divided, so that different castes or followers of different professions are divided from the others; brahmans are not found intermixed with weavers, nor these with barbers, nor the latter with agriculturalists, scribes, potters, &c. This sub-division, although pretty generally observed, is not universal. The houses of persons in easy circumstances are usually brick building, with flat roofs, and mostly two stories high. The dwellings of the poorer classes are mere huts, or rather each

family occupies a set of huts, each of which is appointed to its own particular use, and the whole are surrounded and divided from other dwellings by a fence. Except in large towns there are no inns; but travellers can always find an empty hut, of which they may take possession.

Bengal is inhabited by various races, among which the Hindus are said to form four fifths; they are the aborigines of the country. The conquest of India by the followers of Mohammed, in the 13th century, brought a considerable number of that sect into the province of Bengal.

The Bengalese, are, in general, men of handsome features and lively dispositions, but they are wanting in bodily strength, and of weak constitutions. Their manners towards superiors are mild, and their general character is that of pusillanimity. They are, notwithstanding, insolent and overbearing to their inferiors, and all authors concur in assigning them a very low rank in the scale of character. In this respect they are among the most degraded of the native races of Indians; they are wanting in truth, honesty, and good faith, to an extreme of which European society furnishes no example.

The practices of cheating, pilfering, tricking, and imposing are so common that the Hindus seem to consider them, as they do natural evils. Menial servants, who have long been in place, and have even evinced a real attachment to their masters, are, nevertheless, in the habitual practice of pilfering from them; selfishness, in a word, unrestrained by principle, operates universally, and money the grand instrument of selfish gratifications, may be called the supreme idol of the Hindus. The tendency of that abandoned selfishness is to set every man's hand against every man of the lowest classes; Mr. C. Grant says, that "discord, hatred, abuse, slanders, complaints, and litigations prevail to a surprising degree. No stranger can set down among them without being struck with the temper of malevolent contention and animosity as a prominent



Drawn by W. Lockhart, R.S.

Engraved by J. G. Kneller

*Bridge over a Gully*

feature in the character of the society. It is seen in every village. The inhabitants live among each other in a sort of repulsive state; nay, it enters into every family. Seldom is there a household without its internal divisions, and lasting enmities, most commonly on the score of interest. The women partake of this spirit of discord. Held in slavish subjection by the men they rise in furious passions against each other, which vent themselves in such loud, virulent, and indecent railings as are hardly to be heard in any other part of the world. This more particularly refers to the Bengalese, who have not sufficient resolution to vent their resentments against each other in open combat; yet robberies, thefts, burglaries, river piracies, and all sorts of depredations where darkness, secrecy, or surprise, can give advantage, are exceedingly common, and have been so in every past period of which every account is extant. Benevolence has been represented as a leading principle in the minds of the Hindus; but those who make this assertion know little of their character. Though a Hindu would shrink with horror from the idea of directly slaying a cow, which is a sacred animal among them, yet he who drives one in his cart, galled and excoriated as she often is by the yoke, beats her unmercifully from hour to hour without any care or consideration of the consequences. Filial and parental affection appear equally deficient among them, and in the conjugal relation the characteristic indifference of the people is also discernable, among those who come most within the sphere of European observation, namely the lower orders.

A great part of the criminal jurisprudence of Bengal, was for a long series of years, occupied with the suppression of "*decoity*." This is a system of robbing in gangs, and it is only within the last few years that any effectual check has been given to the practice. Decoity has been followed so completely as a profession, that instances have occurred where whole families have practiced it from generation to generation.

No obloquy is attached to the name of a decoit, which, on the contrary, has been considered to give the possessor a higher rank than that of a mere *ryot*—cultivator. The decoits of Bengal, unlike the professional robbers of other countries, have often settled homes, possess land, and associate freely with men of the most influence in their villages, to whom their profession is no secret. Decoits are found among Mahommedans, as well as Hindus. When at length their guilt is established, they meet death with an indifference, which, but for the little value that is attached to life in India by the lower classes, would pass for fortitude, a virtue the possession of which is at variance with the general features of their character; its substitute, indifference, which is exhibited by the detected robber, doubtless proceeds from the privations of various kinds under which their lives are passed, and the absence of all rational hope of ameliorating their lot in this life." This not *very flattering* picture of Hindu morals is drawn by a resident of more than ten years (Mr. C. Grant), whose testimony is confirmed by writers equally worthy of credit.

EUROPEAN LIFE IN INDIA—The maintenance of a numerous body of servants is an expense, which the usages of India unavoidably entail upon the European resident. This is the kind of state in which, above all others, the opulent natives delight, and in conformity to it, a system has been established by which each domestic appropriates to himself a peculiar and very limited function, beyond which he will on no account proceed; frequently pleading the imperative duty of caste as an exemption from all occupations, for which he is not specially engaged. Thus, there must be a flableau bearer, water carrier, water cooler, palanquin bearers, pipe holder, grass cutter, and many others, whose duties are as strictly limited. The obstinacy with which the nations adhere to every thing connected with caste and employment, renders it impossible

to break through those restrictions. A servant of all-work is quite unattainable. Hence, for a family, thirty domestics are considered a very moderate establishment. But this more particularly applies to Calcutta. At Madras and Bombay the sub-division of work is much less minute, and consequently the number required is less formidable. This regiment of menials is maintained, however, at no very extravagant cost. Their usual pay is small, amounting in the case of palanquin bearers, to not more than four rupees monthly, though the upper servants receive from ten to twenty, and sometimes even more, but they supply themselves with food and clothing, and generally live out of the house. The expense is therefore not so great as might be apprehended, and it consists in a fixed rate of wages, which may always be exactly calculated.

As a capital, Calcutta differs in many important respects from those of Europe. It has not a single place of public amusement; no theatre—no gaming houses. It has no galleries of painting or sculpture, very few institutions for useful scientific purposes; only one literary society, the Asiatic; and a very fine Botanical Garden belonging to the East India Company.

This description applies equally to Bombay and Madras. Private theatricals are common all over India, more particularly at the presidencies. Masquerades are frequent and often successful; music is much cultivated, and considerable encouragement bestowed upon its professors.

The aspect of English society in India is splendid. The government-house at Calcutta is completely an eastern palace. Its two principal apartments are decorated with pillars, covered with the cement, called chunam, which makes them resemble Parian marble; they are considered by Mrs. Graham the finest she ever saw. The quarter called Chouringee is described by Lord Valentia as a village of palaces, strangely

away the dirt, and will take care of a dog or other unclean animal. These, with the *ayah* (lady's maid), the *metranee* (her assistant), and the *dirzee*, compose the servants employed in indoor offices; to whom, however, the *bheestie*, or water carrier may be added, who supplies the bathing rooms with water.

The *chuprassies* are running footmen, employed to attend a carriage or a palanquin, to go upon messages, carry letters, bottles, books, or other light articles which they can take in their hands. They are usually, if Hindu, of *high caste men*, brahmen being frequently candidates for this office; and, in the upper provinces of Hindustan, are seldom seen without swords by their sides. The messengers of Bengal, called *hurkarus*, are a very inferior description of persons, performing the same duties; they sit in the anti-chambers, and are always ready to answer to *qui hi?* who waits?

The out door servants are almost innumerable, every horse must be supplied with a groom and a grass cutter; few houses are destitute of a garden, or a small piece of ground which requires the care and attention of one or more persons (*mallees*); then there is the *dobhy* (washer woman), the *berywallah*, who has the charge of the goats or sheep; men or boys to look after the poultry; extra water carriers, and other extras *ad infinitum*.

In Calcutta every house must have a porter or *durwan*, and in the provinces a *chokeydar* or watchman at night. In large establishments in Calcutta, a *sircar* or steward is kept, who receives no pay, but takes a per centage out of all money passing through his hands. The wages of other servants vary from ten rupees per month; they feed and clothe themselves, and live in small houses in the compound; a few of the bearers sleep in the house, wrapping themselves up in cloths, and spreading a mat under them on the floor.

The furniture of a Calcutta house, though scanty, is handsome.

are covered with fine matting, and the walls are adorned with sconces, having glass shades to them, some containing two, and others three lights. The loftiness of the apartments renders a strong illumination necessary, and as cocoa nut oil is very cheap, all the houses have the advantage of being exceedingly well lighted.

One of the most beautiful features of the city at night, consists of the bright floods issuing from innumerable lamps in the houses of the rich, when all the windows being open, the radiance is thrown across the neighbouring roads. The *punkah* is another distinguishing ornament of a Calcutta mansion; it is formed of a wooden frame work, a foot and a half or two feet broad, hung in the centre of the room, and extending its whole length. This frame is covered with painted canvass or fluted silk, finished round the edges with gilt mouldings. It is suspended from the ceiling by ropes covered with scarlet cloth very tastefully disposed, and hangs within seven feet of the ground. A rope is fastened to the centre, and the whole apparatus waves to and fro, creating, if pulled vigorously, a strong current of air, and rendering the surrounding atmosphere endurable, when the heat would be much too great to be borne without it. The chairs and tables are usually of very fine wood handsomely carved, and the sofas are, for the most part, covered with satin damask; but comfort and convenience being more studied than appearance, there are few of those elegant trifles in the way of furniture, by which an upholsterer in London contrives to make a fortune.

One peculiarity strikes a stranger immediately as he enters a house in India inhabited by Europeans: all the sofas, chairs, tables, &c. are placed at the distance of a foot at least from the walls, a very necessary precaution in a country abounding with insects and reptiles of all kinds. Every side of every apartment is pierced with doors, and the whole of the surrounding ante-chambers appear to be peopled with ghosts.

Servants clad in flowing white garments glide about with noiseless feet in all directions, and it is very long before people accustomed to solitude and privacy in their own apartments, can become reconciled to the multitude of domestics, who think themselves privileged to roam all over the house.

When the family assemble for the day, the servants in attendance *salaam* as each person enters the breakfast room. The *Khidmutgars* of course are at their posts, and might be deemed sufficient for the purpose, but the tea kettle being under especial superintendence of one of the bearers, he is seldom found willing to invest it to other hands, scrupulously performing the duties of his office; and, although there may be half a dozen servants in the room, he is seen to fill the tea-pot, or at any rate to bring in the kettle, from an iron tripod, called an *ungeeta*—the substitute for an urn, which is filled with lighted charcoal, and kept either inside the house or in an open viranda. During breakfast the *mallee* makes his appearance with his baskets of fruit and vegetables, and a small bouquet for each lady placed upon the top. The fruits, &c., are neatly arranged in plantain leaves, and as he offers his basket round the table, each person takes something, custard, apples, guavas, chillies, salled, or cresses. After breakfast the Khansamah, who has made his bazaar early in the morning, either lays out his purchases in an ante-room, or sends them into the lady, upon dishes or in baskets; after they are inspected, he takes his orders and retires. The bed rooms and bathing rooms being properly arranged for the day, the bearers, with the exception of those left to pull the punkahs, betake themselves to repose, lying down in all directions in the ante-chambers, well covered up to secure them from musquitoes, and looking like so many corpses swathed in grave clothes.

Such is the state of affairs until the hour of tiffin; the chupraisses in attendance announcing guests and ushering them

in and out. As soon as the sun begins to decline, the water carrier appears with his *mussuck*, and sprinkles the virandas and the *chubootur*, a terrace raised upon some elevated place. The *meteis* come in with their brooms and sweep the floors; the bearers draw up the *chiks* or blinds, and beat the flies out, taking care to shut them again before they light the lamps, an operation which is performed the instant it gets dark. Every sleeping apartment is supplied with a lamp duly placed on the dressing table, or in a wall shade, at the closing of the brief twilight. An ill-kept house in India is the most deplorable, comfortless looking place imaginable; it is over-run with vermin of every kind (for a single day's neglect is quite sufficient to alarm the multitudinous host of insects which form the grand destructive power, to gain a head), "rats, mice, and such small deer," disport themselves over it at all hours; frogs croak in the corners, and bats nestle in the cornices. The damps gathered on the mats produce plentiful crops of the endless varieties of the fungus tribe, and should not the red ant succeed in devouring their white brethren, not a door post will remain in its proper position; while you cannot remove a chair or a table, without the risk of disturbing the family of a centipede."

The same lady (Miss Roberts) describes thus an *Indian dinner*—The receipt for which appears to be, to slaughter a bullock and a sheep, and place all the joints before the guests at once, with poultry, &c. to match. The natives are excellent cooks, and might easily be taught the most delicate arts of the *cuisine*, but as their own recipes differ exceedingly from ours, they can only acquire a knowledge of the European style from the instructions of their employers; their hashes, stews, and haricots, are excellent, but a prejudice exists against these preparations, amid the great number of Anglo-Indians, who fancy that the "black fellows" cannot do any thing beyond their own *pillaws*, and are always in dread of some abomina-

tion in the mixture ; a vain and foolish alarm, where the servants are cleanly, and where no one ever objects to curry.

For these or some other equally absurd reasons, made dishes form a very small portion of the entertainment given to a large party, the fare for which is usually composed of, in the first instance, an overgrown turkey (the fatter the better) in the centre, which is the place of honour ; an enormous ham for its *vis a vis* ; at the top of the table appears a sirloin or round of beef ; at the bottom a saddle of mutton ; legs of the same, boiled and roasted, figure down the sides, together with fowls three in a dish, geese, ducks, tongues, humps, pigeon-pies, curry and rice of course, mutton chops, and chicken cutlets. Fish is of little account, except for breakfast, and can only maintain its post as a side dish.

In the hot season, fish caught early in the morning would be much deteriorated before the dinner hour, it is therefore eaten principally at breakfast. There are no *entremets*, no removes ; the whole course is put upon the table at once, and when the guests are seated the soup is brought in. The reason of the delay of a part of the entertainment, which invariably takes the precedence in England, is rather curious. All the guests are attended by their own servants, who congregate round the cook-room, and assist to carry in the dinner ; were the soup to enter first, these worthies would rush to their master's chairs, and leave the discomfited Khansamah at the head of his dishes, without a chance of getting them conveyed to table by his maussaulchees, under an hour at least. The second course is nearly as substantial as the first, and makes as formidable an appearance ; beef-steaks figure amongst the delicacies, and smaller articles, such as quails or ortolans, are piled up in hetacombs.

At the tables of old Indians, the fruit makes a part of the second course, but regular deserts are coming, though slowly, into fashion.



Drawn by H. Edwards, R.A.

Engraved by J. L. Armytage

*Entrance to Abdallah Mirza's Country House.*

The cook-room is rather a small place, and very scantily furnished, as compared with an English kitchen, that it is marvellous how it can be made to supply the endless number of dishes which issue from its humble roof: but the greater part of the preparations being carried on outside, and there being always several ranges of hot hearths in the interior, the difficulties are not so great as may be imagined at first sight.

The principal fuel in use is charcoal, and the meat is roasted *over* and not *in front of* the fire, an arrangement to which connoisseurs in the gastronomic science object.

There is always a mixture of meanness and magnificence in every thing Asiatic; the splendid appointments of silver and china which deck the board have not their proper accompaniment of rich damask, but appear upon common cotton cloths, the manufacture of the country.

All the glasses are supplied with silver covers, to keep out the flies; but the glasses themselves are not changed until the cloth is removed. It will easily be perceived that there is an air of barbaric grandeur about these feasts, which reminds a stranger of the old baronial style of living, but unfortunately the guests invited to assist at the demolition of innumerable victims, want the keen appetite which rendered their martial ancestors such valiant trencher men.

The *burra Khanas*, as they are called at Calcutta, certainly afford a festal display, in which the eye if not the palate must take pleasure. In a hall, paved with marble, supported by handsome stone pillars, and blazing with lights, sixty guests perhaps are assembled; punkahs above their heads, and chowries of various kinds, some of peacock's plumes, others of fleecy cow-tails, mounted upon silver handles, are kept in continual agitation to beat off the flies, by attendants beautifully clad in white muslin. At every third or fourth chair, the *hookah*, reposing on an embroidered carpet, exhibits its graceful splendours, but unhappily the fumes of the numerous chillums,

the steam of the dishes, the heat of the lamps, and the crowds of attendants, effectually counteract the various endeavors made to procure a free circulation of air. The petticoated bottles which make the circuit of the tables, instead of decanters, form one of the peculiarities of an Indian table; their ugliness is compensated by their utility, as the wine is kept cool by the wetted cloths, which are somewhat fancifully arranged round the necks of the bottles: port, claret, and Burgundy, are characteristically attired in crimson, with white flounces, while sherry and Madeira appear in bridal costume. The verandas present a bustling scene, which, to unaccustomed eyes, is both curious and attractive. There the hookah-badars are busy preparing fresh chillums, the khidmutgars are putting the tea equipage in order, and the fires of the ungeetas draw groups around them; for at no season of the year is a native averse to the genial warmth of the bright, red coal, over which he bends with delight, while Europeans, in despite of punkahs, are fainting from excess of heat.

A DAY AT CALCUTTA may be said to be passed by Europeans (particularly the higher classes of our countrymen and their fair spouses) thus;—In the hot weather (and nine months out of the twelve *are* hot) the Anglo-Bengalee, unless he has been late at a party the night before, or loves his bed better than his health, is roused by the punctual warning of his bearer, “Sahib! Sahib! it has struck four;” and completing, by the assistance of the same domestic officer, a hasty toilette, he mounts his Arab, and by half-past four is taking his constitutional canter round the dew-refreshed race course. There,—unless, as is sometimes the case, he be too languid to be social,—he joins company with some of the many acquaintances he is sure to fall *in* with; and discusses the merits of the last batch of claret “per petite Louise” from Bourdeaux, or

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\* For this lively sketch we are indebted to Captain Munday.

the last batch of misses "per Duchess of Bedford" from England; the last act of Government, or the last dinner at Gunters. Or, if there be any he has chanced to fall *out* with, he may, on the same spot, under the well-known "Great Tree," discuss his point of honor without danger of interruption. During the months preceding the races, the training of the horses affords the sporting world of Calcutta an additional incitement to the healthful practice of early rising.

At six, or soon after, that arch enemy of European constitutions, the sun, begins to dart from above the tall mountains of Chouringhee its intolerable rays across the hitherto thronged plain, and the "Qui hi" who has any respect for the well-being of his liver, shrinks appalled from its increasing disk, sneaks home, delivers his reeking horse to the attendant *syce*, and, exhausted with the monstrous exertion he has undergone, creeps under his musquito curtain, and dozes, a bearer fanning him until half-past eight.

A bath,—the greatest luxury in India,—and perhaps shampooing, wind him up for the breakfast of tea, muffins, and pillaw, at half-past nine; after which those who are fortunate enough to have offices, repair thither, in buggy or palankeen; and, with white jacket on back and punkah over head, earn, *tant bien que mal*, their rupees, and their tiffen.

This subsidiary meal is a favorite mid-day pastime of both the ladies and men of the Presidency, and is the only repast at which appetite generally presides. A rich hash or hot curry, followed by a well-cooled bottle of claret, or Hodgson's pale ale, with a variety of eastern fruit, are thus dispatched at two o'clock, forming, in fact, a dinner, whilst the so-called meal at eight o'clock would be better named supper.

Idle men employ the above hours in visiting, billiards, or the auction rooms. In the former ceremonial, should the visitor, going his rounds, find the gates of the "compound" (the enclosure round the house) closed, he is to deduce therefrom

that the Bebee Sahib (the lady) is not visible. Should they be thrown open, on the contrary, he draws a favorable augury, which, however, may be still negatived by the Cerberus Durwân (the porter), who dashes through the portal, draws up sharp under the columned entrance, jumps out, and is received at the door (there is not a knocker in all India) by a respectful, but pompous and most deliberate jemader, who, striding before the Bhar-kee Sahib (strange gentleman),—the ivory tassels of his dagger rattling as he walks,—leads him through a darkened ante-room (where another attendant, within hearing of the delicate “Qui hi” of the lady, rises wakefully, and salaams, or sits sleepily and nods), and finally introduces him by name (strangely distorted, however,) into the yet more obscured sanctum. Here, seated in luxurious fauteuil, and fanned by the wavings of the heavy-floenced punkah, the eyes of the visitor (albeit as yet unused to the tender twilight of the hermetically closed apartment) discover the fair object of his visit. He is seated; obvious topics are dispatched, and happy is it for absent acquaintances, if the late arrival of a ship or a new novel is at hand, to furnish external matter for discussion. In default of this diversion, living victims are offered up at the shrine of tittle tattle. I won't call it scandal—“attentions” and “intentions” are anatomized; flirtations analyzed; couples, as adverse as fire and water, are wedded and bedded; and friends, as attached as twin brothers, are paraded with “pistols for two” under the “Great Tree.”

The lady's ivory stiletto, urged by her white fingers, rendered still whiter by Indian seclusion, is not more actively employed in torturing her tamboured muslin, than is her tongue in torturing and distorting facts—I won't say characters. The gentleman attacks the men, the lady the women; each defends the opposite sex, and they separate, mutually satisfied with themselves, not overhearing the exclamation from the neighbouring verandah, “There is Captain A., only just going

away from Mrs. B.—what can he have been doing there these three hours, whilst Mr. B. is at office?"—but this smacks of persiflage! To our subject—The tiffen being concluded, many have recourse to a siesta, to recruit their forces and to kill time.

Towards six, the orb of day, tending toward the western horizon, begins to relax the vigour of his rays; the lengthened shadows give evidence of his decline, and ere he has quite deserted the glowing heavens, the echoes of Calcutta are awakened by the rattling—rattling indeed!—of hundreds of equipages, from the lordly coach-and-four to the less aspiring, but dapper buggy; from the costly Arab charger to the ambling Pegu pony. All hurry to the same point, urged by the desire of seeing and being seen, and, indeed, those morose few who are instigated by these all-potent motives, are obliged to resort to the same mall, as the only well-watered drive. At dusk the course and strand are deserted, except by a few choice spirits, who love to breathe the cool air of moonlight, and to listen to the soft whisperings of \* \* \* \* the evening breeze, rather than the coarse steam of viands and the bubbling of houkahs. The world of Calcutta is dressing for dinner, and by 8 o'clock it is seated at that important, but often untasted meal. In the hospitable mansions of the "upper servants of the company," the tables groan under the weight of massive plate, and, what is worse, under whole hetacombs of beef and mutton. I have frequently seen—*horesco referens!* in a side dish which would have been much more appropriately tenanted by an appetizing fricandeau, or a tempting ris de veau; two legs of mutton or twin turkeys: yet with all this profusion, scarcely any one has sufficiently recovered from the heavy tiffen dispatched at two, to be able even to look without shuddering upon the slaughtered herds, much less to taste two mouthfuls. Champaign or claret, delightfully cooled with ice or saltpetre, are real luxuries; and ere the

last course is well off the table, an isolated bubble announces the first houkah; others drop in, the jingling of suppooses is heard; a rich, though rather overcoming odour pervades the air, handsome mouth pieces of amber, gold, silver, or Videri, decked with snowy ruffles, insinuate themselves from under the arms of the chairs, and the pauses of the sometimes languid and ill-sustained conversation are deprived of their former awkwardness, by the full, sonorous *drone* of a dozen of these princely pipes. The men do not sit so long after the adjournment of the ladies as is the custom in England.

Inveterate smokers have their houkahs transferred to the drawing room. They are not bad companions in the silence of the whist table, but prove rather a barbarous accompaniment to the music and singing, in the piano passages of which its monotonous growl chimes rather discordantly. The houkah, however, in a room full of ladies, does not appear to a *griffin* ("young hand," or Johnny Newcombe) more out of place than does the half-naked figure of the punkah-puller. Small parties break up at about half-past ten, with a view to the ensuing morning's ride—and, lo! a Calcutta day is completed. I did not see, adds our pleasant author, a single houkah at Madras, and I was informed that this fashionable stimulant to an old Bengalee, almost as necessary as his food, is seldom used here. The servants at Madras, too, are smart and attentive, and have more of the mercurial flippancy of the English waiter than the slow, deliberate Khitmutgar of Calcutta. They are not so tenacious of caste, and, consequently, fewer of them are required; for the same domestic who waits at dinner will also *condescend* to superintend his master's toilet."

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## CHAPTER V.

CAVES, or subterraneous extructions, are numerous almost beyond belief in India; it is said, that in the mountains of the Soubah of Cashmere alone, there are no fewer than twelve thousand. The most remarkable of these caves are the Temple of Elephanta, on an island of that name near Bombay; that of Ellora, near Dowletabad, at Perwatam, on the Kitna; those near the pass of Ajanti; those at Carli, about 30 miles north-west of Poonah; and the cave of Kanarei, called also Kenereh, Kenneri, or Canarah, at Salsette. The antiquity of these subterraneous or grotto edifices, at the most moderate computation, extends to several centuries before the Christian era, and is even by some carried back to earlier periods, and lost in the obscurity of fable.

Many of these excavations are of prodigious extent, being composed of a series of apartments and recesses, cut out of the rock. Considered merely as monuments of human labor and perseverance, works of this class would be truly astonishing; but it is their stupendousness, combined with magnificence, barbaric, and frequently monstrous, that imparts to them a character almost supernaturally sublime and awful. As if intended to imitate nature in her most minute as well as her grandest productions, while colossal statues and sculptures display themselves within these cavern temples and their walls, elaborate embellishments of detail are frequently given to the columns, which appear composed of fragments capriciously put together, it being impossible to determine where their pedestals terminate and their shafts commence, or how much of these latter belong to the capitals. In fact, what is sometimes described as a pedestal, supporting the column, might, with as much propriety, be termed its lower

portion, although square or polygonal, while the rest of the shaft is circular.

In one of the Temples on the island of Salsette, the columns or pillars are by no means placed at regular distances, forming rather occasional props than a continued colonnade. In this respect it has been observed, that there appears to have been no fixed system, for in other examples the columns are placed so close together, that the parts of their capitals almost touch. This is particularly the case with the temple of Kanarei, where they have flattened globular bases and capitals, and plain polygonal shafts of less massive proportions than usual; from this cause the architecture of this temple has a more regular and uniform appearance; a close file of pillars on each side, leaving a lengthened vista between them. Although, therefore, there is no positive evidence to show which are the earliest works of this description, it is but reasonable to infer that those which display greater architectural symmetry in their arrangement and forms, belong to a later period than those which are fashioned more after the manner of natural grottos, in regard both to the number and disposition of their columns, and the forms given to these last. It is equally conjectural, both as to the mode by which these prodigious excavations were made, as well as whether advantage was taken of natural cavities in the rock, which were extended and hewn into more regular shape, or if they were wholly artificial, and the result of immense efforts of human labour. In the celebrated temple of Elephanta, the roof or ceiling is quite flat, but others are hollowed out so as to resemble more or less a regular vaulting. Of this latter form, is the one at Kanarei before noticed, and which consists, as Moor describes it, "of a vast hemisphere of stone, resting on a round pedestal of greater diameter, having its convexity surmounted by a sort of canopy or umbrella of peculiar construction." The ground plan of an arched temple of Buddha at Ellora is exactly similar, but there

is here a figure of Buddha himself in front of the cylindrical pedestal and hemisphere just mentioned. "In neither of these three arched caves," adds Moor, "will I think be found sculptures referring to the gods of the Brahmans, and these three are the only caves I have ever seen or heard of constructed with an arched roof. And I presume to hazard an opinion, that they are of modern origin, relatively with other excavations at Ellora and at Elephanta, containing, with and without Buddha, many of the deities now worshipped by the Brahmans."

*Cave of Kanarei, on the island of Salsette.*—This cavern temple, which is in the very centre of a rocky hill, hollowed out by human labour, is approached by an immense portico. In front of this portico is a large octagonal pillar, on the top of which are three lions passant. "On entering," says Bishop Heber, from whose Narrative we select the following, "in a deep niche on the east side, is a gigantic statue, with his left hand raised in the attitude of benediction, and the screen which separates the vestibule is covered immediately above the door, with a row of male and female figures nearly naked, but not indecent, and carved with considerable spirit, which apparently represent dancers. In the centre is a large door, and above it three windows contained in a semicircular arch, so like those seen over the entrances of Italian churches, that I fully supposed them to be an addition to the original plan, by the Portuguese; who are said, I know not on what ground, to have used this cave as a church, till I found a similar and still more striking window of the same kind in the great cave of Carlee. Within, the apartment is, I should conceive, 50 feet by 20, an oblong square, terminated by a semicircle, and surrounded on every side, but that of the entrance, with a colonnade of octagonal pillars. Of these, the twelve on each side nearest the entrance are ornamented with carved bases and capitals, in the style usual in Indian temples. The rest are unfinished. In the center of the semicircle, and with a free walk all round it, is a mass of rock left solid, but

carved externally like a dome, so as to bear a strong general likeness to our Saviour's sepulchre, as now chisled away, and inclosed in St. Helena's Church at Jerusalem. On the top of the dome is a sort of spreading ornament, like the capital of a column. It is apparently intended to support something, and I was afterwards told at Carlee, where such an ornament, but of greater size, is also found, that a large gilt umbrella used to spring from it. This solid dome appears to be the usual symbol of Bhuddist adoration, and with its umbrella ornament may be traced in the Shoo Madoo of Pegu, and other more remote structures of the same faith; though different in its form and style of ornament from the Lingam, I cannot help thinking that it was originally intended to represent the same popular object, of that almost universal idolatry, which scripture describes with good reason, as "uncleanness and abomination." The ceiling of this cave is arched semicircularly, and ornamented in a very singular manner with slender ribs of teak-wood of the same curve with the roof, and disposed as if they were supporting it, which however it does not require, nor are they strong enough for the purpose. Their use may have originally been to hang lamps or flowers from in solemn rejoicings. My companions in this visit, who showed themselves a little jealous of the antiquity of these remains, and of my inclination to detract from it, would have had me suppose that these, too, were additions of the Portuguese; but there are similar ribs at Carlee, where the Portuguese never were. On one of the pillars of this portico, on the right of the large figure, is a copious inscription, in a character different both from the Nagree and the popular running hand, which, more than the Nagree, prevails with the Mahrattas. There are many similar instances in different parts of India of inscriptions, in characters now unintelligible, nor will any one who knows how exceedingly incurious the Brahmans are on all such subjects, wonder that they are not able to assist Europeans in decyphering them."



Drawn by W. Dawkins, R.C.

Engraved by W. Doolittle

*The Auddaur or Water-Cooler.*

CAVES OR TEMPLES OF ELLORA.—These excavations, which occur in a mountain about a mile to the east of Ellora, were formerly Hindu temples of great sanctity, although they are now never visited except from curiosity. They are cut out of the solid rock, and the labour which they cost must have been prodigiously great. The largest cave, which is called the Kailasa, is two hundred and forty seven feet long, and one hundred and fifty feet wide. It contains sculptures of almost every deity of the Hindu mythology, and most of them of colossal size. This chamber contains the *Great Temple*, which is a monolith or solid piece of rock hollowed out; it is 103 feet long, and its greatest breadth is 61 feet, its interior height is only 18 feet, but its exterior rises in a pyramidal form, of more than one hundred feet. To describe the numerous galleries and rows of pillars which support various chambers lying one above another, the steps, porticos, and bridges of rock over canals, also hewn out of the solid rock, would be impossible.

There are several large temple-caves in different parts of the mountain. Those towards the north and the south have evidently been much devoted to Buddhist rites, while those in the centre have been the scenes of Brahminical worship. In different parts of the mountain, there are found a great number of smaller excavations cut in the face of the rock. These are not ornamented with sculptures, and are supposed to have been the residences of the officiating priests, and officers of the temples.

The Brahmans who reside on the spot, assert that the whole of the caves were made by Eeloo, Rajah of Ellichpore, who lived 7900 years ago!—a statement too ridiculous to waste a thought upon. The most reasonable account is, that Ellora being in the immediate neighbourhood of Deoghur (Devagiri), now called Dowletabad, which, previously to the Mohammedan conquest, was the metropolitan city of a powerful state, these temples were most probably constructed at various times, and

by different princes. Ellora was conquered by the Company from Holkar in 1810, but was subsequently exchanged for other lands with the Nizam, and is now belonging to that ruler.

*The Cave of Elephanta* is situate on a beautiful island, called, by the natives, Goripura, or *Mountain City*,—by the Europeans it is known as the island of Elephanta. It is in the bay of Bengal, about seven miles from the Castle, and is six miles in circumference, and consists of two long hills with a narrow valley between them. After proceeding up the valley till the mountains unite, the traveller ascends a narrow path, at the end of which is a beautiful prospect of the northern part of the island, and the opposite shores of Salsette.

“Advancing forward,” says Mr. W. Erskine (see *Bombay Literary Transactions*), “and keeping to the left along the bend of the hill, we gradually mount an open space, and come suddenly on the grand entrance of a magnificent temple, whose massy columns seem to give support to the whole mountain which rises above it.

“The entrance to this temple, which is entirely hewn out of a stone resembling porphyry, is, by a spacious front, supported by two massy pillars and two pilasters, forming three openings, under a thick and steep rock, overhung by brushwood and wild shrubs. The long ranges of columns that appear closing in perspective on every side, the flat roof of solid rock that seems to be prevented from falling only by the massy pillars, whose capitals are pressed down and flattened, as if by the super-incumbent weight, the darkness that obscures the interior of the temple, which is dimly lighted only by the entrances, and the gloomy appearance of the gigantic stone figures, ranged along the wall and hewn, like the whole temple, out of the living rock, joined to the strange uncertainty that hangs over the history of this place, carry the mind back to distant periods, and impress it with a kind of

uncertain and religious awe, with which the grander works of ages of darkness are generally contemplated.

The whole excavation consists of three principal parts: the great temple itself, which is in the centre, and two smaller chapels, one on each side of the great temple. These two chapels, which do not come forward into a straight line with the front of the chief temple, are not perceived on approaching the temple, and are considerably in recess, being approached by two narrow passes in the hill, one on each side of the grand entrance, but at some distance from it. After advancing to some distance up these confined passes, we find each of them conduct to another part of the grand excavation, exactly like the principal front, which is first seen; all the three fronts being hollowed out of the solid rock, and each consisting of two huge pillars with two pilasters. The two side fronts are precisely opposite to each other on the east and west, the grand entrance facing the north. The two wings of the temple are at the upper end of these passages, and are close by the grand excavation, but have no covered passage to connect them with it.

“From the northern entrance,” says another good authority, “to the extremity of this cave, is about  $130\frac{1}{2}$  feet, and from the eastern to the western, 133 feet. Twenty six pillars, of which eight are broken, and sixteen pilasters support the roof. Neither the floor nor the roof is in the same plane, and consequently the height varies, being in some parts  $17\frac{1}{2}$ , and in others only 15 feet. Two rows of pillars run parallel to one another from the northern entrance, and at right angles to it, to the extremity of the cave; and the pilasters, one of which stands on each side of the two front pillars, are followed by other pilasters and pillars, also forming on each side of the two rows already described, another row running parallel to them up to the southern extremity of the cave. The pillars on the eastern and western front, which are like those on the northern side, are also continued across the temple from east to west. Thus, the

ranges of pillars form a number of parallel lines, intersecting one another at right angles,—the pillars of the central parts being considered as common to the two sets of intersecting lines. The pillars vary both in their size and decorations, though the difference is not sufficient to strike the eye at first.

All the walls are covered with reliefs (which are yet very little known for want of complete drawings), but are described as being in good proportion, and producing a rather pleasing effect than the contrary. All the sculpture refers to the Indian mythology, and this temple seems to have been the special property of the god Siva, since he appears very frequently with his usual attributes. In one place we see him as half man and half woman, with one breast and four hands, in one of which he holds the snake. On the view near the centre of the Temple, looking westward, according to Mr Daniel, the space between four of the pillars is formed into a small temple, sacred to Mahadiva (Siva), and has an entrance on each side, guarded by colossal figures. On the walls are several groups of figures or bas-reliefs, evidently relating to the Hindu mythology; many of them are of colossal dimensions, and well executed. To the east and west are small apartments, decorated also in the same manner. This excavation is considerably elevated above the sea; the floor, nevertheless, is generally covered with water during the monsoon season, the rain being then driven in by the wind; a circumstance to which, probably, its present state of decay is chiefly owing.

The island and cave take their names from a colossal figure of an elephant, which, previous to 1814, was entire; it then measured 13 feet 2 inches from the forehead to the root of the tail; the height of the head being 7 feet 4 inches. A remnant of this colossus stands about 250 yards on the right of the landing-place on the southern part of the island.

With regard to these extractions, it has been justly supposed

by a modern writer of taste and discrimination (one of the Editors of the Society for the diffusion of Useful Knowledge), that an obvious affinity exists between Hindu and Egyptian architecture; and he bears out his argument thus. If there existed no other resemblance between the architecture of the two regions, there would be a decidedly strong one in their hypogæa or subterraneous cavern structures hewn out of solid rock—works, therefore, more properly of extraction than of construction, and to which no doubt ought to be ascribed the chief peculiarities of the styles originating in them, namely, extraordinary massiveness of bulk and proportions, coupled with no less singular capriciousness of form. Where the forms are produced by the cutting away, instead of putting together and building up, they may be shaped quite arbitrarily, moulded according to fancy alone, because they still belong to one coherent mass; whereas, were the same forms worked out of separate pieces of material, not only would they frequently be at variance with security and stability, but would occasion an enormous waste both of material and labour; the difference between the process of extraction and that of construction being, that in the former the solids are only left after the operation of taking away, while in the latter they are produced by what is built up. This, in our opinion, goes far towards accounting for the various capricious, not to say unmeaning, shapes we meet with in many of the columns of the cavern temples of India; and these again account for the similar taste which was afterwards manifested in works of construction; a taste so remote from our own, that the two can hardly be said to have any sympathies in common.

The affinity of taste between the two nations is also strongly marked, by the prevalent use we observe in the edifices of both of colossal statues, placed against piers or walls, sometimes quite attached to, or sculptured on them, and

which may therefore be considered quite as much to constitute part of the general embellishment as to be specific objects of worship. In both, too, we find frequent use of Caryatid figures, or such as serve as columns, and either entire figures, or the upper parts of them, both human and animal, enter abundantly into the composition of Hindu columns and capitals. A strong similarity of system also observable in the general disposition of the sacred buildings of the Hindus and Egyptians, is, that the former, like the latter, have generally an open or unroofed court before them (sometimes formed by clearing away the rock itself) leading to a vestibule, nave, and sanctuary, progressively diminishing in size.

Neither is it uncommon to meet with, in the excavated temples, a series of chambers or small chapels along their sides, increasing their otherwise strong similarity of plan to those of Egypt. The profusion of inscriptions and symbolic sculptures on the walls, affords, also, another characteristic point of resemblance.

On proceeding to consider another class of Hindu works, namely, those of construction, we can hardly avoid being struck by the prevalence of pyramidal masses and forms, as exhibited in [pagodas and towers. Whether the Egyptian pyramid originated in the purpose of constructing an artificial rock, containing sacred chambers and sepulchres similar to those excavated in natural ones, is merely hypothesis; neither can we pretend to say, that structures of similar outline among the Hindus are evidently derived from and imitation of towering masses and pinnacles of rock.

Resemblances of this kind afford no positive evidence of intention, being in themselves too indefinite, and depending chiefly on the fancy of the spectator. Still, we may be permitted to observe, there is nothing very extravagant in the notion, that the forms alluded to, were derived from such

natural prototypes. In the infancy of art, it is probable that stones were rudely piled up one above the other, converging to an apex, as being of all forms the most stable; or else a monolithic fragment of rock was reared up to serve as a monumental record and object of superstitious veneration; and in these we may be allowed to recognize the first advances towards the pyramid and obelisk. At the same time it must be admitted, that the Egyptian structures of this kind bear a much closer resemblance to such prototypes than do those of the Hindus. The gopuras, or pagoda towers, erected over the gateways leading to temples, are indeed pyramidal in their general form, but infinitely more complex than, not the pyramid alone, but any thing we meet with in Egyptian architecture; being divided into a succession of stories, sometimes to the number of twelve or even more, with doors or even windows in each, adorned with balconies and pillars. Neither do they terminate in a point or mere platform, but have generally a great deal of ornament bestowed on their summit, which sometimes assumes, not inelegantly, the form of a crown, as that of Deo at Bahar; and there are also instances (of course comparatively modern ones) of their being surrounded by a bulbous dome.

Among the other remarkable constructions of India, none are more distinguished, both for their size and beauty, than the Pagodas (the word Pagoda is a corruption of *Bhaga-vati*, "Holy House"—one of the many names by which the Hindu temples are known); the more considerable of which are those at Chalembaram, Deoghur, Talicot, and Conjeveram. Those at Deoghur are grouped together; a mode that seems to have been practised on other occasions, for at Benares there is a group of several pagodas, four of which are now standing quite in the river, two upright and two in a slanting position; and at Bindrabund, on the river Jumna, there exists another group of lofty polygonal structures, whose faces (which are ornamented

with sunk panels), are neither graduated nor flat, but curved in such manner that their section is not unlike that of a sugar loaf; the angles between these faces are cut out, and ornamented with a series of columns or ribs inserted in them. These, however, are not divided into stories like the usual pagodas, in some of which such divisions are very strongly marked, each story being considerably less than that upon which it stands; so that they bear no small resemblance to those of the Chinese. The celebrated pagoda at Tanjore is considered one of the finest specimens of the kind in India.

Besides the two varieties above described, there is another class of Hindu monuments which calls for some remarks, namely, the temples erected by the Jainas, or the chief sect of the Buddhists. Some of these were erected long prior to the Christian era, and are distinguished alike by chasteness and beauty of design, by rich and exquisite finishing; in short, according to one traveller, they evince the perfection of art; and in symmetry, beauty of proportion, and unity of splendid ornament, they rival the noblest productions of classic Europe.

That at Ajmeer, which is said by Tod, "to be, with the exception of the cave temples, probably one of the oldest now existing in India, is remarkable for the elegance and slenderness of its columns, so very different in their character from those in the excavated works, and which might, therefore, be thought to indicate a totally different period of art. They are about forty in number, and partake somewhat of a candelabrum shape, although no two are alike. The ceiling is highly enriched with square panels or coffers, containing others in the form of lozenges, enriched with foliage and sculpture, in style not very much unlike the *cinquecento* of the Italians. This temple is surrounded by a superb screen of Saracenic architecture, assigned, by Tod, to the first dynasty of the Ghorian Sultans. From the wavy outline, which is character-

istic of the Saracenic style, it is considered by the last named author, as being Hindu. The great temple at Bareilly is a structure of most complicated and even exquisite workmanship. Although it is placed within an area of 250 yards square, the body of the temple or sanctuary (*mindra*), over which rises a pyramidal *sikr* or roof, is only 21 feet square, but the addition of the domed vestibule, and the projecting portico, composed of four superb columns, makes the whole length 44 feet by 21. The ceilings are elaborately worked, and that of the portico consists of a single block."

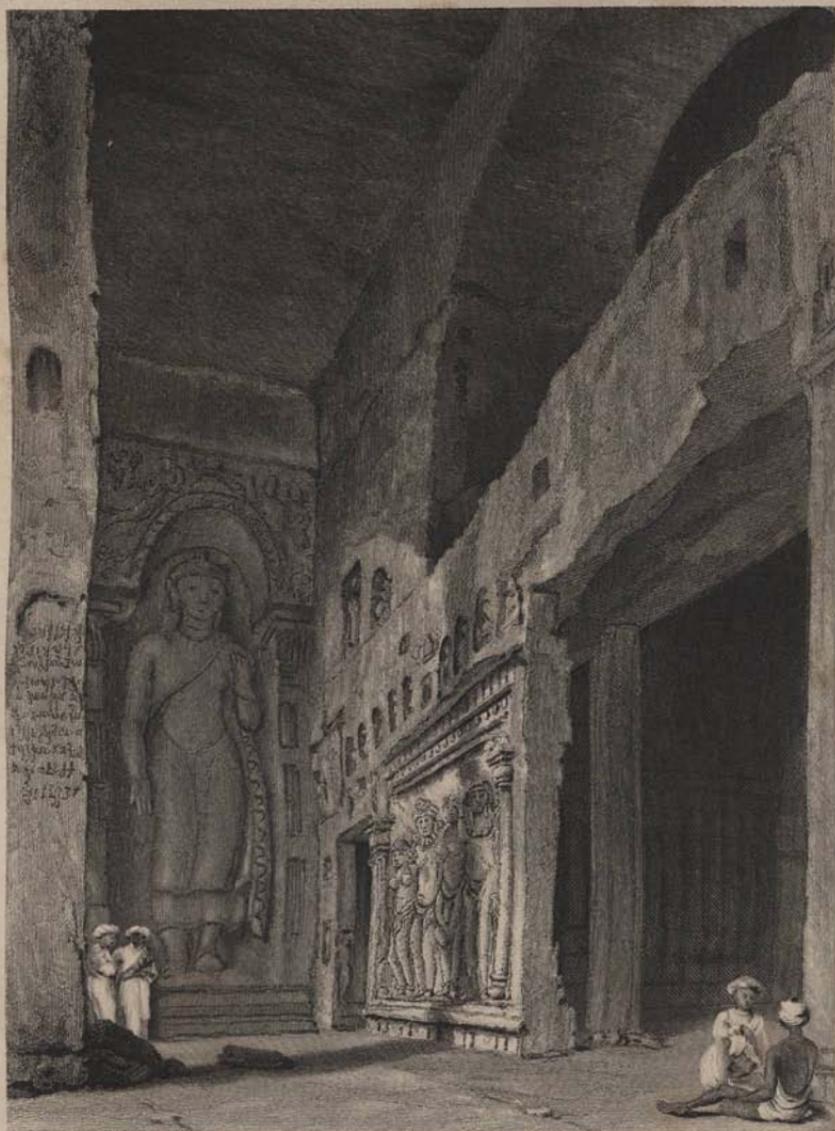
In some of the older Hindu edifices (not excavations, but constructions), there is a decided Egyptian physiognomy, and the ruins of Bheems Chaori in the Mokundra, are considered by Tod, "to exhibit the link between the two styles, which, though they have very much in common, have also no little which is peculiar to each. Not only do they assimilate in employing the pyramidal form, which of itself creates a wide distinction between them and the classical style of ancient Europe, but the religious edifices of both people have very marked and important features, in common with which Grecian architecture offers us nothing at all corresponding in character, although occasionally somewhat analogous in purpose. It is true, when we compare them together, we are as much struck by the specific differences as by the generic resemblance between the *propyla* of the Egyptian and the pagoda, or entrance towers of Hindu temples.

For besides being divided into stories, the latter are otherwise far more varied and complex, and display a lavish prolixity of detail and subdivision of parts, far exceeding what has yet been met with in the most elaborate Egyptian structures, and certainly not to be found in those of the same class, as the one here referred to. In fact, however highly enriched many Egyptian buildings may be, the mode of decoration employed in them is not of a kind to interrupt the simplicity of the

outline, it being almost entirely *superficial*, that is merely enriching surfaces, as a pattern wrought upon them would do ; whereas, the Hindus seem frequently to have effected the extreme, both of massiveness and lightness in the same design, attaching very slender and merely ornamental pillars to enormous piers, which are the real supports."

TEMPLE OF VISHNU AT GYAH.—This temple, which is situate in the province of Bahar in the north of India, is one of the most celebrated by the Brahmans, who derive their support from its delusions.—The temple is of comparatively modern structure, but the Pagoda is of great antiquity. The gorgeous edifice, with its numerous spiral ornaments, is said to be covered with solid gold, and it stands high in the veneration of the Hindus, from the Brahmans declaring, that under the centre of the dome is the print of the foot of the god Vishnu. This impression is at the bottom of a cavity, about twelve or fifteen inches below the surface, and it is pretended to have been made by the stopping of this deity on the granite stone, when passing from hill to hill. Ignorant superstition has so honored this particular part of the floor, that it has been cased with silver, at the expense of about 30,000 rupees, or £3,250 !

The Temple of Gyah is visited annually by thousands of pilgrims, who resort thither in the superstitious hope of procuring the salvation of their deceased relations, by their own mortifications, and by their devotions to the numerous idols in the sacred temple. Ward, in his History of the Hindus, gives the following account of those who visit the Temple of Gyah: "When a person resolves to visit any of these places, he fixes on an auspicious day ; and two days preceding to the commencement of his journey, has his head shaved ; the next day he fasts ; the following day he performs the shraddhu of the three preceding generations of his family on both sides, and then leaves his house. If a person



Drawn by H. Daniell, R.A.

Engraved by G. P. Scott.

*Entrances to the largest Cave of Kanaree, Salsette.*

act according to the Shaster (sacred book), he observes the following rules. Till he returns to his own house, he eats rice which has not been wet in cleansing, and that only once a day; he abstains from anointing his body with oil, and from eating fish; if he rides in a palanquin or in a boat, he loses half the benefit of his pilgrimage; if he walks on foot, he obtains the full advantage of it. The last day of his journey he fasts." The ceremonies of the Temple are thus described by the same author: "On his arrival at the sacred spot, the pilgrim has his whole body shaved; after which he performs the Shraddhu (offering). It is necessary that he stay seven days at least at the holy place: he may continue as much longer as he pleases.

"Every day during his stay he bathes, pays his devotions to the images, sits before them, and repeats their names and worships them, presenting such offerings as he can afford. In bathing he makes Kooshu-grass images for his relations, and bathes them. When he is about to return, he obtains some of the offerings which have been presented to the idol or idols, and brings them home to give to his friends and neighbours: these consist of sweetmeats, flowers, toolusee leaves, the ashes of cow-dung, &c. After celebrating the shraddhu, he entertains the Brahmans, and presents them with oil, fish, and all those things from which he has abstained. Having done this, he returns to his former course of living. Besides the benefits arising to his relations, the reward promised to the pilgrim is, that he shall ascend to the heaven of that god who presides at the holy place which he has visited."

Having performed the prescribed ceremonies, and been pillaged of their money by the crafty and rapacious priests, the miserable dupes set out on their return home, without the means perhaps of purchasing a morsel of rice; so that from the want of food, the fatigue of a long journey, and exposure

to bad weather, many thousands perish annually on the road. Nor is the journey of some to the temple *exactly pleasant*; for, says Mr. Morris, "I saw many poor creatures who had travelled a thousand miles at least, and who in their journey endured privations of every kind."

*Mosques and Mausoleums.*—The former of these celebrated buildings are very numerous in India. There are forty Mosques in Delhi only; the principal one is the Juma Musjid, or great Cathedral. This is the most magnificent building in India; it is situated in the highest part, and nearly in the centre of the town. The foundation is laid on a rocky eminence, scarped for the purpose; the ascent is by a magnificent flight of stone steps (forty in number), through a handsome gateway of red stone, with doors covered with plates of wrought brass. The terrace on which the Mosque is situated is a square of 100 yards, paved throughout with red stone, and surrounded on the three sides by a wide and lofty colonnade, with octagon pavilions at the angles, all of red stone. In the centre is a large reservoir lined with marble, and adorned with fountains for religious purposes. The Mosque is of an oblong form, 261 feet in length, 80 wide, with a grand central arch, and three of smaller dimensions on either side; the wall over the central arch is eighty feet high, that on the sides fifty six; the whole surrounded by three magnificent domes of white marble intersected with black stripes, and flanked by two minarets of red stone and white marble, alternately rising to the height of 130 feet; each minaret has three projecting galleries of white marble on the outside, their summits being adorned with light octagon pavilions of the same materials; the ascent is within, by a winding staircase of stone. The view from the top is extensive, comprising the palace, the city, forts of Ferose, and Shere Shah, Tomb of Humayou, and the Kootub. The front of the main body of the Mosque is faced with large slabs of white marble. Along the cornice are ten

compartments, four feet by two and a half, inlaid with inscriptions in black marble, from the Koran, in the Nishki character: the inside is paved with large slabs of white marble decorated with a black border; the walls and roof are lined with plain white marble. Near the Kibla (literally a compass), or small recess in the wall, so placed as to face the city of Mecca, is a nimber, or pulpit of marble, with an ascent of four steps balustraded; the domes are crowned with copper cullasses, richly gilt. Shah Jehan commenced the Mosque in the fourth, and finished it in the tenth year of his reign, at an expense of ten lacs of rupees.

The next in grandeur, and perhaps superior in beauty, is the Zeenut-al (or ornament of Mosques), on the river face of the city; it was erected on a commanding situation by Zeenut-al-Nissah, a daughter of Aurungzebe; it is built of red stone, inlaid with white marble, with a reservoir of the same materials, in the centre of a spacious terrace, paved with red stones. The three domes are of white marble, intersected with black stripes; the form is particularly elegant and light, and superior to all others in beauty and proportion; the dimensions are much smaller than those of Juma Musjid. Lands to the amount of a lac of rupees were formerly allotted for the support of this place, but these have long since been confiscated, and the building is going fast to decay. There are several other Mosques of inferior size, but of the same form, some with domes of copper richly gilt, others of white marble, and one at the bottom of Chaudney choke, with domes of green and gold enamel.

The grand Mausoleum, known by the name of Taj Mahal, stands on the southern bank of the river Jumna. It was erected by the Emperor Shah Jehán, in memory, and at the earnest request of his favorite wife, called Moomtaz i Zamanee, i. e. "Pre-eminent in the Seraglio or Paragon of the Age." The Táj Mahál was seventeen years in building; it was com-

menced in 1638, and completed about the year 1655; twenty thousand men were constantly employed on it. The terrace on which this Mausoleum stands, is elevated considerably above the level of the garden that leads to it; two covered flights of steps, projecting laterally to the advanced part of the terrace, lead to the top; upon reaching the terrace, the attention is distracted by the various beauties of the edifice. Its elevation occupies a space of 300 feet square, paved with black and white marble; the minarets are 105 feet from the terrace, and the dome considerably higher, and its height is 250 feet. The angles of the terrace are octagonal, from which marble minarets of most exquisite beauty and proportion arise. Each of these minarets contain an interior stair-case which leads to the top, and has three galleries running round it; on the top of each is an open pavilion crowned with a dome. The four principal sides of the central building, which is of an octagonal figure, are opposed to the cardinal points of the compass, and are perfectly uniform. In the centre of each is a lofty pointed arch, of a shape peculiarly beautiful, and sculptured in a manner resembling that of the Gothic arches in many of the old Cathedrals in England. The top above this arch runs considerably higher than the other parts of the building. Texts of the Koran, in Arabic characters, formed of black marble, are inlaid both above and round the sides of the principal arches. The beauty of the character and the contrast of the white marble in which they are skilfully sculptured, unite to attract the attention of the observer. On each side of the principal arch above described, as well as the smaller faces of the building which form the octagon, are two stories of pointed arches, with recesses and a long balustrade in front. The spindles above the arches are enriched with flowers of various coloured stones inlaid; the heads of the arches within the recesses are ornamented in the same manner as those within the several arches running round. The edifice has windows formed of

open fretwork in slabs of marble, which serve to give light to the interior of the building. From the centre springs the great dome, swelling outwards from its cone, and with a beautiful curve tapering to a point, crowned with gilt ornaments. The shape of the dome is considered by artists to be of peculiar beauty and elegant proportion. In each of the four sides of the large dome rises an octangular pavilion, crowned with a smaller dome, which, together with the height of the centre fronts of each face of the building, conceal the niche or cone of the dome.

The centre hall contains the tombs of Moontaz i Zamanée, and her husband the Emperor Shah Jehán; the former, for whom alone the structure was originally intended, being buried exactly in the centre; the Emperor on the left.

The tombs are adorned by a screen, or railing of white marble, exquisitely sculptured, and inlaid with variegated flowers of coloured stone; and these have been inserted with such skill, that not the smallest inequality of surface is at this time perceptible to the eye, and in few instances only to the touch: the flowers are varied, and disposed with uncommon taste, and the colours remain uncommonly vivid: the decoration of the two tombs is composed of marble, and inlaid in the same manner as the screen, but with still greater care and elegance; they contain some precious stones, and astonish by the taste and beauty of their painting and laboured workmanship. The hall itself is of large dimensions, of an octagonal shape, and the interior dome rises to a considerable height. The open fret-work of the marble slabs in the arches admit a sombre light, which, with the solemn echo from the dome, impresses a religious awe upon the mind, peculiarly suited to the design of the edifice. The lower part of the wall round the central hall is richly ornamented with flowers, sculptured in *alto relievo* on the marble, and the terrace is composed of slabs of black and white marble, arranged with a degree of taste

proportionable to that manifested in the other parts of the edifice. A double gallery connecting several rooms of smaller dimensions, placed at equal distances between the outer wall of the edifice and that of the central hall, occupies the remaining space in the interior of the building.

Below the central room is a vault, receiving no other light than that which is conveyed by the aperture of a long flight of marble stairs. In this vault are two tombs, corresponding in situation and beauty with those above, though their ornaments are not exactly similar. In the ground, under [the lower tombs, are deposited the bodies of Moomtaz i Zamanée, and Shah Jehan.

Arabic inscriptions, the characters of which are beautifully inlaid in black marble on both tombs, declare the age and title of the deceased.

This superb Mausoleum is said to have cost from sixty to sixty-five lacs of rupees, or from seven to eight hundred thousand pounds, not including the marble.

Bishop Heber also bears testimony to the extreme beauty of this place; he says, "It stands on a square area of about 40 English acres, enclosed by an embattled wall with octagonal towers at the angles, surmounted by open pavilions, and four noble gateways of red granite, the principal one of which is inlaid with white marble, and has four high marble minarets. The space between is planted with trees, and divided into green alleys, leading to the principal building, which is a sort of solid pyramid, surrounded entirely with cloisters, galleries and domes, diminishing gradually, till it ends in a square platform of white marble, surrounded by a most elaborate lattice-work of the same material; in the centre of which is a small tomb, also of white marble, carved with astonishing delicacy and beauty."

## CHAPTER VI.

## RIVERS OF INDIA.

The rivers of India, within the Ganges, run in a direction quite different from that of the rivers beyond the Ganges, which are parallel to one another. The Ganges and the Indus take a diverging course, and enter different parts of the sea; but their tributaries, especially the Jumna, and the Sutledge, approach one another, and facilitate the commercial intercourse of the nations which inhabit the banks of the principal streams. The advantages which result from these rivers flowing into different gulfs are, still greater. The Gulf of Bengal brings the inhabitants of the Peninsular into communication with the nations of Malay origin and the Chinese, whilst the Gulf of Malabar opens to them the coasts of Persia and Arabia. It is principally through the direction of its rivers, that India within the Ganges has enjoyed such opportunities of civilization over India beyond that river.

The river system of the Ganges and Brahmapootra extends about 1,300 miles in length, and draws a surface of nearly 650,000 square miles. The Ganges rises in the Himalaya mountains, in the most elevated regions of the globe, covered with immense masses of snow, from which abundance of water continually descends, and is carried off by a dozen great rivers, many of which exceed the Rhine in volume, and in length, of course. These rivers enter the Delta of Bengal, which is twice as large as that of the Nile, and presents a most extensive and intricate system of rivers and canals for irrigation, as well as for navigation. By its junction with the Brahmapootra, which descends through the valley of Asam, the river system of the

Ganges becomes double, and not unlike that of the great Chinese rivers. The Ganges and the Brahmapootra descend from regions different in natural advantages, of which only that adjacent to the Ganges has attained a high degree of civilization.

The river system of the Indus, writes a most competent authority, has the highest historical interest, partly from containing the Penj-ab (the country of the five rivers), which descends from the eastern mountains, partly from the Cabul, the only important river which joins it on the west, and partly from its geographical position. Flowing along the eastern edge of the table-land of Iran, with a general course from north to south, it forms the true boundary between eastern and western Asia. India, that country which, more than any other, has attracted the admiration of the philosopher, the cupidity of the conqueror, and the speculation of the merchant, is accessible from the west only by two roads, one of which, leading along the Cabul river, passes through Attock on the Indus to Penj-ab; the other, which has been less used, leads from Herat through Candahar to Shickarpoor near the Indus. The track which leads from the table-land of Iran through Cabul, to the narrow terrace on which the Peshawer is built, and thence to Attock, is the high road along which the nations of Asia for many generations descended in their passage to India; but which never was ascended by the nations of that country. The sources of the Indus have only been discovered in our times (viz. 1812), as well as those of its great tributary, the Satadra (Sutledge): both of them rise on the high table-land of Thibet—the Indus on the slopes of the Kailasa Mountains, and the Satadru in the sacred lake of Manassarovara. Hence the Indus runs N. W., passing the town of Ghertope to Leh in Ladakh; and it is called, by the Chinese in this part of its course, Sing-he-tsiu. After a course of perhaps not less than 250 miles on a table-

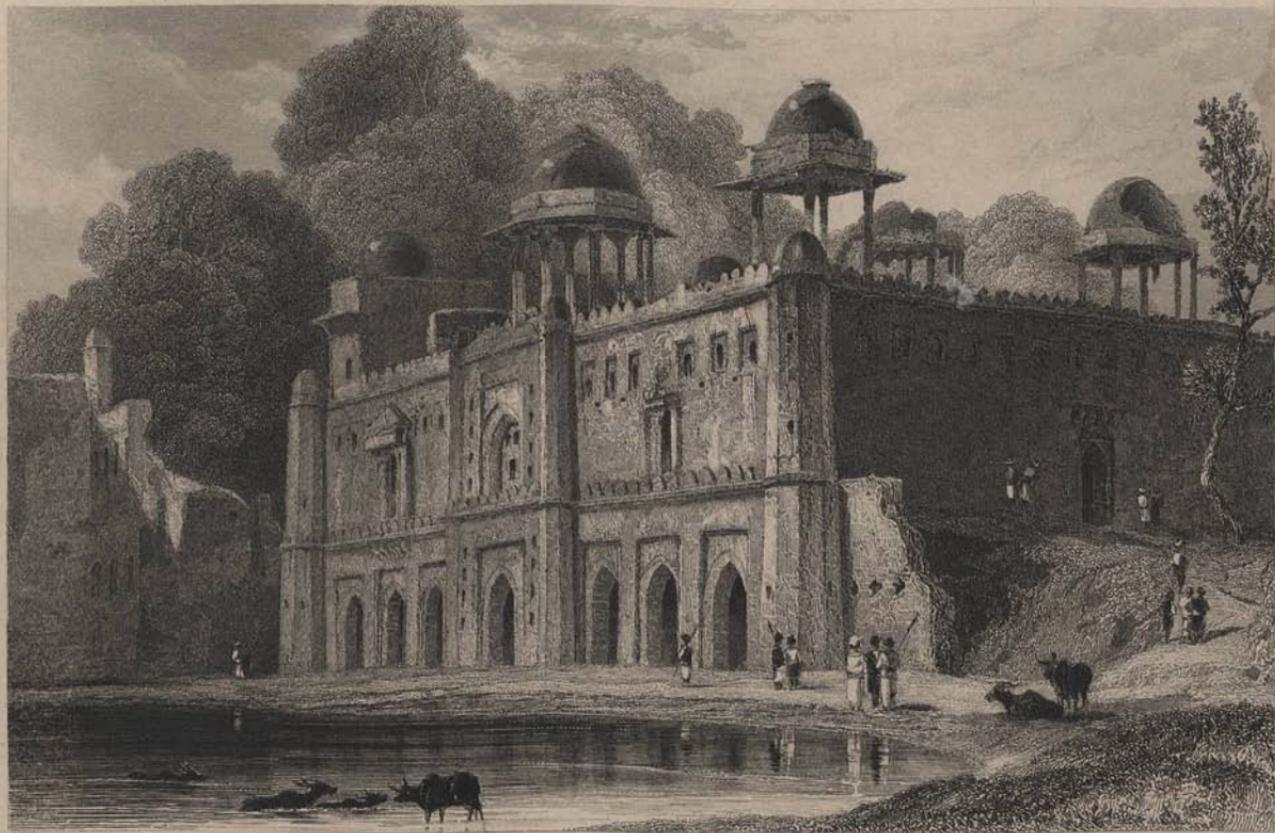
land from 12,000 to 15,000 feet above the sea, it is joined below Leh by the Shayuk, which rises at a great distance N. E. in the Karakorum Mountains, and probably exceeds the Sing-he-tsiu in volume of water, if not in the length of its course. This affluent of the Indus has not been visited by Europeans; and, indeed, the only portion of it which is known to us, is that between Leh and Ghertope. Nothing is known of the Sanpoo, or Great river, (as the Indus is still called, after its junction with the Shayuk,) until it issues from the Himalaya range a few miles east of Attock. In this part of its course it gradually declines more to the west, and traverses the narrow valley by which the north western mountain range of the Himalaya, the Gosseie Mountains, are separated from the elevated mountain masses of the Hindu Coosh. Above Attock its course lies due west, and it is joined by the river Cabul, the only considerable affluent which it receives from the west after it has left the mountains. After leaving the high mountains above Attock, it continues its course S. W. for nearly 70 miles, until at 33 degrees 7 N. latitude it enters the great plain.

As soon as the Indus has left the mountains, it divides into four arms, which run southward with great bends, and sometimes unite, but separate again; so that the whole volume of its waters is seldom united in one bed. Near the small town of Mittun Cote it is joined on the east by the united rivers of the Panjab, or, as they are also called, the Penjâb or Punjaub. It is here two thousand yards wide. It continues in a S. W. course to Shidelkarpoor and Bukkur, and then turning to the south east it reaches Hyderabad, above which town it divides into two arms, and encloses a *delta*.

The Indus receives only one great affluent into its extensive plain, but this affluent unites all the rivers which drain the Panjab, or the five rivers. These five rivers enumerated, from east to west, are the Sutledge or Satadru, the Beath or

Beas, the Ravee, the Chenaub, and the Jhilum or Behut. The Sutledge has the longest course. It originates on the table-land of Thibet, in some mountains north of the sacred lake of Rawan Hrad; and it is even supposed, that this lake discharges its waters into the Sutledge. Its course on the table-land, where it flows in some measure parallel to the Sing-he-tsiu, or Indus, amounts to more than 150 miles. At Shipkee, where it enters the territories of Bissahir, it is still 10,484 feet above the sea. So far it flows north-west. Changing its course to the south-west, it soon enters the Himalaya range, through which it runs in a narrow valley, with numerous bends, more than 100 miles.

It enters the plain near Ropur, whence it flows due west, past Ludiana, as far as Harree, where it is joined by the Beas. This latter river originates in the Paralusa range of the Himalaya mountains, traverses the mountain region, with two great bends to the south and north, and enters the plain above Nadaun, after a course of less than 100 miles. Hence it flows W.S.W., gradually approaching the Sutledge, until it joins it. The united river then takes the name of Garra, or Gharra, and continuing to flow in a south-western direction, unites with the Chenaub near Ooch, below Bhawulpoor. The Ravee does not appear to rise in the highest range of the Himalaya, but on one of its intermediate parallel chains, called the Santch Mountains. Its upper course is not known, but it does not seem to be long. Above Kotoa or Kothua it enters the plain of the Panjab, where it flows in a south-west direction to the Beas and Garra, until it joins the Chenaub at Fazilshah. The Chenaub (whose Sanscrit name is Chandrabhága, i. e. moon river), rises in the Parulasa range of the Himalaya, near the sources of the Beas, and the mountain passes of Para-Laha, and runs for about one hundred miles in a longitudinal valley of the mountain region



*Palace Buildings on the Plains of Delhi*

to the north-west; it afterwards turns gradually to the west, passes the town of Kishtawar, and inclining by degrees to the south, leaves the Himalaya mountains above Jommu, after a course of perhaps not much less than 200 miles. In the plain of the Panjab, its course is W.S.W., until it has joined the Ravee, when it declines to the south south-west. The last of the rivers of the Panjab, the Jhilum, rises in the Thibet Panjahl range of the Himalaya mountains, not far from the high peaks of Mer and Ser. Like the Chenaub, it flows first in a longitudinal valley of the mountain region N.N.W., traverses the lake of Wooler, and issues from the valley by the Bara-mule pass.

Its course with the range of the Himalaya exceeds 200 miles. The remainder of its course, something more than 100 miles, is mostly directed towards the south, until it joins the Chenaub at Frimo below Jung. After the five rivers have united, they still flow between 40 and 50 miles, until they fall into the Indus at Mittun Cote. The natives call the united river Chenaub, but in the other countries of India it is known by the name of Punjund. All the rivers of the Panjab are in general navigable up to the place where they form the mountains, and the Indus itself to Attock, but above that place there is a whirlpool, which cannot be passed by boats.

*The Ganges, or Ganga,* rises, as we have said, with its principal branches in the highest elevation of the Himalaya mountains. The most western branch, whose remotest sources lie on both sides of the mountain pass of Gangtang Ghaut, is called Bhaghirettee. Between the higher masses of the Himalaya, its general course is S.S.W., in a very narrow valley, but where it enters the lower mountains it turns south-west, and after passing Tiri, the capital of Ghurwal, it meets the other branch, the Alakananda, at Deoprang, or Deva Payaga. This other branch, the Alakananda, rises in the immense snow masses, which cover the Himalaya range near the mountain

pass of Manah Ghaut, and flows S.S.W., until it joins another mountain stream, the Douli, which comes down from the Nectee Ghaut. After their junction at Josee Muth, which is still 6,300 feet above the sea, the Alakananda flows in a south-western direction, past Sireenaggar to Deoprang. The river formed by the junction of the Bhaghiretee and Alkananda, is called the *Ganges*. Its course within the region of the Himalaya Mountains is not long, but very winding, until it entirely leaves it below Hurdwar, and enters the plain of the Ganges. The surface of the river at this point is hardly more than 1000 feet above the sea level. The length of its course, including the Alakananda as the longer branch, does not fall short of 150 miles. In the plain it continues its course for a considerable distance due south, or nearly so, until it begins to decline imperceptibly to S.S.E., in which direction it flows to its junction with the Jumna at Allahabad. In this part of its course of more than 400 miles, it receives no considerable affluent, if we except the Ram Ganga, which, with its principal tributary, the Kosila, originates in the lower portion of the Himalaya range, runs S.S.E., and joins the Ganges above Canoge. The Jumna, or Yamuna, which joins the Ganges at Allahabad, rises west of the Ganges, within the more elevated masses of the Himalaya range in two branches, of which the eastern soon takes the name of Jumna, whilst the western is called Sapui or Touse. They unite near Kalsi, within the lower range of the Himalaya, and soon afterwards leave the mountain region above Khiderabad. In the plain the surface of the river is about 1,200 feet above the sea level. Its course is parallel to that of the Ganges, being first south, and afterwards south-east. By degrees it approaches nearer to the last river, until it joins it at Allahabad, at the Deva Prayaga. Its course within the mountains does not, perhaps, exceed 120 miles, but in the plain it runs nearly 150 miles more than the Ganges up to their junction. Though

its waters during its course are increased by those of the mountain region of Northern India, the Chumbul, Sinde, Betwah, and Cane, yet at the point of their confluence the Ganges is much larger, being a mile across, while the Jumna is only 1,400 yards.

From Allahabad to below Boglipoor, situated at the foot of the Rajamahals hills, the Ganges runs with a winding course eastward, and in this part of its course it receives a great number of large streams. The Goomtee, rising near the foot of the Himalaya range, runs through the plain, past Lucknows, and joins the Ganges between Benares and Ghazepoor; its numerous bends having given it the name of Goomtee, which signifies "the winding river."

Above the town of Chupra, the Ganges is joined by the Gogra, the largest of its affluents from this side; it rises far within the highest portion of the Himalaya range, near the mountain pass of Taklakot, and passes Fyzabad and Oude. Its course is hardly less than 600 miles, which is equal to that of the Rhine. Opposite Patra, near Hageepoor, the Ganges receives the Ghandaki, Ganga, or Gunduck, whose farthest source lies near the Mastang Pass, on the table land of Thibet, and is not much inferior in length to the Gogra. Farther down, the waters of the Ganges are increased by those of Bagmutty, which rises on the southern declivity of the higher Himalaya chain, passes near Khatmandu, the capital of Nepaul, and entering the plain changes its southern into a south-eastern course. Nearly opposite Boglipoor, the Coosy falls into the Ganges, whose farthest branches seem to originate on the table land of Thibet, and which, like the Ghandaki, Ganga, and the Gogra, brings down the waters of a considerable area of the mountain region of the Himalaya. At Sicligully, about 30 miles below Boglipoor, and 10 miles above Rajamahals, the Ganges having passed the hills, which here approach its bed, turns southward, and here the great delta of the river may be

considered to begin. Though it does not at present divide at this place, yet it is evident that its waters formerly did, and that one arm passed near the extensive ruins of Gour, which are five miles distant from the river. At present, the first bifurcation of the Ganges takes place at Sooty, about 20 miles below Raj Mahal. The name of Ganges, or Ganga, continues in the eastern arm; the western is called Bhaghirettee by the natives, and Cossimbazar by the Europeans. The Ganges flows south east, and the Bhaghirettee south. The former divides again about forty miles lower down, near Jellinghy, from which the western branch is called the Jellinghy river. It flows in a southern direction, and joins the Bhaghirettee near Nuddea. The island thus enclosed, is called the Cossimbazar island. Another arm branches off from the Ganges, a few miles from the Jellinghy. This arm, called the Matabunga branch, runs likewise southward with many large bends, and joins the Bhaghirettee nearly at an equal distance between Nuddea and Hoogly. After the junction of these three arms of the Ganges, the western branch of the Ganges is called the *Hoogly*, under which name it passes Calcutta, and reaches the bay of Bengal near the island of Sagor. The principal part of the Ganges, continuing its course to the south-east, sends off another arm, near Custy or Custea, which is called the Chundna river, and passes near Comercolly. The fifth great bifurcation takes place at no great distance lower down, near Maddapoor, and here the smaller or western branch is called the Gurroy river. These two great branches, the Chundna and Gurroy, unite again near Colna, and hence proceed southward to the bay of Bengal, under the name of Boirub or Horingotta river, which, like the Hoogly, forms a wide estuary at its mouth. Whilst the Ganges loses a great deal of its waters, by sending off so many large branches, besides several smaller ones, it receives new supplies from the Himalaya range, and the Brahmapootra. The Mahanada and Teesta, which both run

from 250 to 300 miles, rise on the southern declivity of the higher Himalayas in Nepaul and Bootan, and run south-ward. They communicate by several branches with one another, during the rainy season, but they join the Ganges at different points,—the Mahanada near Nabobgunge, and the Teesta below Jaffiergunge. At the last mentioned place, the Ganges receives the first supply of water from the Brahmapootra, by the branch called the Jenye, which leaves its principal stream opposite the town of Sheerpoor, is very deep, and brings down a great volume of water. Where the Ganges increased with the waters of the Jenye, it divides again, and its eastern branch, called the Booree Ganga, passes Dacca, at no great distance, and enters the wide bed of the Brahmapootra below Nuraingunge. The Booree Ganga receives three other navigable branches of the Brahmapootra, the Bangs or Bungs, the Banar and the Lukhya. The last is the most important, and joins the Booree Ganga near Nuraingunge; it is joined higher up by the Banar. The Brahmapootra is so much drained of its waters by these offsets, that during the dry season it is not navigable between Sheerpoor and the mouth of the Booree Ganga. The principal branch of the Ganges flows nearly parallel to the Booree Ganga and the Brahmapootra, but falls into sea by a separate embrochure, between the continent and the island of Deccan Shabazpoor. The Ganges runs nearly 1500 miles.

All the affluents of the Ganges rising within the mountain region of the Himalaya, are navigable for smaller or larger river boats to the very foot of the range, for six months and longer. The Ganges itself, and all its arms within the delta, and also the Jumna, are navigable all the year round, but not for vessels of the same size. The Bhaghirettee and the Jellinghy branches, in the dry season, are so shallow, that only barges can pass drawing not more than one foot of water; the Matabunga, however, admits always boats drawing two

feet. The Horingottah river, and its branches the Chundar and Gurroy, may always be navigated by vessels of considerable size; and the same is said to be the case with the Jenye and Luckhya branches of the Brahmapootra, and with the Booree Ganga. Even before the river divides, its waters are not very deep. As far upwards as Allahabad it consists of a series of pools, divided from each other by shallow tracts, by which navigation is rendered difficult and even dangerous. Above Allahabad numerous shallow places and rapids occur, which impede navigation during the dry season, but disappear after the river is swollen by the rains. Two swellings of its waters are observed. The first begins in June, and attains its maximum in July, or the beginning of August. It is followed by a depression, which lasts for three or four weeks, when the waters again rise in September, and obtain their maximum in October. The Hoogly can only be navigated so far up as Calcutta by vessels not drawing more than fifteen feet water, and all larger vessels are obliged to remain at the island of Sagor, where the unhealthy climate causes great losses among the crews. The tide at full and change produces a terrible bore in the Hoogly, and its ascent as far as Culna, and even Nuddea, is perceptible; but though the bore in the Megna or Brahmapootra is said to be still greater, the tide does not ascend farther than the town of Dacca, on the Booree Ganga. In the Horingottah branch it is felt as far Custy, where this river branches off from the principal body of the Ganges.

The country subject to inundation comprehends not only what is termed *the delta*, or the country between the branches of the Ganges, but also the country between that river and the Brahmapootra, as far north as 25 degrees. The inundation is not equally spread over the whole surface; it is greatest in the eastern districts, especially where the waters of the Brahmapootra are connected with the Ganges, in

which part an immense tract of country is covered for several months with water several feet deep, so that at the end of June the towns and villages, which are built on artificial mounds, and protected by embankments, appear like islands. The river has then risen 15 feet above its level in the dry season, but it still continues to rise for several weeks about 5 inches every day. At Custy, at the bifurcation of the Chundra branch, it rises between 31 and 32 feet; at Dacca, only 14 feet; and further southward, at Luckipoor, not more than 6 feet. In the Sunderbunds themselves, it is perceptible. In October, when the water rapidly decreases, the country is sown with rice, and the product of this tract is sufficient to furnish the whole plain of Bengal with the principal article of food. The western districts of the country subject to inundation are only slightly covered with water, and though they likewise produce rice, they are principally covered with plantations of mulberry trees, especially towards the middle tracts; whilst in the northern parts, indigo, sugar, cotton, and tobacco, are raised in abundance. The plantations with which the villages are surrounded, consist of mango-trees, jack-trees, cocoa-trees, and other kinds of palms. The whole of this plain is covered with several layers of alluvial earth, to a depth of 130 or 140 feet; and, spite of numerous attempts, no wells have been made in it. In this alluvial soil the rivers frequently change their course, furrowing new channels through it, and leaving the old channels dry. The banks of the old channels appear like low sandy hills, and these hills, together with the abandoned beds, constitute the waste land of the country, which frequently extend for 8 or 10 or even 15 miles from the present channel of the river. The best cultivated portion of this plain is the island of Cossingbazar, between the Bhaghirettee and the Jellinghy branches of the Ganges.

The rivers of the Indus and the Ganges are considered

by the Hindus, as the Nile appeared to the Egyptians, as holy streams—of divine origin;—and they are, beyond doubt, among the most precious gifts which Nature has bestowed upon India. By their means, and that of numerous tributary rivers, an amazing degree of fertility is maintained in the country, and which, from time immemorial, has not only supplied the vast population with its produce, but has been enabled to satisfy the rest of the world with its superfluities. “To us, in England,” says an acute writer, “it is difficult to form an idea of these ‘ocean streams,’ which, in the course, in some instances, of nearly two thousand miles, collect the waters of a thousand rivers, and at length flow in channels, of several leagues in breadth, to the sea! In the level lands of Bengal, rivers cannot, of course, possess very lofty banks; but palaces, temples, and palm-trees of gigantic size, shoot up from the water’s edge, and are visible to a great distance; yet, in sailing up and down these majestic streams, the eye is frequently unable to descry the opposite banks. Except in the rainy season, the surface of the waters, rarely ruffled by the winds, is as smooth as a mirror, and beautifully reflects the glorious hues which dawn or sunset spreads over the tropical skies, with the lazy lingering sail floating like a dream over its surface. Towards the mouth, however, this tranquillity is twice a-day disturbed by the tide, which, particularly in the Indus, rushes with indescribable violence against the stream, with what is commonly called *the muscaret* or *bore*, and endangers the banks which encounters it. It was this phenomenon that astonished the soldiers of Alexander, who, accustomed to the tideless waves of the Mediterranean, knew not how to account for this war of waters, which travellers have described with wonder, and of which words fail to convey an adequate idea of the awe and terror it inspires, when bursting in thunder it shakes the shores like an earthquake.

Still less can the calculation of the number of cubic feet of water, which one of these mighty streams hurls headlong every moment against the opposing waves of the ocean, give any conception of the magnificent struggle, to witness which alone is worth a pilgrimage to the Indus or the Orellana.

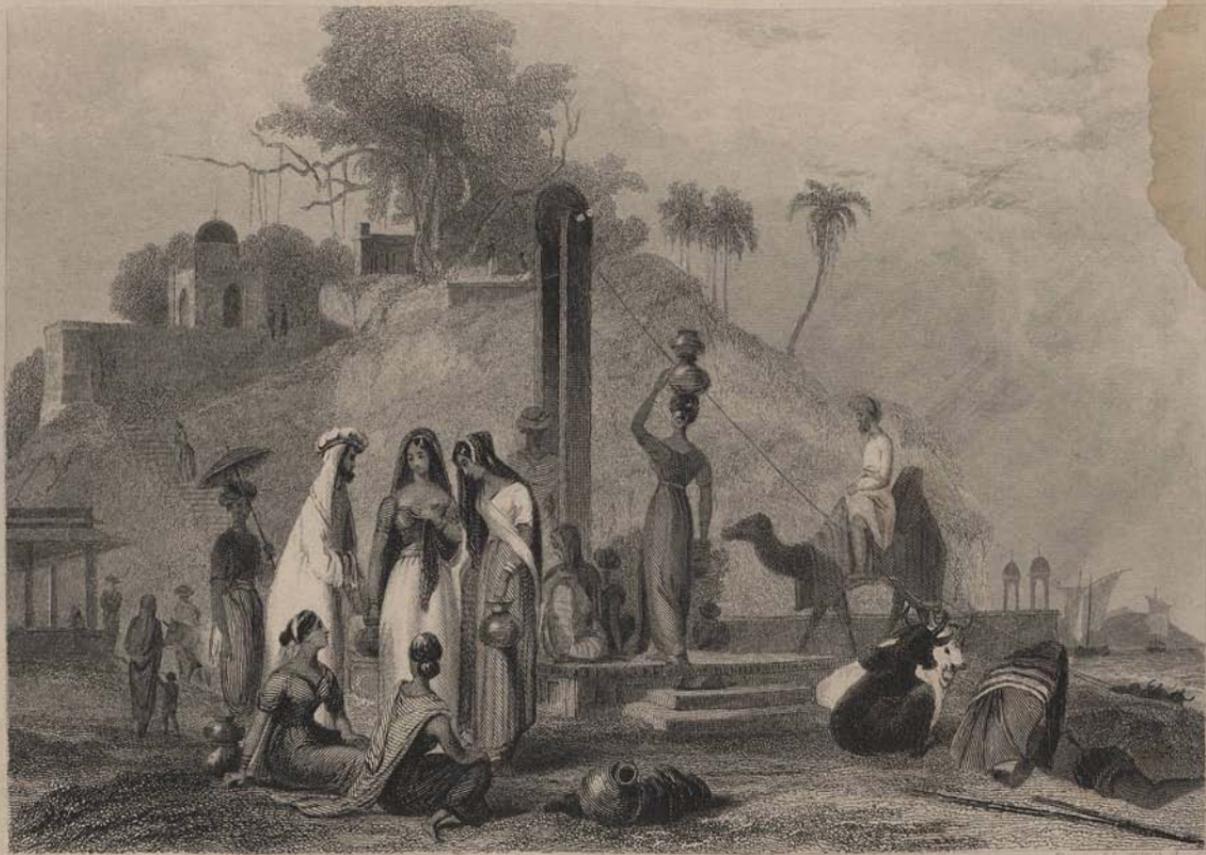
Of all the rivers of India, the Ganges is the most sacred. It is in the estimation of the natives, a god, and the most secure way to Heaven is through its waters. Hence, whenever this is possible, the Hindu comes to its banks to die, or piously drowns in it his parents and relations, to ensure their eternal happiness. With the converse of the feeling of the Ghiber, who would consider the eternal fire (the object of his worship) polluted by the touch of a corpse; the Hindu casts the naked dead into the sacred stream, so that those who sail upon the Ganges, have often to make their way through shoals of livid corpses, floating down in various stages of corruption and decay towards the sea. This stream, as we have said, rises among the roots of the Himalaya mountains, on the Indian side of the range.

The depth of the Ganges is not materially influenced by the melting of the snows, though, like all other tropical rivers, it overflows the surrounding plains in some places for more than a hundred miles in extent; at which time nothing is visible but the lofty palm trees, the villages, which are built on elevated sites, and a few mounds, the remains of ruined hamlets.

Travelling is at this period performed in boats, in which the Hindu skims over his rice fields and gardens, which are then imbibing the moisture necessary to their fertility. The prospect is singular but monotonous, as every field is similar to the next, and the appearance of the country upon the subsidence of the waters, is any thing but picturesque.

The principal places of devotion to the thousands of pilgrims,

who yearly visit the banks of the sacred Ganges, are at the *prayagas* or junctions, with its tributary streams, at Allahabad ; where the influx of the Jumna makes it one of the chief of the holy streams (to bathe at the point of the confluence atones for almost all the deadly sins), and still higher value is attached to those meetings of the waters that take place in its upper course, amid the grandeur of mountain scenery. Hurdwar, too, where the Bhaghiretee and Alacananda unite in forming the Ganges, attracts at a particular season, sometimes (it is said) the enormous number of two millions and a half of pilgrims from the remotest provinces. About 45,000 or 50,000 adventurous devotees scale the tremendous cliffs of the Himalayas, till they reach the shrine of Bradrinuth, and some even ascend to that of Gangoutri, where the holy river is seen bursting from beneath the eternal snows. Many, however, in making their way along icy declivities, and by the side of rugged precipices and roaring torrents, either perish outright, or lose partially the use of their limbs. Yet a few proceed still farther, and penetrate the passes of the central range, till they come in view of the spacious lake of Manasawarra, over hung by the snowy cliffs of Caillas. Once to have beheld these sacred waters is considered by the devout as a peculiar felicity ! The frightful crime of infanticide, which too frequently was perpetrated on the banks of the Ganges, has (thanks to the energetic measures of the British authorities), altogether ceased. Formerly it was common in cases of barrenness, a married pair bound themselves, if blessed with offspring, to doom their first born to the divinity of this river. Having allowed the child to reach the age of three or four, they led him into the water beyond his depth, and left him to float down the stream. Perhaps some charitable hand might pick him up ; but by his parents, at least, he was never more recognized. Other infants were placed in baskets, and hung upon trees, where they were devoured by ants, or birds of prey.



Drawn by W. Daniell, R.S.A.

Engraved by H. R. Wallcut

Women at the Well

THE GHAUTS.—Flights of steps to the river, of which every town on the Ganges boasts of three or four, present an animated scene to the aquatic passenger. At all hours of the day, but more particularly in the morning, they are thronged by busy crowds of Hindus, who are the most cleanly people in the world. The Brahman may be seen standing up to his knees in the holy stream, with depressed head and hands in the attitude of prayer, or carefully washing the symbolical thread, the badge of his sacred caste. Women, with their graceful garments, and still more graceful persons, and with their well-poised water vessels on their heads, glide up and down the steps in execution of their duty. “It does one’s heart good,” says the ever entertaining Capt. Mundy, “to see those elegant creatures cheerfully performing their domestic offices, and rendering even labour graceful. You may talk of your Frenchwoman’s walk,—it may be pretty; it is so; but is it natural? She goes pitter-patting along, as though she feared at each step to burst her shoe. My Indian daughter of nature has no shoe to burst, but she plants a very pretty bare foot, with precision yet lightness, and floats past unencumbered with the weighty vase, which her slender neck seems almost too fragile to support. A little apart from the town, and the public haunts of man, females singly, or in pairs, may be seen stealing down to the river, like Musidora, to bathe their “fervent limbs in the refreshing flood;” like her, unconscious of any treacherous Damon, after a hasty glance up the bank and along the shore, they disengage themselves in an instant from their simple garment, and plunge into the stream.

This dress of the women consists of but one piece of cloth, the *sarree*,—it is fastened round the waist, and thrown over the head and across the bosom. Simple though it may be, this attire is infinitely more graceful, and even more decent than the evening costume of the belles of more sophisticated regions.

“ I have often been amused by, and marvelled at, the total absence of all visible sympathy or gallantry between the Hindu men and women in public. In Europe, on occasions like these conventions on the Ghaut, there would doubtless be fine scope given to badinage, ribaldry, and practical jokes; but the orderly Hindu plods through his prayers and ablutions, perfectly *indistract* by the vicinity of his fair neighbour, whom he suffers to raise the ponderous water vessel to her head, without dreaming of offering assistance.”

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Among the other principal rivers of India, the following are the most considerable:—

*The Godavery*, which is the largest river of the Deccan, rises on the most north western course of the table land, north of 20 degrees N. lat., between the town of Nassuck and the Fortress of Chandore, about 60 miles from the Indian Ocean. It flows about 150 miles E. S. E. without receiving any great tributary; it then winds through the plain in a general eastern direction for 250 miles more, and in this space it is joined by the Manjera river from the south, and by the Poorna and Whurdha from the north. The Whurdha is a considerable river, which, together with its tributaries, drains a great tract of country, extending along the southern declivity of the Northern Ghauts and the elevated table-land of Omercuntuc, between 76 and 80 degrees E. long. Its principal affluents are the Pain Ganga from the west, and the Bain (or as it is sometimes called) the Wyne Ganga, from the north. The last-named affluent receives the Nag Nadi, a small river, on which the town of Nagpoor, the capital of Berar, is built. After the junction with the Bain, the Whurdha is called by the natives, Pranheeta; but the Europeans give it the name

of Whurdha, up to its junction with the Godavery. After this junction, the Godavery is a mile wide, but at the end of the dry season, it has only fifteen inches of water. Soon afterwards it enters the mountain region by the strait of Muticotta, near Madadespoor, and issues from it below Polenshaw. In the low country it is four miles wide, and has a great volume of water, but soon divides into two branches, which include a small delta. When it approaches the sea it divides into many more branches, in which the tide ascends to some distance, and which admit vessels of considerable burden. On the most northern of these arms is the harbour of Coringa, the only smooth water on the coast between Cape Comorin and the Hoogly, during the south west monsoon. This is owing to Godavery Point which projects to the northward and breaks the swell. A bar of mud lies across the entrance, through which ships must be forced. The course of the river Godavery exceeds seven hundred miles.

*The Cavery* river breaks through the Southern Ghauts, which for about one fourth of its course drains the table-land of the Deccan, for nearly the same space winds between the high mountains of the Ghauts, and for the remainder runs through a level plain. It enters the mountains a little above the fortress of Satteagala, which is built on a rock very near to the cataracts of Sivanasamudra; and in this tract its course is extremely winding between high rocks, which approach so near its banks, as not to leave space enough for a road: this part of the river has not been visited by any European. At Caverypooram, the river issues from between the mountains, and enters a valley extending to the west of south; where it receives the Bhovany river, it has already entered the plain, and is a large river in the rainy season. For about one half of its course in the plains it runs in one channel, but below the town of Trichinopoly it divides, and encloses the island of Seringham, famous for its two pagodas, and as a place of pilgrimage. Below

this island the river again unites for a short distance, and then divides. The northern arm, called Coleroon, runs in an east north-east direction, and falls into the Bay of Bengal between Deviacotta and Chillumbrum; but its waters have been so exhausted by irrigating the adjacent fields, that it carries only a small quantity to the sea. The water of the southern arm is employed in feeding a great number of canals, which traverse the sandy alluvial plain, extending on the coast between Cape Calamere and Deviacotta. The waters of these canals, being conducted over the adjacent fields, convert them into one of the most fertile tracts in Hindustan, their crops of rice being only inferior to those of the district of Burdwan, in Bengal. The river Cavery receives its principal supply of water from the south-west monsoon, and the rain which during its continuance falls on the Western Ghauts. At Caverypooram it begins to rise at the end of May, and attains its greatest height from the 13th of July to the 13th of August; before the rains of the north-east monsoon set in, its waters begin to decrease, and after the 11th of January they are so low as to be fordable.

*The Nerbudda* rises on the table-land of Omercuntuc, but its sources have not been seen by Europeans, though the temple of Omercuntuc, which is built close to them, is visited by crowds of Hindu pilgrims. It is said to wind slowly over the mountain plain in a westerly direction, until it is precipitated from its steep westerly declivity, not far from the town of Mundlah. Thence it runs in a narrow valley, and between masses of rocks, with a rapid course past Jubblepoor, below which town it forms a cataract at Bedaghur. Farther west the valley grows wide, the mountains to the south rise with a gentle declivity, and the river has a less rapid course. Thus it arrives at Hussingabad, or Hoshungabad, where it is nine hundred yards wide, and from five to six feet deep, so as to become navigable for small vessels. It continues to be navi-

gable as far west as ten miles below Chiculda, near the town of Burwanee, a distance of between 130 and 140 miles, though there are two rapids in it, the first at Deyri, between Hindia and the island of Mundatta Unka, on which there is a famous temple and place of pilgrimage; the second at Sansadarah, below the town of Mheysir. About ten miles below Chiculda is the *Hurn Pahl* (deer's leap), where the river, which at Mundleysir is 1200 yards wide, is narrowed to 200 yards; and basalt rocks, rising from ten to twelve feet above its usual surface, lie across its bed. The water of the river rushes with great violence through three openings. Farther downwards the river is still more narrowed by the rocks, which advance from the mountains on both sides to the water's edge, and thus the river becomes entirely unfit for navigation for a great distance. But about ten miles above Tulluckwarra it enters the low lands of Gujerat, and is navigable from this place to its mouth for river boats, a distance of more than 90 miles, and for vessels of moderate size half that distance.

Below the town of Baroach it forms a wide estuary. The whole course of the river is about 600 miles. Neither the Nerbudda nor any other of the rivers of the Deccan that empty themselves into the Indian Ocean, forms a delta at its mouth, as is the case with all the large rivers which fall into the Bay of Bengal.

*The Mahanuddy*, whose upper branches drain the plain of Ruttenpoor, receives its principal supply of water from the unknown mountain region of Gondwarra, and partly also from the range which skirts the Bain Ganga. It afterwards encircles the mountain region which projects northward from Gondwarra, and in this part its course is in a wide valley.

At Sumbhulpoor, where it is a mile across, it turns southward, but from the junction with the Kobragur river, at Sohnpoor, to the sea, its course lies east. At Cuttack, where

it is two miles across, it enters a level plain, which is fertilized by its waters. Below Cuttack it divides into three branches, one of which, called the Caju, runs directly southwards, and passes near the temple of Juggernaut. The main body of the river, called Chittertola, continues eastward to the sea, and the northern arm, named Beroopa, runs north-east until it joins the Braminy river, and then runs eastward to the sea, into which it falls near Cape Palmyras. The whole course of the Muhanuddy is estimated at 500 miles; it is certainly the most important river of the Deccan, being navigable for vessels of 300 or 400 maunds (a *maund* is 82 lbs.) burden, as far as Sumbhulpoor, and for smaller river boats to the mouth of its tributary, the Hoostu, a distance of 380 miles. But during the dry season, from January to June, its waters decrease very much. The extent of country which is fertilized by its waters, is only inferior to that drained by the Cavery.

*The Kistna*, or Krishna, originates on the eastern declivity of the Western Ghauts. All the waters collected on the eastern side of that range between 13 degrees and 19 degrees N. latitude, unite successively in its channel. The source of the river is near 18 degrees N. latitude between Poonah and Satara, hardly more than thirty miles from Fort Victoria, on the coast of Concan. The river runs for more than 100 miles S. S. E., receiving numerous small streams from the west, among which the Warna, which separates the territories of the rajahs of Satara and Colapore, is the most considerable. Afterwards, it flows south east, and its waters are increased by the two rivers Gatpurba and Malpurba. The remainder of its course on the table-land is nearly east, with some great bends towards the north and south. Here it receives from the north the *Beema*, whose farthest branches rise north of 19 degrees N. latitude, and whose winding course through the table-land probably exceeds 300 miles. When the Kistna

approaches the Nella Malle mountains, it is joined from the south by the Toongabudra, whose upper branches, the Toonga and the Budra, originate near 13 degrees N. latitude. After entering the mountain region, it forms some considerable cataracts near Timeracotta, and rushes between Warapilly and Kondapilly, through a narrow chasm in the mountains. Below Kondapilly it flows S.S. E., through a low plain, in which it divides into several arms, embracing a small delta. Its whole course is about 650 miles. On the table-land, as well as in the low plain, the surface of the water is from 20 to 30 feet below the adjacent land, and consequently it cannot be used to irrigate the fields. This river brings down a comparatively small volume of water, and is not navigable in any part.

The table-land of the Deccan is also separated from the mountain region of Northern Hindustan by the valleys of the parallel rivers, Tapti and Nerbudda. *The Tapti* rises in the mountain tract which joins the table-land of Omercuntuc, on the south west, with two branches, the Tapti and the Poona; the former running S.S.W., and the second due west, till they unite, after a course of about 150 miles, near 76 degrees E. longitude. After this junction of the upper branches, the Tapti flows in a wide valley between the Santpoora Mountains on the north, and the Northern Ghauts on the south, for about 280 miles, until it enters the Indian Ocean by a wide estuary below the town of Surat. Three other rivers originate on the table-land which is separated by the Eastern Ghauts of the Deccan, from the low and level country extending along the Bay of Bengal. They pass through this mountain region in transverse valleys so narrow, that they are, properly speaking, mere clefts. The most southern is the Pann-air, which runs about 250 miles. It enters the mountains between the fortresses of Raicotta and Kistnaghurry, and issues from them near Vaipoore. Its intermediate

course is not known. The *Pal-Air*, which flows about 220 miles, enters the mountains to the south-east of Coler, and from this point its course is not known to Antoor, from which place it traverses a fine and well-cultivated valley near Vellore to Arcot. The most northern of these rivers is the *Penn-air*, whose course extends to 280 miles. It enters the mountains between Ooderpee Droog and Gooty Droog, but at Gandicotta its valley becomes exceedingly narrow, and admits no road along its banks. It enters the low land some distance below Sidhont. Though its course is long, it brings down a comparatively small volume of water, and is of little use for irrigating the low lands, whilst the Pann-air and Pal-air fertilize the whole country which they traverse.

The *Bunampooter* or *Bhramapootra*, although it cannot boast of the sanctity of the Ganges, must be acknowledged as one of the finest rivers of India. It is supposed to derive its sources from the same group of snowy mountains as the Ganges; after making a sweeping course of upwards of 1600 miles, it again approaches its sacred sister, and the twin rivers pour forth at the same point their munificent tribute to the Bay of Bengal.

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The quantity of sediment contained in the water of the Ganges, according to Rennell, is truly astonishing. "A glass of water," he says, "taken out of this river when at its height, yields about one part in four of mud. No wonder then, that the subsiding waters should quickly form a station of earth, or that the Delta should encroach on the sea." Rennell also computed the main quantity of water discharged into the sea by the Ganges through the whole year, to be 80,000 cubit feet in a second. When the river is most swollen, and its velocity much accumulated, the quantity is 405,000 cubit feet in a second! Other writers agree, that the violence of the tropical rains, and the fineness of the alluvial particles in the plains of Bengal, cause the waters of the Ganges to be harged with foreign matter, to an extent wholly unequalled

by any large European river, during the greatest floods. The Ganges frequently sweeps down large islands, and Mr. Colebrooke relates several examples of the rapid filling up of some branches of this river, and the excavation of new channels, where the number of square miles of soil removed in a short time was truly astonishing, the column of earth being 114 feet high. Forty square miles, or 25,600 acres, are mentioned as having been carried away in one district, in the course of a few years. "If we compare the proportion of mud as given by Rennell," says Professor Jameson, "with his computation of the quantity of water discharged, very striking results are obtained." If it were true, that the Ganges in the flood season contained one part in four of mud, we should then be obliged to suppose, that there passes down every four days a quantity of mud, equal in volume to the water which is discharged in the course of twenty-four hours. If the mud be assumed to be equal to one half of the specific gravity of granite (it would, however, be more), the weight of matter daily carried down in the flood-seasons would be equal to seventy-four times the weight of the Great Pyramid of Egypt. Even if it should be proved that the troubled waters of the Ganges contain one part in 100 of mud, which is affirmed to be the case in regard to the Rhine, we should be brought to the extraordinary conclusion, that there passes down every two days into the Bay of Bengal, a mass about equal in weight and bulk to the Great Pyramid.

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CATARACTS OF INDIA.—The Ganges, Indus, and Brahmapootra, during their course among the mountains, exhibit cascades, says Professor Jameson, hitherto but imperfectly described. Some very splendid and beautiful waterfalls are met with in the Peninsular; the most considerable are, those

of Bundelcund, of the Western Ghauts, and of the river Cavery.

*Falls in Bundelcund.*—Captain Franklin is the only traveller who has visited these magnificent falls, which lie between the Katra pass and the Touse river. The first is near the village of Belohi, about 12 miles west from the pass of Katra, where the fall of water is 398 feet, and the rocky wall of red sandstone, over which it is precipitated, nearly perpendicular. Ten miles farther west is the cataract of Bouti, 400 feet in height, which is very picturesque, owing to the great extent of the circus over which it falls. At Keuti, twenty-four miles farther west, is another fall, 272 ft. in height; and still more westward, at Chaichai, one 362 ft. high. At a short distance from Chaichai, is the cataract of Touse, where the volume of water is greater than in the others, but the fall less, being only 200 feet. Many of the waterfalls in the Western Ghauts, although exhibiting magnificent scenes during the rains, are completely dried up in the hot season. There are many fine cascades in the Ghauts above Honour, which for sublimity and magnitude will probably yield to few in the world. They have been little visited even by Europeans in India, and it is only within a few years that they have received a name. They are situated on the river Shervatty, about 15 miles up the Ghauts from the town of Garsipa, and are known to Europeans as the

*Falls of Garsipa.*—The country in the neighbourhood of the fall, says Dr. Christie, is extremely beautiful, combining the majestic appearance of a tropical forest with the softer characteristics of an English park. Hill and dale are covered with soft green, which is finely contrasted with a border of dark forest, with numerous clumps of majestic trees, and thickets of acacias, the carunda, and other flowering shrubs.

Upon approaching the falls, you emerge from a thick wood, and come suddenly upon the river gliding gently among con-

fused masses of rock. A few steps more, over huge blocks of granite, brings you to the brink of a fearful chasm, rocky, bare, and black, down which you look to the depth of 1000 feet! Over its sides rush the different branches of the river, the largest stretching downwards, without break, in one huge curling pillar of white foam. Beneath, the waters by the force of their fall are projected far out in straight lines; and at some distance below the falls, form a thin cloud of white vapour, which rises high above the surrounding forest. The sides of the chasm are formed by slanting strata of rock; the regularity of which forms a striking contrast to the disorder of the tumultuous waters, the broken detached masses of stone, and the soft tint of the crowning woods. The effect of all these objects, rushing at once upon the sight, is truly sublime. The spectator is generally obliged to retire after the first view of them, in order gradually to familiarize himself with their appearance; for the feeling which he experiences in suddenly coming on them, amounts almost to pain. After the first impression has somewhat subsided, and he has become accustomed to the scene, he can then leisurely analyze its parts, and become acquainted with the details.

The chasm is somewhat of an elliptical form. At its narrowest and deepest part is the principal fall; smaller branches of the river, and little rills dash over its sides, and are almost all dissipated in spray, before they reach the bottom. The principal branch of the river is much contracted in breadth, before it reaches the brink of the precipice, where it probably does not exceed fifty or sixty feet; but it contains a very large body of water.

The falls can only be seen from above, for the cliffs on both sides of the river afford no path to admit of a descent. Some gentlemen have attempted to reach the bottom, by having themselves lowered by ropes; but no one has, hitherto, succeeded. "A view of the falls from below," says Dr. Christie,

“ would, I am convinced, exceed in grandeur every thing of the kind in the world. The spectator can very easily, and with great safety, look down into the chasm, to its very bottom. Some large inclined plates of gneiss project from its edge ; so that by laying himself flat upon one of these, he can stretch his head considerably beyond the brink of the precipice.”

Although no accurate measurement has yet been made of the height of these falls, it would appear from Dr. Christie's account, that they cannot be much short of 1000 feet.

*Falls of the Cavery.*—The falls in the course of the river Cavery, still further south in the Peninsular than Garispa, are celebrated by travellers. Of these, two are particularly noticed, viz., the Ganga Chuki and Birra Chuki.

The branches of the river, which form the Ganga Chuki, are subdivided into two lesser ramifications, a short distance above the fall. The nearest, and by much the largest of these, is broken by projecting masses of rock, into one cataract of prodigious volume, and three or four smaller torrents. The water of the large cataract plunges in the ravine below, from a height of from 100 to 150 feet, while the smaller torrents, impeded in their course by the intervening rocks, work their way to a distance of about 200 feet from the base of the precipice, where the whole unite ; the other detached portion of the river precipitating itself at the same time in two columns from a cliff about 200 feet high ; the rapid above flowing nearly at right angles with the principal branch. The surrounding scenery is wild, and the whole offers a most striking spectacle, especially during the height of the rains.

The second cataract is that of another arm of the Cavery, at a spot called Birra Chuki, about a mile from the fall just described. The channel of the river here is spread out to a magnificent expanse, and its stream divided into no less than ten distinct torrents, which fall with infinite variety of form over a broken precipice, of more than 100 feet, but presenting

no single body of water, equal in volume to the main fall at Ganga Chuki.

*Hot Springs.*—There are many of these in India, which flow from the primitive and the transition rocks of the Himalayas. Spilsbury tells us of two hot springs in the valley of the Nerbudda, at the northern base of the Mahadeo hills. They are much resorted to ; not indeed for medicinal purposes, but principally as a place of *pooja* or worship, though people bathe at times, for the cure of cunctaneous disorders . At both, a sort of reservoir has been constructed ; but the western spring, near Sohagpoor, is the only one that can be bathed in, and even its heat is too great to allow a person to remain in it above a few seconds, while the eastern one is so hot, that the hand can scarcely be dipped in it. Both emit a very offensive smell at the spring head ; but the water from the western, on cooling, almost totally loses this smell, whereas, that from the eastern, or one near Füttypore, retains it a long time. A lamp held over the place where the west, or Unhonce spring bubbles up, is immediately extinguished, and at about four or six spaces off, is a cold spring. Mr. Ludlow describes a hot spring in the town of Sonah, about 35 miles west from Delhi, and fifteen from Goorgaon, at the eastern face of the Mewat hills, which are of *sandstone*, with dispersed iron ore. Close to one of the most craggy and precipitous of this range, is the spring in question, which issues out of a hollow dug in the rock. The water being at a temperature of 108 degrees, F., is seen bubbling up, abundantly charged with gas, and so impregnated with sulphur, as to diffuse a strong smell through the part of the town in which the spring is situated. The well is cut out of the solid rock about thirty feet deep, in the centre of a basin sixteen feet square, with steps leading down to the water, for the convenience of bathing. The whole is covered by a beautiful dome of ancient architecture, and surrounded by apartments with open verandas, which form a

court or area. Mr. Ludlow adds, that the water contains no iron, and may be classed with the strongest of the sulphureous waters. At Jauvi, on the northern bank of the Sutledge, eight or ten hot springs burst forth a few feet from the river. Gerrard noticed hot wells among the mountains, at the head of the same river, 13,000 feet above the level of the sea.

A *range* of hot springs, which threw up clouds of steam, was observed by Captain Hodgson, towards the head of the Ganges. The same gentleman discovered in the upper part of the Jumna hot springs at Oetha-Gur, Bannassa and Jumnotree; at the last mentioned place *an arch of snow*, forty feet thick, extends across the nascent stream, and completely conceals the ravine, from which it takes its rise. Under this arch are numerous hot springs. Their vapour melts the snow from below upwards, so as to form cavities and arches, while the snow is perpetually falling from above. The temperature of the water, where it issues from the rock, is 194 degrees Fahrenheit, which, considering the elevation, 10,849 feet, is nearly the boiling point of water. "These springs," says Professor Jameson, "issue from rocks of *granite*, and deposit oxide of iron. Some of them are spouting, being projected upwards in columns of considerable magnitude. They are esteemed by the natives as of great sanctity, and at a spot used for bathing a considerable one rises in a pool of the river, and renders it milk-warm. This jet is both seen and heard as it plays under the surface."

*Wells.*—Owing to the peculiar nature of the climate in many parts of India, wells are of vast importance in supplying the deficiency of rain. In the Balaghaut country, which is situate between the Krishna and Toombuddra in the north, and the Mysore on the south, when taken 'possession of by the British, 50,000 wells were reckoned. Even in the great western Desert, wherever pits are sunk to a sufficient depth, water is met with. These wells in the Desert are often 300 feet and



Drawn by H. Daniell, R.A.

Engraved by J. G. Armytage

*A Celebrated Well at Lucknow.*

one, was measured and found to be 345 feet deep, yet with this enormous depth, some are only three feet in diameter. The water which is always brackish, unwholesome, and so scanty that two bullocks working for a night with ease empty a well, is poured into reservoirs lined with clay, which Mr. Elphinston's party drank dry, almost in an instant after their arrival. The wells are lined with masonry. The natives have a method of covering them with boards, heaped with sand, that effectually conceals them from an enemy; so that scarcity of water is at once their woe and protection. Elphinstone mentions a magnificent well of fine water, under the walls of the fort of Bikaner, 300 feet deep, and fifteen or twenty-two feet in diameter. Four buckets, each drawn by a pair of oxen, were worked at once, and when a bucket was let down, its striking the waters made a noise like a great gun. A curious mode of sinking wells is mentioned by Heber, as being employed by the natives of the country between Agra and Jyepore. They build a tower of masonry, of the diameter required, and twenty or thirty feet high from the surface of the ground. This they allow to stand a year or more, till its masonry is rendered firm and compact by time, when gradually undermining it, the whole tower sinks without difficulty into the sandy soil.\* When level with the surface, they raise its wall higher, and so go on, throwing out the sand and raising the wall, till they have reached the water. If they adopted our method, the soil is so light that it would fall in before they could possibly raise the wall from the bottom; nor without the wall could they sink to any considerable depth.

*Natural Lakes* are of rare occurrence in India,—the only ones worthy of notice are SALT LAKES. Such an one, 20 miles long by  $1\frac{1}{2}$  broad, occurs near Samber. The salt from this lake,

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\* This plan was adopted by Mr. Brunel, to sink the Shaft for the Thames Tunnel, see "Wonders of Nature and Science," sold by Lacey, St. Paul's Church-Yard.

supplies a considerable portion of Upper India. Every year, after the rains, the waters become so strongly impregnated, that, when the lake dries up, the salt is crystallized in large quantities under a layer of mud. It is collected towards the close of the hot season, without having undergone any artificial process; it is then spread out, and exposed to the sun for ten or fifteen days, in which space of time it hardens and forms large lumps; on these lumps a quantity of dry grass is placed, and set fire to, which calcines the external surface, and forms a covering sufficiently hard to resist the rain. In this last state it is sold, and reaches the different markets. There are many other salt lakes in this part of India, as those of Didwana and Ser. In Berar too there is a salt lake called Loonar, which, according to Alexander, lies in a sort of cauldron of rocks. It is said to contain in 100 parts,—muriate of soda, 20; muriate of lime, 10; muriate of magnesia, 6. The chief use to which the sediment is applied, is, cleansing the shawls of Cashmere. It also forms an ingredient in the alkaline ley of the Mohammedans. In the Himalayas, towards the sources of the Indus, *salt lakes* were observed by Gerrard, at an elevation of 16,000 feet.

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## CHAPTER VII.

INDIAN AGRICULTURE.—With all the western part of the world, India has been considered as an exhaustless mine of wealth, a very El dorado of riches. The pomp which surrounded its sovereigns, observes Mr. Murray, the precious commodities furnished by its commerce, gave the idea of a

country in which the most profuse abundance reigned. A more extensive acquaintance has proved this impression to be extremely fallacious; the opulence being confined to the princes and high officers, or to a few merchants and monied men in the great cities. The labouring classes by whom the splendid wares are produced, are sunk in the deepest poverty. It is confidently stated, by one most capable of judging, that the rent generally paid by the *ryot* in the rich province of Bengal, does not amount to forty rupees annually! Munro, too, states the same sum is the average payment of that district in the Carnatic, which he minutely surveyed, and that gentleman was of opinion, that there was not a single cultivator worth £500. As the rent in India exceeds a third of the gross produce, a farm can yield only a very small income, which, however, enables the tenants to keep over their heads a house that can be built in three days, of mud, straw, and leaves, to eat daily a few handfuls of rice, and to wrap themselves in a coarse cotton robe.

The implements of agriculture, also, are of the most defective and imperfect form. The name of plough can scarcely be applied to the rudely constructed instrument which is used for stirring the soil. It has neither coulter nor mould-board; the handle communicates little power of directing it, and the share does not penetrate the ground beyond three inches. The business of the harrow is performed by an instrument like a ladder, on which the husbandman stands, while rough bushes attached to it assist in covering the seed. The rotation of crops is a principle unknown in India, every thing possible is drawn from the ground, until it is completely exhausted, when it must be recruited, not by a regular fallow, but by being left for sometime unoccupied. Manure is scarcely at all employed; indeed, that of the Cow, being accounted holy, and largely applied to sacred purposes, is far too valuable to be spread upon land. There are, however, according to Professor Jame-

son, some soils in India, so very fertile that they continue to bear crops without intermission. The wealth of the farmer, consists almost wholly in his bullocks, and according to the number that he can rear or purchase, is the extent of ground which he cultivates. The only means of fertility, on which cut or toil is employed to any great extent, is irrigation which, indeed, in a tropical climate, is, of all others, the most essential.

In addition to the supply furnished by the great rivers, princes and wealthy individuals, influenced by public spirit, have formed tanks, ponds, or reservoirs for the general advantage, and wooden troughs or buckets are employed in raising the water into channels, by which it is conveyed over the adjoining fields. The periodical rains constitute the chief source of production in India, and their partial or total failure, occasions the most desolating famines. It is said that several millions of the natives perished during the dreadful famine at Bengal in 1770.

The situation of the Hindu ryot, is still further depressed by the load of debt with which he is usually burdened. Even his slender means is found to tempt the avidity of the *muhajuns*, (money-lenders), who enrich themselves by charging an interest of at least 36 per Cent on small loans. Nay, some authors go so far, as to affirm, that in eight cases out of ten at the beginning of the season, both the seed and his own subsistence are advanced to him, until the period of the harvest; consequently when the crop is reaped it does not belong to the cultivator, but is seized by these usurers, whose exactions, with those of the *zemindar*, would soon crush the poor ryot altogether, were it not necessary for their own interest to stop short of his entire ruin.

The produce of the soil of India includes almost every kind of grain and pulse cultivated in Europe, with other objects proper to the climate of the country. *Rice*, which in India is

the staff of life,—the food of the highest and the lowest, is the most generally and extensively grown of all these objects ; and is found in almost every part in an endless variety of species. In the management of the land, for this the most important object of cultivation, embankments are formed for retaining the water on the plains, and for preserving it in reservoirs on the higher grounds, whence it is conveyed, as occasion requires, for the purpose of irrigating the lands below.

The ground is prepared in March and April, the seed is sown in May and reaped in August. If circumstances are favorable, there are other harvests,—one between July and November, another between January and April. These last more commonly consist of pulse or other grain, but sometimes of rice or cotton. Many tanks have been built for irrigation. Some of these owe their constructions to pious motives, others to a love of ostentation, and the desire for fame. These purposes were fulfilled by the original formation of these works, but the same motives do not operate for their preservation, and no one being individually interested in keeping them in repair, they are suffered to become first useless from want of care, and then noxious from the quantity of decaying plants constantly found in them,

Wheat and barley are sown at the commencement of the colder season, and are reaped before the setting in of the rains,—the winter season is also chosen for raising great varieties of peas and beans. Millet is another article of importance, especially in the rural economy of Bengal, and in the western districts maize is very generally cultivated.

Linseed, mustard seed, palma christi, and sesamum, are grown for the quantity of oil which they yeild, and which is consumed in vast quantities,—oil is also made from the cocconut. The cold season is chosen for cultivating linseed and mustard, the seeds of sesamum ripen after the rains, and cocconuts are gathered at all seasons.

The implements of Husbandry in use, as before mentioned, are of the rudest description. Ploughs cost less than half a crown of our money, and the operation of ploughing, from the thinness of the soil, is a mere scratching of the land. It is considered a large harvest which yields in the proportion of forty bushels of rice to the English acre, which is a return of about fifteen for one of the seed. It is not uncommon to reap two harvests in the year from the same field, one of wheat or barley and the other of pulse, millet, or seeds for oil. Orchards of mango trees are seen in every part of Bengal; date trees are equally common, and in the central parts of the province there are plantations of areca palms. Pine apples, citrons, lemons, oranges, pomegranates, grapes, almonds, tamarinds, plantains, ginger, carrots, potatoes, onions, and garlic, are plentiful in most parts. Apples and pears are found only in the northern districts. Bamboos, which, from the quickness and luxuriance of their growth, are so useful to the peasantry of India, for the construction of their dwellings, and many other domestic uses, are every where seen. Flowers are abundant, beautiful, and in great variety, but, except roses and a few others, they are scentless.

*Cotton* ranks next in importance to rice, constituting the material of the principal manufacture of India. Here it is an annual plant, however, and of much inferior quality to that of North America or Brazil. It is used for low priced cloth, or mixed in small quantities, with a better description of grain. It usually brings about two thirds of the price of ordinary, and one third of the best American cotton. Its growth has been much improved, however, of late years.

*Opium*, the use of which, both as a luxury, and a medicine, is very great, demands a more extended notice.

It is produced almost exclusively in the central provinces of India, and forms one of the most important articles of its commerce. It is cultivated largely in the provinces of Bahar and

Benares, where government monopolise the trade in it, purchasing the crop before it is raised, from the necessitous ryot, at the price of one rupee and a half per pound, to be resold at a great advance. The opium of Malwa is considered as of much superior quality to either that of Bahar or Benares. The Chinese are the principal purchasers of this destructive drug, and opium forms more than one half of the value of the cargoes sent from the different presidencies in India to China. By official statements, it appears, that during the years 1816 to 1831 inclusive, 128,044 chests of opium were sold to the Chinese, the value of which was 123,280,655 Dollars, and it is affirmed that the trade has been largely increasing since that period!

The process by which this drug is obtained from the plant is nearly the same in all countries where it is cultivated. The plant is reared most extensively in India; and opium forms the staple commodity of many provinces, in which the following is the mode of treatment commonly used. It is an object of careful attention to keep the plants at a due distance from each other. If the seed happen to have been too thickly sown, some of the young plants are pulled up and used as pot-herbs, but when they have attained a foot and a half in height, they are considered unfit for that use, from their intoxicating nature. The plant flowers in February, and the opium is extracted in March or April, according to the period of sowing. The white poppy affords a more abundant supply of opium than the red, but there is no apparent difference in the quality of the product. When the flowers have fallen, and the capsules assume a whitish colour, they are wounded by a three toothed instrument, which is drawn from the top to the bottom of the capsule, so as to penetrate its skin.

This is done in the evening, and the opium is gathered the next morning. The wounds in each capsule are repeated for three successive days, and in general fifteen days suffice thus to wound all the capsules in a field, and to gather all the opium.

From the incisions a milky juice exudes, which thickens on exposure to the air, and is carefully scraped off with a shell, or a small iron instrument, previously dipped in oil. It is afterwards worked in an iron pot, in the heat of the sun, until it is of a consistence to be formed into thick cakes of about four pounds weight. These are covered with the leaves of poppy, tobacco, or some other vegetable, to prevent their sticking together, and in this condition they are dried and packed away for exportation in chests lined with hides, each containing forty cakes, and weighing about 150 lbs. The drug thus prepared brings in India about fifteen shillings per pound.

The raising of opium is a business of much delicacy, the poppy being a very tender plant, liable to injury from insects, wind, hail, or considerable rains. The produce seldom agrees with what might be stated as the average amount, but generally runs in extremes. Thus while one cultivator is disappointed, another is an immense gainer, and while one season will not pay the expenses of culture, another enriches all the cultivators. This circumstance renders the pursuit in the highest degree alluring, from the excitement, uncertainty, and hope connected with it. The opium of India is, in the peculiar properties of the drug, inferior to that of Turkey,—it is equally nauseous, and more bitter to the taste than the Turkish, but it is less acrimonious. Opium is, in some form or other, very extensively used in India, but its greatest consumption is in China, and the surrounding countries, where the habit of smoking it has become universal. The Chinese seethe or boil the crude drug, and by this process the resinous or gummy impurities are separated, and the remaining extract only is reserved for use. A small ball of it placed in a large wooden pipe, with some combustible matter is lighted, and the amateur proceeds to inhale four or five whiffs, when he lies down, and resigns himself to his dreams, which are said to have no inconsiderable resemblance to the sensations produced by inhaling

the oxide of azote. At convivial parties, a dish of the prepared opium is brought in with a lamp, and then the host, taking a large pipe, puts into it one of the small balls we have spoken of. In smoking, the smoke which has been inhaled is blown out through the nostrils, and, if the smoker be an adept, through the passages of the ears and eyes. He seldom takes more than three or four whiffs, before he passes it round to the rest of the company, (one pipe serving them all), who act in the same manner, and thus continue smoking, until the whole party is completely intoxicated.

In some parts of India, opium is presented at visits and entertainments, in the same familiar manner as the snuff-box in Europe. There is in that country a class of persons who carry letters, and run with messages through the provinces. With no other provision than a piece of opium, a bag of rice, and a pot to draw water from the wells, these men perform journeys that would scarcely be credited in this country. In the same manner, the trackless deserts of the different countries between the Indus and Mediterranean, are traversed by foot messengers, by the aid of this drug, with a few dates, perhaps, and a piece of coarse bread!

Those who are completely under the influence of opium, are thus described by an eye witness; "their gestures were frightful, and they talked incoherently, their features were flushed, their eyes had an unnatural brilliancy, and the general expression of their countenance was horridly wild. The effect is usually produced in two hours, and lasts four or five. The dose varies from three grains to a drachm,—the debility, both moral and physical, attendant on its excitement is terrible; the appetite is soon destroyed, and every fibre in the body trembles; the nerves of the neck become affected, and the muscles get rigid. I have seen several," he adds, "who had wry necks and contracted fingers, but still they could not abandon the custom. They are miserable until the hour arrives for taking their daily

dose! Although your true opium eater is a daily witness of hundreds of cases where this pernicious indulgence shortens life, (for if begun at twenty, the slave to the habit seldom lives beyond thirty), yet nothing can induce him to leave off his favorite vice, no entreaty nor remonstrance avails, for to the *delights (!)* of intoxication, by ordinary means, opium adds visions of beauty and splendour, which, 'while the fit is on him' beatifies the taker. 'Opium conveys me to Paradise,' said an inveterate indulger in it, 'and when I come back to the world again, I am miserable because I have been *there*, therefore I take opium, that I may return thither.' "

The writer of this has the pleasure to number among his friends an author, now of deserved celebrity, who in early life was an opium eater; for months he followed the pernicious habit, and experienced all its fancied delights. The advice of his friends, in laudable anxiety for his rising fame, and his own better reason, at last prevailed, and he left off the destructive custom. His return to the sobriety of ordinary life was, as he describes it, truly frightful. His nights were sleepless, and his days occupied with an almost unconquerable desire to commit suicide. "I felt" said he, "a scarcely to be resisted inclination to throw myself under the wheels of the first carriage that passed me, and have many times been cut at by the coachmen, for not getting out of their way. I used to fancy, as I hobbled along the streets, that every body *wanted to walk through me*, and have frequently been laughed at by my acquaintances, for proceeding *sideways* in the more crowded thoroughfares."

*Silk.*—another valuable article in Indian trade, is produced largely in Bengal, in less quantity in the upper provinces, and scarcely at all in the Deccan. Indian silk, it is well known, is much inferior in quality to the Italian and Chinese. There are four harvests of silk in India, of which the two principal are in November and January. The employment is much subdivided; one person rears the mulberries, another breeds

the worms, and a third winds off the silk. It is, however, anything but a profitable trade, either to the Company or private individuals.

*Sugar* is extensively raised and consumed here, it being the chief ingredient of the sweetmeats which form a justly valued luxury. The Cane, however, is considerably inferior in strength to that of the West Indies. Indeed in some provinces, viz. Guzerat, the species produced is only convertible into a coarse kind of molasses.

*Tobacco*, the growth of which is admirably fitted to the soil of India, is cultivated also, but it is confined to native use, and rarely, if ever, exported to Europe.

*Indigo*, so valuable as a dye, is largely cultivated here, particularly in Bengal, and throughout the alluvial tracts bordering the river Ganges. It is carried on through the medium of the ryots, who are induced to engage in it by the certainty of a market (Indigo finding a ready sale in all the European markets), and in almost every instance by advances upon the crops. Some individuals have 6000 or 7000 cultivators constantly engaged in supplying them with this vegetable. The crop is precarious, but the average produce of Bengal is estimated at nine millions of pounds, while upwards of four hundred thousand pounds are derived from Madras. "The planters," says Mr. Murray, "laboured at first under great inconveniences, from the operation of a law which prohibits all but natives from holding land, even under a zemindary tenure; being thus obliged to occupy it under the name of Hindoos, upon whom they become in a great degree dependent. Of late, however, they have been allowed for this and other purposes to possess farms upon very long leases. At first, they took from the cultivators the juice of the plant called *fæculæ*, but the Hindoos were found to conduct even the process of extraction in so slovenly a manner, that the

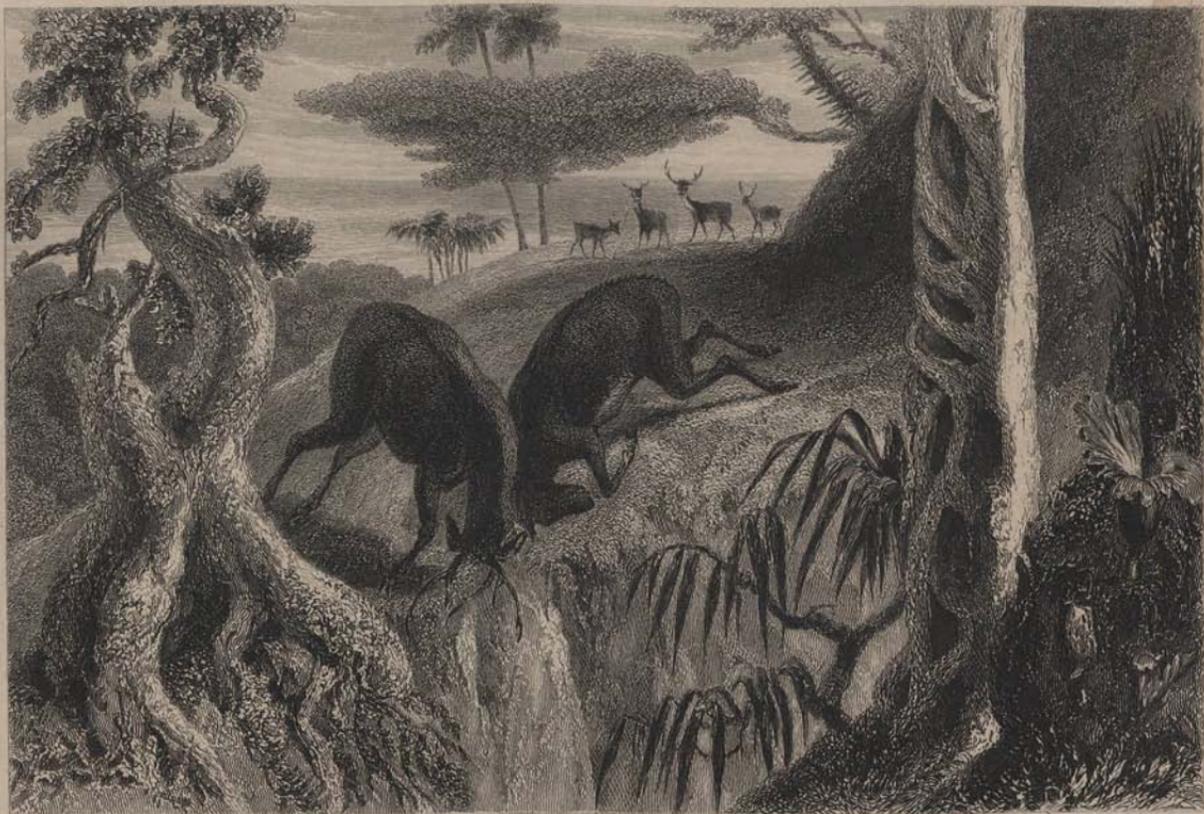
substance could never be so thoroughly purified, as to form the best indigo. It has become customary, therefore to receive the plants, and have the whole process performed by Europeans." Several authors affirm, that the Bengal husbandmen engaged in the cultivation of Indigo, are in a much more flourishing condition than their brethren.

The *Pepper*, both of Malabar and Canara (the former is the best and most valuable), is described by Munro, as growing in gardens formed in the deepest glens, shaded by mountains and dense forests, and as appearing only like specks in the wilderness, by which they are surrounded. The difference between white and black pepper arises from the different modes in which they prepared.

*Tea* has very lately been cultivated in Asam. This province is a valley of great extent, stretching from the meridian of  $90^{\circ} 30'$  E. to that of  $97^{\circ} 30'$  (above 440 miles). The experiment has been highly favorable, and every prospect exists of ultimate success.

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Among the remarkable productions of Nature which are common to India, none is more extraordinary than the *Baniam Tree* (*ficus indica*): this is one of the many species of fig-tree, and is deserving of particular mention, not only from its singular growth, the vast size it attains, but from its being held as a sacred tree by the Hindoos. The fruit of the Baniam does not exceed that of a hazel nut in size, but the lateral branches send down shoots that take root, till in course of time, a single tree extends itself to a considerable grove. This remarkable tree is often alluded to by ancient writers, more particularly Strabo, who describes it thus,—“after the branches have extended about twelve feet horizontally, they shoot down



Drawn by F. Adams, R.S.

Engraved by J. Calvert

*Stags Fighting.*

in the direction of the earth, and there root themselves, and when they have attained maturity, they propagate onward in the same manner, till the whole becomes like a tent, supported by many columns." Some specimens of the Indian fig-tree are described as being of immense magnitude. Thus one near Manglee, which is twenty miles to the westward of Patna in Bengal, is said to spread over a diameter of three hundred and seventy feet! The entire circumference of the shadow at noon was 1,116 feet, and it required 920 feet of line to measure the fifty or sixty stems by which the tree is supported. Another covered an area of 1,700 square yards, and many of almost equal dimensions are found in different parts of India.

And a third enormous tree, growing in the territory of Mysore, is thus described in the "*Journal of the Asiatic Society*." The centre tree is about fifty or sixty or seventy feet in height, and its branches cover an area of 76 yards in one direction, and 88 in the other, while the drops now dependent from, or rather supporting its gigantic branches, amount in number to 121, of which some are of enormous size. The place exhibits on all sides, vast branches broken off, which have been evidently once connected with thirty trees, now disunited from the centre stock; but the original connection can still be sufficiently traced, to render unnecessary the testimony of the villagers, who state that they and their fathers have been in the habit of disuniting these trees, by separating the intermediate parts for the construction of solid cart wheels, for which from their size, they are well suited. On measuring the transverse diameters of the whole area, they are found to contain more than 100 yards each way,—this single tree thus affording a circle of foliage and shade exceeding 300 English yards in circumference."

Southey, in his poem of the "Curse of Kehama," gives the following beautiful description of the Banian tree.

“’Twas a fair scene wherein they stood,  
A green and sunny glade amid the wood,  
And in the midst an aged Banian grew.  
It was a goodly sight to see  
That venerable tree,  
For o’er the lawn, irregularly spread,  
Fifty straight columns propt its lofty head,  
And many a long depending shoot,  
Seeking to strike its root,  
Straight like a plummet, grew towards the ground.  
Some on the lower boughs, which crost their way,  
Fixing their bearded fibres, round and round,  
With many a ring and wild contortion wound;  
Some to the passing wind, at times with sway  
Of gentle motion swung;  
Others of younger growth, unmov’d, were hung  
Like stone drops from the cavern’s fretted height.  
Beneath was smooth and fair to sight,  
Nor weeds nor briars deform’d the natural floor;  
And through-the leafy cope which bowered it o’er  
Came gleams of chequer’d light.  
So like a temple did it seem, that there  
A pious heart’s first impulse would be prayer.”

The *Mango tree* is also a native of India,—it is a large tree, attaining the height of thirty or forty feet, with thick and wide spreading branches, and has been likened to the British oak in its manner of growth; the leaves are scattered, stalked, simple, about a span long and an inch or two wide, wavy, entire, tapering at each end, veiny, smooth and shining. The flowers are small and whitish, formed into pyramidal branches; the fruit has some resemblance to a short thick cucumber, and on the average of the varieties (of which there are many), about the size of a goose’s egg. At first the fruit is of a fine green colour, and in some of the varieties it continues so; while others become partly or wholly orange. When ripe, the

Mango emits a smell which is very pleasant, and the flavour of it then is exceedingly gratifying.

Externally, there is a thin skin, and upon removing that a pulp which has some appearance of consistency, but which melts in the mouth with a cooling sweetness, that can hardly be imagined by those who have not tasted that choicest of nature's delicacies. In the heart of the pulp there is a pretty large stone, resembling that of the peach, to which the pulp adheres firmly. There are many varieties of the Mango; more than eighty are cultivated in various countries, and their qualities vary, and the size of the trees is more or less bulky, according to the climate where they grow. Notwithstanding what has been said of the fine flavour of the fruit of the Mango tree, there are some varieties the taste of whose fruit has been described as "a mixture of tow and turpentine."

Most travellers in the East, however, agree in eulogising the Mango, and say that it is by far the best fruit that is generally produced in those regions, and as that which is most uniformly grateful to an European taste; indeed so highly is it prized in India, that guards are placed near the finer trees during the fruit season. The largest variety is the "mango dodol," the fruit of which is said to weigh each more than two pounds. The fruit is variously used. Sometimes it is cut into slices, and eaten either with or without wine, or macerated in wine,—it is also candied to preserve it, but the most usual way of eating it, is, after being opened with a knife, to fill up the middle with fresh ginger, garlic, mustard and salt, and with oil or vinegar, after the manner of pickled olives: it is also eaten with rice.

The several parts of the Mango tree are all applied to some use by the Hindus. The wood is consecrated to the service of the dead; some employ it to construct the funeral piles, with which the bodies are consumed; and others, the coffins for which they are enclosed for burial. The stalks supply the place of areca or cuanga in the chewing of betel. From the flower of

the dried kernels, various kinds of food are prepared; and to the leaves, flowers, bark, &c. many medicinal properties are ascribed.

Another remarkable tree found in the East Indies and the island of Ceylon, is the Talipat or Talipot; it is a species of palm (the *corypha umbraculifera* of Linnæus), and is found more particularly on the coast of Malabar. Old travellers, like Knox, have told marvellous stories of the height and size of this tree, but modern accounts bring us nearer to the truth, and one writer, who measured a fine talipot, states it as one hundred feet high, and five feet in circumference near the ground. The stem of this tree is perfectly straight; it gradually diminishes as it ascends, the circumference of the upper part being about half that of the base; it is strong enough to resist the most violent tropical winds. It has no branches, and the leaves only spring from the summit. These leaves, which when on the tree are almost circular, are of such prodigious diameter that they can shelter ten or a dozen men, standing near to each other. The flower of the tree, which shoots above the leaves, is at first a cluster of bright yellow blossoms, exceedingly beautiful to the eye, but emitting an odour, very strong, pungent, and unpleasant. Before its developement, the flower is enclosed in a hard rind, which rind, upon the expansion of the flower, bursts with a sharp noise. The flower shoots pyramidically to a great height, frequently adding as much as thirty feet to the elevation of the tree. From the flower proceed the fruit, or seeds, which are as large as English cherries; these latter are very numerous, but are not eatable, being only useful as seeds to reproduce the tree. The flower and the fruit appear only once upon the tree, which is always a sign of age (thirty years old, according to some authors, but much longer, if other writers are to be believed), the seeds are never sown by the natives to reproduce the tree, but they are left to fall off, and nature does the rest. As soon as the fruit

or seeds are ripe, the tree dries up, and decays so rapidly, that in two or three weeks it is seen prostrate, and rotting on the ground.

From this tree, the nourishing grain called *Sago* is made. The stem or trunk of the Talipot, like that of most other Palms, is extremely hard without, but soft and spongy within, the greater part of its diameter being a soft brownish cellular substance. The sago is made by beating the spongy part of the stem in a mortar, by which means the fecula is procured. But the great utility of the Talipot is in its leaves,—growing on the tree, these leaves when expanded are of a beautiful dark green colour, but those intended for use are cut before they spread out, and have (which they retain for ages) a pale brownish yellow colour, resembling old parchment. Their preparation for use is extremely simple; they are rubbed with hard smooth pieces of wood, which express any humidity which may remain, and increase the pliability, which is naturally very great. The structure of this wonderful leaf is precisely like a lady's fan, and like a fan it can be closed or expanded with as little exertion,—in fact, such is often the use to which it is put in the island of Ceylon. The leaf is so light, that notwithstanding its great size, an entire one can be carried in the hand, but it is usually cut into pieces by the natives, to defend themselves from the sun or rains. The narrow part is carried foremost, the better to enable those who use them to penetrate the woods and thickets; no handles are used, but the two sides of the leaf are grasped by the bearer.

The leaf of the Talipot is as much a protection against wet as for heat; however much water may fall on the leaf it imbibes no humidity, but remains as dry and as light as ever. The British troops in their campaign in the jungles against the Cingalese, in 1817-18, found to their cost how excellent a preservative it was against wet and damp. The enemy's

musket-men were each furnished with a Talipot leaf, by means of which they always kept their arms and powder perfectly dry, and could often fire upon the invading forces; whilst frequently the British muskets, which had no such protection, were rendered useless by the heavy rains and the moisture of the woods and thickets, and our men consequently unable to return the fire of the natives.

*The Cocoa Nut* is, of all palms, most deservedly valued as one of the greatest of the many blessings showered down by a bountiful Providence upon the inhabitants of a tropical clime. It is a common saying, "that the cocoa nut tree has ninety-nine uses, and the hundreth cannot be discovered." "This palm," says Mr. Wilson, "is generally from sixty to a hundred feet in height, and two feet in diameter: at the top it is crowned with a magnificent tuft of leaves, each about 14 feet in length, and resembling an enormous feather. It rejoices to grow in the midst of low grounds that border the sea coast, or that form the neighbouring islands. Nothing can be more beautiful than these cocoa groves. The bare trunks rise like columns to a vast height, and the regular foliage arching their summits carries the eye along the vistas, as it were, of a boundless Gothic edifice." It is a very prolific tree; flowers are put forth every four or five weeks, and these flowers and fruit are generally to be seen at the same time. Of the roots are constructed baskets; of the hollowed trunks, drums, pipes for aqueducts, &c. The reticulated substance at the base of each leaf, besides serving for infant's cradles, is manufactured into coarse sack-cloth. The terminal bud is accounted a delicacy for the table. The leaves are employed for thatching buildings, making baskets, fences and torches, besides furnishing the chief diet in Ceylon of the tame elephants: in a young state they are transparent, and are made into lanterns by the Ceylonese. The woody ribs of the leaflets are formed into a kind of basket-work, for catching

fish, and into brushes and brooms, used for domestic purposes. Good potash is yielded by the ashes, and the latter is used instead of soap by the Ceylonese washer-women. From the unexpanded flower is procured the sweet juice, which is converted into a pleasant wine, but the same juice is unfortunately distilled into arrack, and frantic, indeed, and melancholy are the effects which spring from the intoxicating draught, from whatever source it be obtained. Even the juice of this fertile tree, the wayward ingenuity of man, has converted from a blessing into a curse! The spirit is manufactured in such large quantities in Ceylon, that it is sold for a mere trifle, and is productive of all the unhappy consequences which invariably follow its use as a common beverage. From palm juice is likewise prepared in great abundance a coarse kind of sugar, called *jaggery*. The value of the fruit of this tree, the well known cocoa nut, can only be appreciated in the countries that produce it. As an article of food it is inestimable. The fibrous covering is an admirable substitute for hemp, and is largely manufactured into *coir*—a substance peculiarly well adapted for the cordage of vessels. A vast quantity of oil is expressed from the kernel; the value and quality of which is well known.

We shall notice one or two more of the prominent objects in the Flora of India, and then quit this interesting subject.

*The Saul Tree* is a magnificent and much esteemed forest tree, and produces the best resin in the continent of India for naval and other purposes. The natives also prefer it to burn as incense in their temples. Lord Teignmouth and Sir William Jones are said, in the "Asiatic Researches," to have collected evidence of this tree being employed in some of the superstitious practices of the country; some of which we quote. "To ascertain with a degree of certainty the persons guilty of practising witchcraft, the three following modes are adopted; 1st. Branches of the saul tree, marked with the

names of all the females in the village, whether married or unmarried, who have attained the age of 12 years, are planted in the water in the morning for the space of four hours and a half, and the withering of any of these branches is proof of witchcraft against the person whose name is annexed to it. 2nd. Small portions of rice enveloped in cloths, marked as above, are placed in a nest of white ants; the consumption of the rice in any of the bags establishes sorcery against the woman whose name it bears. 3rd. Lamps are lighted at night, water is placed in cups made of leaves, and mustard seed-oil is poured drop by drop into the water, whilst the name of each woman in the village is pronounced. The appearance of the shadow of any woman on the water during the ceremony, proves her a witch."

*Butea frondosa* is a rather large tree, with a crooked trunk, and is considered holy by the Hindus, who call it *Palasa*. The leaves are twelve or fifteen inches long, composed of three oval leaflets; the flowers large and pendulous, and forming rich racemes, the ground colour a beautiful deep red, shaded with orange, and silver coloured down, which gives them a most elegant appearance. Sir William Jones says, "that the *Palasa* is named with honour in the Vedas, in the laws of Manu, and in the Sanscrit poems, both sacred and popular; it gave its name to the memorable plain, called Plassey (the scene of Lord Clive's celebrated victory), by the vulgar, but properly Palasi." A grove of palasas is said to have been formerly the principal ornament of Chrishnagar, where there is still to be seen the trunk of an aged tree, nearly six feet in circumference. From natural fissures and wounds, made in the bark during the hot season, there issues a most beautiful red juice, which soon hardens into a ruby coloured brittle astringent gum.

A beautiful yellow dye is obtained from the flowers, and Dr. Roxburgh mentions, that from the expressed juice of the fresh

flowers, which, after diluting with alum water, he evaporated, by the heat of the sun, into a soft extract, he procured a brighter water color than any gamboge he ever met with. Another species of this tree, called *Butea superba*, is a very large climber, with a stem thicker round than a man's arm, and bears the most splendid flowers in such profusion as to render it one of the most gaudy vegetables known.

The rice paper plant, the bread fruit tree (*Artocarpus incisa*), the Iaca, and the *Urceola elastica*, or elastic gum vine, which latter yields a viscid milky juice possessing the properties of Caoutchouc, which is used to render impervious to wet the useful Mackintosh cloaks, &c,—all these are well known.

We have only space for one of the *Verbenaceæ*, and to give a very general description of the *Sapootæ*; and first of the *Teak*—this is one of the largest of Indian trees, and one of the most valuable for its excellent timber. The trunk is erect, lofty, and of enormous size, the leaves being about twenty inches long, and a foot or more in width; the flowers are small, white and fragrant, and collected into very large panicles. It is a native of various part of India, and was introduced into Bengal by Lord Cornwallis and Colonel Kydd.

Long experience has proved the wood of this tree to be the most useful timber in Asia. It is light, easily worked, and at the same time strong and durable. For shipbuilding it is considered equal to oak, and many of the vessels trading to India are constructed of it. That which grows near the banks of the Godavery is most beautifully veined, closer in the grain, and heavier.

The *Mahwah tree*, or Indian butter tree, is (according to Forbes) the most remarkable one of India; it is about the size of the English oak, but has a beautiful large shining foliage. The flowers are produced in full clusters at the ends of the smaller branches, and look exactly like berries; the true fruit,

however, resembles a walnut, the olive shaped seeds of which are replete with a thick oil, which is used as a substitute for ghee. To obtain the oil, the kernels are bruised to the consistence of thick cream, and then submitted to pressure. The oil or fat becomes immediately of the consistence of hog's lard, and is of a delicate white colour. The flowers are equally prized; for, when dried in the sun, they have been compared to Malaga raisins, both in flavour and appearance. They are eaten, in fact, in various ways; as a preserved fruit, as an ingredient in curries and other dishes, or even in their fresh state. A good tree will produce in one season nearly 3 cwt. of flowers. Their greatest consumption, however, is in the distillation of a kind of spirit, which goes by the name of *mahwah-arrack*, and is so cheap that an English pint may be had for one *pice*—about the value of a half-penny.

The oil compressed from the fruit of the *Bassia longi-folia* (the oil or illepei tree), which is of the same species as the butter-tree, is constantly used by the common people instead of ghee and cocoa-nut oil. The flowers are also collected for food, and almost every part of the plant put to some use. It is said that owls, squirrels, lizards, dogs, and jackals, eat the flowers; and that the latter sometimes become mad by partaking too freely of them.—

What is called *Jungle* is met with in most parts of India. Of them, Mr. Boyle says, "tracts of this kind are low, and being inundated during the rainy season, as well as by the hill streams frequently overflowing their banks, are generally in a moist state, and have hence been called the *Turrai*, or moist land, (see also page 60). The powerful rays of a nearly vertical sun beating upon this, and a dense mass of vegetation where there is little circulation of air, produce a heated and moist atmosphere highly favorable to the production of tropical plants."

In these damp and swampy forests, eternal pestilence reigns;

so that the native wood-cutters are often unable to remain in them more than a few days at a time, fevers and bowel complaints universally attacking them after a short exposure to their baneful influence. It is here, however, that some of the most remarkable and valuable of the vegetable productions of continental India, are to be met with: it is here, that are found the sapan trees, so important for their extreme hardness, teak, and many of the finest of the Indian timber trees; and amidst the vapours arising from the beds of the mountain torrents, which often tear a way for themselves through the forests, abound numerous species of ferns, together with those singular plants called by botanists *Orchideous epiphytes*, which cling by their aërial roots to the branches of trees, and astonish the traveller by their brilliant colours and grotesque forms.

In the cleared ground, where the soil is exposed to the rays of the sun, and the earth is dried by free ventilation, palms and ever-green trees of remarkable kinds are met with. Mangoes are planted round the villages. Palmyra trees are in many places extremely common; cocoa-nuts and Gomuto palms are of frequent occurrence; a coarse grass overruns the plains, except in cultivated spots, which are occupied with rice, sesamum, cotton, hemp, sugar canes, yams, indigo, maize, betel, and other peppers. In place of *epiphytal orchideæ*, the branches of the trees are occupied with parasitical *loranthi*, which absorbing their food from the inside of the trees that bear them, are able to set at defiance the dry atmosphere with which at one season of the year they are surrounded. Add to these, cireca palms, plantains and bananas, jacks (*Artocarpus integrifolia*), guavas and jamrosade trees, and a tolerable notion may be had of the ordinary appearance of the true Indian region.

*Rhododendron*.—On the hills near Shulah, says Archer, we passed through a forest of large pine and oak, and among

them the Rhododendron, in all its blaze of beauty. Here it is no dwarfish shrub, but a magnificent forest tree, reaching to the height of 30 feet, and one rich mass of the deepest green, studded with its crimson flowers. No tree that grows can compare with the luxuriant richness of the rhododendron for its deep cold green and warm blushing red. Nor were they in units or even dozens. A mountain's side was clothed with them as thick as they could grow; so much so, that the eye vainly sought to catch a glimpse between them.

But the Flora of that country is, indeed, so vast, that no general description can give an idea of its richness and variety.

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## CHAPTER VII.

*The Zoology of India* is so vast in number, and comprehends so many species and varieties, from the ponderous elephant to the buzzing fire fly, together with "every creeping thing that is," as to render only a superficial glance of some of them practicable in a work like this. And first of

*The Elephant.*—This enormous quadruped holds the highest place in Indian Zoology. Of its natural history, habits, and utility to mankind, it would be surplisage to speak here,—they must be familiar to every school-boy. A few words, however, upon its present state in India may not be deemed inappropriate. The inhabitants of India appear to have known and practised, when Alexander the Great's army entered the country, the very same modes of capturing and training the elephant which are employed at the present day. Their ancient writings mention this animal as a domestic servant, and he is constantly represented in the same character upon their public monuments. Alexander the Great, during his



Engraved by W. Daniell, R.S.

Engraved by J. Alcock

*Leopard & Bear.*

expedition into the north west parts of India, found the armies of the native princes attended by their war elephants, just as the European invaders of the same country have done in later times. Immense troops of wild elephants are still found in the northern parts of India. Those which are employed by the East India Company's service, and which rarely exceed seven feet and a half average height, are obtained in the upper provinces, principally from the vicinity of the great Saul forest which skirts the lower ridges of the Himalaya chain for some hundred miles, and in which these animals are particularly abundant.

The East India Company's standard for serviceable elephants is 7 feet and upwards, measured at the shoulder in the same manner that horses are measured. The height of a living elephant is exceedingly deceptive, even to those who are most accustomed to the animal. Mr. Corn measured a celebrated elephant of the Nabob of Dacca, which was generally stated to be 14 feet high, and which he (Mr. Corn) considered to be 12; it was afterwards found not to exceed 10 feet. The elephants of Hindustan are the smallest of the Asiatic tribe; those of Pegu and Ava are much larger.

From the immense quantity of food consumed and destroyed by a single elephant, one might imagine that there could be but few in existence, and probably there are but few, as compared with their number in former ages. Still immense numbers range over the uncultivated portions of India and Africa, and offer one of the many wonderful examples of the care with which the maintenance of every living thing is provided for. Destroying as much vegetable food as he consumes by the broad feet which sustain his prodigious weight, and unfitted to endure any long privations, the elephant is the natural inhabitant of those regions where there is a wild luxuriance of vegetation.

As we have before said, the native rulers have from "time

immemorial," employed the elephant in their wars and pageantry. Mahmood of Ghinze, who invaded Hindustan, A. D. 1024, had 1300 elephants in his army. When Timour built his great Mosque at Samarcand (A. D. 1400), ninety five elephants were engaged in drawing the stones. In 1794, the Nabob of Oude went upon a hunting expedition with 1000 elephants. At Vizier Ally's wedding, in 1795, the procession was grand almost beyond conception; it consisted of about 1200 elephants, richly caparisoned, drawn up in a regular line like a regiment of soldiers.

"William Clarke, who served the Mogul divers years in his wars, saith, that he had seen in one army 20,000 elephants, whereof 4,000 were for war; the rest, females, for burthens, young, &c." Captain Hawkins, who was at Agra, in 1607, says that Jehanghir had 12,000 elephants.

Innumerable are the instances of the docility and intelligence of elephants, their gratitude for the most ordinary kindness, their recollection of the most trifling injuries, and their summary and sometimes laughable means of revenge.

It is scarcely necessary to remind our readers of the constant use of these beautiful and stupendous animals by the native rulers of India. "Every invention of barbaric pomp," says Captain Mundy, "was lavished on the elephants, and equipages of the Rajah's (Scindiah's Territories) immediate suite. The elephant of the Hindoo Rao, in particular, was the most beautiful animal I ever saw, and caparisoned in the most costly style; the whole of his head and trunk was painted in the richest colours; he wore a deep frontlet of solid silver network, and each of his huge tusks was fitted into a sheath of silver, richly embossed; massive silver chains encircled his legs (which were about circumferent with a forty years oak tree), large and sonorous bells of the same metal depending from his sides; his ears were decorated with silver ear-rings, about six feet long, and his housings, the fringe of which

reached nearly to the ground, were of velvet, embroidered in gold and silver. And here I should remark, that the Mahratta elephants—at least those which are merely used for the Suwarree—have a style and maintain a gait peculiar to themselves, and are as superior in appearance to ours, as the English thorough-bred racer is to the earth-stopper's hack. The Company's elephants, probably from having been rode too young, and oppressed with burthens, shuffle along with short steps, their necks bent, and their heads hanging, with the melancholy air of an Oxford Street hackney-coach horse. The Mahratta elephant strides majestically along, his head elevated far above his shoulders, and his tusks standing out horizontally. The chiefs pride themselves greatly upon their animals, and take pleasure in teaching them a variety of tricks. As the procession passed, one of the courtiers, who was riding or driving his own beautiful little elephant, made it kneel down and salaam with its trunk, and then follow the cavalcade, still on its knees, for about one hundred yards."

"On such occasions like this (crossing a river)," adds our author, "as well as while traversing countries the most tangled, broken and precipitous, that chef d'œuvre of animal creation, the Elephant, most conspicuously displays his superiority. It is wonderful to see him patiently and effectually surmounting obstacles which the horse would not have a chance, and which the ubiquitary man himself, might despair of overcoming."

Among the native Princes it is a common but cruel practice to pit these noble animals, either against each other (previously exciting both by drugs), or against such ferocious animals, as the tiger, lion, bear, &c.

Major Archer, "Tours in Upper India," describes some of these contests. "On reaching the place which was adjacent to one of the palaces, we found a strong circular bamboo enclosure, covered in at the top with a net; this space

was about thirty five feet high, and fifty in diameter ; in it were seven or eight buffaloes and a young calf ; they were quite tame, but upon a tiger being thrust into the arena, they all attacked him with great and instant fury. A large bear was let in and met with as little good will, but Bruin knowing the use of his claws, clambered up to the top of his cage, where he abided. A second bear was then introduced, and after battling for a short time he spied his brother up aloft, whither he soon followed. No persuasion could induce him to descend, though the arguments used were in the guise of a huge bamboo, laid on with energy and emphasis. Leaving these poor devils, we came to the spot where a huge tiger was tied round the loins by a large rope, running through an iron ring fixed in the ground, which enabled several men who had hold of the other end to lengthen or shorten the tether at will. The tiger was attacked by a rhinoceros, who galloped at him boldly ; but getting a scratch on his snout, prudently relinquish the fray. A herd of buffaloes were next sent against him, and forming a line they charged him gallantly ; he gave one a clawing over the face. A leopard was similarly fettered, and had to defend himself against an elephant ; the latter rushed at the animal and endeavoured to kneel on him ; he succeeded in mauling the poor beast, and left him, *hors de combat*. Signor elephant was mightily pleased with the part he had played, and literally sounded his own praise by making the noise called trumpeting, which is done by knocking the end of the trunk or proboscis on the ground, or screaming ; during this scuffle the elephant took good care of his trunk, by folding it up, and putting as much as he could of it into his mouth. These fights were invariably accompanied by the same want of fairness towards the animals baited ; and in no one instance had they any chance of success or escape."

Again Major Archer says, "The field of battle was on the

opposite side of the river. Two fine animals (Elephants), evidently under the influence of stimulants, were led out, and when brought from opposite ends of the lists, and within a few paces of each other, they ran their course; the shock was not what might have been expected from two such powerful creatures; but in this struggle for mastery they put forth all their strength and art; one of them was brought upon the lea; his rider was unelephanted head over heels, and away the vanquished animal shuffled as fast as he could. Other pairs were brought out, but gave no sport; indeed it was humiliating to put such noble animals to such unworthy purposes.”——

The chase, from the variety of fierce and powerful animals with which the vast Indian jungles abound, is rendered a noble and inspiring amusement, in which the younger British officers take a particular delight, though its fatigues, beneath a burning sky, often seriously injure their health. The hunting the Wild Boar is considered as superior to Tiger killing, being the more exciting. “The boars of the northern provinces,” writes an experienced hand in these matters, “are greatly inferior in size and courage to those of Bengal. In the latter district these brutes will not bear much driving, but turn round and come to the charge at the slightest provocation. The same halloo from the rider which would only add wings to the flight of the lank northern hog, would be resented as an insult by the brawny Bengal boar, who is often in better condition for fighting than for fleeing. I have heard of more than one of these irascible brutes being brought to the attack by no greater affront than the sportsman waving his hat towards him, and I have seen a sulky old tusker take post—like a knight-errant of yore—in a narrow path between two hoglas (i.e. covert of gigantic reeds), where his flank could not be turned, and repulse half-a-dozen experienced spearsmen, who came up to the attack in succession.”

To the hog hunting of Bengal, the palm of sporting supre-

macy must certainly be adjudged. Few who have had opportunities of enjoying both in perfection, will balance between the tiger and the boar. In the pursuit of the former (shikkar), the sportsman—though there are certainly some casual risks to heighten the interest, and add to the excitement—feels himself in his pride of place, ten feet above the ground, comparatively secure, and should any accident befall him it is generally traceable to the misconduct of the elephant, or the timidity of the mahout, whose situation, poor devil! with a furious tiger before him, and a bad shot behind him, is anything but enviable.

In the boar hunt, on the contrary, the sportsman depends entirely on his own adroitness. To have any chance of distinguishing himself, he must have the scent and judgment of a fox hunter, the eye of a falconer, the arm of a lancer, and, above all, a horse, fleet, active, bold, and well in hand. The art of following the headlong progress of a hog through a covert, is only to be gained by experience. Generally speaking young hands ride boldly and furiously all the day, and tire two or three good horses without once bleeding a spear, whilst an adept at the sport has had the first spear at every hog, and hardly put his horse out of a hand gallop.

In some cases, however, gentle riding is nothing worth. When a good fresh boar, not overcharged with flesh, is driven on to the meidaun (plain), and tempted to try his speed across it to the opposite jungle, nothing short of the best pace of the best horse will suffice to bring him to bay, or to cut him off from the covert. A hog bent on retreat will dash through the thickest fence of prickly pear, as if it were a young quick hedge; spring over a fifteen feet ditch with the agility of a deer, and should he meet with a precipitous ravine in his path, he tumbles into it and out of it, as if he had not got a neck to break. These same obstacles lie in the way of the rider, who has to bear it constantly in mind, that,

unlike the fox hunter, he carries a sharp edged weapon in his hand, which in a awkward grip he may chance to run into his steed, and which in a fall may prove an ugly companion to himself.

The narrator of the following—the ever-pleasant Captain Mundy,—tells a mischance of his own, the first time that he put his lance in rest against a real old crusty Bengal boar.

“Accustomed to ride with impunity up to, and even over the less pugnacious porker of the northern plains, I followed him close, without consulting the expression of his backward turned eye, which would have told a more experienced pig sticker that he was already meditating his oblique attack: I could hear the angry champing of his tusks, my beamy spear was within a few feet of his devoted head (which, by anticipation, I almost saw *smoking* or *smoked* on the table, with an orange in his mouth), when he made a sudden wheel: I passed him at full speed; my weapon, delivered with an over-eager hand, bounded innocuous from his arched back; my little Arab made a violent swerving spring, and, looking back, I saw the blood trickling down his hind leg. The boar had given him a wound in the stifle joint, which laid him up for a month. Ere I had recovered my truant weapon, the most distinguished rider of the club was drawing his ‘encarnadined’ spear out of the deep shoulder of the prostrate, yet still panting animal.” Another *pleasant* adventure attendant upon this sport, is related thus. “It was on the day following my brilliant *début* above narrated, that three of us had pushed a fine boar through a thick mulberry-cate, into a small patch of rushes bordering a nullah, where we lost him. Near the spot where he had disappeared, a turf dam, about four feet wide, intersected the almost stagnant brook, and fancying that I traced the hog’s foot-print along it, I spurred my horse on it in order to cross to the opposite bank. I had reached about the middle of the narrow cause-

way, when the rushes which fringed the tête du pont suddenly opened to the right and left, and disclosed the foam-sprinkled snout and little savage eyes of the already slightly wounded hog.

“To retreat was impossible, and I had just determined on a desperate advance, when the furious brute, bursting from his lurking place, thundering along the dam—a word, which the final addition of ‘nation,’ I had scarcely time to ejaculate, ere I found myself and steed floundering in the deep, muddy, and by no means fragrant pool. Half drowned, and with the loss of a stirrup—which being made after an improved principle, slipped backwards out of the socket in my struggles to keep my seat, I at length regained terra firma, and with my remaining stirrup sped my way to an extensive plain, where I fell in with a scene that will be readily remembered by those who were present. The boar was at bay—but how at bay? he was standing grinding his tusks, and completely blown, his legs trembling with mingled fury and fatigue, and immediately opposite to him, at the distance of about half a dozen paces, stood a hapless cavalier, divorced from both horse and spear, with a pallid countenance, and hands outstretched in a deprecating attitude towards his remorseless foe, who was manifestly only delaying his attack until he had recovered sufficient breath for the purpose. The unhorsed knight was, however, not left to the tender mercies of the boar, whose attention was diverted—pleasant diversion! by a spear through the loins from a second horseman, followed by such a such a shower of javelins, that the beast, who still kept his legs, though life was ebbing fast, looked more like the ‘fretful porcupine,’ than any other of the pork genus.”

*A Wild Buffalo Hunt.*—One morning in the month of April, a party, consisting of four of us, resolved to wage war against three wild buffaloes, which had been the terror of the country (that is, within the range of fifteen miles) for the

space of two years. We mounted our nags at day-break, having previously sent on our guns and ammunition to the place of rendezvous, and in the course of an hour's riding arrived at our destination, a deserted bungalow, which had been formerly occupied by an indigo planter's assistant, and, in its present state, appeared to be one of the most desolate places that ever fell to the lot of a human being to shelter his head in. Its situation, too, was in that part of a country where nothing was to be seen but large morasses, small lakes, and high grass jungle, with here and there tracts of sand without a blade of verdure upon them; these were intersected by beds of dry rivers, with banks so high and crumbling, that they would have astonished many a "good un" to have scaled them. Such was the country in which these buffaloes had taken up their abode, and from which we were determined to dislodge them, having received intelligence of the precise spot where they harboured. We were also informed that one of them was at the moment reposing in a small lake about a mile distant. We immediately stowed our ammunition about us as well as we could, and mounting our horses, gun in hand, we rode to the place. Our information was correct, for on reaching the lake, surrounded on all sides by the high grass jungle, already described, we discovered our friend, a large bull buffalo, lying in the water on the opposite side, with merely his head and part of his back above the surface. We made sure of a charge, when "now" was the word of command, and we let drive a volley; but from the restlessness of our horses, who did not appear to like the affair, and, moreover, never had had a gun fired from their backs before, not a shot took effect. The buffalo thinking that it was now high time to be off, gave a stamp with his foot, and throwing back his long horns cantered off into the high grass, with an air of sauciness, as much as to say "catch me who can." Having re-loaded our guns away we went after him, though much

in the rear, having some difficulty in pushing through the jungle; but we beheld him a-head of us descending a bank of one of the dry rivers which intersected the country; which on reaching, he suddenly drew up on its sandy bed, and began to do various battle with one of his own species. It was an interesting sight to see these fierce creatures fight. They rushed on each other with the utmost fury, whilst the glittering sand was spurned in clouds over their dark bodies. We stood some minutes looking at them without firing, but at last treated them with a volley, and a second, and a third, without their appearing to notice us. At length, after a severe conflict, the smallest of the two turned tail, and was pursued by our buffalo till he plunged into the broad Ganges; here we thought was a termination to our sport, but fortunately the smaller beast was too weak to ford that mighty river, and returned back to our side of the stream. Our attention was now turned towards him. He had evidently been severely wounded by our shot when engaged in battle with his adversary, but still had strength enough left in him to start at a smart canter. A couple of well-directed balls soon reduced his steam, and after a stagger of a few hundred yards he stopped, turned round, looked us sternly in the face, reeled, and fell. A ball through the head had settled his business. We now gladly took shelter from the effects of a burning sun in the dilapidated bungalow, having given orders to the coolies to bring the head of the animal to us, for the sake of the horns, which we kept as trophies. We had two half-bred greyhounds with us, and a small terrier which accompanied us in the chase, and which actually brought the buffalo to bay more than once, and which, when he fell, flew upon him with the eagerness and ferocity of a bull dog.

Innumerable are the tales of hair-breadth escapes, related by Eastern travellers (every one the hero of his own tale, and most valorous ones some of them appear—on paper), of con-

flicts with that fell destroyer—the *tiger*. It is not our purpose to refer to more than one, which bearing on its face the seeming likelihood of truth and probability, is by such rendered deserving of quotation.

“We quitted the high grounds,” says the author last referred to, “and came down into what are termed *kader lands*, *i. e.* those flooded in the rains, and yielding nothing but long grass, used in thatching houses and such like purposes. This belt of land (near Bossombah, on the right bank of the Ganges) is on both sides of the river; it varies in width from half a mile to two miles, and continues for a great distance. There are a few scattered villages, where a higher patch of ground offers some chances of harvest for the toil of culture; but for the most part being low and swampy, with very thick grass and bushes, it is almost in the undisputed possession of tigers and myriads of other Game.

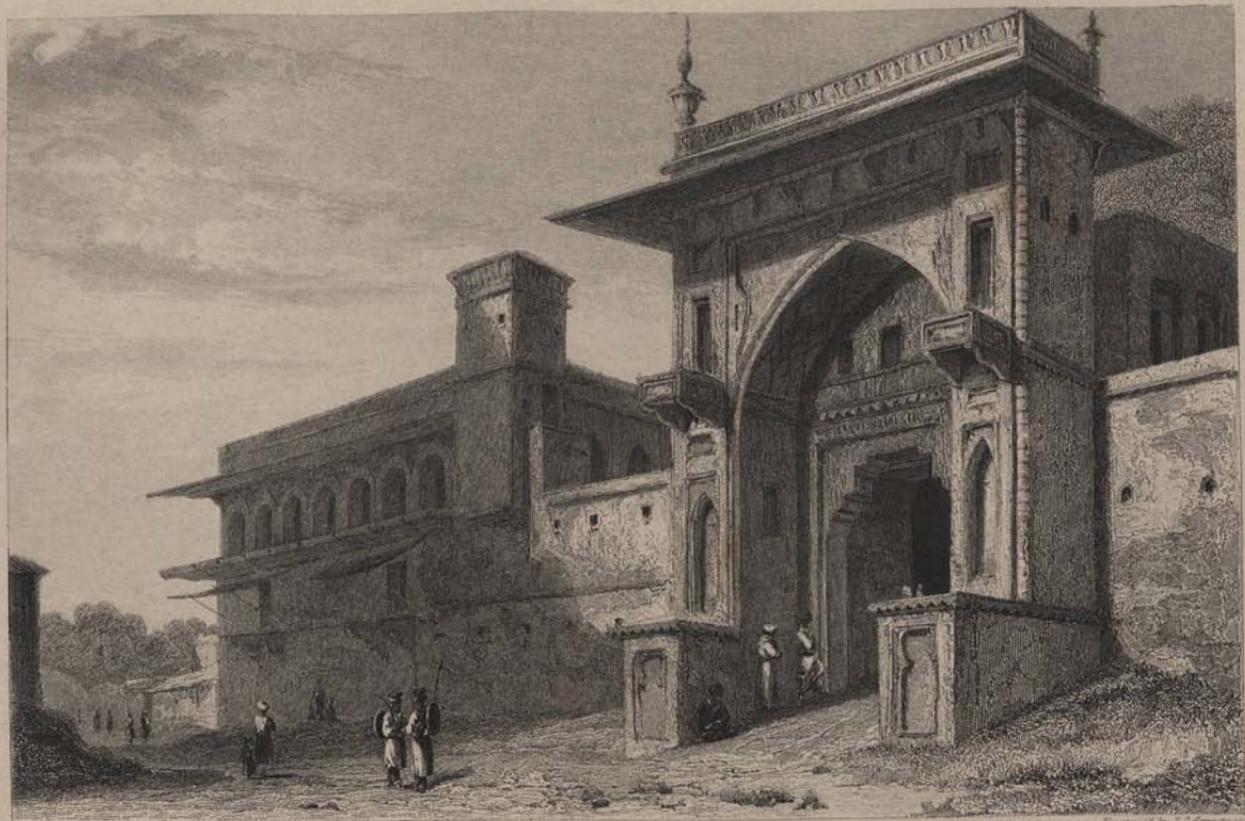
“In the forenoon flying rumours were about that sundry bullocks had been killed overnight, by a party of marauding tigers; nothing certain of their being near came in till three o'clock, when it was decided to mount and go in quest of them. Out the party sallied, his Excellency (Lord Combermere) at its head: there were nine elephants with sportsmen in howdahs, and twelve others with pads only; these twenty-one made a good line, and we bent our course to the remains of the deceased bullocks. We beat up and down for an hour, putting up quantities of black partridges, hog, deer, and other game. The grass had been set on fire in some places by the herdsmen, for the purpose of their flocks being able to get at the young sprouts underneath; these fires, from the high wind, burnt with amazing fury, and the roaring noise was almost alarming; it required some ingenuity to get out of its course. After beating about for some time in the swamp, we came upon a tiger.

When the elephants found out what sort of play we were

after, they began to pipe and trumpet with their trunks, and off they all scampered, with the exception of that on which his Excellency sat, and one other. What with digging the iron hook into their heads, and by dint of kicks, coaxing, and abuse, several were brought to the scratch, and among them the one belonging to the writer of these lines.

“Coming to where the tiger was, we saw him in the attitude of springing, his eyes glaring through the grass. After some few shots, among which, by monstrous luck, was one from my own gun, he yielded up his life, which till to-day had doubtless passed far from the busy haunts of man, shunning all but the society of his own immediate family, and stained with the slaughter of a thousand bullocks. Packing the dead, or in sporting phrase, “bagging” the tiger on the top of a pad elephant, we commenced a search for another. In a few minutes we roused two, and off they bolted; it was beautiful to see them cantering away, and now and then standing on their hind feet to see whereabouts the enemy was. These two soon separated; the largest took to the right, and seemed disposed to force our line, as he came back towards us: he effected his purpose, but was felled by a shot; other shots followed quickly, and he was soon dispatched. Of this fight I saw but little, having gone alone after my “own bird:” there were two small pad elephants with me; the beast was hunted backwards and forwards, when on getting close to him, he charged one of the small elephants, upon which there was a man with a spear; with this weapon the man beat him off, the elephant running away as fast as he could. Quitting this he attacked the other elephant, and in the hurry to get away, a man that was on his back fell off almost at the tiger’s feet: I was obliged to stop and pick him up.

“Having the misfortune to break the loose ramrod while ramming down a ball, nothing remained to me but patience, which of all virtues is less known or understood in tiger



Drawn by W. Daniell, R.S.

Engraved by J. G. Thompson

*Entrance to Abdullab Mirza's Palace at Chandshar.*

shooting than in any other pursuit, and all that could be done was to keep the animal in view till the rest of the party came up from the conquest of the second. His entry into some thick grass being marked, the line advanced, and soon came upon him in some deep water, which he could not cross without swimming. Upon being disturbed he turned and sprang up, seizing an elephant by the root of the tail; off they both went, amid the shouts and shots of the party. We had no regard to the person or the elephant, to the cooly or assistant, who was standing with his feet within an inch of the tiger's teeth, or to the elephant himself; but with a stoical indifference to the safety of all, crack, crack, went the guns; it was, in all ways, a *feu-de-joie*.

“After the tiger had ridden *en croupe* for twenty yards, or thereabouts, he fell dead, pierced by eight or ten balls.

“He proved to be a young male, but not full grown; the other two, a full grown male and female, were most likely his respected parents. While he was hanging on by the tail, the elephant not liking his outside passenger, tried all means to dislodge him; he kicked with all his might, and put out a hind leg to pull him under his body: these kicks and cuffs must have been as serviceable to the tiger as a fall from the seventh heaven! After the *termashu*, or sport was over, the elephant was inspected, to ascertain if he had been wounded; no marks were discernable which to all of us, seemed the oddest thing in the whole business.”

*Tiger Snares.*—In the jungles more inland, however, the tigers and leopards roam unmolested by the English sportsmen; but these proscribed animals often fall victims to the ingenuity of the natives, who on producing the skin of any destructive wild beast, are entitled to a reward from the Collector of the district. One of these daring hunters, who had been unusually successful, brought to the head-quarters of Lord Combermere one morning, two tiger skins and several leopard

skins, the fruits of five week's diligence. He carried with him the weapon used by him in his dreadful trade, and exhibited the method in which it was used. It was a large cross-bow, formed of double bamboo, fitted into a solid stock, and furnished with a long arrow, or rather a short javeline, armed with a barbed point, at the root of which was tied a spongy substance, saturated with a poisonous gum. The united strength of the Shikkaree (hunter) and his assistant, howbeit artfully applied, barely sufficed to draw the string to the lock: this being at length accomplished, the weapon was laid on the ground and a cord attached to the trigger, and crossing the supposed path of the tiger, was fastened to a peg firmly fixed in the earth in front of the bow. On striking this thread the arrow was projected with a force that would have carried it half, if not *quite* through the body of a man, and so virulent is the poison employed, that the archer related that the wounded animal rarely moves a hundred yards from the spot, before he drops and dies. In the skins which he showed, the wounds appeared generally about the region of the shoulder, which is the most mortal point.

The *Rusa* group of stags is entirely Asiatic, and is distinguished by round horns with a brow-antler; but without any median or bezantler. The great rusa is nearly as large as a horse. It has trifurcated horns, very coarse hair, of a fibrous brown in summer, changing during the winter season to a grayer hue, it has no disk, and the tail is rather long. This species chiefly occurs in the Jungleterry district of Bengal.

The Saumer, or *Black Rusa* of Bengal, inhabits the praus jungles. The male is nearly as large as an elk, and is represented by British sportsmen of India as exceedingly vicious, as well as strong. Some of these while engaged in a shooting expedition, had crossed an arm of the Jumna to a well wooded island, in search of game; they were mounted on an elephant,

and entering the jungle, suddenly they roused an old male of this species. "On seeing the elephant," says Major Smith, the narrator, "he started up with a loud shrill pipe or whistle, which caused others to rise and dart into cover, while he stood at bay, with his bristly mane on end, in a most threatening attitude; but before the sportsmen could prepare proper shot, he wheeled round, and dashed through the underwood with the facility of a rhinoceros." It is to this species that the name of elk is erroneously applied by many Anglo-Indians. Part of the body of this stag is dark brown in summer and black in winter. Captain Williamson describes it as attaining to the size of a Lincolnshire cart horse (fifteen or sixteen hands high), of a shining black, with tanned points; he says that the females are of a mouse color.

The spotted axis (*Cervus axis*) resembles the fallow deer; but is easily distinguishable from it by the roundness of its horns, and the want of a terminal palm. The female, however, is with difficulty discriminated from the doe of the fallow deer. This species is found throughout India, and the islands of Archipelago; but is most abundant in Bengal, and on the banks of the Ganges. Being an inhabitant of a country where the revolutions of the season do not produce alternately the extremes of heat and cold, the stag of the Ganges, unlike the species of most other countries, is colored in a similar manner throughout the year. The antlers attain a considerable size as the animal increases in years; but they are always of a simple form, bearing only a single frontal branch, or snag, and the main stem forming two terminal forks. Their sense of smell, is said by Pennant and others, to be so singularly acute, that although remarkably fond of bread they will not eat it if it has been previously blown upon, and M. F. Cuvier confirms this trait in their character, by stating that he has observed them refuse that favorite article after it had been much handled by the keepers.

A large fulvous variety of the axis, with high shoulders, and two rows of oval white spots upon the back, is found in the Rohilla country, and the Dacca districts. These are the true *hog deer* of Indian sportsmen, on the Cossimbuzar Island, in the Jungleterry and Bahar. The forests of Ceylon produce a large variety with a straight back like a cow. The oval spots are wanting; the face is entirely of a bluff color with a rather prolonged nose. "In India," says Major Smith, "all the varieties are known by the general name of *hog deer*, and are called in the Moorish language used in the country *parrah*. They are found most usually in the heavy grass jungles, in the lower provinces, and to the northward in the *Jow* and *Jurput* jungles, along the banks of the rivers; they feed, in preference, on the silky grass used for making twine, called *moonge*, if it be found near some heavy covers where they breed, and whence the female leads her fawns in twelve or fifteen days after birth. They are extremely indolent, feeding at night, and passing most of the day in sleep, and perhaps on that account they are averse to, and will not remain in the vicinity of wild pea fowl. They are fleet for a short distance. The does are seldom seen in an advanced state of pregnancy, keeping at that time in the cover; and the bucks are then very vigilant and fierce in their defence.

At this time the bucks are extremely jealous of the approach of their own species to his particular deer, and will resist such "poaching" with the most determined obstinacy, fighting desperately with his rival; and intent only upon punishing the intruder, frequently approach too nearly one of those tremendous chasms so frequent in India, over whose precipice they are hurled to inevitable death, by their own heedlessness, or the superior strength of their adversary.

The labiated bear (*Ursus labiatus*) inhabits the mountainous districts in the north of India. It dwells in holes and caverns, which it sometimes excavates with its long claws, and feeds chiefly on fruits, ants, and honey; but the structure

of its teeth indicates strong carnivorous propensities, and its natural habits are in truth but little known. It seems more docile and intelligent than others of the species. It is not uncommon among the mountains of Sihlet, and in the environs of other inhabited places. According to M. Duvancel, three species of Bear inhabit India and the neighbouring islands. The first is the one just noticed, which has been puffed off as a new species of animal, and called the *Ursine Sloth*; the second species is the Malay bear, the third is the Thibet species described by M. Duvancel, and observed by Dr. Wallick among the Nepaul mountains. The *ratel*, or honey eater, an animal of singular habits, long regarded as peculiar to the African Continent, appears, from the testimony of General Hardwicke, to occur in India. Its manners, however, do not at all correspond with those assigned to the African individuals of the species. The Asiatic variety inhabits high banks on the borders of the Ganges, and the Jumna, from which it rarely issues by day. At night it prowls around the Mohammedan habitations, and will sometimes even scratch up recently interred human bodies, unless the graves are protected by a covering of thorny shrubs. So rapid are its subterranean exertions, that it will work its way beneath the surface in the course of ten minutes. Their favorite food consists of birds and small quadrupeds.

The large black bear of India is very fierce in its nature, and will frequently attack the larger animals, as the tiger, leopard, &c. In one desperate conflict with a leopard, the bear was seized in the shoulders by his adversary, but which, from the long coarse shaggy hair, almost defied injury; while the bear holding one of the leopard's hind legs between his powerful jaws, tore, and lacerated the sinews in such a manner as completely to disable the limb. The fight was not long, for the leopard was compelled to succumb to his more powerful and better protected adversary.

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“ The immense number of venomous snakes in all parts of India,” says Mr. Johnson, in his clever book upon Indian Field Sports, “ are a vast check to the enjoyment of every person residing there ; to the timorous, apprehension and fear attend ever step ; even within their own houses, there is danger of meeting with them, and the most courageous and strong minded cannot help often feeling uneasy at the presence of these reptiles.” The most formidable for size of the snake tribe, is unquestionably the *Boa Constrictor* ; but it is said to be not so much dreaded by the natives of India, because its bite is not venomous, and its bulk prevents almost the possibility of surprise. It is this feeling of confidence which induces the Hindus to expose themselves to so many hazardous risks.

The term of *Boa*, as applied to snakes, is to be found in Pliny, who probably applied it to one of the largest species, from the general belief (still prevalent) that they suck the cows. The *Boa Constrictor* is found in the East Indies and in Africa, and does not appear to differ much from the *Armaru* of South America, which was worshipped by the Antis of Peru. It is the largest description of serpent, and its average length is about thirty feet ; but some have been seen of the enormous length of sixty-two feet. In all classes of the *venomous species* the poisonous fangs are in the upper jaw ; somewhat larger than the other teeth, projecting forward in the act of biting ; but at other times disposed along the roof of the mouth ; *these are wanting in the boa*, but otherwise the teeth are disposed much in the same manner as in other serpents, being sharply pointed, and inclined backward, of no use for mastication, but evidently intended only for the purpose of holding the prey. The gums are distinguished by having a hook on each side the vent, the body is compressed, inflated toward the middle, the tail is prehensile, the scales being small, particularly on the back of the head. The

ground color of the Boa Constrictor is yellowish grey, with a large chesnut colored interrupted chain extending down the back to the top of the tail, and sub-trigonal spots down the sides.

Requiring food only at long intervals, the Boa Constrictor, like most other serpents, spends the greatest part of its life coiled up asleep, or in a state of stupor; in which, if it has recently been gorged with food, it may be overcome with little danger or difficulty, although to attack it in an active state would be madness. But when it becomes hungry the gigantic reptile assumes an activity strikingly in contrast with the laggish inertness it before exhibited. When properly in wait for prey it usually attaches itself to the trunk or branches of a tree, in a situation likely to be visited by quadrupeds, for the sake of pasture or water. In this posture it swings about as if a branch or pendant of the tree until some unhappy animal approaches; and then, relinquishing its position, it seizes its unsuspecting victim, and coils its body spirally around the throat and chest. After a few ineffectual cries and struggles the poor entangled animal is suffocated and expires. To produce this effect, the Boa Constrictor does not merely wreath itself round its victim, but by placing fold over fold, as if for the purpose of adding weight to its enormous muscular efforts, the folds are then gradually tightened with such resistless force as to crush the principal bones; and by such means not only to deprive its prey of life, but also to bring its carcase in a fit state to be swallowed with greater ease.

The Boa Constrictor now prepares his meal by covering the surface of it with his own glutinous saliva, next taking the head of its prey in his enormously capacious mouth; and by a succession of wonderful muscular contractions, the rest of the carcase is drawn in with a steady and regular motion. As the mass advances in the gullet, the parts through which it has passed resumes their usual dimensions, though its exact situation is, as may be supposed, indicated by an external

protuberance. The prey of this enormous reptile usually consists of dogs, goats, deer, and the smaller kind of game. Bishop Heber, and other authors of credit, deny that the Boa Constrictor ever attacks the buffalo, chetah, and other large quadrupeds, and believe that he who credits such stories has a larger swallow than the Boa Constrictor himself. It is certain, however, that men are by no means exempt from their attacks, as the following anecdote from an undoubted source will confirm. A few years ago the captain of a country ship, while passing the Sunderbunds, sent a boat into one of the creeks to obtain some fresh fruits which are cultivated by the few miserable inhabitants of this inhospitable region. Having reached the shore the crew moored the boat under a bank, and left one of the party to take care of her. During their absence the Lascar, who remained in care of the boat, overcome by the heat, lay down under the seats and fell asleep. Whilst he was in this happy state of unconsciousness an enormous Boa Constrictor emerged from the jungle, reached the boat, had already coiled its huge body round the sleeper, and was in the very act of crushing him to death, when his companions fortunately returned at the auspicious moment, and attacking the monster, severed a portion of its tail, which so disabled it that it no longer retained the power of doing mischief. The snake was then easily dispatched, and found to measure sixty-two feet and some inches in length.

To relate the many stories which are told by most oriental travellers of the seeming extraordinary power possessed by the Hindu jugglers for charming serpents, would occupy more space than we are disposed to devote, and require no ordinary extent of gullibility to believe. While all have marvelled, no one but Mr. Johnson has ever yet attempted to account for and expose the ingenious deception. "The professed snake catchers in India," says that gentleman, "are a low caste of Hindus, wonderfully clever in catching snakes, as well as practising the art of legerdemain ; they pretend to draw them

from their holes by a song, and by an instrument somewhat resembling an Irish bag-pipe, on which they play a plaintive tune. The truth is, this is all done to deceive. If ever a snake comes out of a hole at the sound of their music you may be certain that it is a tame one trained to it, deprived of its teeth, and put there for the purpose, and this you may prove (as I have often done) by killing the snake and examining it, by which you will exasperate the man exceedingly." Notwithstanding this undoubted proof of the imposture of these fellows, still it is not to be disputed that they evince extraordinary command over reptiles, particularly snakes, and of the *cobra-di capilla* kind. These jugglers are always found to be particularly expert in catching the snakes. They are scarcely ever wrong in selecting a place in which the hole of the snake is to be found; digging into this, they seize the animal by the tail with the left hand, and draw the body through the other hand with extreme rapidity, till the finger and thumb are brought up to the head. The poisonous fangs are then removed, and the creature has to commence its mysterious course of instruction. This, says Mr. Johnson, is not always a harmless employment, and he relates the following instance of its peril. "A man exhibited one of his dancing *cobra-di capillas* (hooded snakes) before a large party. A boy, about sixteen years old, was teasing the animal to make it bite him, when it actually did, and to some purpose, for in an hour after he died of the bite. The father of the boy was astonished, and protested it could not be from the bite, that the snake had no venomous teeth, and that he and the boy had often been bitten by it before, without any bad effect. On examining the snake it was found that the former fangs were replaced by new ones, not then far out of the jaw, but sufficient to bite the boy. The old man said that he never saw nor heard of such a circumstance before."

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## CHAPTER VIII.

THE CITY OF DELHI, or "Shah Jehanabad" (so altered by the childish vanity of Shah Jehan, who in imitation of greater men, desired to name a city after himself) lies on the western banks of the river Jumna, in latitude  $28^{\circ} 36^m$ . North. The present city was built by this Shah Jehan, who having rebelled against his own father, Jehangir (i.e. conqueror of the world), was himself deposed by one of his sons, Aurungzebe, and died in 1666. Aurungzebe was the last powerful sovereign that ruled over the Mogul empire of Hindustan. After the death of Aurungzebe, in 1707, the Mogul dominion rapidly declined. The Mahrattas extended their conquests in the south, the Rajpoots, who had never been entirely subdued by the Mogul princes, again asserted their independence, and the Sikhs, who first rose into power in the reign of Shah Alum (son of Aurungzebe), ravaged the provinces of Labore and Delhi. The Sikhs now form a very powerful nation in India, and occupy a great portion of the ancient Mogul empire. The sanguinary invasion of Nadir Shah, in 1739, and the frightful massacre of the inhabitants of Delhi by his troops, tended still further to weaken the Mogul authority; Alanghir was assassinated (he himself having deposed Ahmud Shah, in 1753) and the nominal sovereignty devolved upon Shah Alum, the second, who after undergoing many vicissitudes, became a pensioner of the East India Company. In 1804, the Company made war upon Dowlot Rao Scindia, and laid their paws upon the upper part of Doab, Delhi, &c, and the present king who is called by his flatterers, "King of the world," is shorn of all but his personal liberty and a pension of 12 lacs of rupees; which is equal to £120,000, at two shillings the rupee!



Drawn by H. Marshall, del.

Engraved by G. Wallis.

*Ruins at Old Delhi.*

Delhi (for it is still called so by its Hindu population) has a fine appearance. The old fort of Togluckabad, and the new city, form a continuation of seven or eight miles.

The whole city is surrounded by a parapet wall, which affords a quick communication ; bastions to cover the curtains, and flank them, are erected. There are four gateways, which are named after the cities to which they point, viz : “ the Cashmeer,” “ the Ajmeer,” “ the Labore,” and “ Agra ;” these are very fine buildings.

Exclusive of the Jummah Musjid (cathedral), before noticed, there are many other fine structures.

The Dewankhas, or Private Palace, is a mansion of one story high, flat roofed ; it is composed wholly of marble, and richly embellished with carvings and paintings of flowers.

The ceremonies attendant upon a meeting between the Commander-in-chief (Lord Combermere) and the King is described thus, by Major Archer, A. D. C. to his Lordship, and will serve as an accurate account of those formal visits to the native princes ; such official visits being always regulated by the degree of power or wealth presumed by the East India Company to belong to the visited. It should be recollected, that the custom of both giving and receiving Nuzzars (presents) is always observed at these formal meetings, although, as regards “ the Company’s Servants,” the presents which *they receive* are (by a regulation of the Magnates of Leadenhall Street, to prevent the “ possibility of corruption”) always sold, and the sum produced carried to the “ credit” of the company ; *pecuniary* credit only, of course, is understood. But for the grand interview :—Major Archer says, “ entering the palace-gate the *cortége* passed through a long corridor or vaulted passage, sufficiently large to admit three elephants abreast. This passage had various shops and places of residence for those permitted to remain within the walls, and was formerly adorned with carved and painted work. Quitting this passage,

we came to a square presenting all the miserable and squalid wretchedness of the most common village; the contrast between this part and the outside walls was extreme, quite like the Asphaltic apple.

We continued our course through dirty lanes, and under low ruined arches, till we arrived at what is termed the *red curtain*, through which every one, save the king, must proceed, using his legs and nothing else. Here we dismounted and entered into a large square. In front, about forty yards, was the Dewan-khass, or throne room, in which the king was already seated.

Stopping, we each made three salams or bows, with the hand to the head; and a long-lunged crier proclaimed that we came to see "the king of the World." Our salutations ended, we turned to the left, and entered the Dewan-khass, and walked up to the foot of the throne, having first made our obeisances when opposite to the king, and at the end of the room. Here we again salamed, and then the presentation, followed by the offering, took place. The Commander-in-chief was first presented, his style and title being called out; he then offered his muzzar, which the king took and put into a basin by his side. A similar presentation and offering took place with all. A nuzzar was also presented to the heir-apparent, who stood by the king on the left of the throne. The Commander-in-chief's gift to the king was 100 mohurs, or £160 sterling; to the Prince it was ten mohurs. Then came the investiture of the *khelaut*, or honorary dress to his Excellency (Lord Combermere). The Prince, Meerza Saleem, took his excellency into a side room and dressed him. He came back, having a turban on his head, and a complete native dress over his European one. Strange as it may sound, the native dress was not unbecoming. His Excellency then presented a *consideration* for this distinction, in the shape of other gold mohurs. Then a sword was called for, which the king with

his own hands slung over his Excellency's shoulder. This occasioned another fee. Then a target, another *douceur* followed; then came a green painted stick, an emblem of authority in the palace and state, and this had the merit of extracting more coin.

All this being completed, and his Excellency fully fashioned in dress, he was taken some few paces opposite the king, and here he stood until a huge-winded person had called out the many titles and distinctions it had been the king's most gracious pleasure to confer upon him. Among these titles expounded by the "king at arms" was "*Rustum Jung*," equivalent to the "Hercules of War," "*Syf-ood-dowlah*," the "Sword of State." His Excellency was made a commander of 7,000 horse; but these were *in nubibus*; moreover, his Excellency was permitted to beat a *nobut* or drum in the city, and wherever he marched; he had also the honour of the "*Mahi Muratib*," or the "Ensign of the Fish." After this proceeding, the introduction of the Head Quarter Staff, and others in attendance on his Excellency, took place. Each gentleman presented the king with five gold mohurs (about £9.), and the prince with two. I should think five-and-twenty people were introduced to his Majesty; so, altogether, the thing was not so bad on the score of presents. The prince stood on the left of the throne; he was a man of spare figure and stature, plainly appressed, almost approaching to meanness, his appearance was that of a Moonshee, or a teacher of languages; there was nothing in his dress or manner to point him out, and, but for the circumstance of our giving him two gold mohurs, he might have been supposed a servant of the palace.

The whole party, excepting the Commander-in-chief and the Resident, were conducted to the outside of the *red curtain* to receive the honorary dresses; we were attired in a dirty godown or outoffice. The dress consisted of a shabby cotton gown, with a spencer-sort of waistcoat, of white cloth, and

twill'd threads, a coarse cravat was put on our necks, and round our cocked hats a wisp of muslin. In this array we walked back and salamed the king. The sight was truly ridiculous, and too much for our seriousness; we laughed at each other till we could laugh no longer; we looked like a mad party of men dressed in female habiliments, diverting themselves after a copious libation, and something, perhaps, resembling the figures of Madge Wildfire and her companions, when officiating at the breaking into the Tolbooth, so forcibly described by the Wizard of the North.

After this extraordinary robing, those of the rank of field officers received swords, but very coarse common ones. The king sat on a raised throne, supported by cushions; he had a canopy propped by slender pillars; all round were sentences in Persian, expressive of the majesty of royalty, and one declaring that "if there was a heaven upon earth," his palace was it. This latter is a celebrated quotation, and is applied to all beautiful places and delicious climates. It had nearly been forgotten to mention, that the peacock throne, carried off by Nadir Shah, was in the recollection of the court, as the present one is ornamented with small figures of that bird, in enamel and gilding."

The greatest object of attraction of *Old Delhi* is the magnificent ruins of the huge fortress of Togluckabad. This is one of the grandest sights in India. The beholder is struck with awe at the colossal remains, which seem, says Archer, like those of Titans, not men. In many parts, the works are perfect, particularly the tomb of Togleuh Badshah, who died in 1323. The wonder is excited, how men could put such enormous blocks of stone together, and fashion them into fair proportions, when assisted so limitedly by art, through the aid of machines. The circumference of the fort is estimated at from five to six miles; the citadel is very high and commanding, and, as if to add to the strength of the whole, a large space is left on one

side, which can easily be inundated by banking up the rains. The king's tomb is outside the fort, and forms a fortified out-work, the communication being by a stone arched causeway. Near to Togluckabad is the celebrated *Cootub Minar*, or Pillar:—this enormous column rises out of a large plain, and is, at its base, fifty-two feet in diameter; its extreme height is two hundred and sixty-two feet. It is divided into stories of different characters and appearances; the first story, of ninety feet, having alternately semicircular and angular divisions one above the other; the next division is wholly angular; all the others are of mixed ornaments and designs. Balustrades have been thrown out by the engineer, who has lately repaired it, and there is a platform at each stage, upon which the visitor can go round the pillar outside—by no means a pleasant piece of curiosity: a pavilion-sort of building is at the top, from which a flag staff displays the British colours. It was struck by lightning, and has been lately restored under the able superintendance of Major Smith, H. C. S.

*The Cootub Minar* is supposed to have been built by a monarch of that name, who sat on the throne about the year 1206, and was one of the early Moslem sovereigns of the Goor dynasty; “Cootub” signifies an axle or axis. It is placed in the centre of the olden city of Delhi, which old city existed previously to the Mahomedan invasion, and was called Indraput in the first ages of the Hindus. Colonnades, and cloisters of old Hindu temples of stone, surround the pillar, and the few fragments which remain point out, most unequivocally, the great perfection to which the art of sculpture was carried; these fragments are in the shape of friezes, cornices, pillars, and the inner part of domes, of a peculiar construction. They are formed by stones projecting over each other, all fixed by the key-stone at the top. The cootub was the effect of bigotry and fanaticism, the invariable associates of Moslem invasion and power. The Hindu temples were destroyed, for

many of their relics were perceptible in parts of the Cootub. This fact alone, says Archer, decides the controversy as to the people by whom the pillar was raised.

The Hindus, with perhaps pardonable vanity, claim it to be their honor, not being aware of the circumstance above mentioned, even if it were known that they were a people who never thought of building for the mere honor of the Arts, or to commemorate any act of national importance. The Moslems, on the contrary, were celebrated for such works.

An iron pillar stands within a sort of Court-yard, having the remains of cloisters on the four sides. "Its history," adds the before-mentioned author, "is veiled in darkest night." There is an inscription on it which nobody can decipher, nor is there any account, historical or traditional, except we may refer to the latter class, a prevalent idea of all people, that the pillar is on the most sacred spot of the old city, which spot was also its centre. It is also said, that as long as the pillar stood, so long would Hindustan flourish. This was the united dictum of the Brahmans and astrologers of the day. This pillar is fifteen or sixteen inches in diameter. It has the marks of two cannon shots, fired by the Jauts, when they had possession of Delhi; the attempt to destroy it was unavailing. The colonnades, or cloisters, above mentioned, were all of stone; the roofs were of flat pieces, laid across. It does not appear whether the people of those times had any knowledge of the arch, save the one already named. The carvings on the pillars which support these precious remains of past ages, are strikingly rich and elaborate: there are different compartments, with a variety of figures, but no two are precisely alike. The human figures of both sexes were correct as to proportion, but it was in the countenances that the artist was faithful to anatomical precision. The attitude of the figures was very graceful; the general position of them was, standing on one leg, with the other crossed over.

Wherever these figures were introduced, the fanatic Moslem had hammered to pieces all those within his reach, and when this process was too slow for the work of demolition, another mode of obliteration was called into request. Whole compartments of sculpture were plastered over, to hide what is deemed by them as profane imagery.

In clearing away the rubbish to bring these beautiful remains to light, the engineer stumbled on a long frieze, part of which had had the destroying mallet passed over it; but this method of dispatch was not active enough, and that portion which had escaped violence, had been plastered over with a composition of the colour of stone. There was one stone which formed the architrave of a door-way; it was a battle piece, described as of exquisite beauty and perfect sculpture.

The commencement of another Cootub, which would have been of larger dimensions than that already noticed, may also be seen; this latter has lost its coating of stone. The enormous piles of ruins lying in mountains all around the pillar, have been organized into various forms, shaped into pyramids or worn into some design more agreeable to the eye. Broad roads have been opened, having the cootub for their centre piece. The Moslems had formerly designed a large Mosque close to the pillar; all that now remains are some lofty arches, which give the ruins a cathedral or abbey-like appearance.

Other objects of curiosity at Delhi, are the tomb of the founder of the Oude family, a former Vizier of Hindustan: this is a grand edifice, of great extent, and may vie with some of the first country palaces of the English nobility; and the *Observatory*, built during the reign of Aurungzebe, which has stone instruments for measuring the distance or height of the sun and stars, of enormous size.

The appearance of Delhi by the Cashmeer gate, according to the accurate authority of Major Archer, announces its grandeur

in former times. "Huge walls of brick and stone masonry point out the abodes of the nobles of the land, and the remains of public mansions; the way is now paved with stones, which once were the flooring of palaces: remains of gardens and court-yards all around." But there are few inhabitants in this part of the suburbs. Delhi has ample space within her walls for the tide of her population to move, without inconveniencing each other. The *Chaudney Choke*, or principal street for merchandise, is a peculiar feature in all principal Eastern towns, but that at Delhi is particularly interesting: the street is broad, with good houses on both sides; in the centre the Canal flows through a channel of brick-work; a range of shady trees is on each side of it: even now the lingering remains of many nations are to be found strolling about, or occupied in the pursuit of their different avocations.

The shop-keepers spread out their various wares, courting attention. In the evening, when the sun's departing rays are prevented by the houses and trees from being troublesome, the promenade usually commences in this favourite resort of all ranks; the idler of fashion to quiz and laugh at the less-favoured of the Graces; the unwashed artizan, to purchase food for his family, or something required in his house; the merchant, as a relaxation from the cares of business—but even in his pleasure, perhaps, studying how to get more: at once, the high and low, the poor and rich, all congregate at this point to enjoy the cool breezes of the evening. The terraces and balconies of the houses are crowded with people, smoking and chatting; and here and there the windows are thronged with dark-eyed damsels, who, in the language of the Moosleman poets, may be supposed "to wave their kerchiefs of green," and cry, "Come kiss me, for I love thee."

Here, and at this time, may be seen the staid and grave demeanour of the Arab—the mercurial features and pliant figure of the southern Hindu, yclept Bengally—a stern-

looking Afghan—the spruce Mogul—the clean-apparelled Parsee, and the handsome featured Persian, with his black lambskin cap—the Sikh, with his peculiar dress and Jewish physiognomy—occasionally a Tartar—inhabitants from the South and the West—all betray by outward signs their country and their religion. At such a time, and in such company, do those scenes so elaborately described in Asiatic romances seem to come before our eyes with all the force of truth—those bewitching stories, which, read in youth, leave always a vivid and fond recollection; and to find ourselves treading the same ground, and looking upon the same subjects, and among the descendants of those who were the objects of the poet's fancy; the delight derived from such source, is only to be imagined by being partaken of. Had all the scenes of the Arabian Nights been laid in Delhi, and had the narrator pruned his wing to remain upon the earth, and not sought among genii and demons for his agents, a place better adapted to realize all his fictions could not have been conceived, nor a people who would more readily, by their inclinations and dispositions, have prevented his having recourse to any thing for his work but the simple matter-of-fact occurrences.”

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The etiquette at the Court of Oude differs considerably from that of Delhi; though in both the receiving and presenting *nuzzars* form the principal ceremonial. In imitation of European sovereigns, the king gives his portrait, set in diamonds, to Ambassadors, and other persons of rank; this distinction being also bestowed upon aides-de-camp and officers who have accepted situations of equal honor at the court.

There is nothing very remarkable about the audience-chamber, but the king's throne is extremely splendid. It is a square platform, raised two feet from the ground, with a railing on three sides, and a canopy supported upon pillars; of these the frame-work is of wood, but the casing pure gold,

set with precious stones of great value; the canopy is of crimson velvet, richly embroidered with gold, and finished with a deep fringe of pearls; the cushions on which the king sets are also of embroidered velvet, and the emblem of royalty; the *chattah* is of the same, with a deep fringe of pearls. The king appears literally covered with jewels, the whole of the body, down to the waist, being decorated with strings of diamonds, rubies, emeralds, &c.; his crown is a perfect constellation of gems, and overshadowed by plumes of the bird of paradise. A native of rank stands on either side of the throne, waving chowries of peacock's feathers, set in gold handles. To the right of the throne are gilt chairs, for the accommodation of the Resident and his wife, if he be a married man; the rank of British ambassador (who certainly acts the [part of "viceroy over the king"]) being recognized as equal to that of the monarch himself; he is the only person permitted the use of the *chattah*, the chowrie, and the hookah, in the sovereign's presence. The English persons attached to the residency take up their position behind and at the side of these chairs, standing; those in the service of the king, wearing very handsome court dresses of puce colored cloth, richly embroidered with gold.

The left of the throne is occupied by natives of rank, holding high official situations, splendidly attired in the picturesque costume of the country. The prime minister stands at the king's feet to receive and present the nuzzars. These, as before mentioned, consist of money, from twenty-one gold mohurs down to a few rupees, according to the circumstances of the parties. The person offering, advances to the throne with many salams, and having his gift placed upon a folded handkerchief, presents it to the king to touch, the token of acceptance; it is then given to the minister, who adds it to the heap by his side. After this ceremony, the king and the resident rise; the former takes from the hands of a person in waiting, certain

necklaces, composed of silver ribbon, ingeniously plaited, which offer a cheap mode of conferring distinction; the investiture is made by the king in person; and upon taking leave, the resident is accompanied by the king to the entrance, where he salutes him with the short sentence, "God be with you," pouring *atta* on his hands at the final exit. Should the ambassador happen to be in great favour at the time, the compliment is extended to all the English visitants as they pass out.

Titles of honour, *khillauts*, and their accompanying distinctions, such as elephants fully caparisoned, a charger, or a palanquin, are frequently conferred upon these court days; the *nuzzar* is then of proportionate value; persons anxiously coveting some grant or distinction, offering not less than a lac of rupees; this sum is conveyed in an hundred bags, covered with crimson silk, tied with a silver ribbon, and so solid a proof of attachment is not unfrequently rewarded by an embrace before the whole court, a mark of royal favour well worth the money bestowed upon it, since any person's fortune is made in native states, who is known to have interest at court.

"The king's dinners are better than his breakfasts," says our informant, "there is abundance of wine for the English guests; and, though the native visitants do not partake of it in public, many confess that they indulge at their own tables. Nautches and fireworks conclude the evening's entertainment; the latter can never be shown off to so much advantage as in an Indian city, where the buildings they illuminate are of the same fairy-like nature. No description can do justice to the scene presented on some fine, dark, clear night, when the *Goomtee* is covered with boats, of those long, canoe-shaped, graceful forms, belonging to the king; some resembling alligators, others swans, peacocks, or dolphins, enamelled in various colours, intermingled with gold, and filled with a

splendid company, glittering in gems and tissues. Blue-lights so artfully disposed as not to be visible while they clothe the whole pageant with their unearthly gleams, render every adjacent object distinct; and, as the blaze of ten thousand rockets burst forth, palaces, mosques and temples seem to rise majestically during the brief illumination.

In the next moment all is dark, save the pageant on the Goomtee, and again minarets and domes, cupolas and spires, spring up, silver and gold, as the marble and the gilding catch the vivid gleams of jets, and spouts of fire, ascending to the skies.

THE SERAIS.—Under the Moslém sovereigns, these receptacles for travellers were properly taken care of; and, as a farther convenience and inducement to intercourse, wells were dug, and trees planted, for the comfort of all who required them. An armed police, and closed doors at a fixed time of the night, afforded security within, for which the traveller paid but a trifling sum.

The Serai was generally a walled enclosure of bricks, and of dimensions suitable to the intercourse carried on: it was frequently the only refuge against marauding parties, and was therefore loop-holed for musketry, and otherwise fortified by bastions, and sometimes a dry ditch; it was proof against any attack unprovided with artillery; but no plundering party ever thought of encumbering itself with such weapons. It is these buildings and their mosques and walls which speak loudly in praise of the native governments; though perhaps the serais were required from the nature of the people, and the unsettled times, and when the government could not, or did not think proper to make the community depend on it alone for security.

At Gurrondah, there are the remains of a remarkable handsome gateway, or, properly speaking, one of the royal serais or halting places; its appearance is imposing even in decay. It is supposed to have been used by the emperors when in progress to Kashmeer, or Lahore.

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Drawn by W. Daniell, F.R.S.

Engraved by S. Higham

*Grand Entrance to a Serai.*

## CHAPTER IX.

*Domestic Life of the Hindu.*—This, a most important branch of the social condition of any people, is peculiarly interesting as it applies to the Hindu, whose regards are, in a great measure, confined within his family circle. The jealous character of oriental despotism views with aversion all public assemblages; it checks even that mingled intercourse among mankind which we call general society. With the exception of great men, whose vanity is gratified by public display, the Hindu forms few connexions beyond those of his own household. Marriage, the basis of family ties, is considered not only desirable and agreeable, but absolutely indispensable. A youth of twenty-five and a girl of fifteen, unmarried, are regarded as not less particular than unfortunate. Ward mentions a party of old maids, who, to escape from this reproachful condition, united themselves in marriage to an old Brahman as his friends were carrying him to die on the banks of the Ganges.

Yet the felicity enjoyed in the matrimonial state corresponds very little with the anxiety thus to enter into it. Hindu laws and institutions doom the fair portion of this species to the most depressed and pitiable lot. Every avenue by which an idea could possibly enter their minds is diligently closed. It is unlawful for them to open a book; they must not join in the public services of the temples; and any man, even their husbands, would consider himself disgraced by entering into conversation with them. The degradation of the wife is rendered deeper by the despotic power which usage grants to the mother-in-law, who regards her son's spouse as little better than a slave. Hence a rupture often very speedily ensues;

the bride, unable to endure her bondage, flies back to her parents and refuses to return, unless the lady of whose tyranny she complains makes the first advances towards a reconciliation.

The females of India dress with simplicity, and prefer long flowing robes, which give them an elegant and classical appearance. On extraordinary occasions, however, they delight to adorn themselves profusely with trinkets and jewels. They live, in general, a retired and recluse life in the interior of their houses, and it is considered a breach of decorum for a man even to look at them. On the death of their husbands, as before described, they either sacrifice themselves on his funeral pile, or, unless they choose to forfeit altogether their caste and social relations, remain ever after in a state of widowhood. Both Grant and Ward intimate their belief that this exterior decorum occasionally veils much criminal intrigue. That irregularities, magnified by scandal, do sometimes occur in the great and luxurious cities, is exceedingly probable; but as it is rare that the practice of a whole people is at direct variance with their profession, we are inclined to believe, with an acute writer on Hindu character, that fidelity to conjugal vows usually marks the deportment of the Hindu female.

The conduct of the sex in one respect, indeed, presents a painful contrast: for religion, which ought to be the chief guardian of purity, is so wholly perverted, as to sanction, on their part, words and actions the most depraved.

It is conceded by all, that the Hindus are active and industrious, eagerly bent on the accumulation of wealth, and though wages are low, and the labouring classes extremely poor, yet capital, partly, perhaps, from its insecurity, yields very high profits. Hence many of those who have been fortunate in their mercantile or money-lending speculations, attain very great wealth. Scarcely any part of this is expended in the daily enjoyments and accommodations of life, which, in almost every rank, are simple and cheap in the

extreme. They live in low mud-houses, eating on the bare ground, having neither tables nor furniture; a practice which is followed by the richest and highest, as well as the lowest. His dwelling is a shed, the walls are naked, and the mud floor, for the sake of coolness, is every morning sprinkled with a mixture of water and cow-dung. He distributes food among the indigent, but never entertains his friends at dinner. It is only on some few and rare occasions that the rich give a superb fête, to which hundreds, and even thousands, are invited. Even then the expenditure in food and drink is inconsiderable, being averaged by Mr. Ward at eight-pence a head. But the cost is immense in fireworks and processions, and in profuse donations of money, garments, and other gifts, to all present, especially the Brahmans. It is impossible, therefore, to celebrate what is called a respectable marriage at a smaller cost than £500 or £600, and it has been known to exceed £12,000.

The savings of years are thus dissipated in one day of extravagance; and a family which was in comfortable circumstances may be plunged into poverty, and even debt, by the marriage of one of its members.

The Rajpoots, indeed, do not subject the female sex to that thralldom and degradation which is the reproach of the Hindu husband. The ladies of rank are, it is true, somewhat secluded, but more from state than jealousy; they are well-educated, and often possess a large share of information. Colonel Tod, who had the opportunity, though separated by a curtain, of conversing with several of the *bhyes*, or princesses, found them extremely intelligent, and well acquainted both with their own interests and those of their country. Wrongs sustained by females of rank have been among the chief causes of their frequent wars. One custom is peculiarly stamped with the refined and romantic gallantry of the middle ages. A young princess who fears an impending danger,

sends to any youth whom she esteems, the present of the *rahhi*, or bracelet, with some simple ornaments fastened to it. He becomes, then, her "bracelet bound brother," whose pride it is, at the peril of his life, to defend a maiden whom, probably, he never saw. Yet the very dignity attached to the sex involves them in singular calamities. Scarcely have their eyes opened to the light, when a large proportion of the female children are doomed to death by their unnatural parents. This dreadful crime has been imputed to superstition; but Colonel Tod traces it solely to the difficulty, and, above all, the expense of marrying young ladies of this high rank. To remain single is considered worse than death; but the spouse of a Rajpoot must be of pure and high blood on both sides, and must not bear to him the most distant relationship. Whether a match, in these and all other respects suitable, will be produced, becomes a matter of extreme uncertainty. Even if it is found, there remains another consideration calculated to excite serious uneasiness. Marriage is the occasion on which every Indian makes his greatest display of pomp, wealth, and generosity. Not only must all the ceremonies be costly and splendid, but Brahmans, bards, and others attend, who expect to be loaded with magnificent presents. The prince feels that his reputation depends on the manner in which he is celebrated by these august personages, who assure him, that while his treasury is emptied, the world is filled with his praise. A single nuptial feast is sufficient to involve a flourishing exchequer in bankruptcy. One prince, indeed, made an attempt to check this profusion by a law, which enacted, that the expenditure on such occasions should not exceed one year's entire income of the state; but the vain glory of the nobles could not be confined within these limits. A still more tragical fate at every period of life impends over the females of Rajwarra. In the deadly feuds of these turbulent tribes, if the wives and daughters of a vanquished

chief fell into the hands of the victor, they become concubines or slaves to the enemy of their house. This catastrophe in these proud families is deemed intolerable ; and when at the last extremity, death by their own hands, or those of their nearest kindred, must save them from it. The repetition of such events causes their lives to be held cheap whenever interest or honour require their sacrifice. While resident at Guzerat, General Walker, with his characteristic benevolence, endeavoured to persuade the chiefs of that country to renounce the practice of infanticide, and enjoyed, at one time, a prospect of success, which, however, proved ultimately fallacious.

The Jharejas, a Rajpoot tribe, who hold sway in the territory of Cutch, are, by an intricate operation of the system of caste, placed in such a situation that they cannot, by any means, find a single individual with whom a daughter of theirs can be suitably matched.

In this dilemma they have not hesitated, it is said, to adopt the horrid expedient of putting to death all the female children, so that, as Mrs. Elwood mentions, in a population of 12,000, there were not, in 1818, more than thirty women alive ! The infants are either drowned in milk, or poisoned by opium applied to the breast of the mother. The English have made vigorous attempts to abolish this inhuman practice. By one of the conditions of the treaty with Cutch, in 1819, full protection was guaranteed to the Jharejah chiefs on their consenting to discountenance this criminal custom ; since that time it has not been perpetrated openly, but the interior of palaces and castles affords ample means of concealment, and the very small number of girls in families makes it too clear that it still prevails extensively.

“ In estimating Hindu society,” says an able writer, “ as modified by their institutions, we may remark one circumstance which seems, at first view, to give it some superiority

over that of Europe. Here rank is constituted by the possession of birth, riches, and power. A character for wisdom and virtue, indeed, renders a man respectable in his station; but, unless it also procures him wealth or title, will not raise him to a higher class. In India, on the other hand, rank is constituted by having, at least, the reputation for learning and piety. Wealth and power, even in the greatest degree, though they make a man conspicuous in his caste, do not elevate him above it. Yet, though the principle seems just, it is applied in a manner so absurd and indiscriminating, as to degrade instead of raising the mass of society. The distinction is not formed by any reference to the actual possession of these qualities, but it is confined by birth and imaginary celestial origin to a privileged class, who, in order to preserve their own superiority, studiously exclude all others from any participation in their advantages." Thus the Brahman, instead of striving to diffuse knowledge among his countrymen, interdicts (as far as he can) all their attempts to attain it; instead of pointing the way to heaven, he shuts it against them. His priestly ministrations are limited to the performance of a round of unmeaning ceremonies, and do not aim at conveying to the people any instruction, either religious or moral. The high consideration, accordingly, which he enjoys in virtue of his supposed sanctity and wisdom, only makes him seek to monopolize these qualities, and debar his fellow-citizens from even endeavouring to acquire them.

Nothing can exhibit more strongly the manner in which writers have been biassed by their religious feelings, than the variety which they give to the character of the Hindus: thus Mr. Ward, and other writers of his class, describes them as "destitute of generosity, patriotism, and gratitude; as disobedient to parents, grossly impure, false, litigious, cruel, treacherous, covetous, ostentatious, destitute of compassion, &c.," and in this opinion he is joined by Mr. Mill, who endeavours to show, that all the

virtues ascribed to the Hindu, consist in mere outward seeming; and are often in direct opposition to his real conduct and propensities. According to Bishop Heber, "they are a lively, intelligent, and interesting people. Their natural temper is decidedly good, gentle, and kind; they are sober, industrious, affectionate to their relations; generally speaking, faithful to their masters, easily attached by kindness and confidence, and, in case of the military oath, are of admirable obedience, courage, and fidelity, in life and death." The worthy prelate, judging of mankind rather through the medium of his own amiable feelings than his facts would always warrant, admits indeed that "their (the Hindus') morality does not extend beyond the reach of positive obligations, and where these do not exist, they are oppressive, cruel, and treacherous." But for these bad qualities he considers their system of religion, and their exclusion from the moral lessons which their sacred books undoubtedly inculcate, are accountable. Even their own countryman, the late Rammohun Roy, while he says, that "the peasants or villagers who reside away from large towns and courts of law, are as innocent, temperate, and moral in their conduct as the people of any country whatsoever," admits "that the inhabitants of large towns or cities, such as hold much intercourse with foreigners and with persons employed in legal proceedings, are inferior in point of character, and are very often made tools of in the nefarious works of perjury and forgery." It has been justly remarked, that between statements so conflicting, it must be extremely difficult to form an impartial estimate. It is beyond dispute, that the Hindus display a polished, courteous, and engaging address, such as in Europe distinguishes only persons of the first class of society. On a closer view, however, this is found to be little connected with warmth of heart or feelings of real friendship. It is rather the result of the active subordination of the different ranks to each other; for every man in India

has superiors whose favour it deeply concerns him to gain—before whom he must suppress his sallies of temper and passion, and exert all his powers of pleasing. Every circle is thus, as it were, a court, a sphere of life excellent as a school of manners, but rarely the abode of sincere and genuine affection. The Hindu, like the courtier, appears imbrued with a thorough selfishness, viewing the mass of mankind only as instruments to promote his own interests and that of his immediate connexions. Within the domestic walls, however, he manifests strong impressions both of kindness and affection. For the chief to whose service he has devoted himself, and who has gained his attachment, he appears bound, not only by strong ties of honour, but by an enthusiastic fidelity, to which he adheres often in the utmost extremity. But the gravest charge brought by almost all writers against the Hindu, is an entire absence of a regard for truth, so as to render it impossible to rely on a word which he utters; and this is more especially the case in judicial proceedings. Notwithstanding the force of his religious feelings, no oath, however adapted to his creed, is said to be sufficient to bind him. Complaints of the universal prevalence of perjury are reiterated from so many quarters, that it is impossible to doubt their being well founded. Witnesses brought forward, even in a good cause, endeavour to support it by such palpable falsehoods, that the tribunals are often obliged to acquit the guilty, whom they cannot convict, but by this impure evidence.

*Law and Administration of Justice in India.*—Even until this day the Government have continued (whether wisely or otherwise, will be manifested in the sequel) the Mohammedan code, as drawn from the Koran, both in principal and form; this was the state under which the Hindus had lived since their subjection to the Moguls. But the laws having reference to property, real and personal, and the customs and usages affecting it, were of that nature which made it impossible or

impolitic to insist upon the substitution of the Moslem for the Hindu code ; in consequence, the conquered have enjoyed the benefits of the institutions of their own lawgivers, time out of mind. In criminal matters, the native population, of all creeds, is amenable to Moslem law.

With the principles of the Moslem law have also been retained its forms ; these are the officers of the Court, the mode of proceedings, and even the Persian language, introduced by the Moguls. The continued use of the latter is an unaccountable absurdity, and the parent of exceeding injustice to the huge mass of its population. The Moslems, in the true spirit of conquerors, introduced the Persian, which was almost their own language, into the courts of law, and established it as that of the Court, and the medium of communication in all political relations, even with the Hindu princes ; and yet, as law now exists, notwithstanding the language is Persian, the English terms of decree, plaintiff, defendant, nonsuit, &c. are those only in use.

The *vakeels*, or attorneys, are those who alone thoroughly comprehend all the mysticism of the law ; for, with very few exceptions, the judge who presides is far from being competent to expound or comment upon the many disputed passages ; and as to the unfortunate suitors themselves, few, even of the Mohammedan persuasion, understand the Persian language ; and of the Hindu, not one in ten thousand ! Why the Persian has not been discarded, and either the English or Hindustane, which is the colloquial language of all India, substituted, and which is understood by Hindu and Moslem, is inexplicable. The Hindustane would have this advantage over the English, that the people speak it, and a competent knowledge of it is very easily acquired by Europeans, with whom it is rendered familiar, by being the universal means of communication between them and their servants, as well as the natives of all castes and descriptions.

A secretary for the Judicial department is the channel of communication from the Government to the different Courts. It is, as may be supposed, an office of great responsibility, and also one of immense labour.

“ A law has been passed,” says Major Archer, “ to permit the Natives to set upon juries—another instance of the facility of legislating for the people, of whom the makers of the law know—nothing. The moral character of the native who can bring himself to perform the functions of jurymen, has been most safely left quite out of sight. Let any one who has a tolerable acquaintance with the natives be asked, whether or not fifty rupees would buy the verdict of a native jury, and the answer will be, it would purchase an unanimous acquittal of any crime. The Hindus are not yet ready for so great a blessing as the trial by jury, in all its applications. Their honesty cannot resist temptation, which our utter ignorance of their private feelings, and the relations in which their character stands with each other, prevent our understanding them as we ought. Under the native Governments justice was, and is, freely bought and sold. We have no power over the natives to hold them in a sufficiently moral control; and an offence which would, in our eyes, involve the extreme of dishonor, would be to them of venial import. These remarks are, it is to be understood, with reference to those natives who are more about the European community.”

*Courts of Law.*—The Court paramount to all others, is the “ Sudder Dewauny,” with civil and criminal jurisdiction. This court was, until late years, fixed at Calcutta, but a change was considered necessary, and it is now at Allahabad, 500 miles from the seat of Government.

The Sudder Dewauny controls the inferior courts, and is the last appeal, except to the king in council. The Government has not the power to reverse its decrees, but may remove the judges to other situations.

The next in rank and importance are the *Provincial Courts of Appeal*, which were, until 1829, also Circuit Courts, for criminal business as well as civil matters. At the period above mentioned, the criminal affairs were assigned to a commissioner, and the duties of the Court of Appeal limited to civil suits.

*The Zillah*, or District Court comes next. A judge presides over this court, who is assisted by a registrar ; occasionally the police is entrusted to the Judge ; but when this department is troublesome, and the duties heavy, a magistrate is specially appointed.

Attached to the Zillah Courts, are one or two young civilians who, having passed through the College Examinations, are declared qualified for public duty, and are sent to acquire a knowledge of affairs under a public officer. In civil cases the judge has cognizance of actions to a certain amount ; the registrar and assistant of suits, of smaller. The decrees of the latter must receive the sanction of the judge before being put in execution.

The magistrate superintends all political duties, assaults, and personal aggressions. He is empowered to inflict corporal punishment, to confine to hard labour for a short term, and to fine to a small amount. He is subordinate to the Commissioner, to whom he reports all occurrences.

The Commissioner of a district has been invested with the criminal duties, which belong to the Court of Circuit. He makes his circuit at fixed periods, to hold the sessions. His judgment extends to death, which, however, must be confirmed by the Sudder Dewauny, which court issues the order for execution to follow. Fining to a higher amount than the Zillah Court, transportation and hard labour, are within its power to award. By a recent change, the Commissioner performs the functions of the former board of revenue ; thus agreeably varying the solemn duties of a criminal judge, with

the equally laborious and perplexing avocations connected with the collection of the revenue.

It is scarcely necessary to remind the intelligent reader, that the legislative and executive government of India is lodged in the hands of the Governor General and Council; all matters appertaining to the country, are solely within the jurisdiction of this board, which is termed "Supreme," having the Residences of Madras and Bombay under its authority. The Supreme Council cannot abrogate the standing orders of the Court of Directors, or what are of infinitely greater consequence, those of the Board of Control in London; but it may arrange, modify, or create, laws referring to existing circumstances. The Governor General can, by virtue of the Act of Parliament, act in all matters except judicial, levying taxes, or abrogating general rules and ordinances, upon his own responsibility. Peace or war are determined by him, and he is by law permitted, if he sees fit, to assume a greater stretch of power than ever was permitted to an Englishman, with the concurrence of the Senate.

The appointment of Governor General is, in name, with the Court of Directors, but in reality with the Prime Minister for the time being. The appointment of Members of Council is wholly conceded to the Directors, and these are chosen from the civil service.

The influence of the Governor General is paramount throughout India, and whether for the vast territory, the numerous natives, and the amount of the total population, the variety of their interests, or the absolute power with which he is invested, upon all these important points they all combine to make this the most prominent situation to which an individual can aspire, and impose a most awful responsibility upon the genius and virtue of one man.

The executive government of the Company's territories, as before alluded to, is administered at each of the presidencies,

by a Governor and three councillors. The Governor of Bengal is also Governor General of India, and has a control over the governors of the other presidencies, and, if he sees fit to proceed to either of these presidencies, he there assumes the chief authority.

The governors and their councils have each, in their districts, the power of making and enforcing laws, subject only in some cases to the concurrence of the supreme court of judicature, and *in all cases* to the approval of the Court of Directors, and Board of Control. Two concurrent systems of jurisdiction exist in India; viz., the Company's courts, and the King's or supreme courts. In the Company's courts, there is a mixture of European and Native judges. The jurisdiction of the King's court extends over Europeans generally throughout India, and affects the native inhabitants only in and within a certain distance around the several presidencies; and it is in these courts alone where trial by jury is established. Every regulation made by the local government, affecting the rights of individuals, must be registered by the King's court, in order to give it validity.

A passing glance at the alteration made in the Company's Charter by the Act of 1833, together with a few remarks upon the present state of civilization of the native population of India, and the means taken to improve it, and we conclude our labours of delineating a country of such vast consequence to the interests and commercial importance of Great Britain. And first as regards the Charter:—By section one of the Act, of 3, and 4, William IV, c. 85, passed 18th August, 1833:—The government of the British territories in India is continued in the hands of the Company until April 1854. The real and personal property of the Company to be held in trust for the Crown, for the service of India. Secondly,—the privileges and powers granted in 1813, and all other enactments concerning the Company not repugnant to this new Act, are

to continue in force until April 1854. Thirdly—The exclusive dealing in the China and Tea trade of the Company, to cease from the 23rd April, 1834. Fourthly—The Company to close its commercial concerns, and to sell all its property not required for purposes of government. The following alterations are enacted in subsequent clauses ; viz.—the debts and liabilities of the Company are charged on the revenues of India. The Governor General in Council is allowed to legislate for India, and for all persons, whether British or Native, Foreigners or others. If the laws made by the Governor General are disallowed by the Authorities in England, they shall be null and void. Any natural born subject of England may proceed by sea to any place within the limit of the Company's Charter, having a Custom House establishment, and may reside there, or pass through to other parts of the Company's territories, and reside there. Lands within the Company's territories may be purchased, and held by any person, where they are resident. No native nor any natural born subject of his Majesty resident in India, shall by reason of his religion, place of birth, descent or colour, be disabled from holding any office or employment under the Government of the Company ; and lastly, Slavery is to be immediately mitigated and abolished as soon as possible.

The immense advantages created by this Act must be obvious, and the curtailment of the Company's purse equally apparent. It is disgraceful even to reflect, that the Company, previously to the passing of this Act, possessed the right of arbitrary deportation, against Europeans, *without trial or reason assigned* ; and British born subjects were not only restricted from purchasing lands, but were prohibited from even renting them.

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It has been justly remarked, that there are few countries in which the bulk of the population is at once poor and well

educated ; nor does India form an exception to this rule. The education of Hindu children generally begins when they are five years old, and the cases are extremely rare in which the pupils are continued in the schools after they are ten years of age. The reason for this early removal is the necessity under which the parents are placed to put their children as early as possible in the way of earning their subsistence, before they attain the age at which they could make most progress. Even when this cause does not operate (as it certainly does in too many instances) the amount of knowledge is very limited, and comprises only reading, writing, and the elementary rules of arithmetic. Through an absurdity, for which it is difficult to account, the reading which is taught is nearly useless to the pupils in after life.

The books most commonly used, are composed in a language or dialect quite different to that in common use, so that the pupil learns to repeat a vast number of verses and phrases, without knowing what they mean. Added to these impediments to education, the teachers are for the most part incompetent for their tasks, and this conjointly with the extreme poverty of the *ryots*, keep the rising generation in ignorance, and its invariable accompaniment, vice. While the European inhabitants have with praiseworthy zeal, raised up colleges and schools, in the cities and towns of India : particularly in the presidency of Bengal, and the course of instruction has been greatly improved of late years ; yet the great bulk of the population receive what little knowledge they acquire at the schools in the villages where nine tenths of the population reside. These schools are very numerous, indeed it is a rare case to find a village, more particularly in Bengal, without one, but it is still more rare to find one commensurate with the wants of the people.

A few learned Brahmans, indeed, are accustomed to give lectures on theology, astronomy, law, and logic, to all who

choose to attend them, and without making any charge for their instructions, since they do not wish to compromise the dignity of science by bartering it for money. The number of their pupils, is, nevertheless, small; but few native youths being qualified by previous study for profiting by lectures upon such abstruse subjects. The only effectual means at present in operation for instructing the native population of the provinces, are furnished by the government of the East India Company, and in a few cases, from gifts, some of them munificent, contributed by wealthy natives in aid of establishments promoted by the government. The greatest part of those establishments have been founded since the renewal of the Company's charter, in 1812. Previous to that time the Mahommedan College, or Madrassa of Calcutta, was the only institution for educating native children, under the direct patronage of the government within that province. This college was found in 1781, by Warren Hastings. At the renewal of the charter, in 1813, the Company was bound to expend one lac of rupees annually for this object. This sum (about £10,000) would do but little towards providing instruction for the population of the three presidencies, and the Company has not considered itself to be thus restricted by the terms of the enactment. In the six years, from 1825 to 1830 inclusive, the expenses on the score of education, have amounted to £257,534 or £42,923 per annum, on the average; and of this amount, £185,030, or nearly £31,000 per annum, was expended in the presidency of Bengal. There are no means of ascertaining what part of this sum was appropriated for educational purposes in the province of Bengal; a considerable proportion of it being spent for establishments at Agra, Delhi, and Benares, and a considerable sum was appropriated at Calcutta, for providing school books, which are thence supplied to all parts of British India.

When we consider the immensity of the field, comprehend-

ing a population more than four times as great as that of the United Kingdom, the sums above mentioned will appear to be inadequate to the ends proposed; nor, indeed, does it seem possible for the English government to provide funds for insuring its accomplishment. It is not probable that this effect will ever be produced, except through the general and hearty co-operation of the mass of the inhabitants, and this cannot be looked for, except by slow degrees, as the natives rise from the state of poverty, in which, for the most part, they now pass through life.

In the provinces, and about Calcutta, it is the missionaries who instruct the people, both in the English and Native languages; in which undertaking they meet the liberal support of societies instituted for the encouragement and diffusion of knowledge. But still the native population have every reason to complain of the supineness of the East India Company in this regard. Nor is this apathy (justly to be considered so, when the immense amount of population is remembered, and the sums devoted so inadequate) to be accounted for, except the fear that increased knowledge will beget a power, which would soon shake off those night-mares, the *paternal* government of the East India Company, and its elder sister, the Board of Control, in London.

*Languages of India.*—The numerous languages spoken in Hindustan at the present time, may be divided into two great classes,—viz, one, which consists of those languages derived immediately from the Sanskrit, and are spoken in the northern and central provinces, and the other, which have not the same derivative source, but are in constant use in the southern parts of the peninsular.

The groundwork of the languages which claim the Sanskrit for their origin, bear as much resemblance to it, as the Spanish or Italian does to the Latin.—They are, however, more immediately derived from Prakrit, which is still more akin to the

Sanskrit than the vernacular languages of Hindustan, and which had become the language in common use, after the Sanskrit had ceased to be spoken. None of the dialects of the Prakrit are spoken at the present day ; but several works, especially parts of dramatic poems, are still preserved in these languages.

It is therefore evident, that a knowledge of Sanskrit is not alone sufficient for an accurate investigation of the history and structure of the modern languages spoken in the northern provinces ; since these languages are immediately derived from the Prakrit, as that language is from the Sanskrit.

*The languages derived from the Sanskrit* may be said in general terms to be spoken in the provinces which lie between the Himalaya and the Vindhya Mountains, and is the proper country of the Hindus, and to which the objects of this Work have been more particularly directed, because they range within the immediate government of the East India Company. Lassen, in his Prakrit Grammar (an authority of first-rate character), gives the following list of modern languages derived from the Sanskrit; Bengali, Asamese, Maithila, Orissan or Uriyan—these are spoken in the eastern provinces; Panjabi, Wuchi Sindi, Kutchi, Guzerati and Kewkuna—spoken in the western provinces and coasts. The languages of the central provinces are the following : Bikanera, Marwar, Joyapura, Udayapura, Haruti, Braja Bhaka, Malavi, Bundelakhandi, Magadha, and the Mahratta. “This latter,” says Colebrook, “like other Indian tongues, contains much pure Sanskrit, and more corruptions of that language intermixed with words borrowed from the Persian and Arabic, as with others derived from an unknown source. The Mahrattas possess many poems in their own dialect, either translated from the Sanskrit, or original compositions in honour of Krishna, Rama, and other deified heroes. Treatises in prose, too, on subjects of logic and philosophy, have been composed in the Mattahra dialect.”

*Hindustane*, however, is the general language of India, and is not confined to any particular district, but is spoken by almost all natives, in addition to their dialects in the northern and central provinces of Hindustan. This language appears to have been formed from the Braja Bkaka, and the Prakrit, which was spoken in the extensive empire in northern India, of which Kanyakabja or Canoj, was the capital. After the conquest of Mahmud, this language was adopted as the means of communication between the Mohammedans and the Hindus; in consequence of which, a considerable number of Persian and Arabic words was introduced into the language. It was called by the Mohammedans, *Urdû Zaban*, or "Camp-language," and by the poets *Rekhta*, or "scattered," on account of the variety of languages interspersed in it. The Hindustane was very much cultivated under Akbar, and the following emperors, and numerous poems by Mohammedans, as well as Hindus, were composed in this language. It was spoken at Delhi and at Agra with the greatest purity, but since the downfall of the Mogul empire it has been principally cultivated at Lucknow. The Hindu is the same language as the Hindustane, but differs from it chiefly in retaining Sanskrit words, while the Hindustane, on the contrary, substitutes for them words of Persian or Arabic origin. The intercourse of Europeans with uneducated natives has tended to corrupt the Hindustane; and thus a barbarous dialect has been produced, which is commonly called Moorish or Moors. The Mohammedans adopt the Arabic, but the Hindus generally prefer the Devanagari characters in writing Hindustane.

There are also many mountainous parts and forests in the northern provinces of Hindustan, inhabited by numerous tribes, which do not profess the Brahmanical faith, and who speak a language entirely unconnected with Sanskrit. These tribes which are known by the name of Bhils, Gondas, and

Puharees inhabit the Mountainous tracts in Candish, Malwa, Rajpootana Gondwana, and the Raj Mahal Hills in Bengal.

*The Languages which are not derived from the Sanskrit.*—Of these, Mr. Ellis is of opinion, that neither the Talinga, nor any of their cognate dialects are derivations from the Sanskrit; that the latter, however they may contribute to their polish, is not necessary for their existence, and that they form a distinct family of languages, which the Sanskrit has, in latter times especially, intermixed, but with which it has no radical connection. The members constituting this family of languages, and which may appropriately be called the dialects of southern India, are the high and low Tamil, the Teluga, both grammatical and vulgar, the Carnataca, the Malayalam and the Tuluva, which latter is the native speech of that part of the country, called Canara. Besides these there are a few local dialects of the same derivation, such as the Coduga, a variation of Tuluva, which is spoken in the district of that name, known by us as Coorg.

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