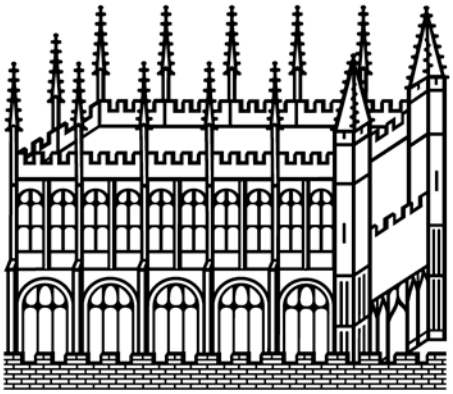


Bodleian Libraries

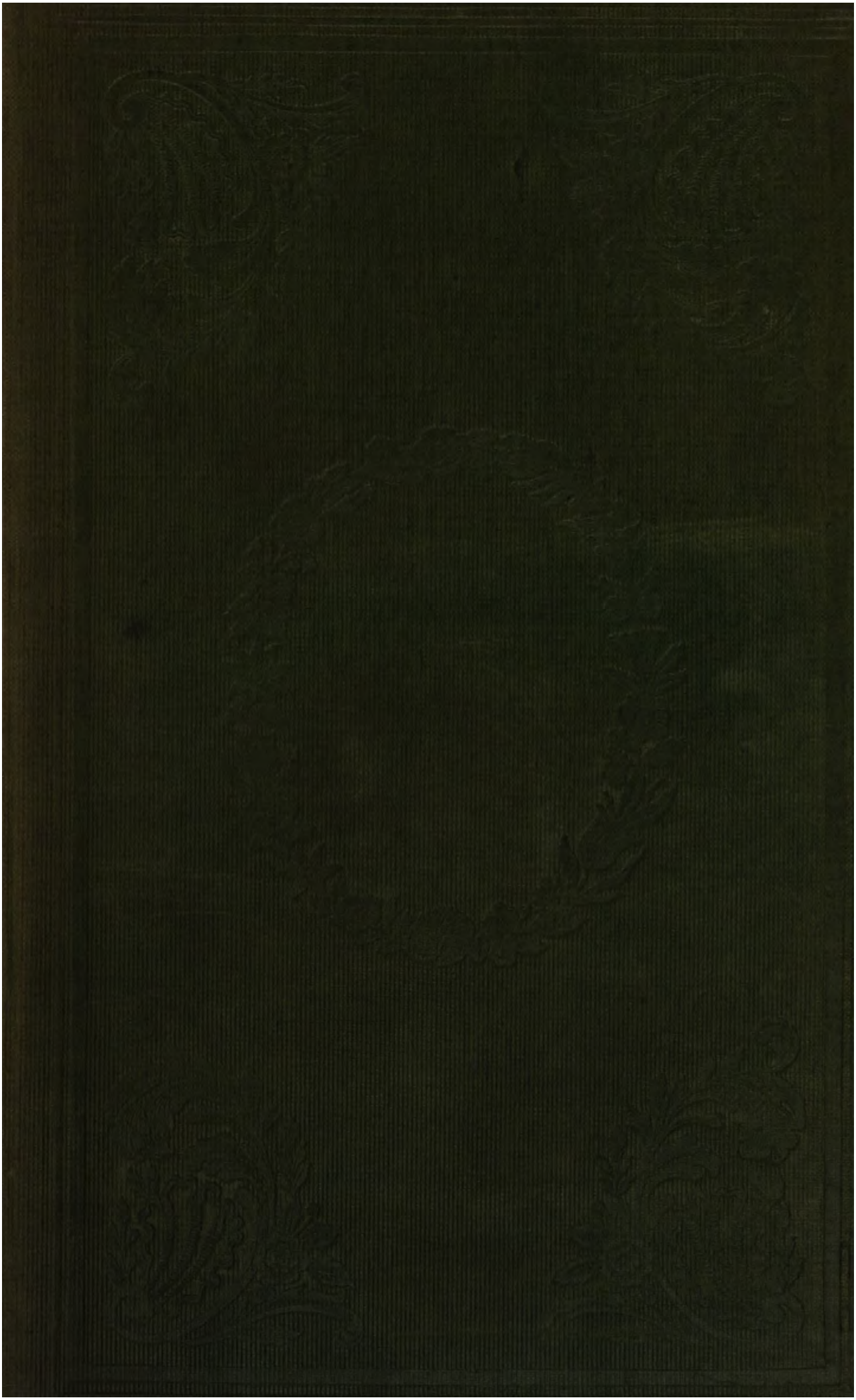
UNIVERSITY OF OXFORD

This book is part of the collection held by the Bodleian Libraries and scanned by Google, Inc. for the Google Books Library Project.

For more information see:

http://www.bodleian.ox.ac.uk/dbooks

This work is licensed under a Creative Commons Attribution-NonCommercial-ShareAlike 2.0 UK: England & Wales (CC BY-NC-SA 2.0) licence.



43. 442.

THE

STRANGER IN INDIA;

OR,

THREE YEARS IN CALCUTTA.

BY GEORGE W. JOHNSON, ESQ.

ADVOCATE OF THE SUPREME COURT AT CALCUTTA,

FELLOW OF THE AGRI-HORTICULTURAL SOCIETY OF INDIA, &c.

IN TWO VOLUMES.

VOL. I.

LONDON:

HENRY COLBURN, PUBLISHER,

GREAT MARLBOROUGH STREET.

1843.

PRINTED BY WILLIAM WILCOCKSON, ROLLS-BUILDINGS, FETTER-LANE.

PREFACE.

NEVER did any other parent country than Great Britain possess a colony so magnificent as Hindostan; and never were the inhabitants of any parent country either more generally ignorant of the actual state of its colony—more ignorant of its resources—or more ignorant of the manners and customs of its population.

I have found this want of information so usual, and have been so much at a loss for a book to which to refer those who desire to know more of India *as it is*, that I have been induced to put together the following pages, containing information obtained by me during a three years' residence in Calcutta, hoping that they may serve for the purpose desired—may aid in supplying that information which is now so greatly required.

I have endeavoured to represent every object and every person with a just attention to lights and shadows, striving, in all cases, to avoid imparting an undue intensity to either. I have done this not merely in accordance with the professional rule, that "they who seek for equity must do equity," but because I would place a faithful picture of India before the public, and especially before such persons as are about to journey thither, and before those who covet a knowledge of the land where some of their household may be sojourning.

Of the Mussulmauns of India I have said but little; for circumstances brought me most intimately in contact with the Hindoos of its native inhabitants; and I have refrained from all particulars relative to which I had not succeeded in obtaining the best guarantees that they are truth.

G. W. J.

WINCHESTER,
May 1*st*, 1843.

CONTENTS

OF

THE FIRST VOLUME.

INTRODUCTORY CHAPTER.

PREPARATIONS FOR THE VOYAGE.

Choice of a Ship — Captain — Time of Sailing — Selection of Cabin — Placing of Furniture — Purchase of Outfit — Charges — Servant to be preferred — Amusements on Board — Books, &c. — Lashing of Furniture — Cock-roaches — Arrangement of Clothes — Light in Cabin, &c. . . . Page 1

CHAPTER II.

FIRST IMPRESSIONS AND EXPERIENCES.

Arrival at the Sandheads — The Pilots and their Brigs — First Sight of India — Saugor — Its Unhealthiness — Natives — Dingby-Wallahs — Curry — the River Hooghly — Garden-Reach — Confusion on the Steamer's Arrival — Notice of Approach — Expense at Hotels — Choice of Residence — Native Servants — Khansamah — Dhirsee — Khitmutgar — Sirdar — Peon — Bearers — Dirwan — Meter and Metranee — Cook — Syce — Carriages and Horses 21

CHAPTER III.

THE TOWN.

Things worth Seeing—The Mint—Job Charnock's Monument —The Black Hole—The Process of Coining—The Metcalfe Hall—The Public Library—The Botanic Garden—The Banian Tree—Upas Tree—Amherstia, and other Plants—Sweet Lemon—Orange—Loquat—Plaintain—Pine Apple—Guava—Custard Apples—Mangoe—Rose Apples—Lichee—Avigato Pear—Commercial Products of the Botanic Garden—Assam Tea, its Discovery, &c.—Assam Tea Company—Dr. Wallich—The Town Hall—The Supreme Court—The Chief Justices—Sir E. Ryan—Mr. Pearson, the late Advocate-general—Oaths in the Supreme Court—Native Perjurers—Supreme Court Library—Government House—The Streets—Europeans seldom seen —The Money-Changers—Native Bazaars—Diminished Mortality—Drainage—Scavengers—Braminny Hawks—Crows—Adjutants—Jackalls—The Roads . . . 49

CHAPTER IV.

THE SEASONS—THE FESTIVALS.

The cold, hot, rainy, and steamy Seasons—JANUARY: its Phenomena, &c.—Sarastee Poojah—FEBRUARY: its Characteristics—Peculiar Cold—Monthly Comparative Mortality—Seebo Rattree—Shiva—MARCH: the S W. Monsoon—the Mohurrum—the Hooly Festival—Khrishna—APRIL: Kalidas, the Indian Shakspeare—Churruck Poojah—Self-torturers—Hindoo New Year—Brahmins and Soodurs—MAY: the Tupsee-mutchee—Mangosteen—Three Hindoo Festivals—JUNE: the Rains—Jami-Sasti—Chanjattra—JULY: Steamy Weather—Ruth-jattra—Juggernath—Euro-

peans at the Festivals—AUGUST: Joolun Jattra—Jourmoustomi—SEPTEMBER: the Floods—Anantabrata—Arandhan OCTOBER: Ale Consumed — N. E. Moonsoon — Doorgah Poojah—Kallee Poojah—NOVEMBER: the Fogs—Hindoo Sacrifices—DECEMBER, &c. 103

CHAPTER V.

THE ENGLISH—THE ANGLO INDIANS.

English Extravagance—Morning's Ride—Breakfast—Box-Wallahs—Shopping—Tiffen—Afternoon Nap—Evening Drive—Dinner—Balls—Eccentricities—Dressing for Church—Dog-keeping—Attendance at Poojahs—Holidays—Separation from Children—"Going Home"—Dorjeling Burial-grounds—Bonaparte's Grave—Removal of his Remains—Anglo-Indians—Curious Nomenclature—Love of the Bombastical 157

CHAPTER VI.

NATIVE CHARACTER AND MANNERS.

Causes of Erroneous Judgments—Native Character fundamentally good—Dwarkanath Tagore—Multyloll Seal—Major Sleeman — Instances of Liberality — Planting — Perjury — Tyranny of Upper Classes—Rajah Rajnarain Roy—Native School of Painting—Love of Gaudy Colours—Dwarkanath Tagore's Party—Nautch-Girls—Music of the Hindoos—Hindostanee Song—Cooking Food — Native Presents — Magnificent Jewellery, &c.—Matchlocks—Thugs—Major Sleeman—Marriage Customs—Ghataks—Wedding Visits, Presents, &c.—Native Parties and Feasts—Fetching Home the Bride—Precedence Contentions—Zenana—The Second

Marriage—Birth of a Child—Treatment of the Mother—Sickness—Clamorous Beggars—Treatment of Animals—Barbers 185

CHAPTER VII.

THE PUBLIC SERVICES.

The *Civil Service:* Necessary qualifications for Laws to be administered—Government Neglect—Young Writer's Dissipation—College of Fort William—Banian's readiness to lend Money—*Military Service:* Cadets—Sepoy Regiments—Native Soldier's opinion of the Service—Native Officers—*Marine Service:* its Inefficiency and Disadvantages—*Ecclesiastical Service:* Want of Chaplains—New Cathedral—Liberal Subscriptions—*Pilot Service:* its Value—Bad System of Remuneration—Opening the Service . . 267

INTRODUCTORY CHAPTER.

PREPARATIONS FOR THE VOYAGE.

Choice of Ship—Captain—Time of Sailing—Selection of Cabin—Placing of Furniture—Purchase of Outfit—Charges—Servant to be preferred—Amusements on Board—Books, &c.—Lashing of Furniture—Cock-roaches—Arrangement of Clothes—Light in Cabin, &c.

THREE YEARS

IN

C A L C U T T A.

INTRODUCTORY CHAPTER.

PREPARATIONS FOR THE VOYAGE.

WHEN a voyage to India, *viâ* the Cape, has been resolved upon, the first and most important subject for the voyager to determine, is the ship which shall convey him thither. The books at Lloyd's Coffee-house will inform him which vessels are considered, by the best judges, to be the most sea-worthy. In these books they are arranged in five classes, each distinguished by one of the vowels; and in each class there are three gradations, marked 1, 2, and 3; so that the newest and best conditioned are in the list A. 1, while the oldest and most crazy are in

U. 3. The voyager would do well to ascertain, by personal application at Lloyds, the character of any particular ship in which an opportunity of taking a passage occurs; for it is rather an invidious question for the ships', or an Indian agent to answer, interest naturally tempting them to speak in favour of their own vessel, because they receive a per centage upon all passage-money procured, through their instrumentality.

The sea-worthiness of the vessel is not, however, the only consideration which should regulate the choice; for although safety, in a main degree, depends upon the ship herself, yet this, as well as comfort, is very materially affected by the conduct and character of her commander. A voyage to India is not like a common journey, when the incivility of a driver, or of a landlord, need never be suffered for more than one stage. During four months, at the least, you have to sit at the captain's table, and not merely your accommodations, but even necessaries, are liable to his control. It is, consequently, very important to ascertain from good authority, that he is liberal, gentlemanlike, and kind, as well as a good seaman; and if he has a due

feeling of religion, the passengers will escape many occasions of disgust, to which they will otherwise be constantly subjected.

The best period of the year to sail from England is the end of June, July, or early in August; but the earlier in this period the better, because the ship then arrives in India about the commencement of the cold season, beginning at the end of October, and the new comer is thus more gradually initiated in the inconveniences of the climate.

The poop-cabins are considered to be the best. They are those of which the flooring is on a level with the quarter-deck; and they are usually fitted up more elegantly than the others. Of these, the most desirable are the two stern-cabins, for they have windows which rarely require to be closed, even in the stormiest weather. They are the most fashionable, and, in addition to the advantage of elevation, insuring a somewhat freer circulation of air, they are kept more out of the reach of the waves, which break against the sides of the ship.

From experience, however, I can testify, that in the largest class vessels on the out-

ward bound voyage,* when they are usually very lightly freighted, the two stern-cabins on the gun-deck are the most comfortable. They are the largest, coolest, and most quiet; their superior coolness, to those above them, is caused by the latter protecting them from the direct rays of the sun; and their greater quietude arises from their having, like those above, no thoroughfare past them; and also, because the upper cabins having for their ceiling the floor of the poop, which is the chief promenade of the ship, are liable to constant noise from the feet of the walkers; and when it is scoured with the holy-stone, the noise is stunning.

Of the side cabins on the gun-deck, those nearest to the stern are to be preferred; for although the passengers in those about midships are somewhat less sensible of the vessel's pitching, yet they are very much more incommoded by the noise of the crew, the stench of the animals, &c., &c. Besides, it is the ship's heeling over before a side wind,

* On the homeward-bound voyage it is different, for then, the vessel being generally deeply laden, the windows of the lower stern-cabins are brought so near to the waves, that the dead lights are necessarily put in during all rough weather.

that is generally far more inconvenient than the pitching. As to the preference to be given to the starboard or larboard sides of the ship, the wind, in the outward passage, is mostly on the latter until the Cape is past, after which it is chiefly on the starboard side; consequently, it is wise to select the latter, for it will be found, towards the end of the voyage, that every possible means of keeping the passengers *cool* is desirable.

When expense is a secondary consideration, for a married couple two cabins are very much to be preferred. In an outward voyage, I should choose the two stern-cabins on the gun deck; and during the homeward passage, one of the stern, and one of the awning-cabins on the upper deck—one to be fitted up as a bed-room, the other as a parlour.

The cabin being secured, the next point is, how to fit it up. For a single man, a swing cot or a sofa is the first necessary; I would recommend the former, because it accommodates itself to all positions of the ship, whereas, on a sofa, the sleeper will often awake in the morning, if it be placed, as it should be, athwart ships, with his legs far above the level of his head, and consequently,

with the latter aching. A cabin-chair, lamp, looking-glass, swing tray, foot-bath, and wash-hand-stand, are all that he will absolutely require, for the lid of the latter, when closed, will serve for a table.

The floor should be covered entirely with oil-cloth; it is much more cleanly than carpet, much cooler, and is not so slippery or difficult to walk upon. A sofa is a very great comfort, as is a chest of drawers; and the latter, so constructed as to divide into two, will travel on land as conveniently as two trunks. A table, constructed so as to serve as a desk when desired, and fitted up accordingly, is also extremely useful.

If a married couple occupy a cabin, I would recommend two swing cots, as well as a sofa; for a cot is not difficult to get into, and is incomparably the most comfortable place of rest.*

A book-shelf, or shelves, in proportion to the number of books, should be screwed up athwart the ship, for a vessel never pitches sufficiently to dislodge a book so placed; whereas, if the shelves are parallel to the ship's length, every time she heels over, so that the books are on the more elevated side,

* Two cots swing very readily in the stern cabins.

they will fall from their places, unless secured in a way which renders reference to them difficult.

A sofa should be fixed athwart the ship, for it is very easy to lie with the head at whichever end is highest. If it be placed fore and aft—that is, lengthways of the ship —the sleeper will be rolled on to the floor when the sofa is on the elevated side, or must be secured by a side board, which greatly increases the warmth of his resting-place. The importance of avoiding even this slight increase of temperature, cannot be conceived by those who have not been becalmed in the vicinity of the equator.

A cot is always slung from hooks, fixed into the beams of the cabin fore and aft. It must be remembered always to have the lashings as short as possible, for the longer these are, the more freely the cot swings to and fro.

I would advise the voyager, if economy be an object, not to employ an outfitting warehouseman more than is absolutely necessary, either to supply his wardrobe, or to furnish his cabin. For the latter purpose, if he will devote a day to going to the East India

Docks, while the ship is lying there, he will find numerous little upholsterers, who live chiefly by furnishing cabins; and he will there have the advantage, not only of selecting what best suits his purpose and taste, but he will obtain the articles for one-fifth less than would be charged by an outfitter. After he has made his purchases, the upholsterer will accompany him on board, and not only receive directions, but offer suggestions as to the arrangement of the furniture.

The best rule to follow, in judging of the linen necessary for each person, is to multiply the number required weekly of each article by 20, the probable number of weeks the passage will occupy, and this will leave some to spare on arrival; for although you may very soon get a few articles washed, yet it is some days, perhaps, before the linen can be obtained from the ship. If you touch and remain at the Cape a few days, it is easy to get washed a few clothes which may be requisite; for although it would be dangerous to trust linen to a washerwoman unrecommended, yet any respectable person in Cape Town will procure for the inquirer a trustworthy person, and I have found them

punctual in delivering the linen on the day appointed. It is right to observe, however, that from the short time which can be allowed, it cannot be bleached, and, consequently, is invariably of a bad colour.

In addition to the body, bed, and toilet linen usually required by each person, there are some articles which must be added. These are six pairs of musquito-drawers, which are very comfortable to sleep in during the hottest period of the voyage; twelve pairs of Irish linen, or white jean trousers—if flannel is worn next the skin, which should always be the case, the first is to be preferred; twelve ditto jackets; twelve ditto waistcoats; two suits (jacket, waistcoat, and trousers) of blue camblet, to wear during the voyage. These are of the greatest use. One bag for dirty linen, or, which is better, deep baskets, such as those made in India, with the lid fastening down with a padlock, and usually to be met with at shops near the East India Docks.

For packing clothes in, of course any strong boxes may be employed; but, if any have to be purchased, it is best to have the bullock-trunks, which may be obtained at

any outfitting warehouse; a looking-glass, with a sliding wooden guard; three pounds of Windsor soap; six pounds of short wax candles; a wooden bucket and rope, to draw water for bathing; a tin japanned water-can, with a cover, to get the ship's allowance each day of fresh water for toilet purposes; and three or four boxes of lucifer-matches. If a child be of the party, and a lamp is required all night, one gallon of lamp-oil in a tin bottle, and a lamp-feeder, must be taken, as well as double the number of lucifer-matches.

Several brass hooks fixed around the cabin will be found very convenient.

The following are the highest prices that will have to be paid, if the articles be bought at the upholsterers near the docks:

	£	s.	d.
Swing Cot and Screws	1	0	0
Mattress, Bolster, Pillow	1	15	0
Two Blankets and One Quilt	1	0	0
A Bullock Trunk	1	15	0
A Looking-glass	0	9	0
Sofa, with drawers under, and chintz cover	5	5	0
Pillow, Counterpane, and Blankets, as before			
Wash-hand-stand and Pewter Service	2	0	0
A Leather Brush Case and Blacking	1	5	0
Cabin Lamp	0	12	0
Folding Chair	0	8	0
Foot Bath	0	7	0

	£	s.	d.
Bucket and Rope	0	5	0
Swing Tray	0	10	0
Mahogany Chest of Drawers, brass-bound, dividing into two parts . . .	5	0	0
Book Shelf	0	7	0

Those who intend to become house-keepers in India, should take out with them table cutlery and china, for everything of this description is enormously dearer there than in England. Furniture is cheaper, if you do not buy direct from the English makers who have settled there; and the same observation applies to wearing apparel generally, if you buy of the itinerant vendors, or *box wallahs*, who call at your house almost daily. They invariably ask four times as much as they will take: if you know the value of the article in England, offer that, and it will always be taken.

For a poop stern-cabin, the charge varies from £200 to £300 each person, being influenced by the circumstance of one or more persons occupying it.

For a stern-cabin on the gun-deck, from £150 to £200.

For the side-cabins, from £75 to £100.

Additional expenses on the voyage are, 10*s.* to the sailors upon crossing the line; £1 to the steward at the end of the voyage; and £2 or £3 to the servant who has waited upon you.

If the ship touches at the Cape of Good Hope, the voyager will have to land for a few days. George's Hotel, or Mrs. Raby's lodging-house, are the usual places resorted to; but the most independent way is to take a private lodging; at least, it is so to any who like scrambling about the country, unrestricted by particular meal hours. I went to a milliner's, a Mrs. Welch. The expense is the same at all, about nine shillings per day each person, for board and lodging. At Mrs. Welch's, that sum included beer and Cape wine, *ad libitum.*

Another advantage of having a stern-cabin is, that in each there is a roomy locker, which is very convenient for storing away the few articles of refreshment advisable to be taken. Of these, the greatest comfort is soda-water, and of this the best is Schweppe's, for it is prepared by them expressly for hot climates, and there is a minute

proportion of soda in each bottle which assists the digestion, and consequently promotes health; but let no one be persuaded to take *stone* bottles.

A bottle of brandy and some raspberry-vinegar are very useful, for the voyager will find that thirst is the greatest inconvenience he will have to endure, and the supply of water is limited, and occasionally far from good. A gross of soda-water will be sufficient for one person. A small filter or drip-stone, fixed in one corner of the cabin, will always be found a valuable addition; for it is impossible, even in the best supplied ships, to prevent, occasionally, giving the passengers very bad water. Indeed, a few glass bottles of good water, if you have a locker where they can be conveniently stowed, will be found by no means a useless addition, particularly towards the end of the passage.

If a voyager takes his own servant, he should, if possible, engage a native; if he does not, he must employ one of the ship's cuddy servants, and as there frequently is amongst them a native, he should be preferred; for no one but those who have experienced the

difference, can be aware how much more efficient and attentive a native is than an European, in this capacity.

As four or five months are to be spent on board, the next consideration is, how to provide amusement during that period. Of this, books will, in most instances, form a prominent part; and in selecting them, the taste of the individual must be chiefly consulted; but I would strongly recommend that they should not consist entirely of light literature: works of history, biography, and science, should be amongst them, otherwise the relish for reading will be too often in danger of satiety. He who reads nothing but novels, will find that they weary, and his taste for them become dulled; whereas, he who peruses them as interludes to more mental studies, will easily be pleased, and be less liable to weariness.

If the voyager has a taste for chemical and meteorological experiments, a thermometer will enable him to make many very useful researches, as to the temperature of the sea at different depths, of the blood of the fish, &c., that may be killed. For catching fish,

it will be advisable for him to take hooks and lines of various sizes; but upon this, and other sporting subjects, I shall speak more fully hereafter.

Occasionally, even the performance of a proficient in music is disagreeable to others, when, from indisposition or nervousness, they are not "at concert pitch;" but the discordant notes, and stammering practicings of novitiates, are invariably, and almost insufferably, annoying; so much so, that I think no one is justified in thus amusing himself at the expense of the suffering of others. I was in the same ship with three cadets, who were variously bad in their respective attempts to acquire the mysteries of fluting and fiddling; and their perseverance under the deficiency of taste, ignorance of gamut, and non-comprehension of time, was maintaining a conflict against adverse circumstances, which in any other cause would have been highly praiseworthy.

But a still more afflicting nuisance was a Scotch captain, who kept up an incessant tooting with his flute, or with that wearying, monotonous instrument, the accordeon; and

he even went so far, as to squeak and drone with the bagpipes. I am willing to think that he was partially crazy, which betrayed itself not only in this incessant musical mania, from breakfast until dinner, but by his parading about of an evening in various Highland costumes, ladies and gentlemen uniting to trot him out; which he, in blissful ignorance of the real motive, mistook for admiration. These, and many other instances, induce me to advise the voyager to make music a very small portion of his amusements.

As both a pleasant means of recreation, and a useful employment of time, I would recommend the purchase of an outline map of that part of the globe traversed during an Indian voyage, which may be procured, mounted on canvas, for about ten shillings, of Messrs. Parbury, Allen, and Co. Upon this, by the aid of a pair of compasses, the track of the ship may be laid down, and be an object of great interest, not only during the time, but in after years.

Every thing in the cabin should be lashed and cleated in its place very firmly. The novice may consider that slight fastenings

might be sufficient, but he will soon learn that they cannot well be too stout, or too strictly attended to; for if things break loose, the damage done is often excessive, to say nothing of the personal injury frequently sustained in again securing them whilst the vessel is in motion.

Cock-roaches are numerous in all ships trading to hot climates, and from their visits there is no escape; even the upper leather of shoes and boots, if left unprotected, is sure to suffer from their nibblings.

The clothing, for a month at least, should always be kept in the cabin, for it is not oftener than once during that time that the hold is opened, on what is called "baggage-day," to enable the passengers to have access to their luggage.

No lights are allowed, except where there is an infant, after a stated hour, usually 10 P.M.

Such are the preparations and regulations which experience has taught me to consider desirable during an Indian voyage. No events worthy of continuous detail occurred during my outward passage to Calcutta,

commenced in the September of 1838; but as some of them will be incidentally narrated in future pages, I shall here pass over the whole period which intervened between the departure from Portsmouth and our arrival at the mouth of the Ganges.

CHAPTER II.

FIRST IMPRESSIONS AND EXPERIENCES.

Arrival at the Sandheads—The Pilots and their Brigs—First Sight of India—Saugor—Its Unhealthiness—Natives—Dingby—Wallahs—Curry—The River Hooghly—Garden-Reach—Confusion on the Steamer's Arrival—Notice of Approach—Expense at Hotels—Choice of Residence—Native Servants—Khansamah — Dhirsee — Khitmutgar — Sirdar—Peon—Bearers—Dirwan—Meter and Metranee—Cook—Syce—Carriages and Horses.

CHAPTER II.

FIRST IMPRESSIONS AND EXPERIENCES.

WHEN we reached the floating light, which we did one evening at the commencement of February, the importance of the pilot establishment maintained there was intimated to every one on board, by the anxiety displayed by our captain to get one of the fraternity to take us in charge that night; and, when we became better acquainted with the shallow soundings in which we were navigating, and the eternally shifting sands we were approaching, we fully participated in the skipper's anxiety. This anxiety was not to be allayed that night, for although we hoisted the usual signal, and burnt blue lights at intervals during the darkness, no pilot came to our invitation.

The morning following was delightfully fine, with a very light breeze from the north-east. The manœuvring of the pilot brigs, as they bore up and put pilots on board two other vessels which had arrived during the night, presented quite a yachting scene. It was soon apparent from which of these beautiful sea-boats we were to receive our *gubernator;* and as she came down under easy sail, and passed close under our stern, the motions of her native crew was a sight of most amusing interest to us griffins, and ludicrous were the surmisings as to the duties and offices of sundry turbaned fellows among them. One, who had an overflow of white mustachios and beard, and who was in reality the serang, or native boatswain, defied all our calculations.

To my entirely English imagination the name of pilot summoned up the form of a regular Deal boatman—a thick-set sturdy sailor, in an oil-skin hat, and full ditto costume of blue, shaggy, dreadnought cloth, with deeply-carved features, coloured like fire-stained copper—who would roll his quid from cheek to cheek, and take off his hat, and smooth down his time-stained hair, as

he stepped upon the deck. "Look on that picture—then on this."

"Good morning to you, Mr. ——" said our captain, recognizing the *gentleman* (the word is prostituted in India, for your shoemaker is indited "Esq.") and all eyes were directed from the poop, where we were assembled, towards the object saluted, as he entered through the gangway. Lo! his was a figure!—short, dumpty, waddling, bedecked with a gold-embroidered velvet cap, a blue *silk* jacket, white oh-no-we-never-mention-them, and, literally, with a most sinister expression of eye (for he had but one), peering from among eccentrically arranged features, all, apparently more brandy and curry-stained than storm-beaten.

He had the strangest indentation of the back that ever was impressed upon mortal form; and, walking remarkably upright, to make the most of his diminitude, his jacket and whites were separated *longo intervallo*, and he seemed stiff, owing to some violent strain that he had suffered, from a nearly successful effort to pull him into two parts.

Somewhat too much of this, relative to a personage no more really important than a

Hooghly pilot, yet I could not satisfy myself with less, so strangely did he contrast with my *beau ideal* of that gallant and hardy British character. Moreover, I am not undesirous of presenting a portraiture of a class of men intimately associated with the commercial prosperity of India, and of whom I shall presently have to speak more pointedly. In manners, the individual now upon the easel was similarly the antipode of the frank, unassuming English pilot. He was vain, consequential, extortionate, and tyrannical to the utmost of his brief authority; I remember him even now with disgust;—but *presto!*

"So that is India!" burst from my unrestrainable disappointment, as I looked upon the bank of the Hooghly that first gladdened our sight; gladdened, because land *is* land, after five months of nothing but deck and water. Those who have read and pictured to themselves the bold beauties, the palm-characterized aspect of eastern scenery, graced and gladdened by eastern costume, will look anxiously for the shore as they enter "the holy river," and as certainly will they be disappointed.

The first land, the features of which are dissectable, is Saugor Island, one continuous low and even waste, covered with genuine jungle, the outline of which is unbroken by a single tree. Only two or three desolate-looking houses, with intervals of miles between, are to be seen; these even have no oriental trace about them, but seem left as testimonies that the white man has been there, and has failed in his conflict against nature.

A noontide, like "the burning fiery furnace," chilling night fogs, and the miasma arising from putrefaction unparalleled in intensity, gather (at Saugor) the European quickly to his grave, whilst the rapid and extreme vicissitudes from moisture to dryness, break and crumble down his dwelling, with a rapidity unapprehended by a tarry-at-home in the temperate zone. In India, every house has to undergo a thorough repair once in three years; and before that period has half revolved, the lichen, the storm, the monsoon, "*the* rains," and the less apparent, but not less ruinous, secret minings of the white ant, hourly demonstrate that physical nature here has, indeed, no rest.

As the first peep at the land of the Easterns disappoints, so, most certainly, does the costume, which is usually first presented to the voyager's notice. Looking out of the windows of my cabin, the evening of the day we took the pilot on board, there were presented to view eight of the natives in a *dinghy*,* who had silently paddled up, and attached their light barque to a rope astern.

Some were offering to barter fruits and other trifles with my fellow-passengers, on the ship's poop, and others were quietly squatted around a fire in the boat, preparing that universal supper of the Indian—curry. One was crushing, on a board held steady by his toes, the capsicums, turmeric, and other "curry stuff;" a second and third were cleansing some insignificant sized fish for compounding "the savory food," which, I doubt not, was that which Isaac "loved," whilst a fourth was attending to the rice: and all, with the exception of a dirty cloth round the waist, in "nature's livery." Most unexpectedly did I excite a fair passenger's extreme ire, by inquiring if she had noticed these countrymen of our adopted land. The

* Dinghy, a native boat or canoe.

young lady, however, though still a spinster, must long since have learned to endure the presence of naked Hindoos, such being too often the state in which the bearers are allowed to appear even when pulling the punkahs.

Nowhere, more than in India, is the truth of the apothegm, "Habit is second nature," more fully illustrated; for ladies, who would fly dismayed from a naked footman in England, here, with perfect *nonchalance*, allow themselves to be fanned by naked bearers, rowed by naked boatmen, look without emotion upon hundreds of naked coolies, performing their ablutions every morning at the aqueducts by the streets' sides, and do not feel delicacy outraged by finding the sirdar-bearer and his mates in a similar state of nudity, performing all the household work of the bed-chamber.

But these dinghy-wallers and their curry —let me not leave them without recording that Ude might take lessons from them in vain—nothing is more certain, in the *ars culinaria*, than that no European *artiste* can approach in curry-making to the excellence of these boatmen of the Ganges. "A

dandy's curry"—that is, a boatman's curry —is excellent to a proverb in India.*

The day following, higher up the river, we passed a few native villages, which are really picturesque, and where, for the first time, I looked upon something approaching to a realization of the ideas preformed from pictorial specimens of oriental scenery. The huts, with their far-o'erhanging thatch of the palm-leaf, and with panels of the same material, contrast happily their light ashen hue with the dark foliage under which they seem to nestle. This foliage is chiefly of the mangoe and other fruit-bearing trees, and the heavy outline of their round-headed forms is well broken by the tall stems, and gaily waving summits, of the cocoa-nut and talipot palms.

Here and there, too, the scene is enlivened by the white costume of some erect native form, pausing, with the water-lotah on its head, whilst turned to view the passing vessel.† But few animals are seen, and these are no other than the goats and diminutive

* In India, a *dandy* is a boatman, and certainly, never *over-dressed*, like the personages intended by the English term.

† *Lotah*, a truly Etruscan-formed vase, either of brass or earthenware, in which the natives fetch water.

cows, browsing between the huts and the margin of the holy streams.

It is not until the voyager arrives within about five miles of Calcutta, where Garden Reach commences, that he sees any thing whereby to estimate the palatial style of the buildings of this city. At that distance he passes up between a succession of white, apparently stone-built residences, bespeaking the wealth and comfort enjoyed by their tenants.

On the left hand are, the house attached to the Botanical Garden, occupied by the present curator, Dr. Wallich, the Bishop's College, &c., &c.; but the most unbroken succession is on the opposite bank, and these, surrounded by their lawns and plantations, can best be compared to a series of mansions like those skirting the Green Park, in London, but at much wider intervals, and facing the water. The bold winding of the river, the fleet of ships, and the public buildings which terminate the vista in the far distance, combine grandeur with the quiet beauties of the nearer prospect, as it is passed in detail.

The comfort and benefit derivable from

the services of a native attendant, are never more apparent to the stranger than upon his first arrival, even if it were only because that, for the purpose of landing himself and his immediate necessaries, it is requisite to employ a native dinghy; and the noise, the unintelligible vociferations of the rowers or dinghy-wallahs, of the numerous craft of that description who come upon deck to solicit employment, is totally bewildering to the uninitiated.

The circumstances under which I landed with my family, were more than usually embarrassing to a new *arrivé*. Our voyage had been so protracted from the frequent occurrence of calms and adverse winds, that every passenger agreed, in justice to the captain, to say nothing of our anxiety to land, that we ought to leave the ship the earliest opportunity. Accordingly, we spoke a steamer towing a vessel from Calcutta to the Sandheads, and she agreed to call for us the following morning.*

* I may here state that for myself, wife, and two native servants, we were charged forty rupees (£4) for taking us from Diamond Harbour to Calcutta, a distance of sixty-three miles, that charge including tiffen, and a very excellent dinner, with wine, *ad libitum*.

We did not reach the place of anchorage (Cooley Bazar) until it was dark, and that, unfortunately, is more than a mile from Calcutta. We were very quickly surrounded with dinghies, and their native wallahs, mingling with more than twenty passengers on the deck of a small steamer, diminished in space by piles of luggage, talking loudly and unintelligibly, illumined only occasionally as they emerged into the lamp-light streaming from the cuddy, every one anxious to escape, every one searching for lost packages, caused, altogether, a novel confusion that made me bless my good fortune in having a good native servant, who arranged every thing, and threw off every intruder with as much indifference, as if he were in the Temple of Silence and Concord.

As to bargaining with the dinghy-wallahs, I would advise every one to leave it entirely to his native attendant; or, if he have not one, to take the manjie, or head man of the dinghy, to the house whither he may be going in Calcutta, and let the manjie be there paid, by which the voyager will escape much annoyance and cheating, as a stranger will rarely have the money of

the country in his pocket, and the dinghy-wallahs will be sure to demand four times as much as they are entitled to receive, though they would grumble even if twice the amount due to them be paid.

As soon as the ship reaches Kedgeree, it is always advisable to have ready a note, to dispatch by the post-office boat, which there comes alongside, informing your friends of your arrival, or to Mr. Spence, or to Mr. Wilson, desiring them to retain for you a suite of rooms.* Those on the ground floor of either of their hotels, comprise a sitting and bed-room, for which the charge is two hundred and fifty rupees per month; the first and second floor suites have three rooms, and for these the charge is three hundred and fifty rupees. The first floor is far superior to either of the others. These charges include board, except wine, and every other expense, exclusive of a gratuity of a few rupees (five are quite enough), to divide among the servants of the establishment when you leave, as you are expected to find your own servants, except the cook and his attendant.

* They are respectively the proprietors of *Spence's* and *The Auckland* Hotels.

The fare, attendance, quietude, and regularity of these establishments cannot be praised too highly. There is a good dhoby, who will be recommended by the hostess, and washes at the rate of three rupees per hundred for gentlemen's, children's and other clothes; but those of ladies' at four or six rupees per hundred.

If a permanent residence at Calcutta be intended, the next point is to look out for a dwelling. Barristers, requiring to be near the Supreme Court, have their houses chiefly in the Esplanade, and in Old Post-office-street; the rent of the houses varying from 200 to 350 rupees per month. Officials, medical men, and merchants, have their residences in Garden Reach, and the numerous streets contained in the district rejoicing in the general name of Chowringee. The rent of houses in these outskirts varies, of course, in proportion to their size; but an equally influencing circumstance is, the distance from the central parts of the town: the price ranges between the extremes, 100 and 350 rupees per month.

It is impossible to decide anything as to the desirable size and conveniences of a house, as

this must be regulated by the number of the family, peculiarity of taste, &c. There are, however, one or two *desiderata*, which may be specified as almost indispensable.

The south aspect should be perfectly open; for the free ingress of the breezes from that quarter is one of the greatest comforts, and more conducive to health than any other circumstance, except dryness. The south aspect of a house may be instantly known, because all the verandahs are on that side.

Dryness is of the greatest importance; indeed indispensable, if the ground floor has to be employed for a dining or breakfast-room; which, however, should, if possible, be avoided. The never-failing evidence of damp, is a green mouldiness round the walls, at the parts nearest the floor. If there are any mats on the ground floor, they afford still more decisive criteria, as wherever damp exists, they are rotted into holes. If the ground floor is not required further than for one of its rooms to contain a billiard-table, this dampness is of little consequence; and, with very few exceptions indeed, the houses in and about Calcutta are in these parts so affected.

It is best, before you commence your searches for a house, that you hire your khansamah, or head khitmutgah, and take him with you, as he knows what is necessary to have in the *compound*, as the enclosed space round each house is called, viz., the cook-rooms, stables, rooms for servants, &c. &c. ; added to which, he will, if he be active, find out many more houses for you than will come to your notice, either through house agents or advertisements.

Before commencing the purchase of furniture, it is advisable to hire the servants, as they will be found useful in taking care of anything sent to the house, and in getting it ready generally. If the establishment be large, and dinner parties frequently given, it will be necessary to have a *khansamah* who combines in one person the English house-steward, butler, and house-keeper.

The best mode of procedure, is to hire him first, taking care to have him well recommended, and past the middle age. On his good character and conduct, depends that of the rest of your household. Having obtained a respectable head for your establishment, to whom wages are paid varying from

twelve to twenty rupees a month, it is advisable to leave the hiring of the other servants to him, rendering him responsible for their conduct; because he knows infinitely more about them than you can possibly ascertain by the most assiduous research, he having modes of inquiry which cannot be available to the master; and, what is more, long experience has shown, that by trusting to your *khansamah*, you render him trustworthy. You will only have to tell him the servants you will require, with the wages you propose giving, and you may then safely leave the rest to him; bearing this always in mind, *having once fixed your wages, abide by them rigidly;* because, if you raise those of any particular individual in your service, all the others will require a proportionate advance, and will either leave you, or continue discontented, which is more permanently inconvenient.

The duties of the *khansamah* are, to buy the daily necessaries for the house. He will come in the evening to inquire whether you dine at home the day following, as he will have to attend the bazaars, or markets, at break of day, to make his purchases. At

first, it will be necessary to give him directions as to the articles you will require; but when once he has become acquainted with the style in which you desire to live, you may, if he be clever and trustworthy, leave to him the furnishing of your table, which he will always supply with the various fish, game, fruits, and vegetables, as they come in season, much better than you can direct.

The best method of proceeding, is to give him one hundred rupees, and make him bring his accounts of expenditure once a week, to be balanced and passed by yourself. You thus ascertain whether your expenditure is within the requisite amount, and you can check, without trouble, the prices paid for each article, by comparing his account with the prices given in a bazaar-list, published by Robertson and Co., Doomtollah-lane, once a week, called, "The Domestic Retail Price Current."

Your *khansamah* will also pay the servants their monthly wages, if desired; but it is most equitable for the master or mistress to do this personally, because, otherwise, the servants have to pay him his *dustooree*, against which it is useless to protest or struggle,

because, as they say, it is *dustooree*, that is, "this country's custom."

The *dhirsee*, or tailor and mantua-maker, for he makes and mends both gentlemen's and ladies' dresses, is an indispensable member of the household. The skill of these craftsmen is worthy of high praise. If a pattern be given them (I know from those who are judges), they will make any article equal to the best English milliners: wages eight rupees (sixteen shillings) a month.

The *khitmutgar* performs part of the duties of a footman; he prepares the table for the various meals, and always displays much taste in the arrangement; waits at table, and cleans the plate. The adults in a family must each have a separate *khitmutgar*; otherwise, at a party, the one not so attended would be very ill supplied with the good things on the table. Every person, therefore, when dining at the house of a friend, is accompanied by a *khitmutgar*, who stands behind the chair, and waits exclusively on his employer.

The expense of a *khansamah*, in a small quiet family, may always be saved, by giving the senior, or more intelligent *khitmutgar*

one or two rupees additional per month, to perform the extra duties, and take upon himself the consequent responsibilities. He will always gladly do this; but a *khansamah* will never be induced to act in the subordinate character of *khitmutgar*: wages six or seven rupees (twelve or fourteen shillings) monthly.

The *sirdar*, or chief *bearer*, sees that the rooms are kept in order, the furniture in its place, and everything well dusted. He makes the beds, takes charge of his master's wardrobe, and assists him to dress, if required. If the family and house be small, he had better be paid an extra rupee per month, to take care of the lamps, supply them duly with oil or candles, and keep the glass shades properly cleaned; otherwise a *froze* must be kept for that sole purpose.

The *peon* (pronounced *pune*), or, as he is sometimes called, the *chuprassee*, or *hurkaru*, is the family messenger, whose sole business is to carry directions to the other domestics, and small parcels or notes to any person in the town, or elsewhere. He also accompanies his master or mistress when paying visits, to show the way, and to deliver

the visiting cards. His knowledge of the place where every one lives, is astonishingly correct and extensive; and he always contrives to keep up his knowledge as to when, and to what place, persons have changed their residences. He is often sent to a distance of several days' journey, with letters or small parcels, and is never known to prove unfaithful, or to cause unnecessary delays. For the conveyance of heavy parcels, *coolies* must be engaged. Hundreds of them are waiting in the streets to be hired; and though, like all Hindoos, they make a most Babel-like noise over their work, and require four to carry that which one English porter would think nothing of, yet they are careful carriers, and generally trustworthy. I had all my furniture removed to another house, three miles distant, by one hundred *coolies*, for whose services I paid twenty-five rupees. They worked, of course, under the direction of my *khansamah*.

Bearers carry your palanquin, or *palky*, as it is called, by way of contraction, in India; help the *sirdar* to dust the furniture; and pull the *punkahs*. If a palanquin, to be borne by your own people, is kept, *five*

bearers, at the least, will be required, that there may be always one to pull a punkah, when the others are absent with that conveyance. It is not absolutely necessary to have a palanquin of your own, nor, if you do keep one, to have your own bearers; for both may be hired together, or separately, in five minutes.

If you do not require the almost daily use of a palky, it is cheaper to employ hired or *ticka* bearers. Most persons prefer having their own palanquin; for, although the hired ones are generally very neat, yet, like the hack vehicles of London, you must occasionally be annoyed by their want of cleanliness. A very good one may be purchased, with lamps and cover complete, for sixty rupees, if you do not require one by an English builder, and which, after all, I never found at all superior. The wages of a bearer are five rupees (ten shillings) per month. Oreah-bearers are considered the best; they come from *Orissa*, a district on the coast between Calcutta and Madras. They are known by their hair being shaved from the fore part of the cranium, that of the hinder part being combed back, and fastened in a knot. They keep up a steady running walk, of about four

miles an hour, including stoppages, which they require about every quarter of a mile, to change the shoulder on which the pole of the palanquin rests.

The *dirwan* is one of the most important, and certainly the idlest servant of the establishment. He has a little room, or lodge, adjoining the gates of the compound, and no one should be able to enter or leave it without his knowledge. If thoroughly honest, and I never heard any just cause of complaint, he is a very efficient guardian of your property, and a check upon the irregularity of the other servants. It is part of his duty to inform all strangers, upon their arrival, whether his employer is at home.

There was an old dirwan, belonging to a house opposite to my own, who was the most perfect example of an assiduous door-keeper I ever knew. Look out when I would, in all weathers, in all seasons, at all hours of the day, I never saw his place vacant; and whenever this kind of servant is mentioned, imagination instantly conjures up that grey-whiskered, pink-turbaned old man, squatted on the top of his stool, on which he was so constantly resting, that it seemed the pedes-

tal to which he was the figure attached. A dirwan's wages are five rupees per month.

A *meter* and *metranee*, very frequently man and wife, are the house-scavengers; the first sweeping and carrying away the general dirt of the house, and the latter performing the same offices about the dressing-rooms of the mistress, and other ladies of the establishment. Their wages are, four and six rupees per month, respectively.

A *cook*, always a man, and generally a very excellent artist, to whom you must pay ten rupees (one pound) per month, and a *masaulchee*, or scullion, at five rupees per month, complete the in-doors establishment.

If a four-wheeled carriage be kept, a coachman will be required, and his wages are ten rupees per month.

For every horse, you must keep a *syce*, or groom. Their general duties, of course, are the same as in Europe; but, in addition, the *syce* attached to each horse always attends him when you ride or drive. He ought to have a *chowry*, or whisk, made of a horse's or the *yak's* tail, to brush the insects away while the horse walks; and, however fast the rider travels, it is surprising how close

the *syce* contrives to keep, in readiness for the performance of his office. It is now the more humane custom to take the *syce* or *syces* up behind the carriage when driving; and though the one cramped under the hood of the chaise or *buggy*, as it is there called, is not a picturesque object, yet the two who have a better resting-place behind a barouche or *britchka*, are rather ornamental appendages. A syce's wages are five rupees (ten shillings) per month.

The purchase prices of the various wheeled vehicles are as follow: a buggy, 800 to 1100 rupees; a palky-gharry, 900 to 1800. This, as the name suggests, is not unlike a palanquin on four wheels. It is a very comfortable carriage for travelling in at night or in bad weather; but it is too close and hot for the purpose of evening exercise. A barouche, or brïtchka, costs from 2,000 to 4,000 rupees. These are the prices charged by the makers for new carriages; but by private sale, or auction, they may always be met with, as good as new, for about half that cost.

A set of double carriage-harness, made of English leather, costs, at the lowest, 200

rupees; but there are native makers, who will furnish a set, made of Cape leather, for sixty rupees. I always had the latter; they look quite as well as those made by English saddlers, will last more than twelve months, and may then be sold by auction for a few rupees; so that you may always have a handsome set annually, for less than you could have an English set, even if it lasted four years, towards the end of which period, however, nothing could prevent its becoming useless.

Horses are necessarily dear. The passage out alone, of an English horse, to say nothing of insurance, is £40; so that those from the Cape, or those rejected from the stud-bred horses of the Company, are usually employed for draught. They vary in price considerably, but no horse that a gentleman would drive, can usually be bought for less than 500 rupees. Arab stallions, universally employed for riding, vary from 1000 to 1800 rupees.

The keep of a horse I found averaged fifteen rupees (thirty shillings) per month.

CHAPTER III.

THE TOWN.

Things worth seeing—The Mint—Job Charnock's Monument—The Black Hole—The Process of Coining—The Metcalfe Hall—The Public Library—The Botanic Garden—The Banian Tree—Upas Tree—Amherstia, and other plants—Sweet Lemon—Orange—Loquat—Plaintain—Pine Apple—Guava—Custard Apples—Mangoe—Rose Apples—Lichee—Avigato Pear—Commercial Products of the Botanic Garden—Assam Tea, its Discovery, &c.—Assam Tea Company—Dr. Wallich—The Town Hall—The Supreme Court—The Chief Justices—Sir E. Ryan—Mr. Pearson, the late Advocate-general—Oaths in the Supreme Court—Native Perjurers—Supreme Court Library—Government House—The Streets—Europeans seldom seen—The Money-Changers—Native Bazaars—Diminished Mortality—Drainage—Scavengers—Braminny Hawks—Crows—Adjutants—Jackalls—The Roads.

CHAPTER III.

THE TOWN.

WHENEVER a *griffin* arrives in Calcutta, his very early question is, "Are there any sights worth seeing?" and, I believe, that to every thousand repetitions of such queries, the invariable answer in nine hundred and ninety-nine cases is, "Oh, dear! no."—In a majority of instances, the inquirer implicitly believes the respondent, takes no further trouble about the matter, and, after a residence of sundry lustrums of years, returns to England, and declares to inquisitive friends, "there *is* nothing worth seing in Calcutta."

So far is this from being the case, that I can safely say, I know of very few cities which contain more objects worthy of inspection; and, on more than one occasion, I

have astonished the complainer that "there is nothing to see," by pointing his attention to the Mint, the Asiatic Society's Museum, the Fort and Arsenal; the view from the gallery round the summit of the Ochterlony Monument; the tomb of Job Charnock, the founder of Calcutta; the locale where the memorable Black Hole once stood, but has now given place to the more salubrious structures of Tank Square; the Botanic Garden; and Messrs. Tullah and Co.'s auction-rooms, where are to be found assembled articles of every description; the manufactured goods of every quarter of the globe in countless variety; the products of every art, the arms and curiosities of every nation of the East, and articles for daily use, from the meanest vessels for domestic purposes to the most splendid fabrics of furniture and dress.

I shall not attempt to describe all these places worthy of notice, but there are a few which deserve to be more than casually mentioned, and first of these is the Mint. The building itself, which was completed in the year 1830, especially when viewed from the river, is a commanding object, of hand-

some proportions, and classically elegant; but, like every other building in Calcutta, the effect is impaired by the proximity of miserable native huts and mean looking godowns.* But let the arcana of the establishment be penetrated, and the interior of this, one of the best regulated of the modern monetarii, be inspected—let the progress of the coinage, the combination of chemical and mechanical processes which are going on, be traced—and I should be much surprised if the visitant, after leaving the colonnade, and making his bow to the able and gentlemanly Major Forbes, does not say to the old "*see-nothings*," there *is* something worth looking at here.

The accurate and rapid system of coinage adopted, is that invented by Messrs. Boulton and Watt; and was first introduced into Calcutta under the supervision of Major Forbes, in 1830. First are the crucibles, or smelting-pots, in which the gold and silver are alloyed, to render them harder, and consequently, better able to bear the wear and tear of circulation; and they, as well

* Godown—a storehouse.

as the copper, are in this department, cast into bars ready for the rolling-mill.

The application of machinery commences, even here, not only in removing the crucibles from the fires, but in shifting the moulds past their mouths to receive the molten metal. The bars are then heated to redness in ovens, to which they are consigned, and from whence they are withdrawn, by the aid of machinery, which greatly reduces the labour and exposure to heat, which must be otherwise endured by the workmen. They are then passed between revolving cast-iron rollers to reduce them to the requisite thinness, whether it be that of the gold mohur, the rupee, or any of their subdivisions.

The facility with which the workmen, all natives, handle the red-hot plates, the ease with which the rollers, though impelled with rapidity by the giant arm of the steam engine, are regulated and stopped by their superintendants, must strike the most careless observer, and make even the unreflecting feel the triumph of science over mere power.

From these plates the *blanks* or *planchets*

are formed, to be afterwards impressed with the images and inscriptions appropriated to the particular coin. These *blanks* are cut by a peculiarly worked punch; and after a few have been cut, they are weighed to ascertain whether they are of the correct value; and if too heavy, the plates, before punching again, are passed between another pair of rollers, so exquisitely adjusted by the aid of screws, that the plates can be accurately reduced in their thickness $\frac{1}{50,000}$th part of an inch.

The boiling of the *blanks* in sulphuric acid to restore the metal to its natural brilliancy; the drying them by agitation in contact with heated saw-dust; the machine which raises the edge to prevent the faces of the coin being so readily defaceable as they would be without such a protection; and finally, the accuracy with which another arrangement submits them to the pressure which imparts to each *blank* the milling on its edge, as well as the obverse and reverse impressions, all worked by the steam-engine, cannot but impress the unaccustomed spectator with astonishment at seeing so much power and accuracy combined.

Indeed, it is only the steam-engine and its attached machinery that could effect such a combination; for the arm of man necessarily varies in force and accuracy during every effort. The never-failing correctness with which one part of the machinery, imitating the human thumb and finger, places the blank to receive the impression, and by the same action removes the preceding one which has been completed, is particulary interesting; especially when it is considered how many workmen are thereby saved from mutilation, to which, in former years, when the coin was placed and removed by hand, the workmen were liable,—the delay of an instant, or the least nervous indecision, occasioning the amputation of their fingers.

These are only among the chief processes daily going on at the Mint, of whose interesting details I have not recounted a moiety. The mere sweepings of the floors being now washed, and the residue smelted, effects a large annual saving to government, by restoring the particles of the precious metals which are unavoidably scattered on the ground during the various operations. The superiority of steam-impelled power over mere

manual labour, is demonstrated by the fact, that one pair of dies at the Mint are able to strike off 27,000 rupees per day; and, as there are twelve coining presses, the establishment is able to coin 300,000 pieces of money daily.

The mere process of coinage is not the only ingenious operation carried on within these walls. The dies employed in the work are engraved there, as are also all the matrices or moulds; the most delicate parts of the machinery, too, and the heavy iron work for government, are cast at the foundry in the same building.

Seeing the hundreds of natives employed every minute handling, and even trampling among, the precious metals, it invariably and naturally strikes a stranger that great loss must be sustained from robbery; yet the very contrary is the fact. There is such unremitting attention paid to weighing and counting,—so much accuracy in keeping the accounts,—such a systematic search of every workman before he leaves the premises—so complete a responsibility thrown upon the head man of each department, that, beyond

inevitable small operation losses, none fall upon the government.

A principal ornament of Calcutta, when finished, and probably such is the case by this time, will be the *Metcalfe Hall;* so called, because part of the fund provided to defray the expense of its erection, was the money raised by public subscription to commemorate the governor-generalship of Sir C. Metcalfe. The building is to furnish suitable rooms for the Agricultural Society and the Public Library. The Society subscribed 10,000 rupees, the Public Library a similar sum, and the Metcalfe Testimonial Fund realised 23,000 rupees. These, united, were found to be sufficient for the purpose; Mr. C. K. Robinson, one of the Calcutta magistrates, furnishing a design, and the builder's estimate for its completion being 42,629 rupees.

The next desirable object was to obtain a site for the erection, and the consent of the chief proprietors of the neighbouring property being obtained, application was made to government for a portion of the south-eastern corner of the enclosure in Tank

Square. The reply of Lord Auckland was consonant with his characteristic sound sense and discretion—"I think that those spaces of the town appropriated to admit light and ventilation, ought not to be given up for purposes of building." That spot was therefore refused; but in its place the south-west corner of Hare Street, facing the river, was given. This site rendered an alteration in the plan necessary, and a consequent additional expence of 5827 rupees—a demand speedily supplied by subscription.

The Public Library is a most valuable institution. Its stores are continually increased, but at present they amount to about 130,000 volumes, of which subscribers may obtain the full benefit for less than six rupees monthly, including the use of a reading-room, on the tables of which the daily papers and other periodicals are always to be found. The courtesy and intelligence of its native librarian, *Baboo Pearychand Mitter*, will always be remembered with pleasure by all who have once profited by his acquaintance. He was educated at the Hindoo College, and his published writings testify the soundness of his judgment, and the

correctness of his knowledge of the English language. That the public are not backward in availing themselves of the stores of the library, is proved by the circulation of the books amounting to many thousands of volumes annually.

The most delightful refuge from the dust and heat of Calcutta, is the Botanic Garden, situated about four miles to the south of the city, on the opposite bank of the river. In the sultry and oppressive hours of the hottest season, it is most refreshing to escape to the shade of *the Banian trees*, in themselves a grove. There are several of these in the garden, but one of them is of gigantic growth; its branches, and their numerous sustaining self-emitted stems, form of themselves a *tope* (grove), covering about an acre of ground.

The sight of this magnificent tree gives the stranger a more forcible idea of the vastness and strength of tropical vegetation, than any other object. The trees of milder climes sink into insignificance, when called to memory for the sake of comparison. The natives entertain an opinion that it is sacred, and never struck by lightning—a notion,

probably, founded on experience. The fact, if truth it be, is to be accounted for by the resinous, non-conducting quality of its leaves and wood. This, however, is not the only plant deserving attention in this delightful garden, for near it is to be seen the far-famed, and much-fabled *Upas-tree*, the poisonous qualities of which are truly virulent, but not to the extent once believed, when that in Java was the only one known, and that very imperfectly. So far from the very atmosphere around it being rendered pestiferous by the exhalations from its leaves, I have continually plucked them, and handled its stem.

Then there is the elegant and brilliant *amherstia*, with its graceful pale tinted foliage, and long pendulous pink flowers; one of the rarest, and certainly the most beautiful, of trees. No one who has not seen it in blossom, can form even a proximate conception of its surpassing loveliness. Little inferior to this, is the *poincinnia regia*, and beautiful beyond any of the riches of Europe, are the *poinsettias*, *passifloras*, and many others, of which I cannot remember the titles. If the visitor turns to the waters

of the garden, he will be scarcely less gratified, by seeing floating on their surface the classic flower of the Eastern Tales, the pink and the white-petaled *lotus*.

The fruits cultivated here are also abundant. There are the pumplenose, or shaddock, not unlike a huge orange, with its flesh in granules. The *oranges* which come from China and Sylhet, differ but little from those we have in England, except that they are more luscious, as ripening in a more sugar-creating climate. The *sweet lemon*, globular in form, resembles a green orange, though its flesh is pale, as that of the lemon, and its flavour like that fruit exhausted of acidity by soaking in water, during the process of making lemonade.

The *loquat* is now known in England, among those who have conservatories. It is an oval, yellow, smooth-skinned fruit, about two inches in length, and one in breadth; not unlike a small golden pippin, with two or three chesnut-coloured stones. It is a grateful subacid fruit, of the same genus as the medlar, but not requiring to be kept until decayed.

The *plantain* is in season throughout the

entire year, but in greatest perfection early in March. It is a yellow-coated, long, cylindrical-shaped fruit; flesh butyraceous, and not unlike an over-ripe pear. Lately it has been dried in the sun, and may be obtained in the shops of some of the London confectioners.

The *pine-apple* I consider the most delicious fruit of India; I mean that with the yellow flesh, and known in Calcutta as the *Dacca pine*: the common, white-fleshed, is a very inferior fruit. I have eaten pine-apples at the exhibitions of the London Horticultural Society, and at other places; but I never tasted any with a flavour superior to those I have met with in Calcutta.

The *guava* is a yellowish-green-skinned fruit, with pinkish flesh, and a harsh perfumed flavour, very different from that of the jelly to which it gives a name and colour. It is not unlike a small angular apple.

The *custard apple* has a pale lurid green rind, divided into raised lozenge-shaped compartments. It is full of brown seeds, about the size of a kidney-bean, each enclosed in a

white membranous bag, or folicle, the interstices filled with a sweet gelatinous mass, in flavour much resembling an insipid custard.

Of the *mangoes* there are five varieties, of different qualities. The green-skinned *malwah* is, I think, the best. They are oval-shaped, with a large flat stone, having numerous fibres adhering. The flesh is of a deep orange colour, very juicy, and if in perfection, resembling in flavour the orange and melon mingled together; but inferior specimens have a disagreeable taste, resembling turpentine. They are about the size of a goose's egg.

The *rose-apple* is an oval hollow fruit, the cavity containing a much smaller round stone. Its flesh resembles that of the hip of the rose-tree; but, unlike it, is flavoured, and has a strong smell of attah of roses.

The *lichee*, in outward appearance and form, is not unlike a very large mulberry, but its colour is pink, mixed with green; and upon the skin being peeled off, beneath is a very juicy gelatinous flesh, inclosing a large oval seed. In flavour it is sweet, yet with a grateful acidity.

The *avigator pear* is a pale green, smooth,

oval fruit, not unlike a small bottle-shaped gourd: it contains a large ponderous stone. Its flesh is eaten with pepper and salt, and resembles, in flavour and substance, the yoke of an egg boiled hard. It is called, "midshipman's butter" by mariners.

Besides these, are *grapes*, not sufficiently attended to in India, the aloobochara, sapota, and some others of inferior quality. Those, however, who have, like myself, formed rather superlative anticipations of tropical fruits, will probably be as much disappointed.

The Botanic Garden, in addition to gathering a vast assemblage of the rare and beautiful tenants of the vegetable world within its borders, from whence they have been liberally distributed to all applicants, and to all districts of the globe, has also long been a nursery for the rearing and dissemination of many plants which are now elevating the qualities and varieties of the commercial products of India, and consequently, aiding its increase in wealth and civilization. Experiments are still going on, but hitherto without success, to acclimatize the cochineal insect, and its sustaining plant,

the *cactus opuntia;* but better results have rewarded the efforts of Dr. Wallich, to raise seedlings of the tea, and Arabian coffee-plants, and the Otaheitee sugar-cane.

The introduction of the cultivation of the tea-plant has been so much the work of the three years I have under consideration, that it deserves a more full and detailed account.

There is scarcely room for doubting that, in the course of a few years, tea will become one of the staple exports of India. Thousands of young tea-plants are distributed annually from the Botanic Garden to various European residents, in districts favourable for their growth; and very extensive plantations are under cultivation in Assam, where the genuine tea-plant (*thœa*) has been found native. These plantations, partly effected by government, and partly by the Assam Tea Company, annually become more productive. In the current year, I believe, at least 150,000lbs. will be manufactured, and in 1845 more than twice as much.

The subject is viewed with much interest at Calcutta; and so highly important is the discovery of tea in Assam considered, that in 1841, the public journals contained many

communications, relative to the claim of being its discoverer. The London Society of Arts voted its gold medal to Mr. Bruce, the Tea Company's Superintendant in Assam; and, after a contest, in which the Agricultural Society of India was rendered the arena of not a very creditable partisanship, this Association voted gold medals to Captains Charlton and Jenkins, for their services in introducing the tea-plant to public notice. As it has become of so much interest, I will recapitulate what I know to have been the progress of the discovery.

In 1815, Colonel Salter was well acquainted with the tea of Assam, that was brought to the Rungpore market in a manufactured state. Three years subsequently, the Hon. Mr. Gardner, our resident at the Nepaulese court, sent flowers and ripe fruit of the tea-plant to Dr. Wallich; and by the latter, they were forwarded to Sir Joseph Banks. In 1822, Dr. Gerard, and others, reported that more than one species of tea was indigenous to India, but it was not established whether these were not of the genus *camellia*.

But in 1823-24 and 25, the late Mr. Scott (well known as a naturalist in India) wrote to Dr. Wallich, stating, decisively, that the Assam tea-shrub is the true *thœa*, and sending a drawing, &c., of the seed-capsule. Mr. Swinton got part of a boat-load of tea-plants from Assam early in 1826; similar tea-plants were received in the Botanic Garden from Mr. Scott in 1827. Major Vetch, at Lucknow, sent to Assam for some in the same year. Major Bruce, who died in 1825, was so aware of the value of the plant that, in his "Calendar," he stated the period for collecting the seedlings and seeds. Major Wilcox knew of the plant's existence at that time, and states his reasons for believing that Major Bruce, and Mr. Bruce, were those who first sent plants and seeds to Mr. Scott—that is in 1823; and Mr. Bruce himself states, he obtained a canoe full of the plants, about 1826, from the same native from whom his brother obtained two plants in exchange for a musical snuff-box. Soon after, Captain Neufville, and almost every one else in Assam, possessed them; and when Dr. Wallich was there, in 1836, he found every one asserting that Major and Mr. Bruce

were the first European discoverers of the plants in Assam.

In 1832, Captain Jenkins was appointed by government to survey Assam, and he furnished an official report of the localities where the tea-plant had been found. Earlier in the same year, Captain Charlton wrote many particulars relative to the plant, in a letter to Dr. Tytler. But nothing for rendering tea an article of Indian commerce was effected, until Lord W. Bentinck, in 1834, recorded a minute, recommending "measures for introducing the cultivation of the tea-plant within the British possessions in India." Dr. Wallich visited Assam, and reported very fully upon its tea localities. Government soon after commenced attempts to establish its cultivation; but, by degrees, have parted with the larger portion of their plantations to the Assam Tea Company.

The simple fact, that more than thirty million pounds of tea are required annually for the British market, and about half that quantity for America, would necessarily keep attention aroused to the proceedings of this Company; from the exertions of which I look with well-grounded expectations, that in the

course of a few years, India will share largely in this lucrative trade; and that the value of her tea produce will equal that of her indigo, before any very protracted period of time has elapsed.

The reports of the Company demonstrate, that though there have been many losses incurred, and many disappointments, which might have been avoided, if the experience and knowledge they have purchased could have been possessed by intuition; yet I do not observe any that have been needlessly incurred. The heaviest have arisen in the endeavour to remove the greatest existing obstacle to the more rapid increase in the amount of the tea manufactured. For in Assam, unlike most other parts of India, the scarcity of labour is extreme. This is not difficult of explication, for the jungle has been allowed to increase to a fearful extent, and when nature is thus neglected, she is a deadly opponent in her warfare against man. She has thinned the population of Assam to a remnant, and the servants of the Company have suffered miserably in the struggle now making to reclaim the wilderness. Every year seems to have reduced the number of

the inhabitants, rendering labourers consequently more scarce, and the Company have been making strenuous efforts to remedy this deficiency.

The most apparent source from whence to derive labourers, was China; because, if the hiring had been judiciously conducted, men, accustomed to some portion of the various businesses necessary to the preparation and packing of tea, might have been reasonably expected to be thence derived. This, unfortunately, was not sufficiently attended to; and instead of procuring a respectable, efficient body of workmen, a set of ruffians were imported, who, by their conduct whilst in Calcutta, demonstrated how very much less than worthless they were, and that to the first loss, the Company most wisely submitted, though amounting to nearly 30,000 rupees.

Another loss, amounting to about one-third as much, was incurred by endeavouring to get to the tea localities a gang of 652 Dhangah coolies; for cholera appearing among them, midway between Hazareebaugh and Assam, they took fright—"the whole gang disappeared in one night, and no trace of them could be found!"

The Rungpore coolies, however, have turned out well, and further drafts of them have been sent for. This is so far satisfactory; but I confess, that I have greater hopes of obtaining labourers, eventually, from among the Nazas, Singphoos, and other neighbouring tribes, because they are inured to the climate; and when they see the profits made by the Singphoo chief (Ningroola), whose tea sold so well at the sale of 1840, I think it will act as an additional stimulus to them to come in, and engage in the occupation. Indeed, I look upon the fact of his having engaged in the manufacture, as one of the best guarantees that the produce exported from India will annually increase, much more rapidly than the Company have calculated.

The direful effect of the climate (it being so malarious, that, as the documents before me state, no European can exist there during June, July, August, and September), has been another disadvantage against which the Society has had to contend; and it is testified by the facts, that within the preceding twelve months, Mr. Duffield, Dr. Lamqua, Mr. Murray, Mr. Marlay, and Mr. Paton,

have fallen before its death-blast; and Mr. Bruce himself was not only incapacitated from attending to his duties, but reported, "that at one time, during the past season of production, he had not an individual able to superintend, or to move about among the people, who were equally sickly." These melancholy losses, and this prevalence of sickness, will decrease, as the clearance and cultivation of the land diminishes the generation of malaria.

Having thus passed through the most sombre portion of the detail, let us turn to the more encouraging; and this is not small in amount. Thus, it appears that government has liberally responded to the application, relative to the Company being permitted to avail themselves of the tea-lands in the vicinity of their localities, though not included in the present grants to the Company, and that fifty-six poorahs, in addition, have been transferred by the government to the Company.

No pains have been spared to increase the numbers and extent of the *barees*, or tea-plantations, and with considerable success; and that the extension has not been larger

compared with the outlay which has occurred, evidently arises from the deficiency of hands, and the losses I have alluded to; but which are not more, I think, than are incident to the first few years existence of every new manufacture, during which there is always the greatest amount of outlay, and the least amount of returns. Thus, a saw-mill, for the preparation of the thin boards required for making the tea-chests, has been purchased, and is in the course of erection, which is an expenditure without a return; and so are the boats; making a heavy charge together, of more than 31,000 rupees. These are at present unproductive expenditures, necessary, but not to recur, except as casualties happen.

The same observations apply to the formation of roads and buildings; some of the former of which have been so well constructed, and prove so generally useful, that there is some hope government will contribute towards the expenses incurred. Then there has been the purchase of an iron steamer, which, with the fittings, will cost considerably more than a lakh of rupees; to which may be added, the first expense of

opening the mines from whence the steamers are supplied with coal, as well, I believe, as for use in drying the tea. These are all expenses which press heavily—unavoidably heavily—upon an infant establishment, but are not likely to recur.

The monthly outlay of the Calcutta establishment, and of the various stations, amounts to 6750 rupees, which is very heavy; but still, I would not advise the Company to be frightened into a false economy, by any fear of an outcry from the shareholders. The expenses at the localities are great; but, without a very liberal salary, where is the European who will consign himself to such a service?

Of the superintendant of the Botanic Garden, Dr. Wallich, I cannot speak too highly: his scientific attainments need no testimony from me; they are demonstrated by his published works, and by fifty societies, which, unsolicited, have enrolled him among their associates. But I must not omit to mention the urbanity and liberality with which he meets the wishes, not of his friends only, but of all who seek from him

either the gratification of their curiosity, or an addition to their botanical stores.

Dr. Wallich is by birth a Dane, and was a medical *attaché* to Chandenagore, the chief Indian colony of his native country; and it was to the estimable Dr. Carey that he was indebted for bringing his scientific merits under the notice of the government, and subsequently. for his appointment to the honorable, lucrative, and delightful office he now holds. To this he is devotedly attached; and though of late warned that a residence of many years in a tropical climate renders a change to one more temperate desirable, yet I much fear he will linger on, till he becomes the tenant of that grave which he has already prepared in a favourite shaded spot among his botanical treasures.

During the last two or three years, the doctor has succeeded in acclimatizing many plants, which must eventually become objects of commercial importance. Madder (*calotropis procesa*), *manethia cordifolia*, a substitute for ipecacuanha; *crinum Asiaticum toxicarum*, a substitute for the squill; the guiacum, and quassia plants; *hemidesmus*

Indicus, a substitute for sarsaparilla; fustick (*macleura tinctoria*,) *cæsalpina coriaria*, abounding in tannin; and various other useful plants, are of the class in question.

The Town Hall is the most classic-looking structure within the bounds of the city; but there is a tablet in its walls, which may be considered as sacred to the memory of the five lakhs of rupees (£50,000), which *departed* during its erection, not to mention all the extravagance of which it has been the occasion; for here are held all the public dinners and balls, not of rare occurrence, and which, for their excellence and unvarying price, have obtained the title of "the gold Mohur* Festivals."

In close proximity to the Town Hall is the Supreme Court; and this, instead of offering as it ought, that aspect of nobleness and majesty so inseparable from power and justice, in the associations of the native mind, is, both within, as well as externally, one of the meanest and worst proportioned edifices in Calcutta. Yet it is an object replete with interest to every reader of the

* A gold mohur is worth thirty-two shillings.

history of India. Behind its three unadorned and elevated desks, he cannot but remember, have sat many whose names are associated with India's more memorable days; that there, Impey is charged with having sacrificed his conscience to his interests, and that his name, associated with that of Hastings, is in the criminal annals of our country: there, too, once sat the classic Sir William Jones, whose pen, like the tongue in Eastern story, scattered but pearls and flowers, whether it descanted upon Hindoo lore, science, or the still less malleable matters of the law.

Eleven chief-justices have been upon that bench since it was first elevated in 1774, and memory will glance over them as it recalls their portraits, which adorn the Court's grand jury chamber. To Sir Elijah Impey succeeded Sir Robert Chambers, whose widow, yet alive, has lately chronicled his worth in a suitable memoir, and whose manuscript library, the record of his knowledge of Hindoo literature, ought to be preserved entire in the British Museum. Sir John Anstruther was next in succession, and was followed by Sir Henry Russell, of whom

the natives have a tradition, too absurd to require refutation, that he had two pockets in his robe, in one of which he deposited the presents from the plaintiff, in the other those from the defendant; and that having counted each during the speeches of counsel, he decided in favour of the weightiest pocket. Sir Edward Hyde East, next in the list, is still living; and the two who follow in succession, Sir Robert Blossett, and Sir Christopher Puller, are remembered for the remarkable fact, that the one only survived three months, the other only a single month, their arrivals in India. Next followed Sir Charles Grey, who has lately proceeded to make another fortune as a West India governor. He was succeeded by Sir William Russell, who died within six months, and was followed on the judgment seat by Sir Edward Ryan, in 1833.

I have now passed to persons who come within my own years of residence in India, and I may pause to be somewhat more circumstantial. Sir Edward Ryan retired from the chief-justiceship of the Supreme Court, at the close of 1841, and he carried with him the regard of every one who had a know-

ledge of the devotion of his talents and energies to the benefiting of India. Ere he left its shores he was entertained at dinner by the members of the Calcutta bar.

It was a private party; and but one toast was drank—"The health of Sir Edward Ryan, and may health and happiness long attend him." It was proposed by the advocate-general, Mr. Peel; and the offering, as observed by this able lawyer and excellent man, was a demonstration above the suspicion of interested motives, for it was given as a token of respect to one who was retiring into private life; not to a judge just assuming the ermine which gave to him patronage, but to one who, retiring from office, could no longer hold out inducements to those who are actuated by selfish motives. There could be no such feeling actuating any one there present; and yet he spoke but their sentiments—those of the whole bar—when he said that the name of Sir E. Ryan would take its place among the names of those who had most adorned the Indian bench.

Thus it has been Sir E. Ryan's proud distinction to have parted with his brethren on the circuit, with a signal mark of their

regard, when he left this country in 1827; and that he earned the same esteem from his brethren on the Indian bench, and from the bar over which he there presided for more than thirteen years; and, as he has thus been honoured, throughout his legal career, by those who best know how to appreciate his merit, he may rest satisfied with the wreath which has thus been awarded to him, though some, who in the course of his judicial duties passed under his censure, did not assist in placing it on his brow.

Sir E. Ryan has done so much for India, that I should not be doing him justice were I to allow him to pass in these pages without a further notice of the high estimation in which he was held by the Indian community. As president of the Asiatic and Agricultural Societies, no man laboured more assiduously for the promotion of their several objects; and this has been acknowledged, by their subscriptions to purchase portraits of him they have lost as their president, to remain as a record and a testimony in their respective halls.

To him, the Agricultural Society is especially indebted; for he found it in a state of

decay, but has left it the most flourishing institution in India. It is true he had no particular skill in the arts of husbandry; but he was selected for the presidentship because of his known good sense, energy of character, and influential position in society; and the result shows how sound was the judgment which determined the choice. At the Society's dinner, held on the 4th of January, 1842, Sir E. Ryan took his farewell of the members; and on that occasion thus spoke of his connection with the institution:

He said that it had been asserted that he had sought the appointment to its presidentship; but this was not true. He was elected a member in 1828; and the Society, then devoting its attention almost exclusively to horticultural and botanical subjects, was in a lingering condition: it had only about ninety members, and its finances were in a most slovenly and unsatisfactory state. In the opinion of many gentlemen, the Society was thought capable of being elevated, and rendered more valuable, by directing its attention to the improvement of the staple commodities of the country; and without consulting him, without his even knowing

their intention, they proposed, early in 1829, that he should be the new president.

Finding what were their objects, he accepted the office—that was said to be his fault; but let it be remembered that it was the Society's fault that he had continued its president, for it had annually elected him for thirteen years. If it were a fault to have exerted himself to the utmost to advance the great objects of the Society, he pleaded guilty to the charge, and was ready to abide by the sentence of the unprejudiced for so doing. He knew so much of agriculture as a gentleman mixing among the country gentry of England, usually, or necessarily acquires, but imperfect as that knowledge was, it did not prevent his being conscious that the best mode of promoting the intention of the Society was to gather knowledge from, and to stimulate to exertion, practical men. He had done his best to effect this; and the Society had worked with him most successfully to accomplish the object.

If it were a fault to have used his influence, small as it was, to induce the government to lend its aid to the Society, he pleaded guilty to that also; and retiring as he was

from public life, he might now, without his motives being suspected, declare that he had successfully used that influence. Lord W. Bentinck was the first governor-general to whom he had occasion to apply; and his assistance, by appropriating an annual fund for the service of the society, could never be forgotten; this had been continued by his successors;—and in Lord Auckland, he assured the Society they had a friend, who had watched most zealously and anxiously over all their proceedings, and to whom they were indebted for suggestions, information, and assistance, which none but the head of the government could afford.

Lastly, the community at large testified their opinion of Sir E. Ryan's worth, by the address they voted at a public meeting, and by their subscription for a portrait, to be deposited, with those of his predecessors, in the grand jury chamber.

The conclusion to be drawn from this united testimony, is coincident with that which is afforded by those who knew him best; and it is, that amiable in all relations of life, of unimpeachable integrity as a judge, and indefatigable in promoting all that he

considered beneficial to India, he did more for that country than any of his contemporaries; and has left an example of unwearied assiduity in endeavouring to do good, that many may emulate, but which, probably, no one at present in India, is qualified to equal.

I must not omit to particularise the exertions of Sir E. Ryan, in the cause of education and of charity in the East. Those who know the country will readily appreciate those exertions, for he was a leading director of all the principal institutions in Calcutta, and his liberality with his purse was equalled only by his unwearied personal application in their behalf. The students of the Hindoo College presented him with a silver vase, and a very elegant address, expressive of their gratitude.

The regret which accompanied Sir Edward's retirement from the bench of the Supreme Court, was scarcely more general than was the approbation and pleasure with which the announcement was received, that Mr., now Sir Lawrence Peel, was his successor. It gave a satisfaction without any abatement, because every one felt that while

his acknowledged legal acquirements insured a satisfactory administration of justice, the urbanity which characterised him while at the Calcutta bar, would accompany him to its bench. To that bar, and to the profession generally, it gave particular pleasure, for it is but too true, that its members have invariably been neglected when such vacancies required to be filled up, and they felt that they should have the advantage of addressing a chief justice, who, whilst among them as advocate-general, had at once gained a knowledge of the practice of the court and of the three laws* he has to administer.

I cannot refrain from observing, that this is the second advocate-general who left the Calcutta bar during the period I am noticing, because it gives me the opportunity of paying a tribute of respect to the memory of Sir Lawrence Peel's predecessor. It seems impossible to speak of him in more honourable terms than those in which he was frequently named even while at the bar, for in

* Not only have all the branches of English law and equity to be administered in the Supreme Court, but also the Mahomedan and Hindoo laws relative to marriage and inheritance.

designating him "Honest John Pearson," eulogy can scarcely go further. Honesty truly characterised him in every relation of life—honesty in the widest sense of the classic derivation of the term. He was honest as a friend, honest as a relative, honest as an advocate, and honest as a public servant. For forty years he was a member of the legal profession, and he had been for fifteen of those years advocate-general of the East India Company, when he retired in the January of 1840. During that period he saw many and great changes, but "Honest John Pearson" (to use the words of a personal friend) "has been always the same, subdued only in energy, as years, with their tropic seasons, passed over him." As an instance of those changes, may be mentioned, that in one of the last causes he pleaded in England, the late chief justice of Calcutta, Sir E. Ryan, and the late chancellor of Ireland, Lord Campbell, were his assistant juniors.

Of his conduct as advocate-general, the best testimony was afforded from the bench by Sir E. Ryan, who, after eulogising his "great ability" in office, added, "He united

in an eminent degree, qualities not easily combined; he, in all cases, supported with firmness, zeal, and vigour, the interests of his client, while he never forgot the respect and courtesy which was due to the bench."

It would be uninteresting to enter into a detail of the practice adopted in the Supreme Court, though it curiously differs in some respects from that in our own; but one material improvement, introduced by Lord Auckland, deserves to be particularised. Until the year 1840, there were but two modes of administering an oath to Hindoos —viz., swearing by the Ganges, or Gunga water, in which the witness dipped his fingers whilst taking the oath, or by "the mystic words" which were muttered to him by the pundit of the court. In that year, however, a change was effected by a special regulation of the government; on which alteration, the following observations were communicated to me by a very intelligent native, who is far above the generality of his countrymen in information, and fully impressed with a sense of their depravity:— "Government has, at last, perceived and recognised the expediency of substituting a

mode of taking oaths in public courts, to which no objection, either on the score of caste, creed, or conscience, can be offered.

"'I solemnly affirm, in the presence of Almighty God, that what I shall state shall be the truth, the whole truth, and nothing but the truth,' is a mode of solemn declaration which will exercise a more salutary influence on every mind that has the slightest regard for truth, equity, and conscience, than the mere administration of an oath through the channel of the Gunga water. By the bigoted and superstitious, who compose the great majority of the native population, the enactment is hailed with feelings of peculiar satisfaction; for it is not the truth which the respectable scruple to utter, but the being constrained to swear at all, which, in their estimation, has the dreadful property of consigning souls to perdition.*

"The utterance of truth or falsehood is to them a matter of secondary consideration, compared with the obligation to touch the

* This is a curious fact, and resembles the prejudice of many Christians, who give a literal meaning to the injunction, "Swear not at all."

holy water of the Bhajherutty, (a branch of the Ganges.) Every one who is at all conversant with the religious scruples of the Hindoos, must bear testimony to the truth of this lamentable circumstance, and further admit that there are men amongst them, and these are by no means few, who would rather lose a good cause, or at least bear all the inconvenience of incognito, than be guilty of uttering the truth according to the hitherto prescribed forms of a court of justice. But do not infer from hence, that this religious scruple predominates in the Hindoo mind. For one who is influenced by such motives there are ten who would unhesitatingly sacrifice their faith and conscience at the unhallowed shrine of filthy lucre. Indeed, wilful perjury, and subornation of perjury, are generally regarded as such light offences, that like marketable commodities, *Gunga-jullias*, or those who bear false witness, may be purchased at the rate of four or five annas (sixpence or seven-pence halfpenny,) and one or two rupees (two or four shillings,) in more intricate cases."

I have given the above literally, as received from my native friend, and will ob-

serve, *en passant*, that it is an example of the facility with which they acquire the mastery of our language. To the truth of his statements, I can bear unreserved testimony, and I would add, that this existing facility in obtaining evidence should be an effectual warning to the judges of the Supreme Court never to permit, where avoidable, the plaintiff's case to be completed on one day, and the defendant's on another.

I was retained in a cause where this occurred; and at a consultation held with us by the attorney of the defendant on the evening of the day on which the plaintiff's case closed, his managing man (always a native,) enquired what were the strong points established in evidence, and on these being pointed out, the consultation closed; on the following day our witnesses swore point blank in direct contradiction of the whole evidence of these points!

I may observe here, for the guidance of migrating barristers, that there is a law library connected with the Supreme Court. This useful collection of books was founded chiefly through the exertions of one of the advocates, Mr. Longueville Clarke,

in June 1825. The bar then was composed of ten barristers, and these with the six officers of the court, subscribed one hundred rupees each toward the purchase of a professional library, which was offered to them. The valuation amounted to 5928 rupees, and the balance left due was gradually to be liquidated by the annual subscription of each member, fixed at two gold mohurs (sixty-four shillings) per term.

Mr. Justice Buller obtained for the proposed library a room opening into the Supreme Court, and the books, by purchase and donations, have gradually accumulated to a nearly complete series of reports ancient and modern, and to a respectable, though more deficient, collection of text books.— There is a *dufftree* (native librarian) constantly in attendance to find the required volumes, and to take receipts for such as are borrowed from the library. Two daily newspapers are supplied to its table for the use of the members. After various alterations, the admission fee to be paid by those who join the society is 250 rupees, and the subscription is fixed at twenty-five rupees per term.

The law terms are appointed with a very judicious attention to the seasons: two of them are kept during the cold season, one while this is just beginning to pass away, and the fourth during the cooling influence of the rains.*

On the same esplanade as the town-hall, but in the centre of its own somewhat too circumscribed grounds, stands the Government House, a palace worthy of being the residence of the most vast and wealthy viceroyalty in the world. Its *tout ensemble* more resembles the Queen's-palace at Kensington, than any other British residence I have seen; but its interior arrangements have been rendered totally different from all things European, to meet the exigences of the climate. I give here no particular description of its saloons, because I shall have occasion to glance over a portion of its interior in the course of a subsequent chapter, and the whole is but any single part repeated again and again.

Stretching away to the south for miles in front of these public edifices is the *Maidan*,

* These terms, in the order I have mentioned, begin respectively, October 22, January 7, March 1, and June 15.

or grassy plain, in which is the impregnable, but too capacious, Fort William; the race-course, of which more anon; and in one corner that forlorn, unmeaning monument, the column to the memory of General Ochterlony; north and east of these, branches forth the town with its *palatial* shops, warehouses, and residences in strange apposition to the huts and other ruinous native dwellings.

In the best streets, where the latter disfigurement is least apparent, the white chimneyless forms of the houses, with their columned verandahs, and spacious windows, call to the imagination what Athens must have been in her palmy days. There is a loneliness however in these streets—an absence of apparent, active, civilised life, such as an Englishman naturally sympathises with—that renders them cheerless even in the hours of most gorgeous sunshine; though a stream of vociferous, white-robed, or naked, native pedestrians are sauntering idly along; and though bullock-hackeries are crawling about with ever-creeking wheels.

In the street the Europeans are never seen during the day, except as they are partially visible swinging by in their palanquins,

or the blind-shaded forms of the doctors rolling past in their carriages, as they, and almost they alone, venture out in the mid-day blaze, and then providentially with hired horses; yet these straggling passengers are not sufficient to compensate for that bustling, animated throng, of the busy, the idle, the elegant, and the beautiful, which each day, and during all its hours, enliven the scene in an English city.

Yet there are many objects of interest, and which, by their novelty, forcibly strike the passing stranger. The money-changers, at the corner of each street, squatted behind their piles of coin, so cunning in their look as to make one feel that their resort must be a "den of thieves," and the board on which rests their money, so easily tilted over, as naturally to call to our recollection the gospel narrative, and make us at once aware that the overturning "the tables of the money-changers" was a work of easy and speedy execution. That quarter inhabited by the Chinese shoemakers, the most industrious of craftsmen, Chowringhee—the stables of the Arab horse-dealers in Durumtollah, whose easy yet firm seat, as they

bestride those graceful creatures, at once calls to mind, and gives a clue to the origin of the fabled centaurs.

The bazaars, wholly inhabited by native, and chiefly Hindoo, workmen and merchants —the makers of toys and of furniture—the dealers in the costly shawls of Cashmere, and the scarfs of Delhi—the shroffs, or bankers — the slipper makers — the humble compounders of the universally-chewed pawn — the mat weavers—the importers of all the carved and lacquered wares of China—all these are here found: a strange medley of traffickers, resident in edifices whose open fronts, contemptible size, and ruined aspect, gain little admiration from those whose ideas of a bazaar are derived from that in Soho Square, or the Burlington Arcade.

The narrowness and crowded state of the streets, with their stagnant, and consequently offensive drains, seem surely prophetic of miasma and pestilence; yet there appears to be just reason for concluding that Calcutta is annually becoming more healthy. This, no doubt, arises in a great degree, from the improved habits of the people; but it is also occasioned by the clearing and improved

cultivation of the land in its immediate vicinity, and the better cleansing and drainage of the city. The superior healthiness is apparent from the fact, that although the native population of Calcutta has annually increased in numbers, yet the deaths steadily decrease.

Thus there were recorded 2700 deaths fewer in 1834 than in 1833, and 2183 less in 1835 than in 1834. A diminution equally gradual occurred in the number of deaths among members of our established church, from 1826 to 1834. In the first-named year the deaths were 833, and in the last-mentioned only 414. Unfortunately, we have no satisfactory documents from whence to gather the relative mortality among Europeans: this portion of the population perpetually fluctuating. They reside a few months or years, and then depart, to make room for others. Some stay but a limited term, others remain twenty or thirty years. There are no separate returns, showing how long each party whose death is recorded has been resident in India, and if it were found that in the far greater number of instances, Europeans die before they have been ten years

in the country, it very materially alters the calculations to be founded on such statements.

No criterion is afforded by the English regimental returns, for in these the deaths are found to vary from 1 in 9 to 1 in $39\frac{7}{8}$. There is no record of the ages of the parties; and soldiers are among the most dissipated, and most exposed to the climate. From the tables kept at the hospitals, and from the calculations made by various physicians, the average afforded is about 1 in 22, which is fully one-third more than the ratio in England; but Dr. Strong, a long resident in Calcutta, who has paid much attention to the subject, sees reason to conclude that the mortality in Calcutta is only 1 in 40, which is less than in London! This I believe to be very erroneous, though I am decidedly of opinion that Calcutta is not so inimical to English constitutions as is very generally believed, but that it is made so by indulgence in a far too luxurious and stimulating dietary.

The great difficulty of draining the town arises from the extreme flatness of the country; the fall from the city to the river

not being more than the decimal of an inch per mile.

Lord Auckland promoted a searching inquiry into the best mode of remedying this evil; and much valuable information has been collected and published in a very bulky and tardily appearing "Municipal report."

The scavenger-carts traverse the principal streets of the city twice daily; but the filthy habits of the natives would frustrate their best endeavours, if it were not for the scavengers provided by an all-careful Providence. Among the objects which most forcibly strike the stranger on his first arrival, are the vast flocks of vultures observable in the trees on the river's banks; and the myriads of white-tippeted hawks,* soaring over and around the vessel in fearless proximity. But he soon perceives the services allotted to, and performed by, these birds, when he sees numberless corpses of the Hindoos floating down the sacred stream, and which, but for these ravenous creatures,†

* These are the Brahminy kite species (*Haliætus Ponticerianus*); by some writers called the Pondichery eagle; it is the *Falco Ponticerianus* of Gmelin.

† The alligator, being hunted to more distant localities, is too rarely found near Calcutta to be ranked among its natural scavengers.

would soon become pestilent beyond endurance. The Hindoos never bury their dead; and those who cannot afford to burn the corpse of a relative, commit it to the waters of the Ganges! These are sources of the greatest annoyance to the ships at anchor in the river, across whose bows and hawsers they are daily entangled; and still greater nuisances are they to the residents on the banks, who have to retain among their servants one whose sole office is to thrust into the stream any dead body which may float ashore. The man so employed is himself often a nuisance; for he is such an outcast, and considered so defiled from the nature of his occupation, that no other servant will touch him even with a stick; and in consequence of this prejudice, a friend of mine was once obliged to descend in the middle of the night to remove one from his door, who was howling drunk from some intoxicating drug he had been smoking.

In the town itself, the stranger is still more forcibly struck by the flights of the white-breasted crow (*Corvus dauricus*), which are upon every house, and thronging in every compound. These, too, act as

scavengers throughout the year, and most assiduous and bold are they in their avocation. Not a fragment of food escapes their vigilance; and their black cunning eye is to be seen constantly peering from the verandah upon the breakfast-table, and they will hop to the room's very threshold in expectation of a favourable opportunity for a foray.

The adjutant is a bird neither so numerous, nor so constantly to be seen at every turn, as the crow, but it is far more effectual and rapid in its operations. A dead rat disappears at once; and the carcase of a cat, with very little exertion, enters entire through this bird's enormous jaws.

At night, the jackals succeed their feathered fellows as scavengers-general, and are still more noisy in their avocation than the crows. They hunt through the streets in packs; and their cry, breaking through the death-like stillness of an Indian night, is wild, savage, and lamentable. If it were not for the combined services of these animals, Calcutta would be merely a place in which Europeans might find a certain grave.

The highways of the town, totally devoid of all footpaths, are always in a miserable

condition. The prevalence of high winds, and the alternations between intense long-continued drought, and seasons of the heaviest rain, render the climate one of the most difficult in which roads can be preserved in good repair. There is but one half-mile of unexceptionable road anywhere in or about Calcutta; this extends from government-house to Chowringee, but this serves to show that, despite the climate, good roads are maintainable. The others are full of ravines; mere quagmires when wet, and dust-holes when dry. The want of footpaths, and the apathy of the natives, render deaths and fractures (from the furious driving too customary with all Europeans in Calcutta), a matter of daily occurrence, and so little heeded, as usually only to call forth the thoughtless and unfeeling remark,—"Oh! 'tis only a native!"

CHAPTER IV.

THE SEASONS—THE FESTIVALS.

The cold, hot, rainy, and steamy Seasons—JANUARY: its Phenomena, &c.—Sarastee Poojah—FEBRUARY: its Characteristics—Peculiar Cold—Monthly Comparative Mortality—Seebo Rattree—Shiva—MARCH: the S. W. Monsoon—the Mohurrum—the Hooly Festival—Khrishna—APRIL: Kalidas, the Indian Shakspeare—Churruck Poojah—Self-torturers—Hindoo New Year—Brahmins and Soodurs—MAY: the Tupsee-mutchee—Mangosteen—Three Hindoo Festivals—JUNE: the Rains—Jami-Sasti—Chanjattra—JULY: Steamy Weather—Ruth-jattra—Juggernath—Europeans at the Festivals—AUGUST: Joolun Jattra—Jourmoustomi—SEPTEMBER: the Floods—Anantabrata—Arandhan—OCTOBER: Ale Consumed—N.E. Monsoon—Doorgah Poojah—Kallee Poojah—NOVEMBER: the Fogs—Hindoo Sacrifices—DECEMBER, &c.

CHAPTER IV.

THE SEASONS—THE FESTIVALS.

It would be useless to characterise the seasons by names, which, familiar to the European reader, would be associated by him with characteristics in no way belonging to the seasons of India. To talk of a Calcutta "summer," would be to include the whole year; to speak of its autumn would be absurd, for its trees are never denuded of leaves; spring would be equally unmeaning, when vegetation blossoms in every month; and winter is there unknown. All that can be said to suggest the idea of similarity is, that being in the same northern hemisphere, its times of greatest cold and heat occur nearly at the same periods of the year as in Europe.

Yet Calcutta has its seasons, and those, too, of characters most marked. November,

December, January, and February, are its *cold season;* March, April, and May, its *hot season;* June, July, and August, its *rainy season,* and September and October its *steamy period.* But I will trace the peculiarities of each month in detail.

JANUARY is by far the coldest of the months in Calcutta, the thermometer often being as low as 53° at sunrise, while 89° 8″ is its maximum at the hottest period of the day — namely, about half-past two in the afternoon. The barometer usually varies between 30,090 and 29,834 inches.

Thanks to the emulation excited among the native *mallees* (gardeners) by the premiums offered by the Agri-Horticultural Society, the bazaars, if visited at sunrise, will be found, at this season of the year, abundantly supplied with very fine vegetables. Peas, cauliflowers, equal to any produced in England, cabbages, and turnips, the latter never good; carrots, often excellent, though too frequently stringy; potatoes in abundance, but small, brought from Chirah Poonjee and other hill districts; yams, asparagus, small and ill-flavoured; cucumbers, small, but in endless abundance; celery,

small, and raised with difficulty; lettuces; onions, magnificent in size and of the mildest flavour; kidney-beans, red-beet, knoll-cole (turnip-rooted cabbage), of great excellence. The supply is endless of kutchoo, seem, and brinjalls, native vegetables, which are rather insipid, and the rind of the last named abounding in gallic acid.

Of fruits, plums, pine-apples, guavas, tip-parahs, loquats, oranges, plantains, pumple-noses (shaddocks), and a few others of less note, may be obtained at prices ludicrously low, according to our European experience. Thus, the finest pine-apples are purchased for about an anna, equivalent to three-half-pence English. These are, consequently, employed for the most common table purposes, and pine-apple sauce with goose, and dumplings of the same delicious fruit, are ordinary dishes.

I must observe, that on the banks of the Ganges, and elsewhere in the vicinity of Calcutta, the cucumber is grown in fields of many acres in extent. Being one of the most favourite edibles of the natives, it is necessary to have them strictly guarded; and the little reed hut, in the centre of the

space, for the watchman's shelter, looks so solitary and forlorn, that in an instant the mind reverts to the scripture portraiture of desolation, resembling it to "a cottage in a garden of cucumbers."

In this month occurs Sree Punchomee, or the anniversary Poojah, in honour of *Sarastee*, the Goddess of Learning. On this account—a very illogical reason by-the-bye—no Hindoo is allowed to read or write on this day; but as the women are universally ignorant, it seems rational that they should be most strictly excluded from among her worshippers. The entire absence of all bloody sacrifices is also appropriate to the deity who presides over knowledge; but it is a strange outrage against its dictates to tolerate the licentious songs and dances exhibited on the occasion; for the Brahmins, the philosophers of the nation—the interpreters of the holy shasters, dance before the populace almost in a state of nudity, and sing songs which none can repeat who have not a taste for the grossest licentiousness.

"FEBRUARY fill dyke" is not the characteristic of that month, as it is in England; for in India, during its early days, the cold

weather is closing, and gradually passes, as its days come to an end, into that which is emphatically called "*the* hot season,"

"High pre-eminent, where all's extreme."

In Calcutta, the average temperature of the month is about 72° 5″, the maximum, during a series of years, being 82°, and the minimum 63°. The atmospheric pressure is much more equable, the maximum height of the barometer being 30,066 inches, and the minimum 29,953 inches. With such a temperature, it is startling to English ears to learn that February is numbered among the *cold* months of Hindostan, for that temperature is as high as that of the hottest of the English summer months.

It will also seem extraordinary that the cooler season of India is that which usually is most disagreeable to Europeans, especially those who are in delicate health, or have been long resident in India. Accustomed to a constant and most profuse determination of moisture to the skin, this cold season, causing a complete revulsion, occasions more unhealthiness than any other season, and a dry irritable state of the surface that is indescribably unpleasant. The

reduction of temperature is felt most acutely, so as to render fire agreeable, and indeed, promotive of health; for the surface of the body is rendered so sensitive of cold, that warm as it would appear to any one removed suddenly from Great Britain to Calcutta, yet to the old Indian it is peculiarly distressing. "I can bear the chilling blasts of Caledonia," said a Scotchman, "but *this* cold I know not what to do with it."

Notwithstanding the discomfort and derangement of health incident to February, it is one of those marked by the lowest rate of mortality; the observations during seven years, (1831 to 1837, inclusive) being found by Dr. Duncan Stewart to demonstrate, that of 1000 deaths of Europeans—

92½	occurred in the month of	January
67⅓	. . . . .	February
65½	. . . . .	March
69½	. . . . .	April
63⅔	. . . . .	May
54½	. . . . .	June
70¾	. . . . .	July
90½	. . . . .	August
98½	. . . . .	September
104½	. . . . .	October
116½	. . . . .	November
106½	. . . . .	December.

Passing from the meteorology and medical statistics of the city to the more popular topic of its *res alimentaria*, we shall find but little alteration from the bill of fare spread before us by January. The meat and game market continue unaltered; and among the fish, the only novelty is the small *hilsa*, or Indian mackerel. In the fruit and vegetable markets may be obtained small water melons, custard apples, mulberries, gourds, and girkins.

In February occurs one of the very rare *fasts* celebrated by the Hindoos—festivals are much more their *forte*. It is in commemoration of the marriage of their God *Shiva*, and is known as the *Seebo Rattree*. There are different accounts of the origin of this austere anniversary; but the most prevalent is, that *Shiva*, being asked by his wife what would please him most, answered, "to hold a fast on this day;" a suggestion which she adopted; and being never unhappy in her life, the Hindoos consequently fast, in the firm persuasion that they shall obtain the same blessing.

Those who observe this fast, pass the whole night, being sleepless from hunger,

playing at cards, and other games in use among the natives. So great is the influence of superstition upon their minds, that little children, in many instances, actually fast the whole of this day.

Shiva is the god, in honour of whom the more widely known, and more atrocious rites of the *Churruck Poojah* are celebrated. He has been thus described—" An old fellow with inflamed eyes, without teeth, clothed in a tiger's skin, covered with ashes, encircled with snakes, wearing a necklace of human bones, and a human skull in his hand; with a filthy juta (a bunch of hair like a turban), chewing intoxicating drugs, riding naked on a bull, and wandering about like a madman."

MARCH comprises the concluding half of the native month *Phalgoon*, and the first moiety of their *Choitro;* and, like the English month, is characterised in Calcutta by its " many weathers;" foggy mornings and bright noontides; days of increasing torrid effulgence, contrasted, in fickle variety, with others of gloom and heavy rain; and its last days usually closing with the hurly-burly of storms, invariably from the quarter that

has gained for them the title of "*north-westers.*"

The prelude to these are dense volumes of dust which overspread the whole town and maidan, (a spacious plain which bounds it to the southward). So thick are these clouds of flying sand that not an object can be seen a hundred yards distant; and urged along as they are by the violent gale which raises them, they penetrate into every corner, even of the interior of the houses, covering everything with their impalpable red and gritty particles, and these attaching to the moisture, ever upon the skin in India, renders it especially disagreeable. The most prevalent winds are from the south and south-west; the *monsoon*, from the latter quarter, setting in at the commencement of the month, and continuing without cessation till October.

This monsoon is at the height of its violence in May and June; and then such vessels as are bound to England have to endure weather, and contrary gales, which have made "beating down the Bay of Bengal against the south-west monsoon" a work of toil, delay, and discomfort, amounting to a proverb in

India. Havimg passed through this ordeal, I can bear testimony that it has not acquired its celebrity unmeritedly. We were three weeks "*thrashing*" down a distance usually run in less than one week; and of the weather we encountered, the following extract from my journal will give some idea—

"May 13. Lat. 12° 32′. N. Long. 91° 25′ E.
— 14. — 11° 45′. —— 91° 5′ E. } by reckoning.

Two such days as these no mortal need ever desire to see again; rain in torrents (penetrating our cabin in various quarters, wetting cots, books, &c.), sea mountainous, and breaking over us as we beat to windward; vessel heeling over at an angle which rendered walking difficult; lightning very vivid; nights pitchy dark; no observations of either sun or stars; uncertain of our position; dreading a lea-shore (the Andamans, inhabited by cannibals); and the ship sprung a leak, strained by the heavy weather!"

The *bores* (well-known violent influxes of the tide) are greatest during the continuance of the south-west monsoon; they only occur during the highest, or alternate spring tides. This strong and permanent wind, continuing as it does throughout the whole

of the hot season, is highly conducive to the prevention of disease in Calcutta; for, were the air stagnant at that season, it would undoubtedly be productive of fever and other disorders, arising from putrid miasma.

The average amount of evaporation at Calcutta during March, is seven inches; its average temperature, according to observations made during a series of years, is found to be 80°, but it usually ranges between 68° at sunrise, and 82°, two hours and a half after noon.

"In this month," observes Major Bruce, in his Calendar, "green peas and turnips disappear; salad, cabbages, carrots, and celery, are on the decline; asparagus and potatoes good; fish and fruit plentiful, the only novelty among the first being the small delicate gooteah. Water-melons appear, and continue until the middle of June; green mangoes and unripe musk-melons are in the bazaars, as are omrah and water-cresses."

Two of the principal native festivals occur during this month—the *Mohurrum* of the Mussulmauns, and the *Hooly* or *Dole-jattra* of the Hindoos.

The first is celebrated with the greatest

hilarity by the disciples of Mahommed; but to their credit be it added, that it is accom panied with the bestowal of very extensive alms among their poorer brethren. It is attended by great confusion and contests, accompanied even with bloodshed, between the two great sects of these sons of the Prophet. It so happened that the worst news of the Cabool disasters arrived during this month, and widely spread were the rumours and misgivings in Calcutta, that during this festival there would be a revolt of the Mussulmauns, exulting and carried away by their feelings of triumph at the success of their brethren in Affghanistan. I am well convinced that there was not a shadow of foundation for this fear, yet such numerous letters and particulars reached me, that I thought it my duty to make them known to the Governor-general, and inquiries and precautions were taken in consequence.

One of the numerous rumours was, that there was a gathering of the Affghans on the bank of the Hoogly, opposite to Calcutta, and this was the only report which had any discoverable foundation; for I was informed that a party of itinerant merchants from that

quarter, had arrived at Howrah, on their annual trading visit.

The Hindoo festival of the *Hooly*, is observed throughout India, and is in honour of their idol *Khrishna*, who, they believe, passed this season sporting with and entertaining his numerous female attendants. It is celebrated with much pomp and universal hilarity. One of the chief peculiarities of this season of festivity and idleness, is the red powder (phang) which they freely sprinkle over themselves, and cast upon their friends. It is no unusual sight to meet Hindoo bacchanals, at this season, with garlands around their necks, and covered from head to foot with this crimson powder.

It is, like the *Saturnalia* of Rome, a time of obscenity and disregard of the proprieties of life; and at no other period of the year is the dull monotonous tom-tom heard so incessantly throughout all hours of the day and night. This ill-sounding drum, made of parchment stretched over an earthenware barrel, seems to have peculiar charms for the Hindoo ear: it is played upon by the fingers, and accompanies all their festivals, all their processions, beaten loudly, but as destitute

of harmony as an old kettle. To listen from the roof of a house, some mile or two from the city, to the incessant unchanging sound of this instrument at night, would lead the hearer to think that the tom-toming was the noise attendant upon the motion of some never-stopping machine, and would make a nervous man go frantic.

The following particulars relative to the celebration of *Dole Jattra*, were communicated to me by a native, who has received an English education, and escaped from the degrading superstitions of Hindooism. "This festival is observed, with greater or less religious punctuality, in every part of Hindostan. It originated in the circumstance that *Khrisna* (a Hindoo deity), being desirous of enjoying the pleasures of love and conviviality (an admirable characteristic of superstition), entertained his female attendants, whom he enjoined to sport with him, without shame or hesitation. The maids being highly gratified at this indulgent permission emanating from one by whom they live and move, thus congratulated *Khrisna*:—"Oh, shame! we will perform the Hooly with you to-day, because we have

found you alone in the *midholone*" (grove). The lascivious god, finding no restraint imposed upon his irregular desires, sanctioned all kinds of abominations.

Mistaking this sanction for a divine commandment, and excited by passions of the worst kind, the Sheiks, Rajpoots, Romanees, Oriahs, and all the other races of Hindostanee extraction, parade about the streets like senseless fanatics, with bodies besmeared with red powder, and singing obscene songs (*kobeer*), which are a scandal to religion, and an outrage on common decency. No female can pass along the public road without being insulted and abused in the most shameful manner.

The Hindostanee men, even of the highest respectability, use such vulgar and indecent expressions in the presence of their daughters, sisters, wives—nay, even mothers, during this holy, or rather unholy, rite, as cannot but put modesty, decorum, and reason to the blush. They unhesitatingly order their females to make the most of *Hooly*; thus insinuating to do what they choose. An indiscriminate intercourse be-

tween the male and female relations of a family is now perfectly allowable, and is no way reprehensible in the eyes of the nation!" Such is the narrative of a Hindoo; and it needs no comment.

APRIL.—It is all very well for any one to sit by his fire-side in Old England, and imagine and talk about the "sunny east," as something super-eminently splendid, and to be coveted; but if he ever have the opportunity of being conveyed in a *palky* (palanquin), about two P.M. on any day in April, from Fort William to Government-house and back, he will never after repine though doomed to remain for life in that climate which Prince Caraciolli described to be in Britain, "where the actual sun is never seen, and where there is no ripe fruit but roasted apples." The climate of India is indeed little understood by Englishmen "at home;" and the best instance of this appeared in a letter which I read, wherein the writer said she could "picture her correspondent reading as he reclined under the shade of a palm-tree!" so little do they conceive, in England, that the only endurable place in Calcutta

is a room, with all the windows and jilmils (blinds) closed, and a punkah waving overhead.

During April, spring is gliding in upon merry England, dew-bespangled, and flower-crowned; but in Hindoostan, its denizens are commencing the endurance of a torrefaction, which may

"Suffice to make the swarthy Ethiop faint."

There is no "ethereal mildness" in the April of Bengal, yet it is not without its refreshing hours; and these have been pleasingly noticed by Calidas, "the Indian Shakspeare," in his poem, "The Seasons,"* "Oh, my love!" says the poet, "the hot season is come with its fiery sun and beautiful moons; its lakes wasted by the many bathers; and its sweet evenings, that kindle the flame of Káma."†

The mean temperature of April at Calcutta is about 85° 4′, but too frequently rises to above 110° in the sun. The average evaporation of the month is about five inches. It is one of the least sickly months, though cholera is more than usually prevalent. The

* This poem is far too licentious to render its translation desirable; but a native friend furnished me with extracts.

† *Káma*, the Indian Cupid.

wind blows strongly from the south; and yet if rain does not fall, it is oppressive rather than refreshing, except during the evening, and until sunrise. It is, more than any other month, liable to the violent storms locally known as north-westers.

There can be no doubt but that to Europeans it is a month of disagreeables, but there is a compensation; for I once heard an old *Qui Hye** declare, "that it was true he had destroyed his liver in Calcutta, but then he had eaten *Tupsy-mutchees!*" This certainly would be no recompense in my eyes; but estimates of evil differ. This far-famed fish of the East is also known as the mangoe-fish, because it comes into season at the same time as that fruit. It is certainly the best fish procurable in India; but then all the others are but little worth, and it is infinitely inferior to the smelt, which it most nearly resembles of any of our English fish.

The ortolan, the Indian carp, the mhagoor, and asparagus, are also added this

* *Qui Hye?*—Who's there?—is the universal call for a servant, and has become a colloquial designation for those using it.

month to the list, for which the Indian epicure would "dare—nay, choose to live."

The horrible rites of the *Churruck Poojah* festival occur during this month; atrocities, self-inflicted, that must be seen to be duly appreciated. They are gradually being abandoned, however; and if English example and English instruction had effected no other reform than this, they would have relieved India from a load of misery and evil.

In 1840, I visited *Kallee Ghaut*, about three miles from Calcutta, and witnessed the tortures endured by the deluded worshippers of *Shiva*. There, every neighbour Hindoo rajah had a churruch-post erected within his compound, and at each was to be seen swinging a lacerated victim. A description of one may serve for the whole: Crowds of natives were around "the infernal machine," all excited by opium, bhang, or some other intoxicating compound; boys and men were clinging on to the rope at one end of the beam to which any wretched creature might permit himself to be hooked, and waiting anxiously to aid in whirling him round. At length, a wild-looking man with his eyes glaring maniacally, his hair floating loose,

and every gesture betokening the phrenzy of intoxication, came forward, and it was degrading to see how eagerly his fellow-men assisted to thrust the hooks through the flesh of his shoulders. However, in that year, the cruelty of this operation was beginning to be relaxed by passing a handkerchief across his breast, and so attaching it to the hooks that thus sustained the chief weight of the victim's body. In former years, the whole weight was upon the flesh, and produced the most frightful wounds. As soon as he was attached to the hooks, he was raised by the weight of the men and boys at the rope attached to the other extremity of the lever, and when elevated to the height of about thirty feet, they commenced running quickly round, and thus continued to whirl him round in an endless circle. The infatuated wretch continued to wave his hand to urge them on faster, and from a small bag borne by him, he scattered fruit which was scrambled for by the multitude, urged by the belief that these were imbued with peculiar mystic charms and blessings.

In 1842, I rejoice to add, the high class natives, near Calcutta, unanimously resolved

not to erect churruck-posts; and I am not aware that a single torturing of this kind occurred. These, however, are not the only modes in which ignorance seeks to convince the deity of the sincerity of its worship, for other poor wretches mutilated themselves as usual, by thrusting knives through their tongues and cheeks, ropes through their sides, &c. &c.*

The universal abolition of these cruel, brutalising rites is loudly called for. The sufferers themselves have repeatedly acknowledged that they do not think their agonies can be acceptable to their deity; and there is no doubt they submit to them for the sake of the money paid for their endurance. Some of the wealthy members of the Hindoo community offer rewards to every one who will swing on the churruck-post, or otherwise torture themselves in honour of *Shiva*.

Let the rewards be withdrawn and the

* The festival, or rather season of affliction, is thus spoken of by one of the native papers in 1840. "It is only swinging on a large beam suspended by hooks stuck in the back, together with penetrating, in nearly all parts of the body, iron, steel, nay wooden weapons. It imposes on the devotees the penance of starving for a full fortnight, and instructs them to grovel from street to street, suffering, and swallowing the dust."

torturings will cease; a conclusion justified by the fact that, when the rewards were *not* to be given to those who did not relieve themselves from part of the torture, by having the weight of their bodies removed from the hooks by the handkerchiefs, as mentioned above, *from that time the band was adopted!* If the sufferings of the swinger were thought acceptable to *Shiva*, and a wish to gratify that idol was the only motive actuating them to endure the pain, the reward would have been disregarded. Neither are these cruelties in accordance with the Hindoo religious books, for the most learned pundits have declared that there is no passage in the Shasturs justifying much less enjoining self-torture.

The 12th of April is the new year's-day of the Bengalees, and, like the birth-time of the year in all civilised nations, it is an occasion of general festivity. Almost every native shop is adorned with festoons of flowers and mangoe-leaves; and its proprietor entertains his customers with sweetmeats, attah and pawn, which, as was archly observed by my native informant, "calls, in return, for a deposit with the tradesman of

a few rupees." A *mela*, or fair, is also held in various places of public resort.

This season is anxiously looked forward to both by the Brahmins and Soodurs, the two great castes into which the Hindoo community is divided; for the former there receive gifts from the latter, and these believe that they thereby pave their way to *boykonto*, or paradise. If a Brahmin be disappointed in his expectation of obtaining something that he wishes from a Soodur, he invariably expresses his displeasure in terms like the following:

"Oh, impious wretch! you hesitate to give something to a Brahmin in the month of Bysack? Your soul will be consigned to eternal perdition, and the unextinguishable fires of *put* (hell) will torment you for ever."

This imprecation, frightful as it is to orthodox Hindoos, fails now-a-days to awaken religious trepidation in the breasts of those who have begun to question the infallibility of the *Shasturs* and the immeasurable superiority of the Indian hierarchy. The practice of squatting down *dhurna*, till the favour solicited is obtained, has long fallen into desuetude, and is indeed, declared to be

illegal by a government regulation ; but the old custom of pronouncing a curse, in the event of disappointment is still adhered to in its pristine anathematising spirit.

The following observances, to be performed exclusively by females, are prescribed in the Hindoo ritual :—1. *Champa*, consisting of the daily presentation of flowers to a Brahmin during the whole month *Bysack*, and feeding him till satiated. This ceremony is repeated four years successively, at the end of which term, a golden *champa*, (flower) and other presents, are given to the Brahmin. 2. *Fulgachána*, is daily giving fruit to a Brahmin during the month, with a *poyta* (Brahminical thread), and a few gundas of cowries. 3. *Nitsindooray*, is rubbing the forehead of a Brahmin woman, who is invited with *sindoor* (red powder) and pulverised turmeric, as well as washing her feet, and wiping them with the wearing apparel of her who performs the ceremony. The Brahmin woman is fed, at the same time, as above described. 4. *Annundsinghasun*, is of a nature similar to the preceding.

MAY, in England, is a merry month, even to those sons of misery the chimney-sweepers. All Europe, indeed, has its May-games, but

there are no such innocent relaxations at this season in "fervid Ind." It is the very climax of its sultry season, and its effects are thus most poetically, but correctly described in the Sanscrit verses of Calidas, never before, I believe, translated into English:—"The earth, heated by the rays of the fierce sun, and encircled by the dust raised by violent winds, cannot even be eyed by its inhabitants. The hart, greatly heated by the ardent sun, with its throat parched by excessive thirst, rushes headlong into destruction, by mistaking the blue sky-like vapours before it for water in a neighbouring forest. The frolicksome fair ones, by means of their side-long glances and smiling turns of the eye, cause the flame of *Kama* to burn in the minds of the sentimental, during the evenings adorned with the beautiful moon.

"The serpent, exhausted by the rays of the sun, and burnt by the hot dust of the road, lies, with declined head, incapable of motion, and panting for breath even under the peacock.* The tiger, deprived of his strength by excessive thirst, and panting for breath with open mouth, his tongue vibrating,

* This bird is one of its most destructive enemies.

and his hair agitated, does not attack the elephant, though nigh at hand. The elephants, smitten by the rays of the sun, with their throats parched, and suffering from intense drought, exhausted by excited thirst, and anxiously seeking for water, do not fear even the tigers. The peacocks, with their bodies and senses exhausted by the sunbeams, resembling the furnace of a burnt-offering, do not kill the serpent lying with its head pressed among their plumes.

"The herds of wild swine, afflicted by the burning rays of the sun, dig, with distended nostrils, in the tank with mud turned grey by the sun, encircled with sharp rays, leap up from the muddy tank, and repose even under the shadowing hood of the thirsty serpent. The tank, with its innumerable lotus-stems torn out, its fish affrighted, its saras (a kind of bird) alarmed, is reduced to a thick mud by the mutual contentions of the assembled elephants. The serpent, whose head-diamond is obscured by the solar beams, and whose tremulous tongue is licking the air, smitten by the solar rays, resembling venomous fire, and restless through thirst, does not kill the frogs within his power. The

herds of buffaloes, with their mouths foaming and frothy, and their tongues red, being stricken by thirst, issue forth from the hollow of the mountains, and seek for water with upturned faces."

In this month, at Calcutta, the thermometer attains its highest average, the mean temperature being 85° 7″. The average evaporation is nine inches. In the bazaars, or rather from the mutchlee-wallahs (fish vendors) themselves, on the bank of the river, the mangoe-fish is now to be purchased in the greatest abundance and perfection. Fruit also is most plentiful, comprising mangoes, the varieties of which are numerous, grapes, peaches, always rather bitter, pine-apples, (the yellow-fleshed, in size and flavour equal to any produced in England), rose-apples, lichees jumbrules, wampees, water and musk-melons, pomegranates; and of culinary vegetables, — asparagus, potatoes, and sweet potatoes are still obtainable.

No fruit differs more in quality than the mangoe, and its different varieties. There are the yellow and green mangoes, and large and small kinds of each. The small yellow, and large green are usually the best. If a

good variety, they are a most delicious fruit; but the inferior have a strong turpentine flavour, peculiarly disagreeable to most palates.

The fresh *arrivé* will act but discreetly, if he waits until a friend, longer resident, furnishes him with the first mangoes he tastes; for it is the general observation, that if a disrelish for the mangoe is acquired at first, it is very long before it is overcome; and this is really desirable to be avoided, as it is among the best and most wholesome of the Indian fruits.

It is curious that the *mangosteen*, universally admitted, by those who know the fruits of both hemispheres, to be the most delicious the world produces, will not grow at Calcutta, although at Singapore, Sumatra, and other places in the vicinity of the China seas, it is to be had in perfection. Dr. Wallich and others, have in vain tried to introduce it: the tree grows, but is universally barren. As the vicinity of the sea appears to be essential to the productiveness of the fruit, perhaps a little common salt, added to the soil periodically, might prove beneficial.

The Hindoo rites enjoined by the shasters to be performed this month, are called—*okhaytitiya ; pipitacadwadory ; fooldole*, or *chunenjattra ;* and *sabitrichatoordosy ;* and, as might be expected, in a priest-invented religion, consist principally, like all the other festivals, in ministering to the comforts and profits of the Brahmins.

In Orissa, *chunenjattra* is celebrated with great pomp and solemnity, before the idol Juggernath. No less than 50,000 pilgrims, from all parts of India, have annually resorted to this sacred scite, for the purpose of witnessing the bedaubing the idol's body with paste made from the sandel-wood. Since the pilgrim-tax has been abolished by government, the concourse of these idolaters has most remarkably decreased. The ceremony called *sabitrichatoordosy*, differs from the others in one peculiar feature ; inasmuch, as the wife who performs it, is required to minister to the comforts of the husband, whom she feasts with various cates, and then partakes of the remainder herself ; firmly persuaded that this observance will preserve her from becoming a widow.

JUNE.—May usually ushers in the rainy

season at Calcutta, the *chota bursat*, or lesser rain, then occurring, and the floods, in all their force and perseverance, arriving in June. "Those water-stored clouds," says Calidas, "sought so eagerly by the thirsty *chatakas*, are gently approaching, pouring forth their refreshing draughts, and delighting the ear with the sound of their descent. Holding the thunder-bolt as their bow, the lightning as their bowstring, and the thin dropping showers as their arrows, they terrify the houseless strangers." The rains are indeed very heavy, but they are only a succession of showers, cooling the air, and cleansing the town, so as to render carriage exercise grateful, and improving the health of the population.

The cholera lists are immediately reduced in amount; and an English stay-at-home can have but a very inadequate idea of the grateful coolness imparted by these rains. They are usually preluded by a storm, generally occurring in the night, and these customary electrical phenomena accompanying them during their continuance; but they are rarely very violent, and I do not remember, during the three years we are now con-

sidering, more than two occasions, on which the lightning was more vivid, or more continuous than I have observed in England. Only two slight shocks of earthquakes were felt during the same period.

The average temperature of June is 83° 7′.

"*The Rains*," born of the south-west monsoon, usually commence in May, on the Malabar coast; reach Calcutta about mid June; arrive at Delhi about a fortnight subsequently; extend in diminished force to the north-eastern districts of Affghanistan, and beyond that, in Peshawur, pass off in mere cloudy weather, with rarely occurring showers.

In the bazaar are now obtained the potatoe, country radish, very large, white, fusiform and mild, when properly cultivated; sweet potatoe, small red onion, green sag, asparagus, artichokes, dwarf-cucumbers, long warted squash, turaee, large tomatas, brinjals, gourds, longan, wampee, sweet sops, figs, pine-apples, grapes, melons, always mealy and insipid, mangoes, peaches, guavas, papiah, and shaddock or pumplenoze.

Two Hindoo festivals occur during June. *Jami Sasti* is the entertainment of the sons-

in-law by the fathers of their wives, and takes place on the 6th day of the moon. When a son-in-law reaches the home of his father-in-law, after making the prescribed obeisance, he goes into the inner or female apartment, where the women are anxiously waiting to receive him. After bowing before his mother-in-law, and presenting to her a few rupees, though she never condescends to speak to him, he partakes of the fruits and sweetmeats prepared for him; and an interchange of jokes is indulged in, not usually free from indecency.

Chanjattra is the other Hindoo festival of this month, and is the time of the annual ablution of the god Juggernauth. It is not celebrated with such pomp and solemnity in Calcutta as at Mahesh, a village about nine miles to the northward of the city, and on the opposite side of the river. Under the plausible pretence of witnessing the holy ablution, tens of thousands of natives pour thither in budgerows, pinnaces, and dinghys, decorated with festoons of flowers, but, in reality, freely to indulge in debauchery. Smoking, carousing, and rioting, are the inseparable accompaniments of the

rites. The most obscene exhibitions are presented; songs of indecency are continually sung, and prostitutes are expressly engaged to add to the licentiousness of the scene.

JULY.—If Spenser had alluded to the heavy storms which so frequently occur during this month in England, his description of July, as it there usually appears, would have been quite characteristic of a Calcutta July; but he merely dwells upon its fervid warmth:—

> "Then came hot July, boiling like to fire,
> That all his garments he had cast away;
> Upon a lion, raging yet with ire,
> He boldly rode, and made him to obey."

In Bengal it is one of the most oppressive of the months, because, in addition to a temperature little inferior to that of the hottest, the atmosphere is super-saturated with vapour. This combination of heat and moisture is, perhaps, the most unhealthy to which the human frame can be exposed. Anything comparable to it in England is unknown, except the air of a brewhouse when the copper is being emptied, and the place is filled with condensing steam. Every

article of clothing feels reeking; the skin, like that of a washerwoman, appears white, and soaked with clammy moisture, while the strength and spirits are borne down together with a lassitude unimaginable by an uninitiated Englishman. The oppression —the total want of elasticity—is extreme; and no one ventures upon an attempt to gather his friends around his table during this season, for the deluges of rain are impediments even when illness, languor, or the fear of a crowded room in a temperature of 95°, are not insuperable obstacles.

The mean temperature of the month is 81° 8′, and the range very small, being only six degrees, the smallest which occurs during all the months.

The culinary vegetables procurable are only potatoes and asparagus. The guava, pine-apple, and custard-apple, are the fruits which alone remain in perfection. Fish are in great abundance, comprising those that are to be obtained all the year, such as the rowee, soal, chingree, monjee, quoge, cutlah, choomah, tangral, and magoor; and although the mangoe-fish is no longer in perfection, it is succeeded by the hilsah, which,

sliced, salted, and preserved in the pulp of tamarinds, is known in England as the tamarind-fish.

The principal Hindoo festival of the month is *Ruth Jattra*, in honour of Juggernauth.—There is no province of Bengal which cannot boast of its own idol of this deity, and its own car of this moloch, varying in height from five to forty feet. On the present occasion the idol is mounted on its car, on each side of it being enthroned, in solemn majesty, the *buloram* and *soovhodra*, its brother and sister. The procession always moves on to some distance, and proceeds amidst the acclamations of the vast congregated multitude, continually crying, "*Joy Juggernauth!*" and *Juggernauther piritay—hurry—hurry bol!*"

A very enlightened Hindoo, writing to me at the close of July, 1840, thus expressed himself relative to the consequences of our government being connected with his countrymen's idolatry:—"The annual festival of *Ruth Jattra* being over, the pilgrims from Juggernauth are returning in great numbers. By all accounts it appears that the number of pilgrims who resorted thither this year, are considerably less than that of any former

period. As no government tickets were distributed this time, it is impossible to ascertain the exact number; but all accounts concur in stating that at least one-fourth has fallen off from the aggregate amount of preceding years. This is a great, perhaps a fatal, blow to the officiating priests of the idol.

"From the days of *Gujuputi* and *Gungobungsho*, kings of Orissa, the Pandas in charge of the idol have fattened on the offerings of the unholy and iniquitous traffic of deluding men into the winding mazes of superstition. They were always supported in the exercise of their religious functions by the existing powers, but now that the knot has been cut by the fiat of the British authorities, their preponderating influence must sink into nothingness. Their incomes have been reduced, the prejudices of the native population have been in a great measure shaken, and the 'Great Moloch of the East' now totters on his delapidated and ruined car.

"The assurance of protection by our governors, was tantamount to the encouragement of deluded pilgrims to follow a wild-

goose-chase after beatitude; while the toleration of revolting practices, under the sacred name of religion, equally confirmed them in the belief that the British have no objection to sanction the vileness, corruptions, and diabolical evils of heathen superstition, because no enlightened government would support a system which they do not approve. In an evil hour for the Indian reputation, and honour of the Leadenhall gentlemen, they thought to derive a revenue from idolatrous abominations.

"What is the impression left on the minds of the ignorant natives? Do they not actually believe that the British have some faith in their system? The following anecdote is quite in point: When a missionary preached the gospel to a native multitude, a Brahmin rose to reply: 'Who are you,' said he, 'that come here to find fault with our religion? What may be your name? Is not this temple (pointing to one) supported by the British government? The Brahmins, the priests, the dancing women, and all the attendants upon the altar, do they not receive their monthly allowance from the public treasury? The endowments,

the internal economy, the times of worship, and the celebration of the festivals, are they not all under the care and superintendance of the (government) collectors? Do not European ladies and gentlemen make presents to the god?

"'Why, it was only the other day, that a battalion of sepoys was passing this road—the cholera was among them—their commanding officer gave them fifty rupees to purchase sheep, and to present a sacrifice to *Kallee;* and when they were offering these sheep to propitiate the goddess, that commanding officer came himself and bowed down to the image. Who, then, are you, that come here to scandalize our divinities?'"

AUGUST:

"Still the summer storms from spreading clouds,
That burst at once, pour down impetuous floods,"

is a verse of Virgil's that may be appropriately adopted as the character of a Calcutta August. Its mean temperature is 82°, being a trifle higher than that of its predecessor, and precisely the same as that which succeeds.

Two native festivals occur in this month, both in honor of *Khrisna*, and are solemnly

observed by the *Subo* or *Bustub* portion of the Hindoos. The first is *Joolun Jattra*, lasting five days, and commencing on the 11th day of the moon. On this occasion certain portions of the *Bhlagbut* or *Poorans*, two books of sacred ordinances, delivered, as the Hindoos believe, by divine inspiration, are rehearsed by a Brahmin in the presence of the god's worshippers. Various are the gesticulations and contortions to which the learned expounder of the *Shasters* submits his body during the reading. Sometimes, in a spirit of exultation, the effect perhaps of intense religious fervour, he proclaims in a loud tone, the ineffable glory of his divinity; at other times his voice is scarcely audible, as if overpowered by the emotions of his spirit, which is then supposed to be absorbed into the divine essence. After this rehearsal, a few appropriate hymns are sung by some of the devotees, and rapturously responded to by the multitude. The dissonant sound of *khole* and *kurotal*, though grating on the ear, serves to animate the auditors.

The god, majestically ensconced on his *singhashun* (throne), richly decorated with flowers and other ornaments, is made occa-

sionally to move to and fro like a pendulum, whence the festival derives its name of *Joolun Jattra.* As revelry and riot constitute the prominent feature of almost every native festival, this is looked to as a period of sensual gratification, and bands of young Hindoos are now seen perambulating Calcutta, intoxicated, uproarious, and not at all consorting with the popular idea entertained in England of "the mild Hindoo." Their central rallying point is *Baugbazar*, whither thousands resort every night of the festival to see the celebrated idol *Modunmohur.*

The other festival of the month is *Jocermoustom*, and is not very remarkable for its splendour or solemnity. It is to commemorate the birthday of *Khrisna.* On the morning of the day, many of the Hindoos besmear their bodies with clay, butter, milk, curd, turmeric, &c., and in that state proceed to either the Ganges, or some neighbouring tank, for the performance of the holy ablution. The evening and night are devoted to the entertainment of guests.

SEPTEMBER.—There is no "First of September" in India, and there is no settled golden day on which to fix the mind, pros-

pective of glorious excitement. The sportsman shoots his florigans and his peacocks, mounts his elephant for a tiger foray, or his little Arab for "pig-sticking," just when the season, or leisure, or temporary sojourn, offers the opportunity; but in India's universal vapour-bath at this season, though the night preceding the *first* may be restless, it is not from the anxiety which once made him have the flask and belt, full to their very pipes, lying on the table; the jacket of many pockets, stored with pellets, screw-driver, cap-case, and pocket pistol, thrown across the chair; the stout ancle-shoes by its side, and the newly-burnished double-barrel in the corner of the room: nor does he start from a sleepless couch, at the first grey dawn, to read in the sky a tale of "foul or fair." All these are but in the tablets of memory, and not likely to be repeated in Calcutta, now that the day's average temperature is 82°.

The rains there gradually subside during this month, and the *freshes* of the Ganges are now at their greatest height, its waters being free from any saline taste even far below Saugor in the open sea; and roll

down like a mighty flood of mud, so loaded with earthy matter, that a tumbler-full will show a subsidence equal to nearly one-fourth of the bulk of water from which it precipitates. This fact demonstrates that no research is needed to ascertain whence proceed the vast and ever shifting shoals of the river, and the sand-banks at its mouth.

The novelties in the bazaar during this month are yams, oranges, and figs. There are many Hindoo festivals celebrated during this month, but my native informant only described the principal. Of these, the first is *Aparpakhayrtarpan*, held in such great repute by the higher classes that its non-observance is considered by them tantamount to a virtual renunciation of the national faith. It is especially designed for those whose parents are dead; and continues for a fortnight, commencing on the day of the new moon. The celebrator, with his *kosa* and *kusee* (two utensils used in worship), squats down on the margin of the Ganges, repeats a few *munters* (prayers), and offers draughts of the holy water, with some *tilla* (a peculiar grain), to the manes of his ancestors, who, he believes, actually thirst for the water. At the

end of fifteen days a *shrad* (funeral festival) is performed for the peace and eternal beatitude of fourteen generations.

The festival of *Anantabrata* occurs this month, being almost exclusively observed by women. They keep it for fourteen years successively, at the end of which the soul of the celebrator is considered as absolved from all impurity. The festival chiefly consists in making presents to Brahmins, who give their benedictions in return. The woman, while observing it, abstains during the day from all food, except a few cakes made of flour, plantain, and sugar.

The third festival is called *Arandhan*, and is especially observed by the lower orders. On this anniversary no fire is kindled on a Hindoo hearth, every one being obliged to eat the victuals cooked over night, and thence it derives its name. The women especially delight in making ready the viands for this festival, which is in honour of *Munsha*, the god of serpents.

OCTOBER.—This is the painter's month of picturesque England, for the woods put on their autumnal tints, so effective when brought out upon the canvass; but in tro-

pical India no such beauteous change in Nature's garb is known: there is no happy transition between verdure and decay. This, too, is a merry month in jolly England. Harvest is over, and all the varieties of the "woodland halloa" are heard—that of the pheasant fowler, the huntsman, the woodman, and the nut-gatherers; but no such joyous notes are in India. Moreover, it is the brew-month of the jolly October, the best ale of our districts, than which "no liquor on earth" is better; but in India it is quaffed only from "frisky bottles," and of this the consumption is enormous. In the years 1840-41, no less than 20,841 hogsheads were imported to Calcutta and Bombay, and about 5000 hogsheads to Madras.

It will sound outrageous to "ears polite" that, when a lady is challenged during dinner, she very frequently takes beer, instead of wine. I have heard of four "burra bebees," who, in the olden times, daily took tiffin at each other's houses, and drank a dozen of Hodgson's pale ale before they retired from the table to their couches; and I know of a subaltern who a brother officer refused to visit, because he did not chose to make

him provide for one guest's *daily* consumption a dozen bottles of ale!

The mean temperature of this month at Calcutta is 79° 2′, or nearly three degrees lower than that of its predecessor.

The current in the Bay of Bengal changes during this month; the south-east monsoon causes it to set upwards from early in March to the beginning of October, at which time the sea at the head of the bay is raised several feet. The freshes from the rivers during July, August, and September, together with the change of the monsoon to the north-east at the end of the month, now turn the current, and it continues to flow back towards the south, until March again arrives.

At the close of the month the cold season commences, being usually ushered in by strong gales.

The most popular and celebrated of the Hindoo festivals occurs in October. The pomp and solemnity with which the *Doorgah Poojah* is invariably celebrated by all classes, the general hilarity and universal joy to which its return periodically gives rise, and the transcendant merit believed to be attained by the performance of this rite, all

conspire to place it high in popular estimation. Its celebration continues during many days in which all Hindoos, be their rank what it may, are engaged in paying their homage to this supreme divinity.

As the anniversary approaches, symptoms of grand preparation thicken around. The rich and poor, old and young, the Brahmin and the Sudra, are all moved by the same impulse to propitiate a deity supposed to be endowed with all the distinctive attributes of the whole host of gods composing the Hindoo Pantheon. The number of idols made about this time of the year, and the ease with which they find purchasers, has rendered the craft of image-making one of the most lucrative of occupations. Every Hindoo possessing a competency is bound by the strong tie of national superstition to consecrate his residence by the presence of Doorga, and to lavish a portion of his income on the celebration of a *Poojah.*

In Calcutta and its vicinity no less than ten or twelve thousand idols are enthroned and worshipped on this occasion, and the money expended has been estimated at upwards of half a million sterling annually. A

very rich Baboo is said once to have spent a lakh of rupees (£10,000) on a single Poojah; but such extravagance is often the precursor of ruin and bankruptcy.

During the celebration of the great days, the natives invite their European friends to partake of their hospitality; and at the house of Rajah Radacant Deb, I once, and only once, witnessed an exhibition of practical idolatry.

The *Kallee*, or *Sama Poojah*, occurs in this month, and is invariably observed by those Hindoos who uphold the doctrines of the *Sáctas*. Besides being worshipped during this anniversary *Poojah*, the goddess *Kallee* is the tutelar deity of the Hindoos, who daily address her, in the firm persuasion of thereby propitiating the one true and living God, and absolving themselves from those sins which they are daily tempted to commit, in their solicitude for the promotion of their earthly interests. The sanguinary character of the deity is fully developed in the form given her by the Indian image-maker. She is represented standing on her prostrate husband, with dishevelled locks, her tongue bloody, and projecting from her mouth, and holding in her hands a sword

and a dissevered head, while a string of human skulls is around her neck.

I shall not give a detailed account of the rites attendant upon her worship, but let it suffice that the blood-thirsty goddess is content with nothing short of hecatombs. At midnight the orgies commence. The votaries, mostly clad in silk attire, and heated with wine—without some sort of which this particular *Poojah* cannot well be performed —sacrifice a number of goats and buffaloes before the goddess, and raise such vociferous outcries of *mha! mha!* (kill! kill!), as best accord with the national usages of the country.

There are some principal Hindoo families in Calcutta by whom this *Poojah* is celebrated with great pomp and magnificence; but nowhere, throughout Bengal, is it observed with more solemnity than at *Kallee Ghaut*, near that city. There the young and old, male and female, Brahmin and Sudra, the pious devotee and the irreligious scoffer, are equally incited to join in the apparent adoration of a deity to whom the robber and the king, the drunkard and the debauchee, especially look for protection, success, and salvation. No *dacoit* (a robber who marauds in gangs,) ventures to set out on an expedi-

tion without previously invoking the aid and blessing of *Kallee*, while the majority of natives who are in the habit of drinking, profess to do so in accordance with her injunctions.

NOVEMBER.—"In the dreary month of November" was a very usual commencement for the romances which issued from the Leadenhall press some twenty years ago; but such a characterising of the month would not do for a pröem in India, for there November is one of the most bracing and cheering of the twelve spirits of the year. It is true that the complete check given to the powerful *transpiration* which had been going on during the seven previous months is inconvenient to some constitutions; yet a little care—a little more regard to abstinence, when the cold season first sets in, will, very generally, prevent unpleasant, and even dangerous consequences, for men and cabbages can accommodate themselves to almost any climate. The great change of the temperature is shown by the fact, that the average is five degrees lower than that of its predecessor, being only 74° 2″, and at sunrise the thermometer often stands below 60°.

This reduction of temperature, accompanied as it is by a dry north-easterly wind—a total contrast to the monsoon which preceded it—subjects the human constitution to a severe trial, so severe that Dr. Martin terms it "the sirocco of the north." The nights and mornings are accompanied by the densest fog I have ever witnessed, and as it does not extend many feet above the ground, it has a strange appearance to see the heads of those who are taking their morning ride peering above the vapour, whilst their bodies, and the horses on which they are seated, are perfectly hidden from the sight. The dampness occasioned by this fog, succeeded by the intensely dry wind of the day, causes such a sudden evaporation, as to crack furniture most destructively, and to bring down whole square yards of ceiling and plaster-work, especiallly in old houses.

The vegetable market begins its best season during this month. Peas and young potatoes make their first appearance.

Two *Poojahs* occur during this month, the one dedicated to the goddess *Juggudhatree*, the mother of the world, and the other to that of the god *Kartick*, one of the sons of

Doorga. The former is made to appear as a woman sitting on a lion and elephant, and holding in her four hands a water-lily, an arrow, a conch, and a discus. *Kartick* is represented sitting on one or more peacocks, and holding in his two hands an arrow and quiver, not unlike the Cupid of the Greeks. Though the object of all these *Poojahs* is one and the same, namely, the hope of obtaining the enjoyment of eternal bliss, yet the ceremonies by which they are respectively characterised are in many respects dissimilar. Neither are the same offerings presented to all the idols.

No bloody sacrifices are offered to *Kartick*, while *Jugguddhatree* is sometimes propitiated with hecatombs. It was on such an occasion that a king of Nuddea slaughtered no less than 65,535 animals in sixteen days. "After such an example, let no one tell us," says the Rev. Mr. Ward, "of the scruples of the Brahmins about destroying animal life, and eating animal food." It is a disgusting spectacle, equally revolting to humanity and common decency, to behold a deluded multitude daub their bodies with mud, and the blood of the sacrificed animals, and parading the streets, dancing and singing obscene

songs. Mr. Moore, when he talked in his "Life of Sheridan," of "the holy and peaceful shades of the Brahmins!" did not know those of whom he was writing.

DECEMBER is one of the months most friendly to the natives of a more temperate clime: sickness is less prevalent, and the average monthly mortality decreases. So there is no reason, even there, to consider him divested of his old character—"December is a right merrie and jovial spirit; he is gamesome, pinching the nose and the fingers—yet rejoiceth he the heart." The mean temperature of the month is 66° 6′, and it is one of the months in which the greatest variation of temperature occurs, the difference between that at sunrise and two hours after noon being about 18°. The markets are better supplied than during any other month.

Among the natives, I am not aware of a single festival being celebrated this month, for which no reason seems assignable, except that, as the ceremonies and revelry usually occur at night, and in the open air, the fogs and cold of the season were wisely considered by the priests rather unpropitious for such celebrations.

CHAPTER V.

THE ENGLISH—THE ANGLO-INDIANS.

English Extravagance—Morning's Ride—Breakfast—Box-Wallahs — Shopping — Tiffen—Afternoon Nap — Evening Drive — Dinner—Balls—Eccentricities—Dressing for Church —Dog-keeping—Attendance at Poojahs—Holidays—Separation from Children—"Going Home"—Dorjeling—Burial-grounds — Bonaparte's Grave — Removal of his Remains—Anglo-Indians—Curious Nomenclature—Love of the Bombastical.

CHAPTER V.

THE ENGLISH—THE ANGLO-INDIANS.

THE characteristic—the curse—of English society in India is its extravagance. So universally does every one live beyond his income—at least, so very rare is it for a contrary state of affairs to be existing—that no man makes a difficulty of confessing, before all acquaintances, that his debts are too large for him ever to hope to escape home.

I speak now of professional personages, and especially of those in "the two services," the civilians and the military; for the merchants could not venture to make such a confession of insolvency, though events in 1841-2 demonstrated that many might have confessed

as freely, without overstepping the clear lines of veracity.

That I do not exaggerate this charge of extravagance none, who have resided in Calcutta, will venture to deny; and that they who have not been there may have some criterion whereby to test my condemnation, I will just sketch "the doings of a day" in India's capital.

At "gun-fire," that is at morning's dawn, the syces have "the Arab steeds" at the door. "No one can live, you know, without their morning's ride;" and *more* certainly no Arab horse, fit for a lady or gentleman to ride upon, can be purchased for less than 1000 rupees, and 1200 would be nearer the average price. Now when I say "lady or gentleman," I of course intend to include all the tradespeople, for every male among them rejoices in having "Esq." appended to his name, and their equipages very generally equal those of the magnates of the land,—why, one of the church clerks sported, in 1841, one of the handsomest barouches on the course!

Well, a cup of coffee is swallowed, and an hour's ride is passed, and the equestrians return to their beds until nine—the usual hour for breakfast. Now, in Calcutta, this *is* a meal—a proceeding really entitled to that respectable appellation. It is no mere-slop-and-bread-and-butter affair, but fish, curry, eggs, ale, coffee, tea, are all gathered in together, not omitting the usual subduers—"cakes and buttered toast."

Neither are these refections served up in the ordinary style; on the contrary, every article of the breakfast-table that can, by possibility, be of silver, is made of the precious metal, and the china itself is of the costliest kind, unpurchaseable for less than some hundreds of rupees.

The breakfast over, the newspapers read, and the gentlemen departed to their offices——to the levee—to the auction-rooms—or to wherever else inclination or business summons—the durwan is directed to admit box-wallahs to the ladies—that race of peripatetic merchants who "everything got," and who tempt the inspector of their tin cases with

merchandizes varying from tooth-brushes to the shawls of Cashmere.

Every one of these superlative pedlars declares he is "mem's own box-wallah," and each protests that he "money not want—mem say her own price." This temptation of unlimited credit seduces to extravagance, and after the purchase of a dozen articles, which must be dear, because not required, the box-wallah is dismissed, the barouche ordered, and "mem" drives to Pittar and Latty's, to purchase bijouterie of which she has no need, or to Madame Chervot, to order dresses at prices unapproached by the most extravagant milliner who ever gave three years' credit in the vicinage of Cavendish-square.

The carriage rolls home with its half-heat-vanquished mistress. It is two by the dial, and the best restorative will be tiffin, with its accompanying iced and foaming ale. "Let me see—curried prawns and boiled fowls—very good, khansamah;" and, as two lady-friends call and partake of this ante-past, the khitmutgars at its conclusion have to add

three more to the amount of "empties," and, reader, you will be wrong if you conclude that they are *pints*.*

It is now the hottest period of the day, and all Calcutta "mems" retire to enjoy the luxury of a deshabille siesta, under a flowing punkah. This nap extends until the hour of five brings back the gentlemen from their occupations, and, after an invigorating bath, the carriage is again ordered out, and refreshment is sought from the evening breeze during a drive on "the course," by the river's brink.

The same horses are not employed that drew forth the lady in the morning, for it is impossible for them to endure, for many successive days, an exposure twice in the twenty-four hours to sunshine and labour, in such a temperature; ergo, the stable establishment comprises two riding-horses, four carriage-horses, and "sahib's buggy-horse," seven in all, with as many syces and a coachman!

Home to dinner at eight; and this is some-

* It is but fair to observe that this beer-drinking is a sketch from some few old Indian denizens.

thing like a repast, now that French cookery is generally patronized, and the beef and mutton oppressions of ten years since are exploded. In those days, nearly every limb of an ox and sheep were crowded at once upon the table, and the only refuge for the appetite was either from boiled mutton to roast beef, or, at best, to some stewed portion of the same quadrupeds.

Dinners in India now resemble those of the best regulated establishments of England, with the sole exception that a turkey is always a member of one of the courses, and for no other reason than that it is a costly dish. Plate is displayed profusely; the services are beautiful, and the glass costly.—Every beverage is served in ice, and among them are unlimited supplies of madeira, claret, champagne, and the Rhine wines.

Coffee is handed round at ten, but very rarely do the day's labours close thus. It is either "Government House night," or one of the "Ré-union" balls at the town-hall; and the party adjourn thither to dance on marble floors for some two or three hours,

leaving but a brief space for sleep, before "gun-fire" again summons them from their beds, to pass through the same diurnal round, and to wonder that India does not agree with their health! Why, such a round of extravagance would ruin a Rothschild, and disorder the liver of a Hercules.

Such is the too-usual routine of the majority of India-spent years, but there are some other extravagances which also characterise our countrymen in the East. Indeed, many acquire such strange habits, that if but half what the medicoes have testified be correct, then a full moiety of our Indian denizens are fit subjects for commissions of lunacy.

Thus, on a late trial, one physician stated, "I think it is extremely difficult to discover where unsoundness of mind commences, and eccentricity ends: it is almost impossible to do so." Therefore, let all old rich Qui-Hies take heed to their ways, for the whole race would puzzle the entire College of Physicians to say they are not affected with some of the forms into which they have ramified insanity.

Swallowing curries twice a day in a tem-

perature of 90°, and with a liver as indurated as a cricket-ball; imbibing iced champagne when steaming with perspiration, and though cholera-deaths occur daily by the hundred; going to church in dress coats, though at all other times they luxuriate in linen jackets, as if they thought God must be worshipped in woollen,* are only a few of the eccentricities which come within that phase of insanity, *laison de la volonté.*

One of the most inexplicable among the eccentricities of our countrymen, is their passion for keeping dogs. The pleasure arising from having such a companion of our walks in this country, is easily appreciable, but there is no such companionship attainable in Calcutta. The animal, whatever may be his breed, or rather no-breed, for the veriest mongrels there find purchasers at a high price, is chained up "the live-long night," and howls, if not loud and long "enough to wake the dead," certainly quite sufficiently to harass the living. The nuisance of this

* Bishop Heber actually deprecated this practice from the pulpit; but the folly is the fashion, and remains unchanged.

is inconceivable in a hot, irritating climate, yet the dog's owner, who participates in this suffering, has no compensation even during the day.

Night after night does the beast "make the time hideous," and, as constantly, during some of "the little hours," has his master to poke his head through the jilmils and "curse the brute to silence;" yet he never sees his dog during the day, except when, in the morning and afternoon, it is dragged out for exercise, together with three or four other panting, invariably mangy curs, by some merciless coutah-wallah (dog attendant), then and there to be flogged and to fight, looking the very fiends of hydrophobia. Yet dog-keeping is clung to most persistingly.

Another bad custom, worse in its moral consequences than the eccentricity last noticed, is that of attending the Poojahs, celebrated by the Hindoos in honour of their deities.* There can be no doubt upon the minds of those who have resided even for no more than

* Poojah — an anniversary festival in celebration of a deity.

the last three or four years in India, that the religion of Brahmah is declining. This is traceable in many symptoms, but in none more markedly than in the gradual abandonment of the horrid and disgusting rites of the native festivals.

The withdrawal of the government sanction from these celebrations is one cause of this gratifying change; yet there is room for a further withdrawing of such sanction; —why is the compound of the government-house still allowed to be illuminated annually, on the recurrence of one of those festivals?—and still more for the withholding of private countenance.

Then, why are so many days of holiday given at the public and other offices during the celebration of the Poojahs, especially that dedicated to Doorgah? This festival, for a whole fortnight, completely concludes all business, and at the very season of the year when the ships destined for Europe are most anxious to complete their arrangements and depart. Every one, from the government itself down to the very hackery-drivers and

coolies, are injured by such a protracted and total suspension of business. One or two days granted to the Hindoo government officials would be an ample relaxation to occur at one time, considering that sixteen hours of every working day, and the entire of each seventh, are left to their own disposal.

As it would be convenient to the whole Calcutta community, so would it be much more becoming a Christian government, if only a day or two of cessation from business were allowed during each poojah, and two or three similar holidays at the Christian festivals, Easter and Christmas. At present, less relaxation from worldly affairs is allowed during these holy seasons, than there is at any one of the celebrations of the so frequently recurring heathen profanities.

This is contrary to every dictate of propriety and reason; is unjust to the Christian portion of the officials; and impresses upon the minds of the natives that we do not show so much reverence to our own Deity as to theirs, —that we do not feel so impressed with the

importance of religious observances as they do themselves.

The attendance of the European community at the nautches given by the native aristocracy during the Doorgah Poojah, is open to a similar objection. These are celebrated in honor of the goddess—in fact, at the very feet of the idol—before which, as he arrives, each native performs his acts of worship. They consider that those who attend these nautches participate in the rites; and even the better informed natives look upon such attendance as an acknowledgment that there is no evil in the idolatrous worship.

If the members of the Christian community would reply to the invitations to these festivals, that they should be happy to accept the summons when the worship of Doorgah, and other objectionable portions of the entertainment, formed no part of the *tamashah*,* they would do no more than perform their duty, and would aid the Christian church by demonstrating that they believe in its doc-

* Tamashah—any grand gala.

trines, as well as profess to be among its members. Moreover, I am well aware that the native gentlemen would be zealous to meet the wishes of their European friends, and would think more highly of them for thus acting consistently.

After this sketch of my countrymen's habits and faults in India, let me take as slight a glance at some of the sorrows and deprivations under which they suffer.

The greatest, perhaps, of these is the necessity at present existing for parting with their children at an early age, to meet them again, probably, as strangers, after a lapse of many years. This cruel necessity arises from the debilitating effect of the climate, so attenuating to children, and the moral corruption to which they would be exposed if allowed to remain beyond mere childhood, in necessarily hourly intercourse with ayahs, metranis, and bearers, who, as a class, are as licentious as can well be conceived or feared.

I have said that this unhappiness exists "at present," because I trust that in a few

years, when Dorjeling has become a more populous place, which it will so soon as a good road thither has been completed, that good seminaries for children of both sexes will be there established. It will then be within a few days' journey from Calcutta, the far greater portion, too, performable by steamer, and the climate being that of England. It is at an elevation of several thousand feet above the level of the sea, and within a clear view of the eternal snows of the Himalayah mountains.

In no place do I know of more of that heart-subduing sorrow of parting from living friends being felt, than in Calcutta. There is, not only the separation from children, but the annual "going home"—that separation of families and friends, when all feel how slight is the chance of meeting again—that years must first elapse, and that during their expenditure, twice will the perils of the deep have to be encountered, and the perils of climate to be survived. This is most poignantly felt; and no man lives twelve months in India without en-

during, and seeing others endure, this sorrow.

This tribute to the absent *living* is in strange contrast to the neglect of the absent *dead*; for in no home of man is there less regard maintained for the last resting-places of these, than in Calcutta.

Nowhere is a well-regulated public cemetery more required; for in no other city on the world's surface can places of sepulture be found either more neglected, more crowded, or more proclamatory that the memory of the dead is not worthily regarded. This will be ungrateful information for many households in England who cherish the remembrance of those of its members, whose last home is in that one of "the graves of the white man."

It is disgraceful, too, to many of those who still dwell there; for it justifies the conclusion, that though reluctant to yield to the climate, and hurry to the tomb the corpse of the one beloved in life, yet that the regard is transient, and that they soon cease to bestow a thought as to whether the lone tenement is trodden down by the stranger's foot,

or overgrown by the rank weed, or obliterated by the climate-hastened erosions of time.

The disregard for neatness and order evinced in the burying-grounds of Calcutta is truly most painful: excavated graves—ruined monuments—foul turf—mausoleums used as store-places, and even as pigeon-houses, are things of common occurrence.

This should be corrected, for it is an outrage upon a best feeling of the human heart. No one, perhaps, ever passed from life without a wish that he could be consigned to the earth in some favorite spot. Who that has wandered in an English churchyard, has failed to notice that the graves are most numerous on the sunniest side of the sacred edifice? Who has not known relatives or friends who have requested their remains might be laid by the side of loved ones gone before them?

A natural or hallowed feeling is parent to this wish, coming home to the heart of every survivor; and to suffer the tomb to be thus neglected and desecrated, testifies of a dead heart everywhere, but to be especially avoided

in a community of which nearly a moiety are Musselmauns, among whom nothing is considered so degrading to a man as to permit, without resentment, a relative's grave to be defiled.

Even Bonaparte had the desire to repose finally in a favoured spot; and I may observe, that no locality could have been more strikingly appropriate. It is in a little recess or glen, enclosed on three sides by masses of volcanic rock, and remaining in the mountain summit just as the fiery convulsions left it which upturned the island from its ocean base. The hand of time has partially succeeded in scattering over the rocky inclosure a few of the hardiest of Nature's gifts—the lichen and the mesembryanthemum. These, however, only impart a rarely-occurring diversity to the red and black colours of the lofty rocks around.

The soil of the little glen is clothed with luxuriant grass; and in a nook, from the very base of one of the rocky ridges, rises a copious spring of most pure, cold, and pellucid water, which, glancing away, forms

a little just-audible stream as it passes the grave where the remains of Bonaparte rested. In the centre of the glen stood five willows, with their summits converging towards a common centre; and it was beneath their shade, in this most tranquil of spots, that the former troubler of the world desired finally to repose. It was a fitting and striking juxtaposing of the things of life and of death.

The later history of Napoleon's grave is not without interest, and may be permitted as a concluding notice in this chapter.

When I was at St. Helena, in the August of 1842, only one trunk, and that dead, of Napoleon's favorite willows remained. The others, still retaining their vitality, were removed by Prince Joinville, at the time that Bonaparte's remains were exhumed. The little glen in which they grew is in the vicinity of a cottage, whither a merchant named Tarbutt was accustomed, at the time of Bonaparte's arrival on the island, to retire occasionally with his family, from the more heated temperature of James Town.

The observer, standing in the gorge of the

glen, looks down into one of the deep Alpine valleys of the island, across this upon Longwood, on the mountain summit beyond, and away thence over an expanse of ocean that has no boundary but the horizon. One of Bonaparte's earliest strolls from Longwood was to this cottage; and whenever Mr. Tarbutt's family were absent, he was accustomed to walk thither with Count and Madame Bertrand, and to pass the afternoon reading, as he reposed on an old sofa in the cottage, or on a chair, beneath the willows in the glen*. It is so sheltered, so retired, so quiet, and yet so magnificent in its natural beauties, that it would have been rather a matter for wonder if he had not desired it for his last tenement.

The English government, wishing to gratify Bonaparte's desire, offered to purchase the glen from Mr. Tarbutt, and, with a liberality towards a deceased enemy worthy of a great nation, submitted to pay for it £1200, agreeing, too, that they would retain posses-

* The old horse-hair-covered sofa is still there, and offers a fine investment for the relique-monger.

sion of the little plot only so long as the body of Bonaparte remained inhumed there.

So soon, therefore, as his body was removed, the land reverted to Mr. Tarbutt; but troubles hurried him out of life—his property was sold, and his widow now rents it for £110 a-year, endeavouring to obtain a livelihood for herself and children by exhibiting the tomb to visitors. I fear that this does not produce to her a very abundant harvest; and it is to be regretted that the bestowal upon her of a small pension, is the only promise made to the islanders by Prince Joinville, which he appears to have forgotten.

The vault remains open, covered only by a temporary awning, and is preserved precisely as when Bonaparte's coffin was its tenant,—at least, so far as the thoughtlessly and selfishly acquisitive will permit. It is hardly credible that one of these relique-collectors, during the temporary absence of the exhibitor, actually loosened one of the stones of the vault, and was caught in the act of marching away with it under his arm!

In the cottage of Mrs. Tarbutt refreshments are provided, and books are kept in which visitors inscribe their names, adding such nonsense, occasionally, as they consider very sublime, but which others—it may be with a much nearer approach to truth—think too contemptible even for ridicule.

The removal of the remains of Bonaparte from St. Helena is held in high dudgeon by many of the good lieges on that island; and for the matter-of-fact reason, that it has taken away much from the interest attached to this most remarkable resting-place in the waste of waters.*

I would have refused permission for the removal on other grounds. The possession of those remains was the greatest and most memorable trophy won by our power, our indomitable courage, and our unchangeableness of purpose. He who for twenty years

* Our skipper said, "Nature put the island in the heart of the S. E. trade-wind *on purpose* for ships homeward-bound!" Without arguing for his conclusion, still it is very certain that its locality secures to it a monopoly. About 800 ships, with an aggregate tonnage of more than 300,000 tons, touch at the island annually.

had sought our ruin, and to effect it had turned against us the whole strength of subjugated Europe;—he whose ambition was boundless, and had borne his eagles in triumph over every battle-field until they were confronted by our red-cross flag;—he who had vowed to destroy our ships, seize our colonies, and annihilate our commerce;—he who pledged his honour to rest at Elba, from his ambitious toils, and who broke that pledge only to fail again, and more signally, before the same banner;—he—this man—finally rested in the prison island whither our efforts succeeded in conveying him; and to be the guardians of his remains was our due, and our most memorable trophy.

France ought not to have asked for—England ought not to have yielded up—such a record of our glory; but it should have been left, and have been looked upon with a more intense regard, and as telling a more memorable lesson, than the eagles and the banners—the other hard-earned trophies of our victories—that are dedicated to the God of Battles, in St. Paul's and Whitehall Chapel.

Never before was such a great moral lesson exhibited to the world as in that sequestered tomb in St. Helena;—never before was such a record of ambition's folly, and of the greatest earthly power's weakness. To have the remains of the victim of that folly removed to a gilded mausoleum, deprives the lesson of its impressiveness; and being uncalled for to soothe the grief of relatives, seems to have been yielded without reason. The mere wish to gratify the morbid vanity of France, was no reason; for why should not England's vanity—her just pride of possession—have been equally considered?

Revenons aux moutons; and when I use this phrase, no reflection is intended upon that very large proportion of the Calcutta community upon which I must next make a brief comment—the offspring of temporary unions, which gave them European fathers and native mothers. Formerly, these hybrids were denominated *half-castes*, but refinement having spread among them, they repudiate a term which intimates they are semi-Hindoos. *Eurasian* is a generic name, to

which they less object; but that preferred by them, to all others, is the title of *Anglo-Indians.*

There are, of them, various shades, proportioned to their nearer approach to a purely white extraction; and to distinguish the gradual approximation, a whimsical nomenclature has been adopted. The offspring of a white father and coloured mother is said to be *eight annas in the rupee.** If this offspring has children by a white father, these are said to be *twelve annas in the rupee!*

Of the manners and customs of these Anglo-Indians, I know but very little; for a necessity, arising from the difficulty of knowing where to draw a distinctive line, renders their almost total exclusion from European society imperative. Yet many of them fill very responsible and respectable situations, and others are among the merchants of the place.

Those who fill inferior offices, and, from

* A rupee is worth sixteen annas. An anna is a *coloured* or copper coin.

circumstances, partake more of their mother's characteristics, are dirty in their habits, degraded in mind, and conceited to a degree most ludicrous. Their love of tinsel, and their mistake of the florid and bombastical for the appropriate, appear in their dress, in their language, and even in their children's names. I used to laugh, considering them quizzical exaggerations, at the statements of those who ridiculed the proneness of this class to bestow unusual names upon their progeny, but I soon found that the characteristic exists.

I believe a friend was adhering to truth, who, after observing that, "if you meet with one Mary, Elizabeth, or Anne, you at least encounter five Floras, Theodosias, Calinas, and Clarissas," added, "not long since I was in a room where five Anglo-Indian ladies assembled, one of whom bore with her the names Amelia Wilhelmina Rose; the second was Christiana Aurora Comfort; the third Jemima Clement; the fourth, Amelia Theodosia Clarissa; and the fifth, Augusta Diana Noel Babington.

CHAPTER VI.

NATIVE CHARACTER AND MANNERS.

Causes of Erroneous Judgments—Native Character fundamentally good—Dwarkanath Tagore—Multyloll Seal—Major Sleeman—Instances of Liberality—Planting—Perjury—Tyranny of Upper Classes—Rajah Rajnarain Roy—Native School of Painting—Love of Gaudy Colours—Dwarkanath Tagore's Party—Nautch-Girls—Music of the Hindoos—Hindostanee Song—Cooking Food—Native Presents—Magnificent Jewellery, &c—Matchlocks—Thugs—Major Sleeman—Marriage Customs—Ghataks—Wedding Visits, Presents, &c.—Native Parties and Feasts—Fetching Home the Bride—Precedence Contentions—Zenana—The Second Marriage—Birth of a Child—Treatment of the Mother—Sickness—Clamorous Beggars—Treatment of Animals—Barbers.

CHAPTER VI.

NATIVE CHARACTER AND MANNERS.

THOSE who judge most harshly of the native character—who condemn the Hindoos as monsters of vice without a redeeming quality—are those who, having spent their Indian days in the busy courts of law, or in the still more busy commercial establishments of Calcutta, form their opinions from an exclusive consideration of the perjury which is rife in the one, and the chicanery and cheating among the petty merchants with whom they come in contact, in the other. To estimate the native character from these, is about as just and logical as it would be to take as criteria whence to judge

of Englishmen, the well-known men of straw about our London law-courts, and the petty chapmen and dealers of its Rag Fair.

There were seasons of annoyance and pique when suffering from the perjury and over-reaching just mentioned, I condemned the natives *en masse* ; but in periods of less excitement, and now viewing them calmly, I gladly record my conviction that the national character has much less of evil in it arising from depravity of heart, than from the mere defect of education.

Generosity, liberality, hospitality, love of fame, and attachment to kindred, are prominent traits ; and their moral deficiencies I consider traceable, in every instance, to their miserable religion and instruction, which teach them that sensual pleasures are not only innocent and justifiable, but imperative duties, pleasing to their false gods in proportion to their expensive indulgence, and which, at the same time, give no prominent place to truth, or honour, or virtue.

As instances of attachment to their relatives, no particular case need be cited, for the whole of their domestic system of undivided families, founded as it is on the Hindoo law, has rendered them superior to every nation in the world in their admission and maintenance of the ties of kindred—it has become a part of their very nature.

Of their public spirit, or love of honourable fame, I care not on which of these good principles the acts are founded, too many instances have occurred of late for the prevalence of such actuating motives to be doubted—instances occurring, not merely in the cases of families of higher rank, and hereditarily accustomed to liberal expenditure, but in those who have known the difficulty of gaining a wealthy independance—men who have had the glorious satisfaction of creating their own fortunes. Witness the examples of Baboos Dwarkanath Tagore, and Multyloll Seal; the former the founder of the Blind Asylum for natives, and the munificent patron of every charitable association in Calcutta,

and the latter the offerer of a dowry of one thousand rupees to the first Hindoo widow who shall have the courage to break through her nation's ancient prejudice, and shall remarry.

Such instances of munificent liberality are not confined to the metropolis of British India, or to other places where the incense of praise from the English, whose commendation is eagerly sought, can have been the desired reward. Of this we have sufficient instances in the account published annually of the monies expended by natives in the establishment of works of public utility.

In addition to this, I will quote the opinion and illustration afforded by Major Sleeman, who, after an acquaintance with the native character for nearly a quarter of a century, and who, more than any other man, as head of the department for the suppression of Thuggee, has seen that character in its worst phaces, bears testimony to its intrinsic worth. He thus has recorded his opinion.

"If by the term 'public spirit' be meant

a disposition on the part of individuals to sacrifice their own enjoyments, or their own means of enjoyment, for the common good, there is, perhaps, no people in the world among whom it abounds so much as among the people of India. To live in the grateful recollection of their countrymen, for benefits conferred upon them in great works of ornament and utility, is the study of every Hindoo of rank and property. Such works tend, in his opinion, not only to spread and perpetuate his name in this world, but through the good wishes and prayers of those who are benefited by them, to secure the favour of the Deity in the next.

"According to their notions, every drop of rain-water, or dew that falls to the ground from the green leaf of a fruit-tree planted by them for the common good in this world, proves a refreshing draught for their souls in the next. When no descendant remains to pour the funeral libation to their name, the water from the trees they have planted for

the public good is destined to supply the want. Every thing judiciously laid out to promote the happiness of their fellow-creatures, will in the next world be repaid to them tenfold by the Deity.

"In marching over the country in the hot season, we every morning find our tents pitched on the green sward, amid beautiful groves of fruit-trees, with wells of delicious water; but how few of us ever dream of asking at whose cost the trees that afford us and our followers such agreeable shade, were planted? or the wells which afford us such copious streams of fine water, in the midst of dry arid plains, were formed? We go on enjoying all the advantages which arise from the *noble public spirit* that animates the people of India to benevolent exertions, without once calling in question the truth of the assertion of our metropolitan friends, that 'the people of India have no public spirit.'

"*Manmare*, a respectable merchant of Mirzapore, who traded chiefly in bringing

cotton from the valley of the Nurbudda and Southern India, through Jubblepore, to Mirzapore, and in conveying back sugar and spices in return, learning how much travellers on this great road suffered from the want of water near the Hilleea Pass, under the Vindega range of hills, commenced a work to remedy the evil, in 1822. Not a drop of wholesome water was to be found within ten miles of the bottom of the pass, where the laden bullocks were obliged to rest during the hot months, when the greatest thoroughfare always took place. Manmare began a large tank and garden, and had laid out about 20,000 rupees in the work, when he died. His son, Lulla Manmare, completed the work, soon after his father's death, at a cost of 80,000 rupees more, that travellers might enjoy all the advantage his good old father had intended for them.

"The tank is very large, always full of fine water in the dryest part of the dry season, with flights of steps of cut freestone from the

water's edge to the top, all round. A fine garden and shrubbery, with temples and accommodations, are attached, with an establishment of people to attend and keep them in order.

"All the country round this magnificent work was a dreary solitude; there was not a human habitation within many miles, on any side. Tens of thousands, who passed this road every year, were blessing the name of the man who had effected so much, where it was so greatly needed, when the new road from the Nurbudda to Mirzapore was made by the British government to descend some ten miles to the north of it. As many miles were saved by this new cut, and the passage down made comparatively easy; travellers forsook the Hilleea road, and poor Manmare's work became almost useless. — I brought the work to the notice of Lord W. Bentinck, who, in passing Mirzapore, sent for the son, and conferred on him a rich dress of honour, of which he has ever since been extremely proud."

Hundreds of works like this are made every year for the benefit of the public, by benevolent and unostentatious individuals, who look for their reward, not in the applause of newspapers and public meetings, but in the grateful prayers and good wishes of those who are benefited by them, and in the favour of the Deity in the next world, for benefits conferred upon his creatures in this.*

No one will understand from what I have said, that I do not observe in the native much that is bad, but at the same time, I perceive that it is chiefly, if not entirely, the result of evil tuition. They are taught from childhood, not only by precept, but by example also, to revel in vice; and I am the more convinced of this by the readiness with which they follow any better example, when once

* It must not be supposed that the native capitalists, even now, do not contribute considerably to the erection of works for the public service. By an official Report it appears that in the years 1836-37 and 38, they have spent in the north-west provinces, upon tanks, bridges, wells, &c., 936,596 Cs. rupees. One native gentleman, in the district of *Furruck-abad,* built a bridge at the cost of 70,000 rupees.

convincingly placed before them. I shall only mention one instance.

Many districts of India have been most recklessly denuded of trees, not only during periods of war, but by barrack-masters, who had felled even groves of fruit-trees for fuel, to supply their brick-kilns, and for other temporary purposes, without a moment's idea of adopting measures to rectify the mischief they have perpetrated. This especially has been the case in the Upper Dooab, about Delhi, in Oudh, and in the district of Azimghur. That truly public-spirited civil servant, Mr. H. C. Tucker, duly estimated this destruction of trees in the Agra Presidency, and offered a gold medal, to be awarded by the Agricultural Society, to the individual who should make the largest plantation of trees during 1842. Of the success of this effort to increase the produce of wood, I am uninformed, but the results of some of his other attempts to promote the same good purpose are before me, and testify the truth

of my observation on the readiness of the natives to follow any good and successful practice which is set before them.

Mr. Tucker had a short statement printed in the native language, and distributed among the Ryots, setting forth strongly the desirableness of adopting the practice of planting, and narrating how *Oberlin* made every one of his scholars rear at least two trees, and the immense consequent benefit secured to one of the most barren districts (Basle) of his native land. Mr. Tucker has used every exertion, and with some success, to make this the *dustoor* (custom) of the district of India over which he presides as magistrate.

He set the example, and he says "the natives have adopted it *con amore*, and invariably now plant two trees on the birth of every boy, and six at every marriage. On the Queen's marriage, I had six trees planted in a circle, close to every police station in the district, under a display of fireworks from the centre of the plot, and a discharge of the

burkendauzes' (policemens') matchlocks.—This made a noise at the time, and, as every one who sees the six trees planted in a circle, asks what it means, he gets the answer that "they are the *Padshah Begum's* (English Queen's) marriage, according to Basle custom; and that if she, and if this sircar (Indian governor) conform to the custom, how much more should they."

The six trees at the *cutcherry* (the magistrate's office) are just in front of my window, and I often see the natives standing beside the circular plot, and holding a deliberation regarding it, and perhaps applying to a *chuprassy* (another police officer) to solve their doubts as to the mystery; the more so as there is a wooden stand in the centre, from which the fireworks were discharged. All this helps to make the custom known and popular.

I have alluded to the prevalence of perjury in the Indian courts of justice; and this prevalence is so general, and falsehood or

exaggeration so tinctures even the truth when uttered by a native, that a former judge of the Supreme Court, Sir Francis Macnaghten, was scarcely hyperbolical when he said, "I never believe the witnesses for either the plaintiff or the defendant, but form my judgment from the probabilities which attach to the case!"

Among a people whose religion inculcates immorality as a duty, and among whom falsehood is held to be no departure from honour, it is no wonder that perjury is rife; and it is impossible even to hope that its occurrence can be rendered less frequent, or even as seldom met with, as in Christian countries. I have listened to it in every form, from the discrepancy which might be compatible with truth, to the downright hard swearing to facts so opposed, that one set of witnesses must be perjured past all doubt or explanation.

Thus, a few weeks before I left India, a witness was put into the box to prove his own signature. His name, beyond all doubt,

was Shaik Dowlat; he came to the office of the attorney of the party producing him, and acknowledged that that was his hand-writing and his name; but it had subsequently been made worth his while to deny both, and he so swore in court, and asserted that he had never gone by the name. On the other hand, a witness swore positively that the man's name was Shaik Dowlat, and that he had known him by that name for years! This seemed a good opportunity to punish a perjurer; but, unfortunately, the witness who thus identified him, on cross-examination, so contradicted himself, that it was evident no jury could believe him upon his oath!

Again, in a cause of most atrocious torture, in which I have now certain knowledge that the defendant was guilty, five witnesses spoke to the transaction as being done by him on a certain day, and at a certain place. For my client, an equal number of witnesses swore as positively that no such act was done on that day in that place, and that the party

said to have done it was some miles off during the whole of the time alleged!

I was told afterwards that the defendant had perpetrated the offence, but that it was in a garden adjoining the one charged, and on a different day; and that the alteration of time and place was necessarily made by the plaintiff's witnesses, because he had so alleged them, for some purpose of his own, when bringing the case criminally before a magistrate!

One of the worst effects produced by the doctrine of castes, is the spirit of despotism which it instils into the higher, and the abject submission which it usually obtains them from the lower classes. This abject endurance of their tyranny does not always prevail; and when the outrages inflicted by a high-cast man have been adequately resented by the sufferer, it has occasionally brought before the public a knowledge of conduct the most atrocious that the human mind can well conceive.

It was not before 1840 that the Supreme Court was enabled to grapple with one of these petty tyrants; for, as its jurisdiction only extends throughout a circuit of a few miles round Calcutta, they had hitherto taken care to commit such offences without its pale.

The case to which I refer is that of Rajah Rajnarain Roy; and it was only by his servants exceeding his orders that he was brought within the clutch of the English law. A newspaper is published in Calcutta, entitled the *Bhaskur*, which, like some scurrilous papers of London, abounds in private scandal, and is read with avidity by the natives. Some severe remarks appeared in it relative to the Rajah in question, and, as he resolved to be revenged, he instructed his dependants to inveigle the editor over to the Rajah's residence at Andool, which is beyond the jurisdiction of the Supreme Court.

The editor, Srenarain Roy, proceeded some distance thither, but his suspicions being

excited, he declined proceeding further, and the rajah's servants then had recourse to violence, hurried him on board a boat, conveyed him to Andool, and there, in the presence, and by the direction of the rajah, imprisoned and most barbarously tortured him. Fortunately, the seizure occurred just within the court's jurisdiction, and a writ of *habeas corpus* was obtained, and directed to the rajah.

He soon found that he had got a sterner competitor than a native court of justice to contend with. He kept himself concealed, neglected to make a return to the writ, and continued to retain Srenarain in custody. In this he soon discovered he had taken the wrong course; and, to the astonishment of himself, and all the natives who crowded the Supreme Court on the occasion, the diamond-bedecked tyrant appeared as a prisoner on its floor, bowed down before its process, and was consigned to its prison until he had submitted to its dictates. Bail

was refused as contrary to the rule of practice, which provides that any one thus in contempt must answer the interrogations whilst in custody; and the natives saw and admired that with a British judge there was no distinction of caste when meting out justice to the people.

This was felt by this proud man to be a disgrace, of which, in the fervid language of Mr. Turton, who conducted the prosecution, the lapse of a hundred years would fail to wear away the stain; and it was a memorable lesson to all the natives to see him stride away to gaol in all his panoply, to answer the demand for justice made by one of his humble countrymen. I grieve to be obliged to add, that though the Rajah for a time was excluded from the *entrée* of Government-house, yet, after a few months, his presence was permitted there by Lord Auckland. The stamp of infamy should have been permanent for the people's warning; and I fear his lordship gave way to

influences and interests, which his sterner judgment must condemn.

Favorable is my opinion of the native character, and of its capability of yielding good fruit, if nursed and nurtured in any better mode than that pursued in the hot-bed of evil, the family Zenana; and that good opinion extends to them also as to their mental capacity for attaining excellence in the arts and sciences. I consider their minds as well as hearts are abundantly sterling.

Grounded upon this opinion is the conviction I have, that the day will come when India will have its *native* school of painting; for there only requires a more general diffusion of superior education, (and this is advancing), to call that school instantly into existence. Education will improve the national taste, and true taste gives birth to a patronage of the fine arts. There are few purchasers at present for the productions of artists, but when these increase, a race of artists will immediately spring up.

I do not express myself thus strongly without evidence, of which much could be quoted, but I will only state one instance. I was desirous of obtaining a bust of a relative, and upon inquiry, found among those who were accustomed to work with clay in the formation of idols, &c., a young man who was anxious to make the attempt. Our Royal Academicians would have smiled to see this primitive modeller at his work. Naked to the waist, with no other tools than a few pieces of bamboo split and formed into the shape of ladies' netting-needles, he, day after day, pursued his work, squatting on the ground, and without one convenience such as is found in the artist's studio. His material was the alluvium of the Ganges, carefully cleared from all fibres, stones, &c., and then thoroughly incorporated with ox-hair. He was not very successful in his likeness, but produced a bust remarkable for the graceful turn of the head, and every way to be commended for the style and careful execution of the drapery, hair,

and features. It was his first production of the kind, and demonstrates what excellence he is capable of attaining.

Every circumstance tends to the acquirement of such excellence. Grecian artists, in an early age, are said to have been aided in the attainment of their acknowledged superiority, by having daily exposed before their eyes the naked athletæ. This is allowed by the best authorities; and all agree in attributing the success of the great masters in disposing the drapery of their figures, to having their loosely-vested countrymen constantly around them. Such circumstances —such means of acquiring excellence in the fine arts—equally favour the artists in Hindostan. Daily, hourly, in almost every individual you meet, you encounter the naked "form divine," or clothed in drapery, "full, flowing, free." Some of the most graceful figures and attitudes I have ever looked upon have been among the young Hindoo women returning to their homes,

from the banks of the Ganges, with their lotas, full of water, borne upon the hip or head.

Grandeur of natural scenery is equally favourable to the production of excellence in the kindred brothers of the pencil and the pen. It is amidst the magnificent and beautiful compositions of nature that the painter and the poet equally delight to study. Now it may be advanced, without any fear of contradiction, that India is gifted with such natural decorations beyond any other country on the earth's surface. Her rivers are the most noble, her vegetation the most superb and luxuriant, and her mountains the boldest and most lofty.

So gifted with exterior advantages, what is there in the people themselves qualifying them to excel in the fine arts? And it may be truly answered—everything. Their capabilities only require to be encouraged to activity. No people in the world are better copyists; instances of which are of daily

occurrence. I have seen a landscape, done by a native in oil-colours, a copy from no very good master it is true, but it certainly excelled the original. One of the scenes of the old *Sans Souci* Theatre, was painted by a native in one day, at least, so I was credibly informed; and I can bear witness that it was characterised by a good knowledge of effect, and an accurate attention to perspective.

Again, every one who has seen the flowers and fruits so exquisitely painted from nature by Hindoo artists in the employ of Dr. Wallich, at the Botanical Garden, must at once have been struck by their minute accuracy and the beauty of their colouring. Some of the little clay figures of the costumes and characters of India are also striking instances of good taste and power of pourtrayal; and yet, though all done by hand, unassisted by moulds, they may be bought in the streets of Calcutta for less than a shilling each—that is to say, for four or five rupees per

dozen. Then, again, the cultivated native mind is peculiarly characterised by its high imaginative power,—a quality alike important, and indeed essential, for the composition of beauty, either in poetry or painting.

I have heard one of the Royal Academicians say, (I think it was Mr. Phillips), that most of the great masters in painting were gifted with great length and flexibility of finger; and if this aided in giving them a freedom of touch, it would be an assistant to every native who took up the pencil; for it would be difficult to find an inhabitant of Hindostan who does not excel those of a northern hemisphere in this beauty and flexibility of form.

Although the colouring of a picture is justly considered an inferior point of its excellence, yet it is only inferior to design and drawing; for the distribution of light and shade (*chiaro scuro*) I consider as part of the art of colouring. For excellence in this the natives of the East have for ages

been celebrated. It could scarcely be otherwise; for brilliancy of colour and intensity of light are impressed upon the inhabitants as an essential part of beauty and delight, almost daily, and by every object of nature upon which the eye can rest.

The gaudy plumage of many of the birds, the brilliancy of the butterflies, the myriads of sparkling fire-flies, the bright verdure of every plant, the intense hue of every blossom,—all teach, and have indelibly taught, the natives to delight in and imitate such gorgeous colouring. Hence arises their excellence in the vivid glowing tints which they impart to their silk and other manufactured articles. I feel strengthened in this conclusion, from the effect which such brilliancy of light and colour had upon the *optical* taste, if I may so term it, of my own family.

We had, when living in England, rather a dislike for red colours; and we anticipated that the wearied, excited eye, would be glad,

in India, to rest and be soothed by furniture and curtains in which green and other quiet tints prevailed; but the reverse was the case. Such colours appeared sombre, dull, and actually disagreeable, while crimson, and other bright colours, perceptibly became more grateful and approved.

Let it not be supposed that the native taste for colour is not accompanied by an even more correct perception of form; for such would be an erroneous conclusion. The forms of their lotas are beautiful, and, in most instances, similar to those of the Etruscan vases.

Since the leaders of native society have been admitted to associate with those of our own countrymen, they have, in a great measure, adopted our fashionable habits and customs; and the parties—the balls and suppers—where they assemble their friends, are the most splendid given in India. Baboo Dwarkanath Tagore among the Hindoos, Rustomjee Cowasjee among the Parsees, and

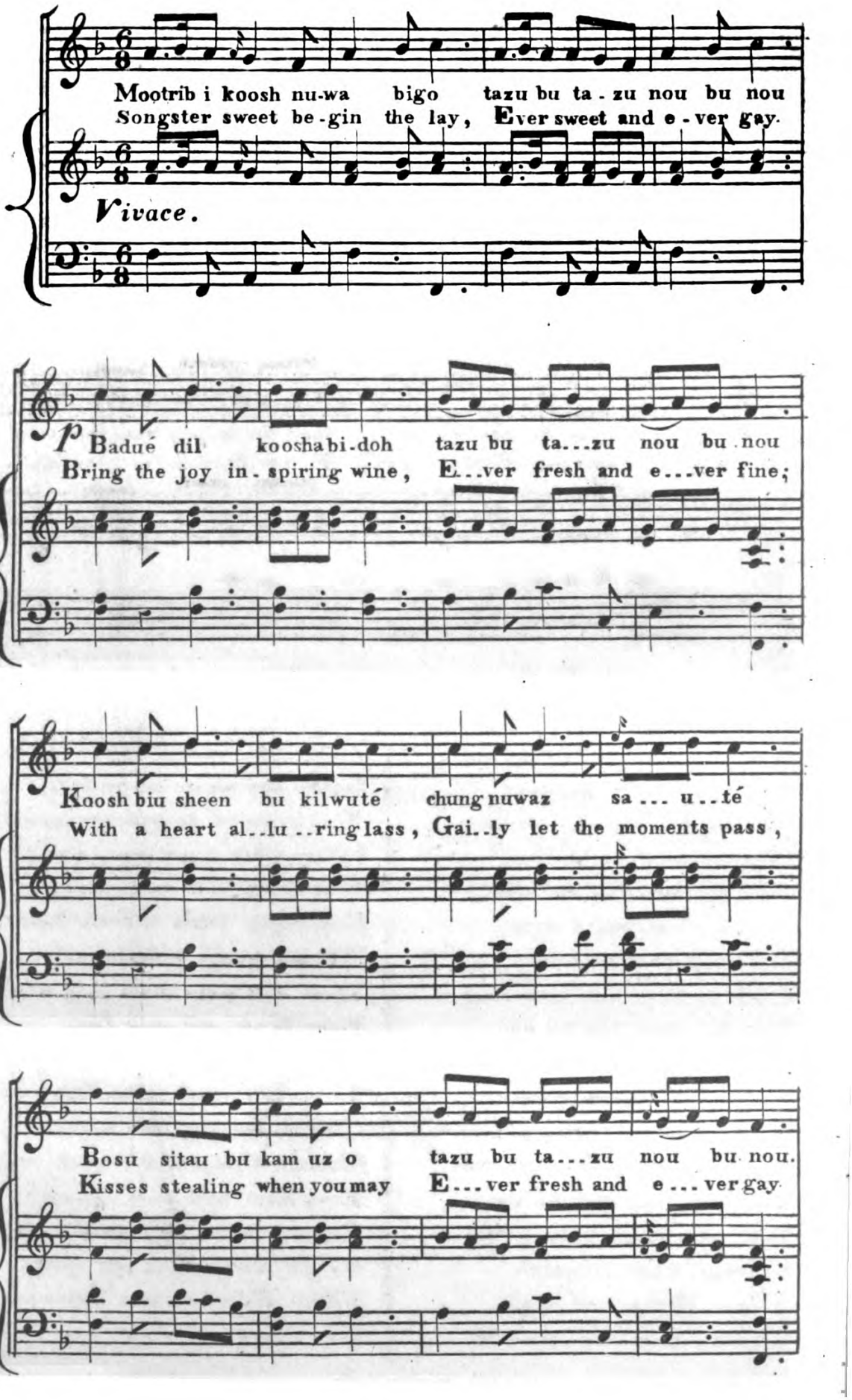
Prince Gholam, the grandson of Tippoo Saib, among the Mahomedans, are those thus distinguished. One fête, given by Dwarkanath, at his garden house, near Cossipore, at the commencement of 1840, in celebration of Lord Auckland's return to Calcutta, surpassed any that had been given by these gentlemen, who know no limit to the expenses they will incur at such *tomashas*.

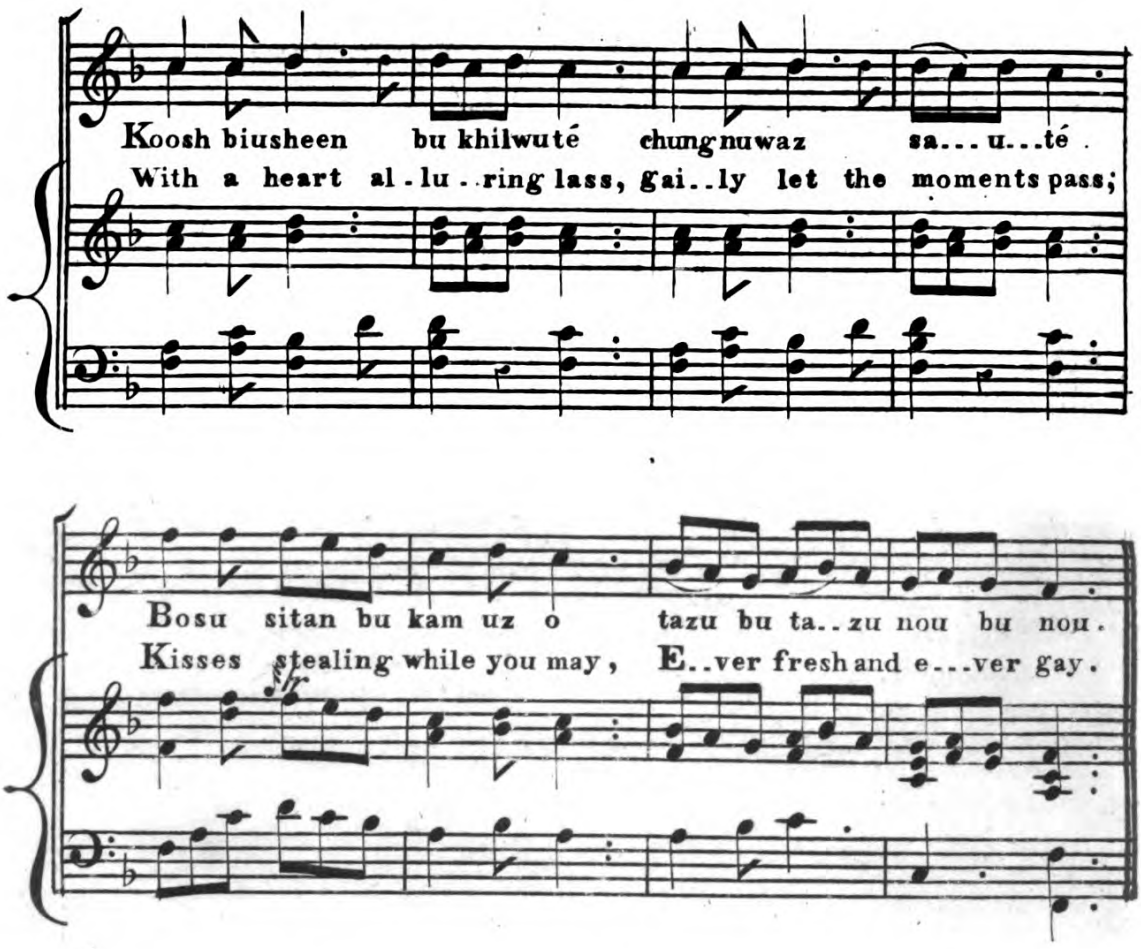
A scene of greater beauty was never beheld than by those who, from the marble verandah of Dwarkanath's house (through the openings between rose-tinted and white curtains), looked out upon the gardens. The various archways wreathed with lamps, the margins of the paths, parterres, and basins of water, loaded with the same sources of light; the illuminated "Temple of the Graces;" the distant device of "God save the Queen," shining amid the tall palms and denser foliaged tropical trees, and illuminating the groups and gliding figures of

the white-robed natives, were beautiful, and

> " We thought the spicy wooded vales,
> These dusky sons, 'mid floods of light,
> Well imaged forth the far-famed tales,
> And seemed a new Arabian night."

The interior decorations of the house of this " princely merchant," *were* beautiful, rich, and substantial—devoid of silly foppery, and without any sacrifice of comfort to mere ornament. I say *were*, because, previously to his departure from Calcutta to visit England, he disposed of the whole of his furniture and pictures.

After hearing the nautch-girls with their instrumental accompaniments, and the performance of the popular minstrels who perambulate Calcutta occasionally, no one will hesitate to conclude that the *music* of the Hindoos, to use an American writer's phrase, is all " *dambaddo.*" I have rarely listened to anything from them, even approaching to pleasing; and it was not until I heard the native air, " *Tazu bu, Tazu nou bu nou,*"

Mootrib i koosh nu-wa bigo tazu bu ta - zu nou bu nou
Songster sweet be - gin the lay, Ever sweet and e - ver gay.
Vivace.
p Baduć dil kooshabi-doh tazu bu ta...zu nou bu nou
Bring the joy in. spiring wine, E...ver fresh and e...ver fine;
Koosh biu sheen bu kilwuté chung nuwaz sa ... u..té
With a heart al..lu..ring lass, Gai..ly let the moments pass,
Bosu sitau bu kam uz o tazu bu ta...zu nou bu nou.
Kisses stealing when you may E...ver fresh and e...ver gay



Bur zi hyat ky kooree?
Gur nu moodam my kooree
Badu bi koor bu yadi o,
Tazu bu tazu nou bu nou.
Sagueé seem sag i mun
Amudu janib e chunum,
Zood ki poor koo num sooboo
Tazu bu tazu nou bu nou.

Shahid i dil kooshaé mun
Mekoo nud uz fidaé mun
Nugoh i zi ab o rungi boo
Tazu bu tazu nou bu nou
Badi suba choo boog zuree
Bur suri kooe an puree
Qussué Hafiz ush bigo
Tazu bu tazu nou bu nou.

Gentle boy whose silver feet,
Nimbly move to cadence sweet;
Fill us quick the generous wine,
Ever fresh and ever fine:
How enjoy life's tedious hours,
Without wine's seducing powers;
These will make them pass away,
Ever fresh and ever Gay.

To me the sweet enchanting maid,
Charms devotes that never fade;
Charms t'inspire the poets song,
Ever fair and ever young:
Zephyrs while you gently move,
By the mansion of my love;
Softly Hafiz' strains repeat,
Ever new and ever sweet.

that any Hindoo air, having any pretensions to harmony, reached my ears.*

Since then I have been more fortunate, but that which roused me to a suspicion that there might be some compositions in Hindoo music worthy of being rescued from oblivion, and which are neglected because justice is not done to them by the performers, was hearing the same ballad performed by different street-singers.

These women, during the hot season, stroll about the streets, usually with an infant in a kind of tray slung over one shoulder, which leaves both hands at liberty for the management of their rude two-stringed guitar. Their costume is of the very meanest description, fitting close, so as to expose their beautifully moulded forms; but neither in feature or general appearance are they in any degree attractive. They stop at the gate of every compound, or before every group of natives,

* I insert the notes, and a translation of the words, not original.

when they think they can obtain a cowry in return for their minstrelsy, and they are not very fastidious in their endeavours to suit their song to the taste of their auditors.

One of the two glee-women, to whom I have referred above, both vocally and instrumentally, was most truly "*streetardo*," grating on the ear severely harsh and vile. The other sang the same air softly, sweetly, and I may say (though I did not understand a word of it), feelingly. The different styles in which they sang; the totally different impressions they made with the same air, convinced me that much of the native music may be intrinsically good, but ruined in the performance. It could not well be otherwise, so far as the instruments are concerned, for they have none, save a rude flageolet, a small violin, invariably held as if it were a violincello; a very little better lyre; the rude two-stringed guitar I have before mentioned; very small, thick, jangling cymbals, and the eternally heard *tom-tom*.

Unfortunately, I am ungifted with "the gentle science of Prick-song," so that I cannot give a clue whereby to preserve the native air above noticed, but it induced me to make some inquiry into the state of musical knowledge among the Hindoos, and I soon found, as did Sir W. Jones, that they have a very excellent acquaintance with the theoretical parts of musical science; but I in vain tried to obtain the notes of any of the productions of their composers; yet they have had these, for the names of *Jayadeva*, *Mathura*, *Sóma*, and others, are still remembered, and the mode of noting is preserved in their works: yet where Sir W. Jones failed, I had no right to hope for better success. His researches were more extended than mine, and he says, "the pundits of the south referred me to those of the west, and the Brahmins of the west would have sent me to those of the north. From all I collect, that the art, which flourished many centuries ago, has faded for want of culture, though some

scanty remains of it may, perhaps, be preserved in the pastoral roundelays of *Mathura*, on the loves and sports of the Indian Apollo."

One great peculiarity of the Hindoo customs, is that of their food being defiled, and necessarily thrown away, if any one of a different caste or religion treads within the place where they are cooking. If a Hindoo domestic is thus employed, and any member of his master's family stepped within his *chokah* (room), he would have to take fresh victuals, and re-commence the culinary operation. Even a live chicken coming at such a time within his *chokah*, would have a similarly polluting influence. This has to be especially regarded, and a respect for the prejudice enforced when English and native troops are co-operating.

Thus I have been informed by an officer who was with the troops assembled for the siege of Callinger, in Bundelcund, "that a fresh recruit of H. M. 53rd Foot, unintentionally, or rather ignorant of the conse-

quences, stepped on the place where a sepoy was cooking his meal; an altercation ensued, of which the nature was determined rather by violence of gesture than anything else, neither party being intelligible to the other, but, in the end, a reference was made to Colonel Mawbey, commanding the 53rd, nor could all the explanation offered appease the wrath of the complainant; his *chokah* had been defiled, and he insisted on redress. The offender was punished slightly, and more with the view to example than from any design to visit him with severity. He was put on extra duty for a week, nor, until this was awarded, did the clamours of the sepoy cease!"

The most striking illustration I witnessed of the love of the natives for the gaudy, the rich, and the magnificent, was afforded by a display of the presents made to Lord Auckland by native princes, previously to those presents being sold by auction. In former years, these gifts, too often allowed to pervert justice,

were permitted to pass into the private exchequer of the governor-general, but now they are placed, as received, under the care of an official specially appointed, and are sold periodically, for the advantage of the East India Company. The love of idle display is a prevailing folly of all the natives, from the cooley who bedizens himself with turmeric and wreaths of wild flowers, to the nawaub who struts in the halls of government-house in cashmere shawls, golden tissues, and diamond necklaces.

In the native mind power and merit are inseparably associated with exterior decoration, and an Eastern accustomed to see princes adorned with such mundeels, sparkling with such diamond surpaiches, hung round with such necklaces, enrobed in such labadas, as were displayed on the above occasion, would but estimate lowly a pretty fair-haired girl, with a single row of pearls around her temples, and enrobed in plain white muslin. He would never suspect she was equal to a ranee.

Accustomed to see rajahs riding in howdahs dazzling with scarlet and gold, and the elephants which bear them moving on with dignity, begirt with doomchees and hykeels, embossed with the same precious metal, that native's opinion of the same fair-haired girl would not be altered, if he saw her passing along in a plain barouche, unembellished with gold, and the harness of her horses as free from ornament. He would see that she had no other attendant than one lady in the carriage and two syces behind, like any merchant's vehicle on the Calcutta course; that there were no hookah burdars, with costly snake and golden chillumchee; no standards glittering with gems; no "chowries of the peacock's plume," but all things plain, all simplicity.

She would therefore pass without even the notice of a salaam from the natives, but who would bow their foreheads to the earth before the powdered gentleman ensconced in the glittering gingerbread of the lord-mayor's coach, and they would be incredulous if told that the

latter was only the temporary magistrate of a town, while the former was his sovereign —the sovereign of all the rajahs of India, before whose sceptre they bow; and that the white vest enfolds a sovereign whose sign-manual could topple down all the bright and bediamonded chiefs of Hindostan.

The shawls, scarfs, dresses, &c., displayed for inspection, and awaiting the auctioneer's hammer, on the occasion before mentioned, were enough to throw half Almack's into extasies; the jewellery was of the first water, and sufficient to make even Princess Esterhazy sigh; the elephant and horse-trappings were laden with gold, and caused regret that so much ingenuity had been thrown away upon that which was come to within one remove from the smelting-pot.*

Less than six days were not sufficient to distribute them by the hammer of Messrs. Tulloh and Co., and from the finest Lahore

* The splendour of the presents may be estimated from the fact that they were 1100 in number, and sold for 251,000 rupees, although the prices realized were not generally good.

muslins to the most costly shawls of cashmere; from bridles cased with gold to couches whose pillars were of solid silver; from dirk handles of the precious metals to necklaces of matchless gems, never was it my chance, and probably never will be again, to see such a gathering together of the "rich and rare." There were silks from Bhawulpore, of brilliant scarlet; Duknee turbans, of purple and gold; scarfs from Delhi, worked in patterns that no needle of Europe ever surpassed in workmanship, or in tasteful contrast of colours; loonghees from Otala, green interwoven with gold and silver, in one splendid tissue; mantles or shawl chogahs, and long shawls from Cashmere, elaborately worked throughout. The texture of these, the splendour of their patterns (colours mingled with fibres of solid gold), the breadth of the borders, and the intensity of the various hues, my pen cannot describe.

It would be endless to particularise the ear-rings, bracelets, raj-shahies (head orna-

ments), anklets, dookookees (lockets), &c.; yet I must observe, that one pair of bracelets, each composed of four rows of lask diamonds, 206 in number, set in enamelled gold, and one of the necklaces, were the most splendid jewellery, I think, that could possibly be formed. The necklace was a double row of 320 even globular pearls, the finest ever brought together; these were parted in the middle by four such emeralds as even Rundell and Bridge never gazed upon, and from it was suspended a large diamond star, with a centre miniature of Runjeet Singh, and an enormous emerald drop, pendant from its lowest ray.

The arms were beautiful, though with the exception of one quiver of arrows, not so splendid as a collection of such accoutrements belonging to the Hon. Captain Osborne, disposed of a short time before. The matchlocks, knowing their length of range, and the death they had dealt among our friends, particularly attracted attention. They closely

resemble the English caliver, as it was constructed in the 16th century, which was lighter than the musquet of the period, and could be fired without a rest. Its comparatively small size shows the appropriateness of Falstaff's direction, "Put me a caliver into Wart's hand," for Wart was diminutive and old.

The Affghan matchlock is very long in the barrel and small of bore, and it differs from the caliver in having the match attached to a hammer behind the breach, and striking forwards into the priming. The hammer of the caliver was more forward, and struck down towards the soldier, the priming being between his shoulder and the hammer. The command would sound strangely to modern military ears, "*Blow off your coal,*" which in the time of calivers and matchlocks was given, that the match might be prepared before the order to "Fire."

In no other country ever existed such a race of men as the Thugs of India—men

who, whilst they murder for the sake of booty, act with the conviction that their crimes are acceptable to their deity. The narratives given by some of the murderers themselves, who necessarily have been admitted approvers, are of such fearful interest as to make the reader hold his breath as he peruses these confessions of human beings so totally devoid of the "*mens conscia recti*," as to be dwelling with fervid and savage delight over the graphic pourtrayals of murders committed by their own hands!—the subtleties used to delude their victims!—the struggles of the dying wretches!—and ascribing their own *misfortunes*—that is, their being detected—to having strangled a man driving a cow; for, as one said, "I do believe that evil will follow the murder of a man with a cow—*if there be no cow it does not signify!*"

The writings of Captain Taylor and Major Sleeman have rendered the public well acquainted with the habits of these mur-

derers for a livelihood; and they had the best means of obtaining information, for they held the office of superintendant of the department for their suppression. Surely never did any other government require such an establishment. Major Sleeman is most highly venerated by the natives of Bengal and the Upper Provinces, for his unwearied and successful exertions for the extirpation of the Thugs; and so great is the awe which his name inspires in the minds of the inhabitants, that it has become a proverbial rhyme in Jubbulpore and other contiguous districts,

> "Sleeman sahibka hookim jari,
> Rasta mey dangha sha ghoonaghari,"

which may be thus rendered, "Sleeman Sahib is the man who directs the roads to be cleared of the Thugs" (Ghoonaghari).

I will, however, give a more particular narrative of the native customs, premising that, in tracing the manners of "the Hindoos as they are," I am indebted for much I could not otherwise have obtained to the kindness

of a most intelligent friend. He commences, as follows, with an account of their marriage customs.

The Hindoos, like the ancient Romans, have a custom among them to depute certain persons, before the matrimonial alliance is formed, to see the bridegroom and bride alternately at their respective houses. These persons are familiarly known by the name of *Ghataks*, whose business is to select appropriate matches, give a verbal account of the caste to which they belong, and adjust the marriage settlements, with reference to the jewels and ornaments which each party engages to give.

The origin of this class of professionals may be traced so far back as the time of *Bullalsen*, who first made the classification of caste which is still so rigidly adhered to by the Hindoos. Having no other occupation to follow, they devote their whole time to the study of Hindoo genealogy, and look out for unmarried marriageable couples.

They are generally men of a fawning and flattering disposition, and are capable of doing anything, however base and dishonourable, for the sake of gain.

In the public assemblies of the Hindoos they often panegyrize some individual as much for his giving them a few rupees, as they would satirize him for not listening to their adulation. They sometimes involve parties in difficulties by getting up matches of a disreputable character; yet, nuisances as they are, their services cannot be dispensed with so long as the present system of Hindoo marriage continues, which does not admit of an interview between the bride and bridegroom before the wedding night.

Of late, it is worthy of notice, native women have also embraced this profession, and, as might be expected, are more fortunate, if not more honoured, than their male rivals, or brethren, in trade. They easily get into the female's apartments, a privilege which the men can never enjoy. Those who

know anything of the Hindoo society must be aware, that the opinion of a *Purdah* woman, relative to a marriage, operates strongly with the other members of the family; and the admission of the female *Ghataks* to the presence of the ladies, gives a facility to obtain their acquiescence.*

When, through the agency of one of these *Ghataks*, a proposed match meets with the unqualified approbation of the guardians of the parties, whose horoscopes are previously examined, a day is fixed for seeing the young couple alternately. On the day appointed, two or three elderly members of the family of the bride proceed to the house of the bridegroom, in company with the *Ghatak*, and begin the examination by asking his name, and that of his father and other ancestors through some successive generations

* A *Purdah* (veiled or screened) woman is one who never appears before the eyes of any men but such as are members of her own family. I have seen a palky, with closed blinds, containing one, brought into the Supreme Court, and her examination carried on by the interpreter, without her being seen by the court.

—a vocabulary committed by him to memory beforehand.

After going through this preliminary, he is further examined in reading, writing, &c., and, as a knowledge of the English language is now-a-days considered by the Hindoos a high qualification, as well as a great recommendation, particular care is taken to ascertain the precise extent of his knowledge of that language. If the boy be well grounded in it, his other deficiencies are not taken into account. A similar visit is paid to the bride by members of the bridegroom's family, but as she is wholly debarred from the benefits of knowledge, her beauty and her address constitute her chief accomplishments.

This is the first time in her life that the child is brought into the presence of strangers, with whom she is required now to hold a little converse, merely to convince them that she is not *dumb!* This is an important era in the life-career of a Hindoo female— sensations of hope and fear arise in

her mind, and though young, she feels a natural anxiety to know how she is to be disposed of for life. The following are the qualities which have been enumerated as excellences in a Hindoo woman. She must be *light complexioned ;** have a face like the full moon ; a nose smooth as a flute ; eyes like the lotus-flower; a neck like that of the pigeon ; and a voice soft as that of the cuckoo. If, in addition to these qualities, she possesses engaging manners, she is esteemed a paragon.

During these visits of inquiry, and in token of approbation of the proposed alliance, the visitors present the bride and the bridegroom with a few rupees, not exceeding sixteen or twenty. A day is then fixed for drawing up a written contract, by the articles of which both parties engage to abide. In this contract, which is called *pattur*, are spe-

* Yellow, is the literal term used by my informant ; but the meaning is, that she must be nearer to what we term a brunette than are the generality of her dark-skinned countrywomen.

cified the day of the wedding, the amount of the dowry, &c. The custom of offering a dowry is not much in vogue at present among the respectable classes of the Calcutta Hindoo community. The *Koolins*, who stand high in popular estimation, are not, however, so ready to make a voluntary sacrifice of their own interests, and forfeit an advantage which they consider as a birthright.*

It is a general rule prevailing in the social economy of the Hindoos, that the party condescending to make a present of money, is not of a very noble origin, or possessed of much honorary dignity in point of caste. Thus, if the father of the bride, as is generally the case, make a present to the father

* The *Koolin* Brahmins are the highest, and generally the most depraved of all the castes. To be connected by marriage with them is considered to elevate in dignity the family so allied, and thousands of parents sacrifice their daughters to this absurd ambition. The infant is wedded to some old *Koolin*, who receives a large dowry as a bribe; and many of them have fifty such wives, whom they never have seen, and who are thus doomed to a life's widowhood.

of the bridegroom, he acknowledges his inferiority. In some instances the reverse may be the case, and the latter not only declines to accept a present, but also defrays the whole expense of the wedding;—this is esteemed extremely liberal.

While the written agreement is in progress, a very important and knotty question often arises as to who among the gentlemen present is the best *koolin*, and therefore entitled to the highest distinction. When this is decided, not without altercation, all persons present (including the *ghatak*, the Brahmin and the servants), receive their due honorary present, varying in amount from two to eight rupees.

They then sit down to dinner, consisting of the fruits and sweetmeats of the season; and on this, and similar occasions, the Hindoos make a show of their wealth, having the dinner served up in silver, and other costly dishes, presenting a striking contrast to their ordinary style of living.

Before the parties separate, a day is fixed for the next ceremonial rite, called *gaeyhalood*, or *aeybarabats*, when the intended bridegroom and bride rub their bodies with turmeric, whence the name *gaeyhalood*. On the morning of the appointed day, the parents of the bridegroom send a small quantity of turmeric paste to the house of the bride, who employs it in the ceremonial-anointing of her body. From this day, until the celebration of the nuptials, the bridegroom holds in his hands, day and night, the nippers with which the natives cut the beetle-nut; and the bride similarly retains the iron box containing the black colour with which the women stain their eye-lids. The holding these instruments is for the purpose of preventing the approach of ghosts, witches, and sorceresses.

The ceremony of anointment is very simple. Five women, whose husbands are alive, merely rub the forehead of the bridegroom with the turmeric, made into a paste

with oil; in return receiving an ample present of sweetmeats and other eatables. While the rite is being solemnized, grand preparations for a feast are simultaneously made at the houses of the bridegroom and bride. At about one or two o'clock of the day, the guests invited, to the number of three or four hundred, and often more, begin to assemble at the house of their host.

This assembly affords a good example of the native social meetings. As soon as a guest enters the house, he is greeted with, "*Aeystey angey hag mahashoy.*" After he is seated in the spacious central square of the house, usually open to the air, but upon these occasions covered with a canopy, a chillum of tobacco is ordered for him, and he smokes and mingles in the conversation.

The ordinary topics on which Hindoos of the old school delight to talk, are relative to the state of the country, the position of government (on both of which they are full of erroneous notions), the irregular conduct

of modern youths, the state of the weather, the gradual decline of Hindostan, and other subjects of passing interest.* The younger members of the party have a more intellectual intercourse, conversing for the most part on their comparative scholastic studies, it being not uncommon for them to get prepared with difficult questions in order to display their acquirements, and these contentions are sometimes so animated, as to require restraint by the elder members of the company.

* The higher classes of Hindoos are quite alive to the gradual subversion of their religion which is taking place, and their knowledge of the slight hold it has upon the heads and hearts of their countrymen was acknowledged in the following extract from the report by its secretary of the *Dhurma Subha*: "A rumour is now afloat that the government will pass a regulation by which the sons of Hindoos will inherit their ancestral property, even if converted to any religion differing from their own; *should this regulation be promulgated, the Hindoo religion will be brought to an end.*" Such is the confession of some of the intelligent and influential members of that religion, and never before was there such an acknowledgment of the weakness and worthlessness of any creed. It is a confession by its leaders that Hindooism has no other bonds than those of pecuniary interest. At present, a Hindoo forfeits his hereditary rights if converted.

These colloquies are terminated by one of the inmates of the house announcing that dinner is ready. Confusion and disorder now ensue, both young and old being equally desirous of attaining the foremost seats. The better behaved and more respectable, however, are not so prone to indulge in this desire, because they are assured that their rank will be duly honoured.

The dinner is spread in the canopied square where the guests are assembled, the pavement being covered with thin pieces of flat wood, each about two feet long, and arranged in so many rows, from four to six, as are required by the number of guests. Before each person, who squats upon the ground in the customary Hindoo fashion, are placed small pieces of the delicate green plaintain leaf, and a number of earthen pots, serving instead of plates, finger-glasses, &c., as the host does not provide any drinking-glasses, each generally brings his own for the nonce.

In the midst of this festal assemblage, the bridegroom, attired in his best array—silk vestments, and ornaments of gold with precious stones—takes his seat, which serves as a signal for the party to commence the repast. Here a temporary silence ensues, because all are equally busy in discussing the rich fare before them, and as nothing but fingers are employed, there is no dissonant clatter of knives and forks. To see a native use his fingers in conveying his rice and curry to his mouth, is not so disgusting a sight as may be imagined by those who have never seen them at their meals. It is done with a tact, and merely with the points of the fingers, in a manner much more cleanly than many Europeans acquire with the aid of knives, forks, and spoons.

As the Hindoos of the present age have acquired a comparatively refined taste, if not in anything else, certainly in eating, they all look impatiently for the richly spiced *poolau* (pillau), and the highly flavoured *dhum* (a

species of pillau), which, when first brought in, cause a general cry of "*Idhur auo !—idhur auo !*" (Come here !—come here !)—a conduct which does not give us a very elevated notion of a Hindoo's sense of decorum.

My native friend adds an outline of the general features of a Hindoo female party, observing that it will probably be somewhat humiliating to the national vanity of his countrymen, and it certainly has the merit of novelty.

It is the prevailing custom among the Hindoos, for any one inviting female guests, to send a conveyance to bring them to his residence. The palanquin is considered the most fitting, because it can be taken into the female apartments at either house, and the lady can enter and leave it without being seen. Two or three ladies are generally conveyed in one palanquin, which, by-the-bye, has no mattrass, and admits of no circulation of air, for the blinds are strictly closed. On their way they are impelled by

natural curiosity to peep through any slight opening of the palky's sliding doors, and thus to catch a momentary glance at such things as they may chance to meet on the way. Even this cursory sight furnishes them with abundant materials on which to found pleasant fictions to divert their future unemployed hours.

Arrived, they are at once carried to the inner apartments of their host's house, at the entrance of which the hostess, or an elderly lady of the family, waits to meet them with a warm reception. There they do not hesitate to lift the veils which had hitherto served to conceal their faces from the common gaze, and they now commingle with a circle of congenial spirits. Finding themselves under no other restraint, save what modesty naturally imposes, they converse freely on their household affairs and domestic relations, beyond which their uneducated minds cannot soar. Upon any one whose person is superiorly adorned, all eyes are fixed; for, greatly deficient as they

are in mental furniture, they look upon personal decorations as a prominent characteristic of superiority, and consequently, as worthy of commendation.

After a few hours of this "small talk," the hostess invites them to partake of dinner. This, unlike that given to male visitors, does not consist of highly nutritive dishes, but of various kinds of fish and sweetmeats. They sit in convenient rows, in the order observed at the male feast, and in the middle is the girl—

> "A blooming Eastern bride,
> In flower of youth, and beauty's pride,"

and apparently sinking under the weight of her ornaments. After these feasts, which are called *Ahibanabat* (dinner before marriage) have concluded, the guests present the young couple with clothes and sweetmeats, and then follow the preparations, by the parents of both the parties, for the celebration of the nuptials. The marriage invariably takes place at night.

On the previous day and night the females

of both families are busily employed in making the necessary arrangements. Some paint the wall of a room with long spots of variegated colours, and suspend over it a piece of new cloth bound up with several kinds of nuts; some prepare the *barandalá* with which the married couple are to be consecrated;* others, including the sprightly members of the families, most sedulously concoct inventions whereby to outwit the bridegroom, and render him a laughing-stock.

When the arrangements have been completed, they proceed in procession to a neighbouring house for the purpose of bringing the *Sree* (one of the names of the Goddess of Prosperity), which is nothing but some rice paste moulded into the form of a sugar-loaf. As this procession is accompanied with music and indecorum, the ladies of respect-

* This is a brass plate, on which are placed thread, wool, grass, a looking-glass, comb, and some small earthen pots, and many kinds of fruits. It seems emblematic of household duties.

able families in Calcutta do not attend on this occasion, leaving it to be performed by the household women-servants; but in the *Mofussil* (up-country), it is scrupulously observed by all families. The night preceding the wedding being thus spent, on the following morning the *maylick* parent, that is, the parent of inferior caste, sends presents of clothes, sweetmeats, fish, sour milk, and a few rupees, to the house of the *koolin* (higher caste) parent, as an acknowledgment of his superiority.

The bridegroom and bride are then shaved at their respective houses, and five or seven women (the number must be odd), whose husbands are still living, anoint the bodies of the young couple with oil and turmeric, tying round their right hands a piece of thread, with a few blades of *dooron* grass in the middle. This being done, the bridegroom is made to stand on a large stone placed in the centre of an artificial pool of water, and enclosed on four sides by plantain

trees felled for the purpose. While thus placed, the women in rotation touch his forehead with the *Sree*. He is then bathed, and his father or his uncle begins to perform a *Bidhishead*, so called as mentioned in the Hindoo ritual, from having a tendency to promote generation.

A few pieces of plantain-leaves, containing a certain quantity of rice, small pieces of cloth, some fruit and sweetmeats, are spread upon the ground. In the midst of these the officiating priest takes his seat, and administers to his disciple the necessary rites, offering incense to the manes of his ancestors, and tracing the origin of his caste through successive gradations.

After these ceremonies have been duly performed at the houses of the bride and bridegroom, they are permitted to drink no more than a little milk, and to eat one or two plantains; but the parents of the bride must remain without any food until the night concludes the marriage ceremony. Prepara-

tions are now made for conveying the bridegroom to the house of the bride; but before he departs, his mother asks him thrice, in the presence of the assembled circle of female relations, "Where are you going, my son?" to which he answers modestly, "To bring in your dassee," (female slave).

At the marriages of the wealthy, money is literally thrown away in pompous exhibitions. Fireworks and illuminations are prepared; numerous musicians, English and native, are engaged; a large retinue of servants, bearing staves and flags, are in attendance; fac-similes of ships, boats, and mountains, are made; singers and nautch-girls are hired, and no expense spared to render the festival splendid. In some instances a lakh of rupees (£10,000) have been thus spent. In addition to the above splendour, horses and elephants with gaudy trappings are led before the bridegroom, who is placed in a richly decorated *tucktanama* or *sookasum*, attended by hundreds of

baboos (native gentlemen) in open carriages and palanquins, dressed in their best apparel, and the progress is announced by the sound of the kettle-drum, and the discharge of guns. At times much disorder ensues, despite the guards in attendance, on account of the rude attempts of the by-standers to snatch away some of the lights and artificial flowers used as decorations, and which they consider fair game.

The procession always arrives at the bride's house in disorder, being interrupted by the multitude; but order is soon restored, and the bridegroom entering, is seated on an elevated *guddee* of richly embroidered velvet.* A number of young men, backed by their elders, now step forward, and demand rather cavalierly of the youth's father, the customary gift of *grámvátie*, that is, some sixteen or more rupees, wherewith to buy sweetmeats for the entertainment of themselves and their young companions of the neighbourhood. If

* *Guddee*, an elevated seat, or throne.

their request is not immediately complied with, they make use of sarcasm and vulgar jokes at the expense of the party assailed, until he is forced to comply.

A brother, or a cousin of the bride, then politely requests the bridegroom to break two nuts with his own nippers.* These nuts are moist with the saliva of the bride, who keeps them in her mouth during the day, for the purpose of giving her husband something of which she has had a foretaste. While this senseless ceremony is proceeding, the father or uncle of the bride stands up, and asks permission of the company to take the bridegroom into the inner apartment of the house, where are the females on the tiptoe of expectation to give him welcome. He is at once conducted to where the marriage rites are to be performed, and having changed his dress, is seated on a stool painted white confronting the brahmin who is to conclude the ceremony.

* They are like those used for cutting loaf-sugar.

The bride, arrayed in red silk, is then brought in and seated by the side of the bridegroom, while he repeats a few *munters* according to the brahmin's dictation. The bride is next carried seven times around her betrothed, who stands during this movement, and when it is completed, the happy pair are permitted, *for the first time in their lives*, to see each other's face, and that only for a few seconds. They are then again seated near each other, and the brahmin gives the bridegroom a few blades of *kooshu* grass, to be tied round his fingers for the due performance of the matrimonial rites.

The father-in-law now pours a little water into the right hand of the bridegroom, which the latter throws at the giver's feet, after the repetition of a certain *munter* dictated by the priest. Water, milk, sour milk, &c., are sprinkled at the close of an incantation, and the two priests (for there is one for each family) read certain portions of a Sanscrit work which treats of marriage. The happy

pair now hold each other's hand, and are bound together by a wreath of flowers, while the father-in-law makes a declaration to the following effect:—

"Of the family of Kashynpu, the great grand-daughter of Bhocrab, — the grand-daughter of Ram Hurree,—the daughter of Ramsoonder Kokuma,—wearing such and such ornaments,—I, Thacoor Doss, give to thee, Abhay Churn, of the family of Sandilya, the great grandson of Soodner Doss, the grandson of Khamanee, the son of Bhiyer Hunee."

At the close of this bestowal the bridegroom answers, in a low voice, "I have received her."

The father-in-law then pronounces his benediction on the married couple, and devotes to their use household utensils and furniture, such as are in use among the natives, of various value, but sometimes amounting to 5000 or 6000 rupees. The father of the bride having made this present,

takes off the wreath of flowers which bound the couple together, and they having received the blessings of the priests, he congratulates them, and is congratulated on the happy completion of the nuptials. In the meantime, a cloth is drawn over the heads of the young couple for a short time, that they may see each other's face without much interruption, and the whole concludes with tying their robes together as a token of indissoluble connexion, and they prostrate themselves before the tutelary deity, or the wife of a brahmin.

While the rites are proceeding in the inner apartments of the house, a number of *Ghataks* recite to the assembled guests portions of Hindoo genealogy, relative to the distinction of castes, taking care in so doing to pander to the vanity of the host and wealthy guests, in the seldom disappointed hope of obtaining *buxies* (presents). When they have ceased, a brahmin holding a few wreaths of flowers, and a small portion

of sandal-wood made into a paste, asks permission of the gentlemen present to commence the ceremony of *Mala Chandau,** which, from the great importance attached to it as a source of honour, often occasions serious disputes. Every high caste Hindoo, inflated with imaginary ideas of his dignity, is ambitious of receiving the *first* garland. When the debated point cannot be decided without offence to some one of the party, the usual expedient is to give the sandal-wood and flowers first to a little child.—This ceremony concluded, the host presents to his guests *paun* and *soopari*, (betel and nuts).

In an assembly which is convened on the occasion of a Hindoo marriage, the characters brought together necessarily are very dissimilar and miscellaneous, and the absence of decorum is most striking, according to our ideas of propriety. The pundits present anxiously and fiercely engage in metaphysical

* *Mala*, garlands. *Chandau*, sandal-wood.

discussions; some of the youths assembled have similar, and not less noisy disputes on points of scholastic learning; while others indulge in every kind of rude mischief and practical joke, sometimes cutting the carpets on which they sit, endeavouring to peep into the female department of the house, breaking the chandeliers, stealing the candles, clamouring for refreshments, &c. My native friend quietly observes, that to an European this may appear quite strange, but in India it is an every day occurrence.

At these feasts there are always many intruders, or uninvited guests; and it is therefore always customary to prepare for nearly double the number asked, well assured that if the provisions are not excellent, and without stint, murmurs and discontent would be heard on all sides.

The vanity and absurd ambition to give surpassingly splendid entertainments on the occasion of a daughter's marriage, knows no bounds, and pervades all classes. I know a

native accountant, who absolutely ruined himself by his silly extravagance on such an occasion.

When the dinner is concluded, the bridegroom is taken into the inner or female apartments, where the ladies, dressed in their gayest costume, are waiting to receive him; and after being seated by his bride, he is subjected to all the raillery and witticisms they can direct against him. After they have sufficiently enjoyed the much wished-for company and conversation of the bridegroom, they retire from the bed-chamber, familiarly called *basarghur*, not to sleep, but, as delicacy is not among their accomplishments, to peep and listen through the crevices of doors and windows, at what passes between the newly married couple. The wife wears a vest on the occasion, having written upon it the names of *twelve* hen-pecked husbands and their wives.

As soon as the bridegroom is awake in the morning, a number of women require the

customary gift of *surgatolani* (sixteen or twenty rupees), so called from their undertaking to preserve the bed on which the happy pair slept. The young couple then sit together on a mat, anoint their bodies with turmeric, perform a few superstitious rites, and then play a childish game, in which cowries and covered earthen-pots are used, it being believed that in these are buried in oblivion their vicious propensities and bad qualities. The mother-in-law, and all the females of the family, then present them with a few rupees, and pronounce their benediction, invoking for them long lives of conjugal felicity and unalloyed happiness. This serves as a signal for conveying the bride and bridegroom to the house of the latter, which is attended by the same procession as accompanied the bridegroom to the house of his wife.

The married pair are joyously welcomed by the women of the husband's family hastening to throw a vessel of water under their palanquins, and performing other supersti-

tious ceremonies. The bride and bridegroom are then conducted to the *zenana*, which encloses them from the eyes of all strangers. The bride is made to stand on a pan of milk stained with the red *atta*, and the husband stretches out his hand from behind, to hold the *rek* of rice which is placed on the head of his wife. Five women, whose husbands are alive, touch the foreheads of both with the comic representation of *Sree*, formerly mentioned.

A little milk is put over a fire, which they are to see simultaneously overflowing as it boils, that they may for ever enjoy abundance. They are then led over a piece of cloth to a room, on a bed in which they again play the game with cowries and the covered earthen-pots, and receive presents from the females of the family. On the following day, the bride's father sends them large presents of fruit, sweetmeats, clothes, flowers, perfumery, &c., with which the whole family are feasted. After this repast, the married pair sleep on

a bed decorated with flowers, and perfumed with *uttar* and *golab* (attar of roses and rose-water). This is the night of *Fullshigja*, or honeymoon of the Hindoos.

Next comes the ceremonial of *Dittiobi-balia*, or the second marriage. This takes place so soon as the bride attains the age of puberty. The peculiar usages by which this is distinguished, and the forms observed by the females, are too indelicate for description, and but little else remains to be told. When the time arrives, the bride is kept for five successive days and nights in perfect seclusion, even from her father and husband. The food she is allowed to take during this close confinement, in a room called *tirghur*, because surrounded by four sticks, with palm-leaves fastened to their tops, is merely a little milk and rice, and she is strictly prohibited from tasting any thing more substantial.

On the morning of the sixth day she bathes, and the occasion is attended by many indecent rites, and by festivities. All the

female relatives of the family are invited to a feast at the bride's father's, bands of professional songstresses are hired, and conviviality pervades the whole circle. As soon as pregnancy takes place in the young bride, the next ceremony occurs, which is called *sad*, and is scrupulously observed by Hindoo women upon the appearance of the first symptoms.

It is called *sad* (choice or rare), because she is now permitted to eat the most esteemed dainties allowed to a Hindoo, for fear, least, if she should die during her accouchement, she might otherwise lament she had not tasted such delicacies! In the ninth month of her pregnancy a feast is given to all the female relatives of the family, and they, in return, send her presents of clothes and sweetmeats.

On the birth of a child, the Hindoos invariably record on paper the very minute of the occurrence, for the purpose of ascertaining the precise position held at the time by the sun and moon in the ecliptic, to enable

the astrologers to prepare the child's horoscope. If it be a male child, the happy tidings are immediately communicated to the friends of the family, alms are distributed among the poor, and presents sent to all the relatives; a rejoicing arising from the sure expectation that its ancestors will find a refuge in every trouble, and continue to receive water at its hands through eternity. But the feelings with which the birth of a female child is usually received, present a remarkable contrast to such exhilaration. Instead of congratulations, rejoicings, and presents, the announcement of the birth of a girl is received with a frown, as though it were a calamity.

The treatment of women during child-birth is most atrocious. The room into which they are thrust is dark, thatched with straw, and ill supplied with bedding; but, to exclude cold, a fire is kept blazing at night for a month after the delivery, and the patient plied, in all cases, with hot stimulating drinks!

As the marriage and birth customs of the

Hindoos are offensive and ignorant, so those attendant upon illness and death are even still more atrocious. The practice of the native doctors is devoid of all science, and founded upon the absurd theory,—in most instances still more absurdly applied, — that all diseases arise from an excess either of heat or cold.

When the sickness seems to have triumphed, and the want of proper remedies, or the administering of those that are unfitting, has brought the patient apparently to the threshold of death, he is usually carried to the banks of the Ganges—to die within view of which is to insure paradise to the beholder;—and his departure thither, it is to be feared in too many instances, is hastened by plaistering over his mouth and nose with the mud deposited from the sacred stream. In one instance, such would inevitably have been the case, but for the interference of an English gentleman, Mr. Charles Reid, who, by a timely application, preserved a man from being thus hurried out of life, and, by

the administration of proper remedies, restored him to health.

I have but a few notes in addition to those made in other pages, upon the objects striking the stranger as he passes through the streets of Calcutta.

Here, as elsewhere, the appeals to our compassion take every form that is likely to be successfully exciting. Old emaciated men, who have lost their eyesight, are kneeling at the two extremities of every bridge; and, if perseverance and vociferation are lures to charity, they ought to be successful, for from eleven in the morning, when the inhabitants have begun their daily avocations, until dark, they are always to be seen with uplifted hands, asking for alms in the highest tones of their voices.

Women, with families of small children, perambulate the streets, a very general arrangement being, the mother carrying, resting on her hip, the youngest child in a tray, formed by stretching a piece of cloth over an oblong frame; a daughter, bearing a

somewhat older infant astride on her side; and a little boy, who picks up the cowries and pice that may be thrown to them. These mendicants, like all other natives of Hindostan, think that they would not be considered in earnest if not clamorous, and, consequently, scream for, rather than solicit, charity.

This proneness to think that attention is not particularly desired, unless the voice is raised, renders them the most troublesome and noisy race of beings with which I ever came in contact. A lady told me that her *ayah*, excusing herself for a neglect of orders, said, "she did not do as directed, because not told as if she were in earnest."

Another class of mendicants endeavour to acquire alms by the blandishments of singing and dancing. Two women, with a very primitive kind of guitar, having only two strings, twang this, and with a harsh monotonously modulated *clamour*, (song would convey an erroneous idea of something approaching harmony), are accompanied by two girls, or a boy and girl, who, with jin-

gling anklets and bracelets, and with their scanty dress covered with tinsel, shuffle and move their arms as an accompaniment, without any approach to grace, or attempt at blandishment.

The usual beggars, who claim our gifts in England as disabled from work by age, or accident, are here of rare occurrence. The climate scarcely permits longevity to extend to decrepitude; and the maimed, God bless them! rarely find a relative who will be at the trouble of conveying them to the road-side. This is written in no bitter spirit, but is the truth, forced upon me, against my will, by personal observation. Again and again have I seen those seized with sudden illness, moaning by the road-side, and hundreds of men and women pass them, without paying them even the casual notice we should bestow upon a dog. So universal is this want of kindness among them, that, on my noticing it to an old resident, he expressed surprise that I should speak of it, and concluded by the cool observation, "They never do."

To animals they are truly tyrants. The oxen which crawl along with their hackeries or skeleton-carts, are made to apply the draught power by pressing with their humps against the yoke.* These invariably become galled, and consequently the animal is reluctant to press forward, until compelled to it by the greater torment the driver inflicts by twisting its tail. This is done with a dexterity and force that evidently produces acute pain; and no wonder, for not an ox is to be seen in these miserable machines that has not the joints of the smaller extremity of the tail dislocated.

The native barbers, judging from their conferences with their customers, upon whom they operate in the open air, must be of the same class of tale-bearers which are so graphically delineated in the "Arabian Nights." There was one before me when I penned this comment. The barber, armed with a small worn English razor, was squatted at the gate of my compound. A little oval-shaped piece

* All the oxen of India have a muscular hump, rising some inches above their shoulders.

of leather, which covered the palm of his hand, served as a strop; a small cup held the water, but I saw no soap. The to-be-shaved squatted in front of the shaver, who having operated on the scalp, proceeded to the parts of the chin which allowed their honors to be shorn, merely moistening the hair by rubbing in water with his fingers. The mustachios were then trimmed with a pair of scissors, and the toilet completed by the nails of the hands and feet being successively pared by means of a long sharp-pointed instrument, and the ears picked with its other extremity.

CHAPTER VII.

THE PUBLIC SERVICES.

The *Civil Service:* Necessary qualifications for Laws to be administered—Government Neglect—Young Writers' Dissipation—College of Fort William—Banians' readiness to lend Money—*Military Service:* Cadets—Sepoy Regiments—Native Soldiers' Opinion of the Service—Native Officers—*Marine Service:* its Inefficiency and Disadvantages—*Ecclesiastical Service:* Want of Chaplains—New Cathedral—Liberal Subscriptions—*Pilot Service:* its Value—Bad system of Remuneration—Opening the Service.

CHAPTER VII.

THE PUBLIC SERVICES.

It is a subject of just astonishment that the civil servants of the East India Company in Bengal are not a more inefficient body of men; and it is still more surprising that among them are to be found very many distinguished for the ability with which they discharge their arduous duties. The reasons justifying such surprise are too ready of explanation.

The duties of the service require, for their efficient performance, superior and highly-cultivated mental qualifications. A civilian, in the Company's service, should have a tem-

perate and sound judgment; for he will have, in some period of his career, to administer the law to a litigious people: and he should be free from personal prejudice, for he will have to dispense justice to all classes and castes of Europeans, Mahomedans, and Hindoos. To do this effectively, not only ought he to have a knowledge of the Company's numerous laws or regulations, and that not merely with relation to personal or possessional rights, but also as to the revenue; for the offices of magistrate and collector are too generally held by the same person.

His knowledge of the law must not be confined to that of England; for he ought rather to have a still more intimate acquaintance with the Hindoo and Mahomedan codes. This involves, as a prime requisite, the further qualification of an acquaintance with Hindostanee, to hold converse with the natives, and to understand their testimony; as well as of Persian, in which language the government accounts, and re-

cords of the judicial *cutcherries*,* have been preserved.

Now, I fearlessly assert, that a very small minority of superior officials in all Bengal could be found, thus qualified for the magisterial office. Nor is this much to be wondered at, when the circumstances under which they enter upon their duties are taken into consideration.

The most successful student at Addiscombe is, for practical purposes, an utter ignoramus when he steps among the natives in Bengal—his Hindostanee is as unintelligible to them as theirs is to himself; and, with the exception of his acquaintance with the written character, and the grammatical rules of the language, when reading or writing Hindostanee is required, he has everything to learn. He has not only to gather in a store of words, but to acquire the pronunciation, which can alone render their utterance intelligible; and his knowledge of

* *Cutcherry* is the local magistrate's office.

the local laws and government regulations is too usually at *zero*.

Now, let us see what provisions are made by the Indian government to aid the tyro in rectifying these deficiencies; and to preserve him from seductions which, if yielded to, are most effectual in ruining his future prospects, and, in not a few instances, causing shipwreck of his integrity.

Literally, there are no such provisions. The young writer reports his arrival, and ranks from the date of the vessel which conveys him to the Indian shores reaching the Sandheads. He is entered, and dated in the official books, and from that moment the government provides no guardianship for him; no official desires to hear a syllable from, or concerning him. Thus thrown upon his own resources,—if he has no relation or friend in Calcutta with whom he has the good fortune to be invited to reside, and whose offer he has the good sense to accept,—he unites with some other spirits as

thoughtless as himself; and these "chums," taking a house or lodgings, usually enter upon a course of dissipation, ruinous alike to their character, health, and fortune.

No one but a resident in Calcutta—at least, none of their relatives in England—can be aware of the "life" which these suicides of their own fortunes pursue. Horses, gambling, champagne tiffins, dinners and suppers, the billiard-room, the fives-court, nautches, "Hindostanee nights," * &c. &c., are a few of the modes adopted to ensure ruin; and every one residing near the Pandemonium which these youths may have established, will bear me out in the assertion, that no nuisance which the most fertile imagination can suggest could, by any possibility, be worse. If confirmatory evidence were required, it might readily be obtained from the Calcutta police-office records.

* The initiated will know what I mean by the "Hindostanee nights;" but the obscenity of their orgies forbid my being more particular.

If it be objected, that I forget the examination which writers must pass at the college of Fort William, before they can obtain an appointment, I reply, that I grieve over the declension of that institution far too much to lose the recollection of the useless, pretensive mockery of a test for efficiency, into which that college has decayed.

Lord Wellesley was well justified in boasting that he considered the foundation of that college as one of his real public services, "both in principle and result;" for there can be no doubt that it gave to the Company's service such men as Adam, Elphinstone, Metcalfe, Jenkins, Mackenzie, and others, for whose equals it would be vain to inquire since the college, according to its original foundation, has been abolished.

It is not in the nature of things that it should be otherwise, for every encouragement to strive for the attainment of excellence was held out by it to the students. The Governor-general attended at the public examinations;

rewards were conferred on the most deserving; and it was well known that the writers who distinguished themselves were preferred most advantageously in their official appointments. It is true that some of its scholars abandoned themselves to the same riotous excesses which at present too often disgrace them; but it afforded a refuge for those who were actuated by better motives, holding out the rewards of distinction and success to the meritorious. These inducements and safeguards are now taken away; every student is abandoned to shift for himself; the college is virtually abolished. There are no masters; and its very books have been removed, and deposited in the public library.

Such a total abolition is as prejudicial as it was unnecessary. The institution might have been reformed, not destroyed; and I know of no greater boon to the civil service —I know of no better public guardianship for his son in Calcutta, to be desired by a parent, than its re-establishment, under a

more strict régime than formerly. A principal who would *really* preside; professors who would *really* lecture upon the Hindoo and Mahomedan laws, and upon the government regulations; as well as *moonshees* to instruct and converse with the pupils in the native languages; and a strictly enforced discipline relative to attendance and residence, would be productive of the most essential benefit, not only to the youths themselves, but to the country through which they have to be distributed, and over whose people they have to preside.

The consequences of the absence of such sources of instruction are thus told by Mr. Marshman, whose opportunities of observation and judgment upon this point are entitled to great respect. "No native moonsiff, though the lowest on the judicial ladder, would obtain admission into the service, if his knowledge of the languages stood no higher than that of the European civilian who is to control him. It is certain, that without an internal knowledge of the lan-

guage, *as it is used in the country*, and in the courts, the civilian must be, to a very great extent, useless—nay, worse than useless, because he is sure to become the tool of some of the ablest and most designing villains in his court. A knowledge of the language being wanting, he is obliged to see through the spectacles of some native officer, who is sure to turn the ignorance of his superior to his own advantage, and the prejudice of the suitors.

* * * * *

When a civilian has been once launched on the public service, all solicitude on the part of his superiors regarding his acquaintance with the language ceases. He may go on conducting public business with a most inefficient knowledge of the native tongue, without receiving any remonstrance from the superior court; while any deviation from the law will bring down on him the severest animadversions.

* * * * *

If it be important that the native judges should pass an examination in the laws before they are appointed to office, it must be still more important that the European officer should be furnished with the same knowledge before he enters on public duty. Such was one of the objects for which the college was originally founded; but, unhappily, it was one of the first to be dispensed with; and it has long been the habit to send the young civilian abroad to govern, with scarcely any knowledge of the laws he is to administer. This knowledge he is to pick up, or not, *in the course of business;* the people of course suffering from his ignorance during his noviciate, and paying, by their losses, for his legal education."

The ignorance of their early career is too rarely followed by any great distinction for application to their official duties; and it is not venturing upon an unfounded assertion to state, that not one in ten can be found who devotes himself properly to business. I

I could name some high officials in Calcutta, who, instead of being found at their posts, had, day after day, and year after year, the papers requiring their signature, carried to their own houses, the billiard-room, or the racket-court! Is it a matter of wonder, then, that subordinate officers have been found delinquents—that native subalterns have craftily taken advantage of such continued absence, to commit vast frauds?

Whatever disadvantages a civilian may labour under, they are not of a nature rendering them undesirable to mothers who have daughters "come out;" for there is, in India, a proverb much observed among ladies, that "a civilian is worth £300, dead or alive;" an axiom, founded on the fact, that the widow, even of the youngest, is entitled to a pension of that amount.

The knowledge of the lucrative nature of the offices to which, if the writer survive, his succession is certain, marks him out as a most desirable prey to the native money-

lenders. So soon as he is entitled to hold office, the Banians are among his earliest and most obsequious visitors. They offer money without stint—"Any time Sahib pay." —Horses, women, champagne,—are all seductive to an unmentored youth just escaped from his tutor. The Banian's offer places them all within his reach—"Only" one thousand rupees are borrowed—"Two months' savings can repay that!"

That word "*only*" is one of the choicest in the tempter's own vocabulary. It is again and again repeated, until the debt becomes so large, that the entangled borrower becomes reckless; and the thought, "I can never get out of debt," instead of checking extravagance, usually concludes with the sage and honest conviction, "I might as well owe two lakhs as one."

This is no imaginary picture: the writer who starts into Indian life, encumbered with debt, invariably goes on increasing that incumbrance, not only by additional bor-

rowings, but by the natural accretion of compound interest, at a rate exorbitantly heavy, and the premia for life insurance; so that even, when high in office and advanced in years, his only resource is the Insolvent Debtors' Court: whereas, if he had begun discreetly, and waited till fairly in the receipt of the emoluments of his earliest appointment, the writer would then find that, in the *Mofussil* (or up country) station, to which he would be moved, he might indulge in the luxuries of the East, almost without self-denial, and yet remain unincumbered. Those few who live economically, have it in their power to return to England with a large fortune, long before they cease to be young men.

The matter then for wonder is, as I have already observed, that there should be so many members of the civil service distinguished for their high acquirements—that the whole body, despite such disadvantages, should be so worthy; yet this affords no

reason in defence of their first steps in India being left so unprotected and unguided.—Many have been ruined; still more have been entangled and injured by their outset being thus unguarded; and I would most earnestly impress upon the East India Directors that the greatest advantage they could bestow upon the services, and by consequence upon the Company, and upon India, would be to restore the College of Fort William, upon, at least, as broad a design, and with more attention to its details, as when it was founded by Marquis Wellesley.

The cadet is as little protected by government on his first arrival as the writer, but he has fewer temptations thrust upon him. The Banian has to be sought—he does not court the cadet's acquaintance; promotion in the army is slower, and emolument less than in the civil service. Besides, the cadet is sooner moved away from the accumulated seductions of the metropolis. He has not to remain to go through the farce of an

examination, but is speedily attached to a regiment, and ordered to repair to the station; yet the college of Fort William might be made a refuge even for him. He has none at present, if without private friends.

No subject connected with the East—and this is saying a great deal of the amount of this particular ignorance—is less duly estimated in England than the Sepoy regiments of India; and I have very great pleasure in being able to bear testimony to the high merits, both of the officers and privates, of this portion of our military power.

During the three years especially under review, circumstances brought me into frequent contact with regiments from Madras, as well as those of the Bengal presidency; and if I were called on to give a general opinion of their respective merits, I should say that the officers of the former were smarter and superior to those of the latter presidency, while the common soldiers were infinitely inferior: indeed, the best autho-

rities agree that the Madras Sepoys have never been the same good and subordinate soldiers that they were previously to the melancholy mutiny at Vellore.

It is not generally known in England that there is no enlisting of soldiers for the Company's native regiments; that no fraud is practiced upon the men to obtain recruits; that no coercion is employed to compel them to remain. It is the only *voluntary* disciplined army in the world. Service in it is sought as an honour—as a source of superior present income—as a means of distinction—as a mode of advancement in life;—and dismissal from its roll is looked upon as the heaviest calamity, for the man thus degraded is shunned by his friends as well as by his nearest kindred, and loses the otherwise acknowledged headship of his family, even though undeniably the eldest son.

Major Sleeman, one of the oldest officers, favoured me with a small privately circulated work "On the Spirit of Military Discipline

in our Native Indian Army," and untempting as the title may appear to the general reader, it is so replete with interest, so calculated to render good service to those troops, and to elevate them in the public opinion in England, that I wish it had been published in this country. As it is a work not procurable, I may be excused for giving a few extracts from it :

But it is not merely from desiring that the native army should be duly estimated, as it must be by every one who will read this little volume attentively, that I wish for it a wider circulation ; but because it is calculated to convey to those in authority the testimony of an old officer of the Company's service, not to the justice of complaints of hardships endured, or plea for advantage unpossessed, by his brother British officers, but a clear statement of the merits, wishes, attachments, and habits of the Sepoy himself. Even to those who *ought* to know these particulars thoroughly—the young officers of the

service—I recommend an attentive perusal of the work, for they will find in it many beneficial hints, and much valuable information on points on which I venture to say they are too often misinformed and prejudiced.

That this is a very objectionable state of affairs needs no argument, for as Major Sleeman observes,—" There can be no question that a good tone of feeling between the European officers and their men is essential to the well-being of our native army; and I think I have found this tone somewhat impaired whenever our native regiments are concentrated at large stations. In such places society is commonly to the European large and gay; and the officers of our native regiments become too much occupied in its pleasures and ceremonies to attend either to their native officers, or sipahees.*

" In Europe, there are separate classes of people, who subsist by catering for the

* Our word *sepoy* is a corruption of the native name for a foot-soldier—*sipahee.*

amusements of the higher circles of society, in theatres, balls, operas, concerts, &c., &c., but in India, this duty devolves entirely upon the young civil and military officers of the government, and at large stations it really is a very *laborious* one, which often takes up the whole of a young man's time. The ladies must have amusement, and the officers must find it for them, because there are no other persons to undertake *the arduous duty.* The consequence is, that they often become entirely alienated from their men, and betray signs of the greatest impatience while they listen to the necessary reports of their native officers, as they come on or go off duty."

The two following extracts afford the opinions of old native soldiers, expressed to Major Sleeman personally :—

"A Sirdar Bahadoor's testimony of the native opinion of the Company's Service.

"When in the Company's service, his friends know that a soldier gets his pay regularly, and can afford to send home a very large portion of it. They expect that he

will do so; he feels that they will listen to no excuse, and he contracts habits of sobriety and prudence. If a man gets into the service of a native chief, his friends know that his pay is precarious, and they continue to maintain his family for many years without receiving a remittance from him, in the hope that his circumstances may some day improve. He contracts bad habits, and is not ashamed to make his appearance among them, knowing that his excuses will be received as valid.

"If one of the Company's sipahees were not to send home remittances for six months, some members of the family would be sent to know the reason why. If he could not explain, they would appeal to the native officers of the regiment, who would expostulate with him; and if all failed, his wife and children would be turned out of his father's house, unless they knew he was gone to the wars, and he would be ashamed ever to show his face among then again."

" The Sepoy's Objection to Supercession.

" Where a man has been guilty of a crime, or neglected his duty, we feel no sympathy for him, and are not ashamed to tell him so, and put him down (*Kaelhur-hin*) when he complains." Here the old soobadar, who had been at the taking of the Isle of France, mentioned that when he was the senior jemadar of his regiment, and a vacancy had occurred to bring him in as soobadar, he was sent for by his commanding officer, and told, that by orders from head-quarters he was to be passed over, on account of his advanced age and supposed infirmity.

"'I felt,' said the old man, 'as if I had been struck by lightning, *and fell down dead!*

"'The colonel was a good man, and had seen much service. He had me taken into the open air; and when I recovered, he told me that he would write to the commander-in-chief, and represent my case. He did so immediately, and I was promoted, and have

since done my duty as soobadar for ten years.' The Sirdar Bahadoor told me that only two men in our regiment had that year been superseded—one for *insolence*, and the other for neglect of duty; and that officers and sipahees were all happy in consequence; —the young, because they felt more secure of being promoted if they did their duty; and the old, because they felt an interest in the welfare of their young relations. 'In those regiments,' said he, 'where supercessions have been more numerous, old and young are dispirited and unhappy. They all feel that *the good old rule of right* (teek), as long as a man does his duty well, can no longer be relied upon.' "

After observing upon the benefits of the pension and invalid system, Major Sleeman remarks, that there is scarcely a village in Oude, whence the Bengal army is chiefly recruited, without families dependant for support upon remittances from the father or sons serving in our infantry regiments. He

gives this among other anecdotes of these nurseries of soldiers :—

"In the year 1817, I was encamped in a grove on the right hand of the Ganges, below Monghyr, when the Marquis of Hastings was proceeding up the river in his fleet, to put himself at the head of the grand division of the army, then about to take the field against the Pindaries, and their patrons the Maharatta chiefs. Here I found an old native pensioner, above an hundred years of age. He had fought under Lord Clive, at the battle of Plassey, in 1757, and was still a very cheerful, talkative old gentleman, though he had long lost the use of his eyes. One of his sons, a grey-headed old man, and a subadar (captain) in a regiment of Native Infantry, had been at the taking of Java, and was now come home on leave, to visit his father. Other sons had risen to the rank of commissioned officers; and their families formed the aristocracy of the neighbourhood. In the evening, as the fleet

approached, the old gentleman, dressed in his full uniform of former days as a commissioned officer, had himself been taken out close to the bank of the river, that he might be once more, during his life, *within sight* of a British commander-in-chief, though he could no longer see one! There the old patriarch sat listening with intense delight to the remarks of the host of his descendants around him, as the Governor-general's magnificent fleet passed along, every one fancying he had caught a glimpse of the great man, and trying to describe him to the old gentleman, who in return told them (no doubt for the thousandth time) what sort of a person the great Lord Clive was. His son, the old subadar, now and then, with modest deference, venturing to imagine a resemblance between one or the other, and his *beau ideal* of a great man, Lord Lake. Few things in India have interested me more than scenes like these."

It is to be regretted that the marine branch

of the Company's service was not either placed on a more favoured footing, or entirely abolished by Lord Auckland; for the opportunity was propitious, inasmuch that it was in a state of most glaring inefficiency when its services ought to have been available in China and elsewhere.

If the Government Gazettes and other official records of the period are consulted, it will be found that even among the few officers comprising this marine, there was a continual occurrence of court martials, enquiries, and complaints of the deficiency in nautical knowledge, tyrannical conduct, and gross insubordination of its officers. The men, too, are a very inferior class of seamen, and the whole establishment is inefficient: that such is the case requires no other proof than the facts above stated; but if it were necessary, it is furnished by the fact, that Lord Auckland was not able to appoint a single officer of the Indian navy to the command of any one

of the steam-vessels sent from Calcutta to China.

I am very far from being unconscious that there have been, and are, especially among the older officers, some that are highly meritorious; but they form so small a minority, that as a rule, it may be laid down that, as a class, they are untrustworthy. This is no source of wonder; for who would choose to place a son in such a service? and if placed there, where is the inducement for any man to strive to attain to excellence in the knowledge of his profession?

A negative answer must be returned to both queries. Promotion is as slow as in the British navy; there is no chance of distinction by noble achievments; no rank can be obtained above that of captain;* the service is most unhealthy, and they are universally treated with less consideration than officers of the royal navy. The common seamen have still fewer inducements either to

* *Commodore* is but Captain, written large for a time.

enter the service, or to continue there, if ever seduced to enlist under the red stripes of the Company's bunting. The climate soon renders them unfit for service; and when disabled, there is for them neither a pension nor a Greenwich hospital, on which to retire for support during the closing days of their premature old age—the workhouse is their only prospect.

Let us next turn to a consideration of the Indian church, and I think it may be truly said, that perhaps the greatest want at present experienced in Hindostan is that of a sufficient religious establishment. No one can dare to contradict the assertion that it is totally inadequate to satisfy the anxious desire of the Christian community scattered over India. At the time when there was such a great mortality and such general sickness among the force in Scinde, during the summer of 1841, there was only one chaplain attached to the army; and I have seen private letters, as well as statements in the public journals, complaining in terms of agony

that there was no spiritual instructor and comforter to be obtained in that season of trial.

With the first expedition to China not a single chaplain was sent; yet how blessed would many have felt if there had been such sacred officials in attendance, we may estimate from the fact, that at least one-third of that force were gathered into the garner of death at Chusan.

Turning from the consideration of the deficient spiritual attendance upon the military expeditions, if we refer to the different stations in India we shall find them almost universally without a clergyman. There never has been one in Arracan; and when a gentleman in 1842 required to be married at Dorjeling, a few hundred miles from Calcutta, a clergyman had to proceed thither from that city, and it is believed induced the fever of which he died, by the fatigue endured during the dawk-travelling.* No

* Dawk-travelling is travelling in a palanquin carried by bearers, provided by government at certain established stations.

district is sufficiently attended, and all the Lower Provinces may be said to be destitute.

The suggestion of a regular cathedral establishment, suitable to the Calcutta see, was made by Bishop Middleton as far back as 1819; and if it were needed at that time, the necessity has further increased by the additional number of clergy since attached to the diocese, the further outspread of missionary exertion, the consequent enlarged extent of the Christian fold, and the concomitant imperative demand for ministers.

In furtherance of this object, the present bishop, Dr. Wilson, has nearly succeeded in raising funds for building and endowing a new cathedral, to be dedicated to St. Paul. I am of the number who were opposed to the commencement of this great work, and for reasons which appear to me insuperable, that out of the six churches connected with the established religion at present in Calcutta, one only, the old church, has anything approaching to a regular and full congrega-

tion; and the present cathedral, St. John's, with a little judicious outlay, could have been rendered in every way sufficient and suitable.

These considerations, and the further one, that the present large outlay to be sunk in the mere structure of the new cathedral, might have been beneficially employed in providing salaries for chaplains at various stations which are at present, and always have been, without pastors, induced my opposition. However, the new cathedral and its establishment are calculated to be instruments of much good to India, and the liberality of the bishop and others in subscribing towards the good work cannot be too highly commended. The bishop has demonstrated his heartiness in the cause by giving two lakhs of rupees (£20,000), and promises, if his life be spared, to add still further to this munificence, nobly observing, that the establishment is not merely for our own lives, but for future generations.

The Society for the Propagation of the

Gospel in Foreign Parts has endowed "a canonry, to be held by a native priest, who, besides taking a part in the cathedral services, shall be employed as a missionary to the heathen who live around. The Christian Knowledge Society have subscribed £5000; the superior clergy of the diocese of Canterbury gave more than £3000; the private subscriptions have also been large; and the East India Company have given a lakh and a half of rupees, besides having promised two additional chaplains, which amounts to a further gift, worth not less than two and a half lakhs, as the interest of such a sum would be about equal to the annual salaries of such chaplains."

The last branch of public service in India on which I have to offer a few remarks, is that of the pilots. There are no men whose individual skill is more valuable than theirs, and if any one wishes to understand this fact in its fullest force, let him take the earliest opportunity of being on board a ship in dirty

weather, with a nervous captain, off the Calcutta Sandheads. Then, when destruction is known to be lurking beneath the waters around, with an increasing gale, with hesitation depicted on the countenance of him upon whose knowledge and decision so much depends—then, to see the pilot vessel come merrily down, with an impress of security, and a quite-at-home-ness about her movements, gives birth to a confidence which will enable the voyager duly to estimate a Bengal pilot's value.

If the services of a class of men be especially *valuable*, there will, of a certainty, be some of its members who, like conceited beauties, will not fail to make others perfectly cognizant that "they have the gift to know it." Bengal pilots are not an exception ; and whoever has had acquaintance with these *navium gubernatores* will readily acknowledge that there are individuals among them as conceited, as dogmatical, and as mercenary, as any wretched mortals who

disgrace other professions. Such a man was he who took charge of the vessel in which I first reached India.

We arrived at the Sandheads in the evening, and burned blue lights, as a signal that we required a pilot; but the wind was so light that one could not reach us before the morning, and then such a fellow came over our gangway as certainly never had entered into my contemplation when, "in my mind's eye," picturing a pilot, I had summoned up one of those of the Thames, of the Cinque Ports, and of the southern coast of England, for they were, without exception, a fine, hardy race of boatmen; rough-framed and as roughly clad; looking as if both man and habiliments were carved out of materials that would defy the most inclement season.

How totally dissimilar in outward appearance was the Bengal pilot in question, and of whom, in a former page, I have already given the reader an opportunity of judg-

ing; but it remains for me to add, that his moral qualifications were most appropriate to his exterior. He appeared not only to be destitute of all high feeling, but even to consider that the narrative of his infamy was subject-matter for jest and gratulation. For instance, finding we had made a long passage, and were anxious to get to our journey's end, he narrated how he had served a ship similarly situated: anchoring her as often as he could find pretence, until the passengers raised a subscription-purse to induce him to run a little more risk by sailing on, though there might be a rather unfavourable state of the tide!

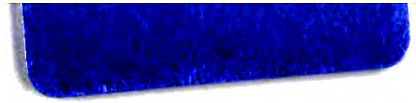
The system of remuneration, and the exclusiveness of the service, render it the greatest possible nuisance. The pilots have a fixed monthly salary allowed them by the East India Company; this is constantly going on; and as they take ships in rotation, when they get on board of one they like, they are in no hurry to get away from

her until the time is approaching when they think their turn to get another is at hand, their own vessels being most uncomfortable as residences.

But, in addition to their salary, they are permitted to make a bargain with the captain for a douceur, which varies according to the size of the ship, from £10 to £30—a sum which, if withheld, would very soon occasion a much greater loss to the ship's owners, from delays and other vexatious interruptions. So long as the present system exists, this is unavoidable. To prevent extortion as much as possible, under the present regime, there are rules and tables of fees demandable, published by government, and to which the pilot may be made to adhere; but if the captain wishes him to infringe those rules, whereby he becomes liable to punishment, no reasoning or equity can be adduced to show that he ought not to receive an extra remuneration, as a premium for the risk incurred. Why not throw

the service open, only compelling each pilot, before licensing, to pass an official examination, and making the license renewable annually?

The true reply to this query is, that the Board of Directors keep the appointments, as a paltry piece of patronage, in their own hands.

END OF VOL. I.

PRINTED BY WILLIAM WILCOCKSON, ROLLS-BUILDINGS, FETTER-LANE.