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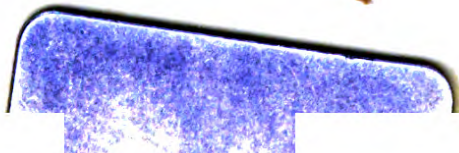
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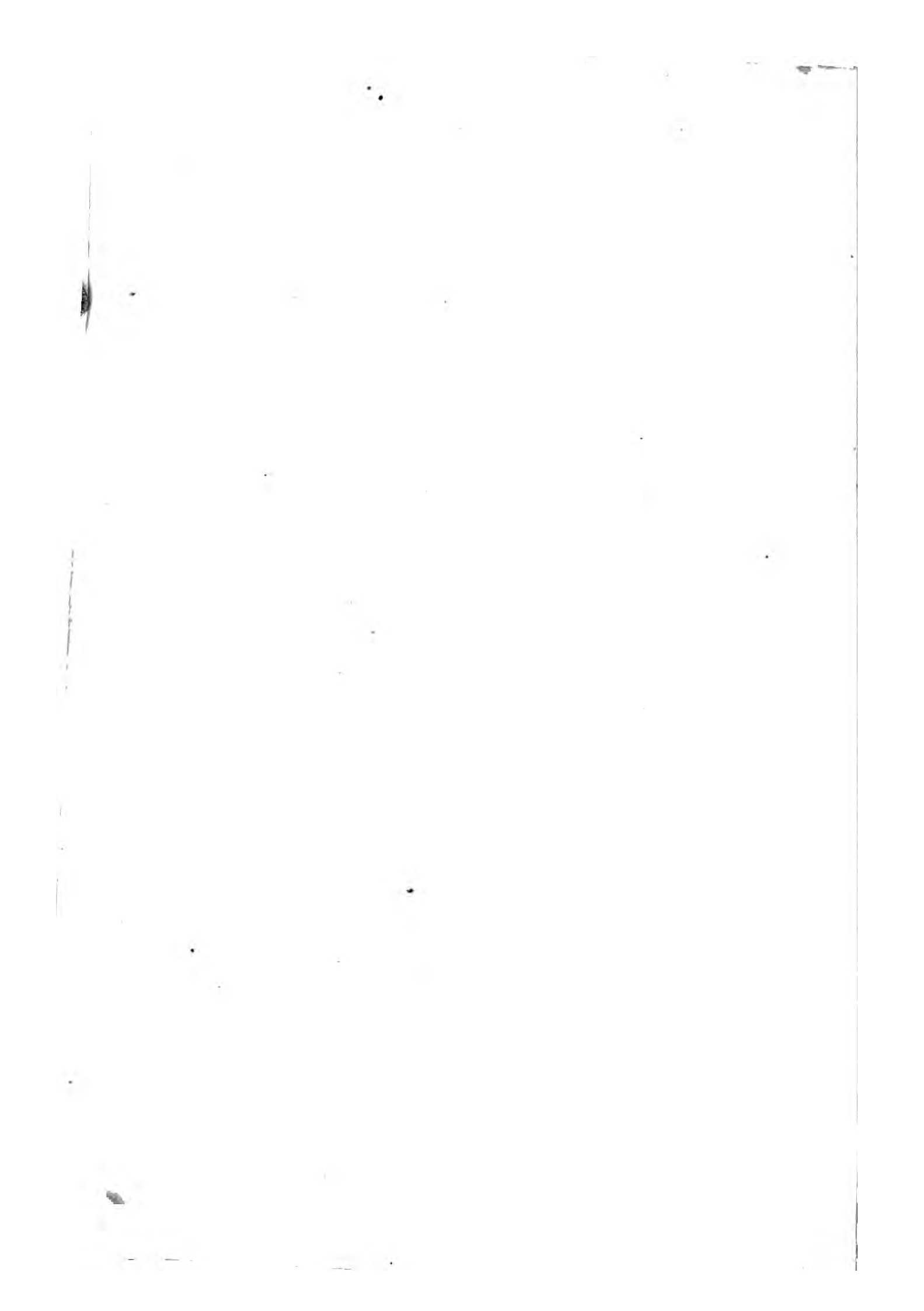
OUR
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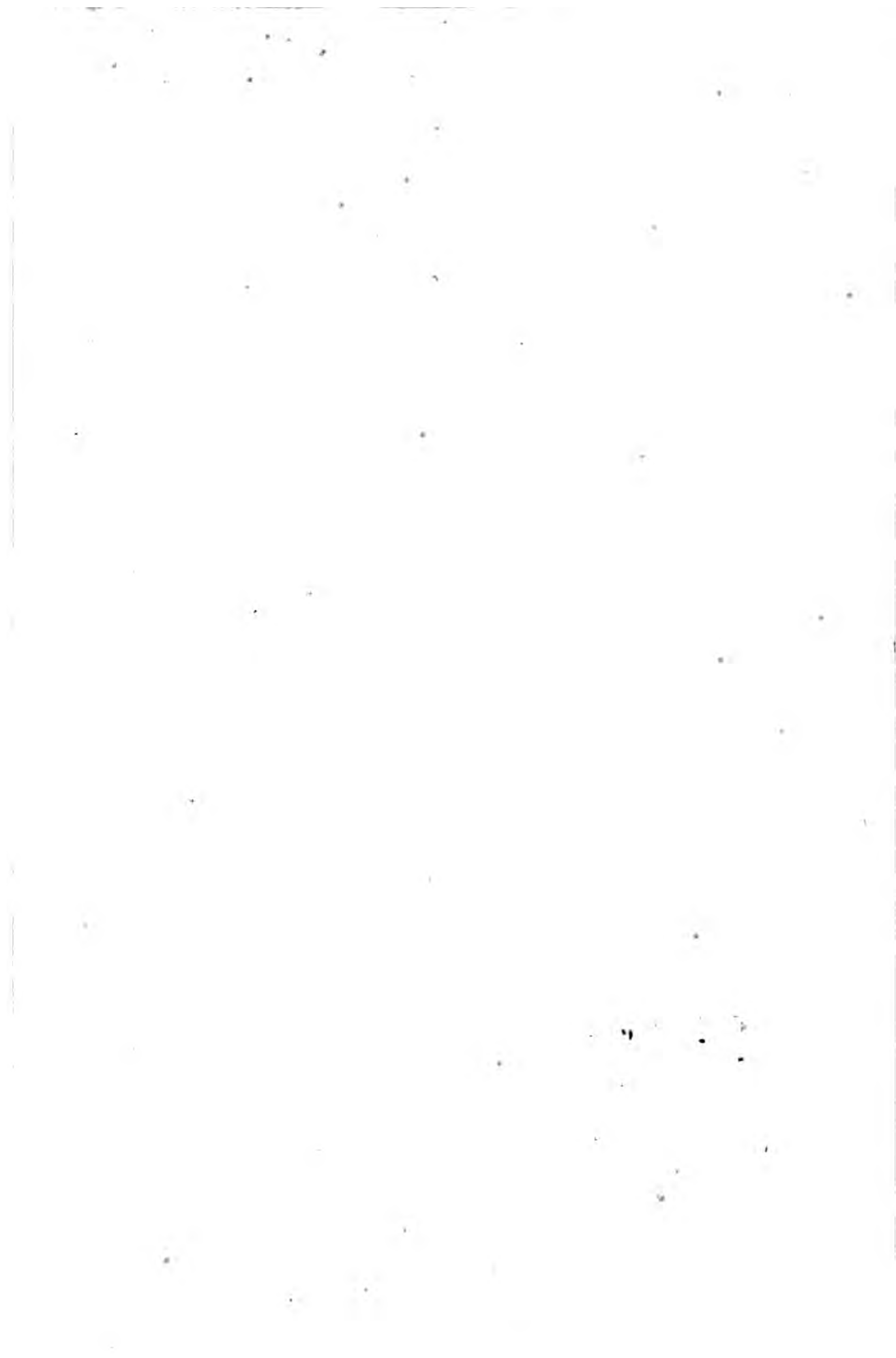




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Hindu Worship.

Frontispiece.

OUR
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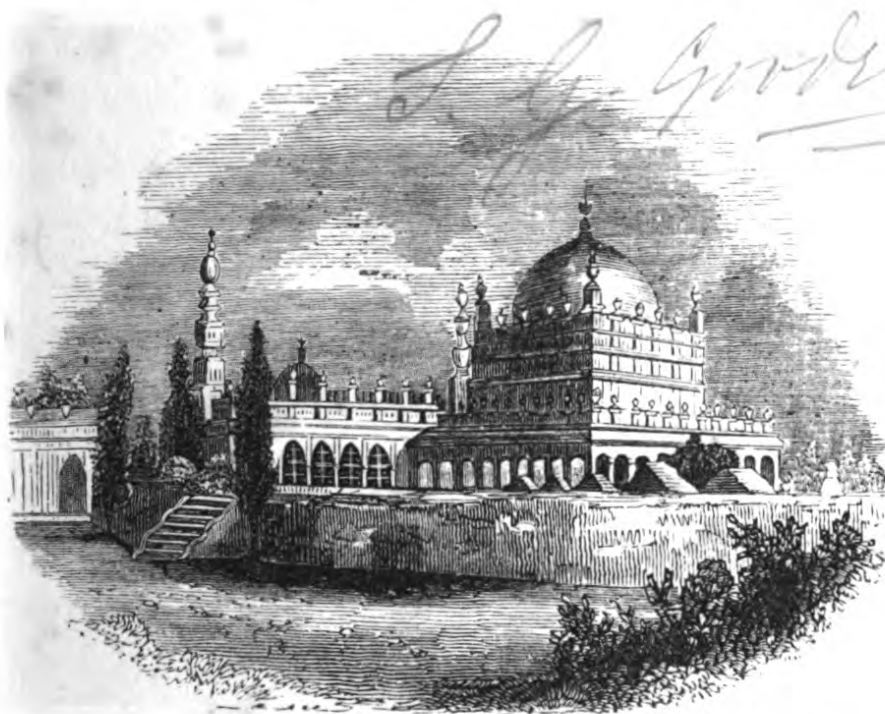
OR,

Tales about India.

BY

PETER PARLEY.

“The ancient of the most ancient, the glorious of the most glorious, the wonderful of the most wonderful.”—*Clive's Despatch.*



WITH NUMEROUS ILLUSTRATIONS.

LONDON:
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1857
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PREFACE.



MY DEAR YOUNG FRIENDS,

The subject of India is one of which you ought to know something. There is nothing in the histories of European countries which should lead you to prefer them, as objects of study, to the HISTORY OF INDIA, which, whatever may be its geographical situation, is now as much a part of the British empire as Surrey or Middlesex. If, in reading it, amusement only be sought, we have here the most romantic exploits brought before our notice. If we desire to know human nature in its infinite variety of phases, we behold in the Hindus

the most wonderful and striking manners, habits, and customs of any nation in the world. I have endeavoured, in my own quaint way, to exhibit a true likeness of the people and the country. I have not dwelt much upon wars, for I hate and detest them; and into the minuter details of political matters it was not my province to enter, as I write for children, and not for grown-up men and women. Yet I trust my outline of the history, and of the religion, habits, manners, customs and peculiarities of the Indian people will be found to convey a faithful impression of what is intended to be described; and that it will lead you, my children, as you grow older, to study the history of this large and important part of the British dominions in a more comprehensive manner; that you may be able in after days (when Peter Parley shall be no more) to give encouragement to all laws passed by the Imperial Legislature for the humane and enlightened government of our Indian possessions.

PETER PARLEY.



CHAPTER I.

	PAGE
Parley tells about the geographical situation of India, its natural features, and its mineral, animal, and vegetable productions	1—7

CHAPTER II.

Parley tells about the History of India, of the Mogul Empire, and of many particulars concerning the early history of the Hindus	8—16
--	------

CHAPTER III.

Parley tells of the conquest of Ghizni by Mahommed Ghari. Cuttubeddin, the founder of the Affghan dynasty. Alla extends the powers of the Mus-sulmans. Belaldio wrests from them their pos-sessions. Dreadful carnage at Delhi	17—26
--	-------

CHAPTER IV.

Parley tells of the succession of the Seids. Baber, the founder of the Mogul dynasty. The bril-liant reign of Akbar. Aurungzebe. Invitation of Kouli-Khan to invade India.	27—40
--	-------

CHAPTER V.

	PAGE
Parley tells of the death of Nizam ul Mulk, at the age of 104. Mohammed Ali Khan is supported by the English. Rise of Clive. Defeat of the enemy on the plains of Aram. Death and flight of Chunda Saib. Departure of Sujah Dowla. Defeat of Meer Cossim, &c. . . .	41—54

CHAPTER VI.

Parley tells of the rise of Hyder Ali. He negotiates with the Presidency of Madras. He applies to the French. The Mahratta war. Colonel Baillie's detachment cut to pieces by Tippoo Saib. Hyder's army defeated by the British troops. His death. Hastings and Lord Cornwallis. Siege of Bangalore. Defeat of Tippoo. Arthur Wellesley. Storming of Seringapatam, and death of Tippoo	55—82
--	-------

CHAPTER VII.

Revolt of Vizier Ali. The Mahratta war. Intrigues of the French. Scinde and General Lake. The battle of Assaye. General Lake advances upon Delhi. Extraordinary victory. The Affghan war. March of the troops to Cabul. Dreadful retreat through the mountain passes and extermination of the British army. British honour retrieved. Numerous victories. The Affghans and all the rebellious tribes subdued .	83—93
--	-------

CONTENTS.

vii

CHAPTER VIII.

	PAGE
Parley tells about the manners of the Hindus. Curious rules for eating and drinking. Various kinds of food, and modes of preparation. Fondness of the Hindus for story-telling. Their passion for gold. Remarkable story of a Hindu. Extraordinary punishments. Filial piety. Revolting practice. Amusements:— dancing, chess, kite-flying, &c.	94—110

CHAPTER IX.

Athletic exercises:—the dun, the kooshtee, the moogduns, and the lezuon. Hindu tumbling. Wrestling. The jugglers and their wonderful tricks. Serpent-charming. Mountebanks. Women-dancers. Sorcerors	111—125
--	---------

CHAPTER X.

Indian tiger-hunting. Elephant and lion-hunting. Wonderful story of a tiger-hunt. How elephants are trapped, hunted, and caught. Curious tale of an elephant Birds in the jungles.	126—151
--	---------

CHAPTER XI.

Travelling in India by elephants and palanquins. Description of a palanquin. The dolee, and its bearers. Water vehicles. The ekka. The gadee. Women travellers. Peons. Zelen-gas, or money-bearers	152—165
--	---------

CHAPTER XII.

	PAGE
Parley tells about the manufactures and arts among the Hindus. Agriculture. Cultivation of rice, hemp, flax, and cotton. Sugar. Mango trees. Silk and cotton manufactures. Cashmere shawls, &c.	166—183

CHAPTER XIII.

Parley tells about the temples, pagodas, choultries, tombs, and architecture of the Hindus. Immense wealth. Great idol of Sumnat. Gigantic temple. Caves of Elephanta, Carli, and Jania. Temples of Ellora. Mohammedan tombs, &c.	184—200
---	---------

CHAPTER XIV.

Parley tells about the religion of the Hindus. Of the mythological system. The golden age. The silver age. The copper age. The wooden age. Something about Brahma, Siva, and Vishnu	201—221
---	---------

CHAPTER XV.

The incarnations of Vishnu. Story of the serpent ; that of the hog. Another wonderful transformation. The twelve incarnations of Vishnu, and the legends and stories connected with each	222—233
--	---------

CHAPTER XVI.

Parley tells of the inferior deities of the Hindus. Yama, the god of death. The god of the winds. Hindu belief and superstitions	234—240
--	---------

CHAPTER XVII.

	PAGE
Sacrifices. Offerings to the gods. Priestcraft. Consecrations. Processions. Fires and burnings. Festivals. Temple of Jug- gernaut. Bathing feasts and chariot feasts	241—252

CHAPTER XVIII.

Parley tells of the sacred books of the Hindus : The Rig-veda, the Yayons-veda, the Sama- veda and the Addavavana-veda. The Brah- mins and their superstitious ceremonies. Devotees, fakirs, penitents, and holy women	253—261
--	---------

CHAPTER XIX.

The laws of the Hindus. Their code of command- ments. Various punishments. Robbers. The Thugs. Ordeals : by fire ; by water ; by balance ; by poison ; by rice, &c. Sects and Castes. Domestic. Varied Population. A knowledge of India and its customs important. Conclusion	262—280
---	---------



I N D E X

	Frontispiece.
	Title. Page.
Hindu Worship	4
Shah Jehan's Mausoleum	5
Himalayan Bustard	14
Paradise Fly-Catcher	36
Ruined Temples and Sack of Somnat by Mahmud	38
Pillage of Delhi by Nadir Shah	57
Conveyance of Treasure	66
Madras Roads	73
Tippoo Saib on his Elephant	80
Native Infantry	90
Discovery of the Body of Tippoo Saib	96
The Retreat from Cabul	100
Natives at a Meal	108
Mother exposing her sick child on the Ganges.	119
A Nautch or Entertainment	120
The Cobra de Capello	151
A Banian or Native Merchant	153
The laughing Crow	156
Travelling on an Elephant	160
Travelling in Palanquin	164
An Ekka	168
A Peon	171
Mode of Irrigating Rice Grounds	172
The Cotton Plant	176
A Cotton Hackery	179
The Cashmere Goat	180
A Native Goldsmith	190
„ Diamond Cutter and Silversmith	211
Cave Temple at Elephanta	220
Brahma	222 & 223
Krishna, on the Serpent	230
„ as the Fish and the Tortoise	261
Rama	268
A Fakir	272
A Thug	273
A Zemindar	274
A Kidmutgar, a Bearer, and a Mater	275
Hindu Washermen	277
A Bheestie	278
Indian Road and Cart	
Camel Courier	

TALES ABOUT INDIA.

CHAPTER I.

PARLEY TELLS ABOUT THE GEOGRAPHICAL SITUATION OF INDIA,
ITS NATURAL FEATURES, AND ITS MINERAL, ANIMAL AND
VEGETABLE PRODUCTIONS.

INDIA is one of the most extraordinary countries in the world. If my young friends will take the map of Asia, they will see the extent of this great country, which constitutes the largest territory in the world, with the exceptions of China and Russia. The English possessions in India include the whole of that vast triangular country, which has the Himalaya mountains and the Hindu Koosh at its base, and the Indian Sea and the Bay of Bengal at its two sides; extending in length from the borders of little Tibet, in about 35° north latitude, to Cape Comorin, in about 8° north latitude; and in breadth, from the Burman Empire, on the east, to the Indus, which partly separates it from Affghanistan and Beloochistan, and comprising an area of above one

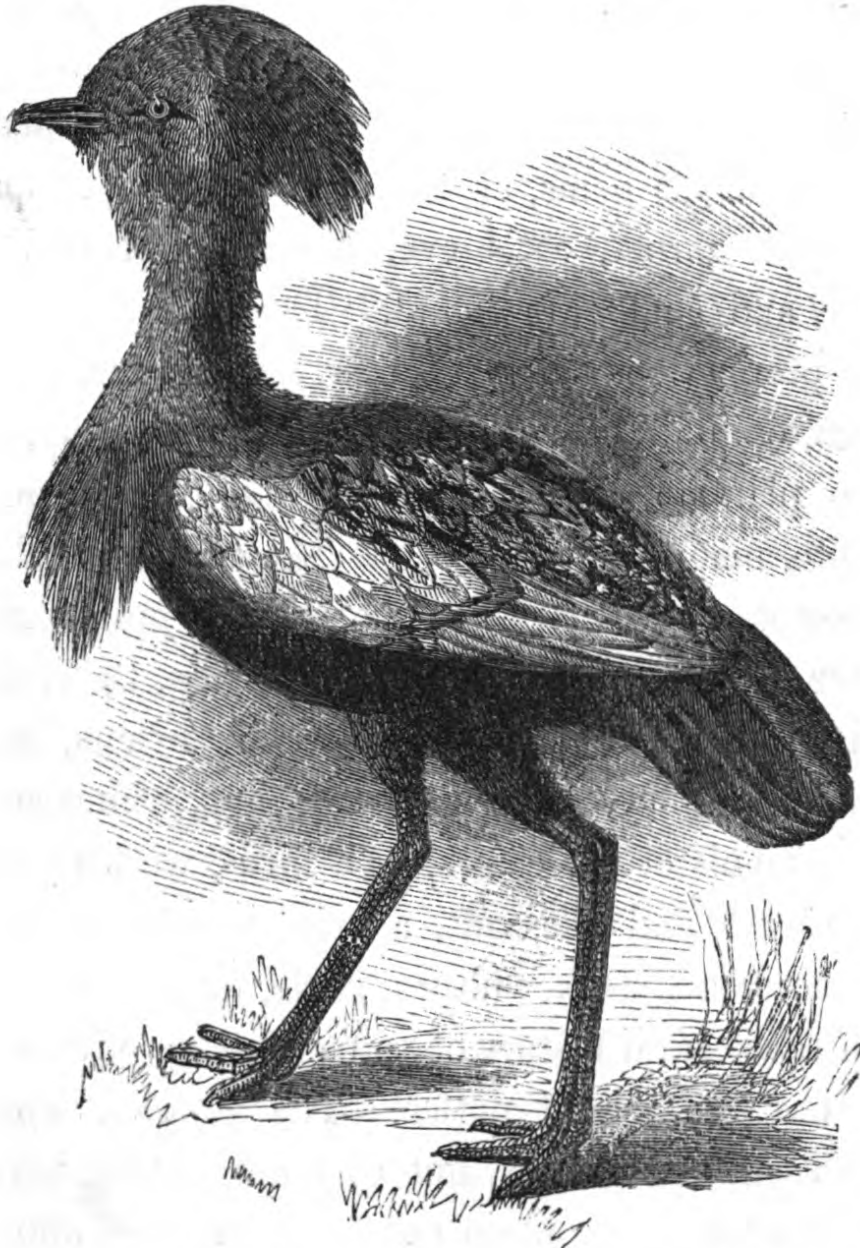
million of square miles. In this extensive region, we find the provinces, states, and kingdoms so familiar to us; such as the Punjaub, Scinde, Hydrabad, the Deccan, Oude, Delhi, &c. The whole of this vast region is under the dominion and protection of Great Britain. India, or rather Hindustan, is separated into three *presidencies*, each having a governor and council. A governor-general rules over the whole; and under this system exist people of various habits and customs. The English governor-general is one of the most powerful princes of the world. He has an army of 250,000 English and Hindu soldiers, and a powerful steam fleet at his disposal. He has, moreover, the command of kings, and the power of peace or war. Under him, are the lieutenant-governors of the various provinces, the Emperor of Delhi, the kings of Hydrabad or the Nizam of Gwalior, Oude, Mysore, Berar, or Nagpore, Baroda or the Guicowar, Cashmere, Marwar, Oodepore, down to the chiefs and kings, who have only a hamlet or mere titles. The population consists of above a hundred millions of persons who are immediate subjects, and forty millions who are under dependant kings.

This, you will say, is indeed a great country;

and so it is. Not more remarkable, however, for its extent and numerous population, than for its extraordinary products, vegetable, animal, and mineral. It yields all descriptions of tropical productions in abundance; beneath its soil are found the precious metals, coals, and other minerals. In many parts, precious gems, as the diamond, ruby, topaz, amethyst, garnet, cat's eye, turmoline, cornelian, jasper, and agate, are found. The principal vegetable productions are rice, sugar, cotton, hemp, flax, indigo, opium, tea, coffee, ginger, sago, pepper, tobacco, plantain, orange, lemon, grape, peach, pomegranate, mango, pine apple, plum, tamarind, melon, cocoa-nut, date, &c. The woods and jungle give shelter to many wild beasts, as the lion, tiger, leopard, panther, buffalo, wolf, jackall, fox, hyæna, bear, baboon, monkey, stag, antelope, hog, rhinoceros, lemur, manis or ant-eaters. Of birds, we here find the peacock and pheasant, a great variety of fowl, also the crane, stork, vulture, eagle, &c.

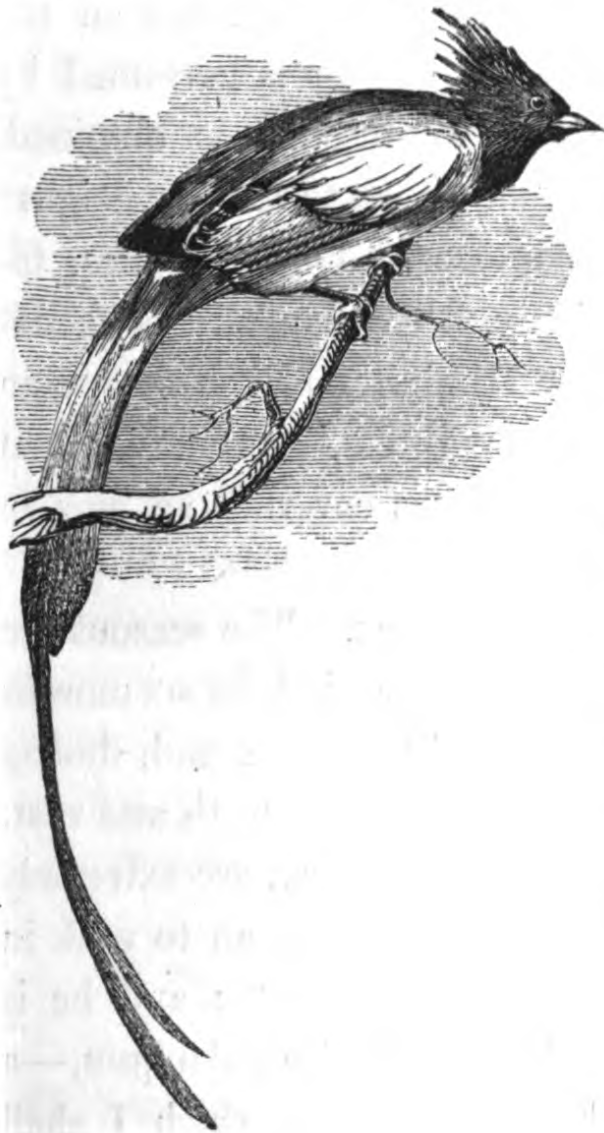
Of the natural history of India, we can, of course, give but very slight notice. The jungles, which are not only numerous, but of great extent, being difficult of access, contain numerous kinds of animal life, from the stately elephant to the most minute insect: the elephant and tiger are treated of in

another part of the volume. Of quadrupeds, among the most remarkable are the lion, the Indian rhinoceros, the hunting leopard, the Malay bear, several



buffaloes and antelopes in the hilly countries. The birds are many and of varied kinds, and many of

great beauty; as the peacock and argus pheasant. The Himalayan bustard, which we have a figure of, is a majestic bird; it has been found measuring nearly five feet from head to tail. It does not, however, confine itself to the hills, but is seen in flocks of thousands on the plains. We also have a figure



of a most graceful member of the feathered tribes—the Paradise flycatcher, which inhabits all the warmer parts of India and Ceylon. This bird is also called the sultana bulbul; and as bulbul is the Persian name of the nightingale, we suppose it is a bird of melodious voice.

The face of the country is greatly

diversified. Here are rocks, mountains, and deserts, where the burning south wind carries before it suffocating clouds of dust ; and there, rich meadows and pastures, fields laden with the fruits of harvest, which are gathered twice a year, and valleys filled with luxuriant vegetation. The flowers are unrivalled in beauty and fragrance. In Cashmere, and in the vales of Delhi and Seringa, the air is perfumed by roses, from which the attar or otto is obtained. There are forests of bamboo, sixty feet in height ; palms, oaks, pines, cypresses, poplars, myrtles, tamarinds, teak, and ebony. The banyan tree, generally placed against the Hindu temples, grows to an immense size. "The daughters," growing about the "mother" tree, sometimes covering an area of two thousand feet.

The climate of India is various. The seasons are only two, called monsoons,—the wind, for six months together, blowing from south or west ; and, during the other half of the year, from the north and east. The months of April, May, and June, are extremely hot, so that it is difficult for a European to walk in the open air until after the sun sets ; and he is therefore carried in what is called a palanquin,—a vehicle something like a sedan chair, which I shall

have occasion to describe hereafter. Sometimes the thermometer, in the shade, will be as high as 112 degrees, which is much above blood heat. In the dry seasons, before the rains commence, the winds blow with great violence; destroying houses, trees, and field produce, as well as ships at anchor: these are called typhoons.

India may properly be divided into the eastern and western peninsulas, or legs, and the body or main breadth of the continent attached to them. The western peninsula and body belongs especially to Great Britain. India beyond the Ganges, lies east of Hindustan, as you will see by the map. It comprises various kingdoms, such as Burmah, Siam, Anam, the Malay peninsula, and the Bengal district. The most remarkable rivers in India are the Indus, Ganges, and Sutlej. The highest mountains are the Himalaya, or Snowy Mountains, the most elevated of which is more than 28,000 feet above the level of the sea; this vast range separates Hindustan from Tibet and Tartary.

CHAPTER II.

PARLEY TELLS ABOUT THE HISTORY OF INDIA, AND OF THE
MOGUL EMPIRE.

I MUST now give my young readers some information concerning the history of India, and what it was in ancient times.

The ancient empire of India comprehended all those countries in which the primitive religion and laws of Brama prevailed. It extended from the Tibetan and Tartarian mountains on the north, to the island of Ceylon in the south; and from the river Ganges in the east, to that of the Indus on the west. I should advise my young friends to trace out the extension of territory on the map, for there is nothing like having clear and definite ideas of things, especially of places.

Whether the primeval inhabitants of this country migrated from Persia, or were natives of the soil, is a question which has given rise to much learned and ingenious discussion. The most generally received opinion is, that the Hindu race were the

aboriginal inhabitants, because they bear no resemblance, either in their figures or manners, to any nations which are contiguous to them; and because they have possessed this distinct character from the earliest periods of authentic history.

Most of my young friends recollect Alexander the Great; I mean, they recollect reading about him in their Grecian history. Previous to the era of his invasion, the empire of Hindustan is said to have comprised four rich and powerful kingdoms, together with many subordinate principalities. The different provinces of which each of these various kingdoms were composed were governed by rajahs, or petty princes, who had the sole management of their internal politics, but who were, nevertheless, tributary to their respective sovereigns.

The northern states of India formed a confederacy; but this was easily broken, by the united conduct of several invaders, especially of the barbarians of Tibet. At the time of Alexander's invasion, the confederacy presented some obstacles to his victorious arms; but the martial ardour of the Greeks bore everything before it. Alexander subdued several small states on the banks of the Indus, passed the different rivers of the Punjaub, attacked

Porus, a powerful and valiant prince, who had collected a numerous army to oppose his march, obtained a decisive victory, in spite of the gallant defence which was made, and crowned his success by the capture of that prince, with some of his most distinguished generals. But the mutiny which, soon after, broke out in the Macedonian camp, put a period to the brilliant career of Alexander, and compelled him to retire from Hindustan, leaving some of his most experienced officers, with a small portion of his army, to keep possession of the conquered territory on the banks of the Indus. Upon the death of Alexander, and the subsequent division of his great empire, the Grecian power in Hindustan rapidly declined, and its feeble remnants were finally reduced by Chandra-gupta, king of Prachi. This powerful prince, who was equally celebrated for his bravery and wisdom, was the son of Ninda, king of Prachi, of whom the Hindus relate so many wonderful stories.

Chandra-gupta marched a formidable army to the banks of the Indus, in order to expel the Greeks from Hindustan, and to meet Seleucus, the Grecian prince, who was coming in great force to recover the valuable possessions he had lost by the fraud

and folly of his officers. Approaching him with great celerity, he offered him battle, which Seleucus, although flushed with recent victories, had the policy to decline. Chandra-gupta, moderate in his views, now preferred an honourable peace to a doubtful combat ; and a treaty was speedily concluded between the generals. The Greek renounced all right to the conquests of Alexander on the east bank of the Indus ; and the Indian, who contended for nothing more, returned to the capital, amidst the applause and gratitude of his subjects.

Though Seleucus was thus constrained to relinquish his project of re-establishing the Grecian colonies in Hindustan, his politic conduct and address enabled him in effect to secure all the commercial advantages which he could have derived from the full accomplishment of his wishes. The candour he displayed in his negotiations impressed the Hindu king with a favourable opinion of the Greek character ; and a scheme of mutual benefit to each other was entered into by the two princes. The trade between India and Persia was thus established upon a liberal footing,—of more advantage to each, my young friends, than any that war could have produced, had it been continued to this day.

At the end of Chandra-gupta's prosperous reign, the empire of Hindustan flourished in peace, wealth and glory.

The successors of Chandra-gupta on the throne of Prachi are said to have ruled with the same mild sway which was exercised by that illustrious prince. But, from the extinction of his family, until the invasion of the Mohammedan princes of Ghizni, the history of Hindustan is obscured in a cloud of fables.

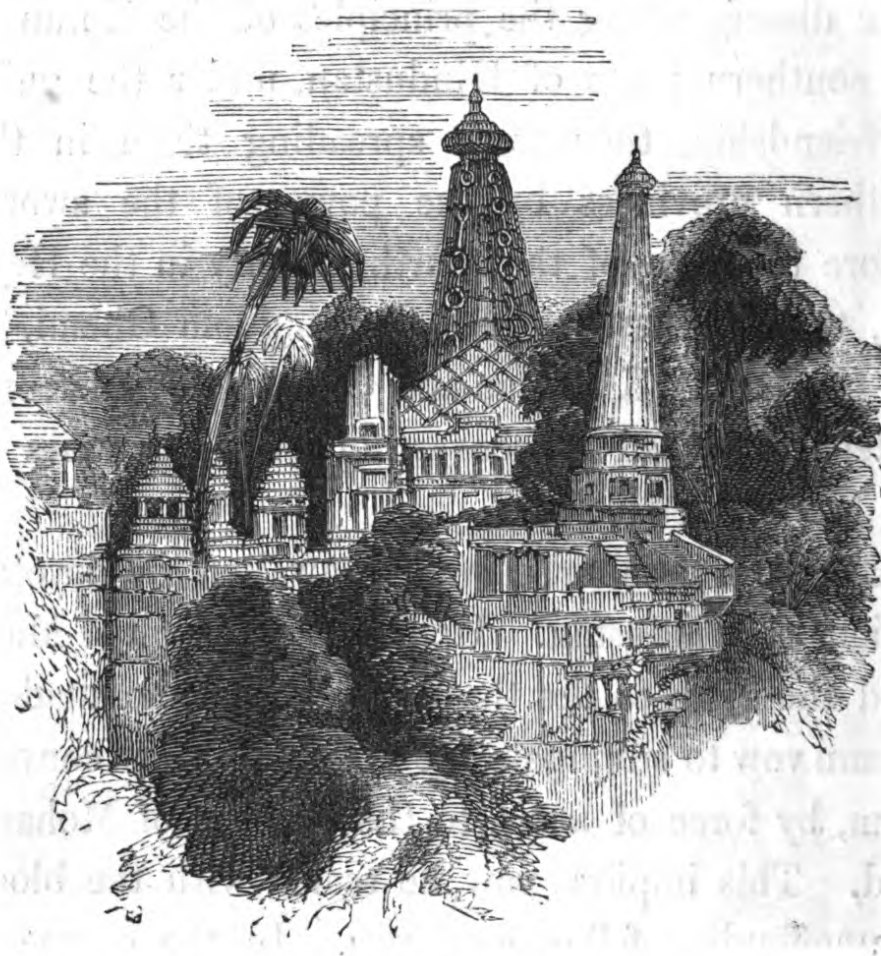
The Hindus had hitherto known foreign nations, through the peaceable medium of commerce, or the hostile intercourse of honourable war. But they were now to behold, within the bosom of their country, a race of men who designed never to quit it; who robbed them of the inheritance of their fathers, and insulted the religion of their God.

In the seventh century of the Christian era, the religious enthusiasm of the Arabs received a new direction, and acquired a more impetuous ardour, from their conversion to the doctrines of Mahomet. They became successful in mercantile pursuits; and had such great skill in navigation, that they could carry on commerce with the most distant nations. Their zeal, moreover, for their new religion was so great as to prompt them to the boldest en-

terprise. They penetrated into Persia by different routes; they sent trading vessels across the Indian ocean to Malabar and Ceylon; and, while they were disseminating the principles of the Koran in the southern parts of Hindustan, under the guise of friendship, they were spreading them in the northern provinces by the power of the sword. Before the close of the fourth century in the Hejirah, they had established the kingdom Ghizni, in the province of Khorasan and Cabul; and had completely succeeded in converting those countries to the Mohammedan faith.

But more dreadful calamities awaited the devoted nations of Hindustan. Upon the accession of Mahmud the First to the throne of Ghizni, he made a solemn vow to subjugate the Hindus, and to convert them, by force of arms, to the religion of Mohammed. This impious vow he sealed with the blood of unoffending fellow-creatures. In the course of twenty years he invaded Hindustan twelve times, and finally reduced under his yoke the whole of the western provinces, from Guzerat to Delhi; and he marked his conquest throughout, not only by the devastation of cities, the plunder of palaces and the destruction of temples,—the ruins now overgrown

with verdure testify their former magnificence ; but also by the depression of industry, the ruin of agriculture, and the wide-spreading misery of famine.

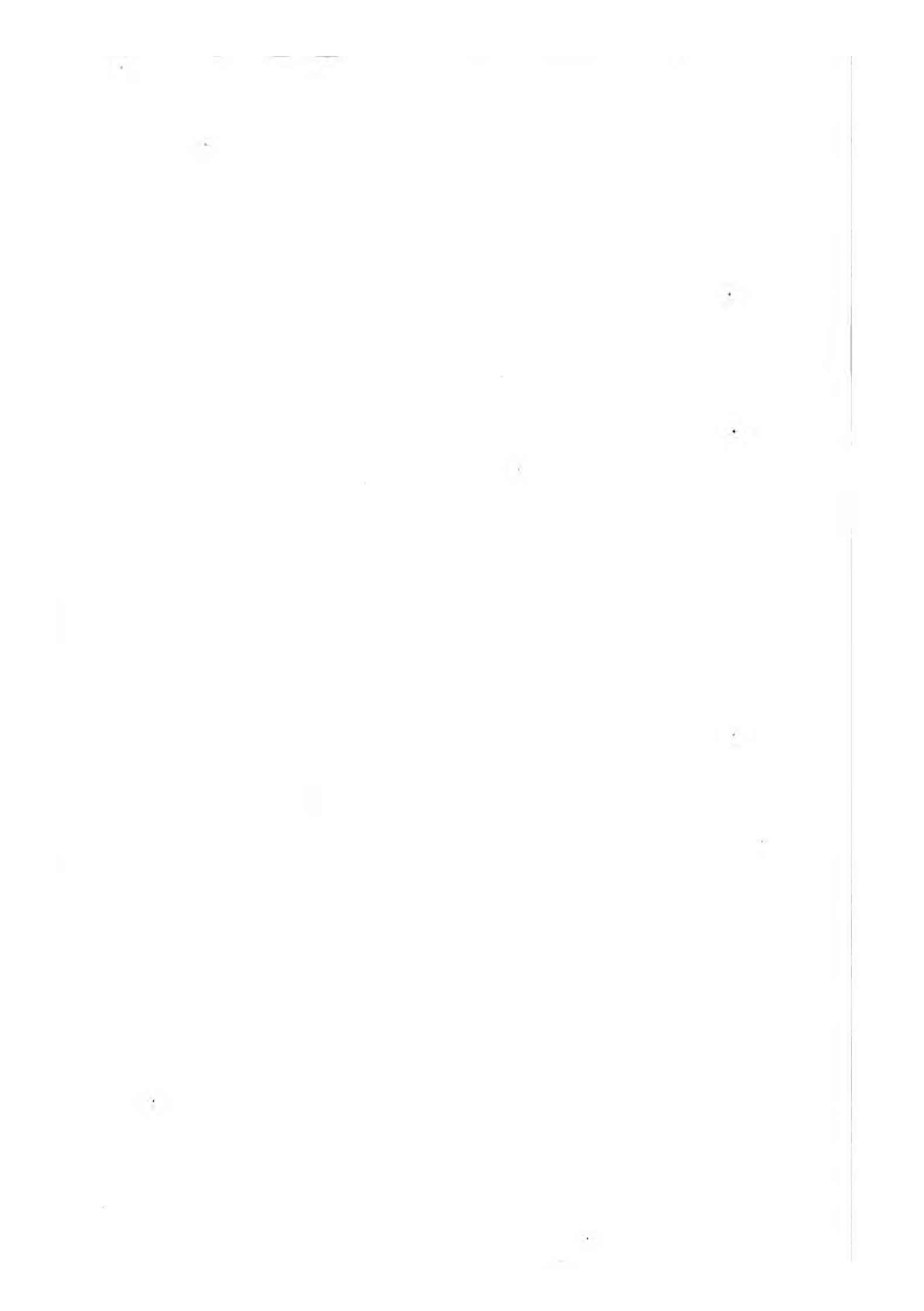


After he had sacked the city and pillaged the pagoda of Somnat, he became enraged at the obstinate adherence of the Hindus to their ancient religion ; and, giving full reins to his sanguinary temper, massacred in cold blood a helpless peasantry, already half famished with hunger.

Mahmud having at length satiated his avarice,



The Pillage of Somnat by Mahmud.



if not his cruelty, and having appointed governors to the different provinces which he had conquered, for the last time bade adieu to Hindustan and returned to his native country, the most wealthy monarch of his race. But his restless and adventurous ambition, unenfeebled by age or luxury, disdained the quiet possession of riches, and prompted him to turn his victorious arms against the northern provinces of Persia, which had hitherto withstood the progress of Mohammedanism. In less than ten years he extended his conquests, together with his religion, over the greatest part of Persia and Georgia; and thence, returning by the Caspian Sea through the provinces of Hyrcania, he crossed the Oxus and proceeded to Bokhara; he subdued the fierce inhabitants of the latter country, and died in the year 1030 at Ghizni.

The immediate successors of Mahmud, who possessed all the religious fanaticism, without a single spark of his fiery spirit, or any part of his talents, provoked foreign wars, which they had neither the judgment nor the spirit to conduct. The princes of western Hindustan, still smarting with their wounds, and eager to avenge their wrongs as well as to recover their kingdoms, lost no time in seizing a favourable opportunity for the attain-

ment of their desires; and they resolved, by one united effort, to crush the despotism by which they were oppressed. Accordingly, the prince of Delhi, who appears to have been a man of great courage and some abilities, formed a confederacy of all the states that had felt the shock of the Mohammedan conquest; and, having raised a powerful army, marched against the Mussulmans, and completely defeated them in several bloody engagements. The tide of victory, nevertheless, did not long run in his favour. Being elated by his first success, he imprudently pushed forward with too much celerity; and, by driving his enemies to the confines of their own country, he enabled them to receive considerable reinforcements of fresh troops, animated with religious zeal and inured to military duty. The prince of Delhi, however, was not to be intimidated by their formidable aspect. He attacked them with his usual impetuosity; and, after a dreadful conflict, in which much obstinate valour was displayed on both sides, the frantic fury of the Mussulmans overcame his utmost exertions. His army was entirely discomfited, and he narrowly escaped himself, with a few followers, to bear the melancholy tidings to his native country.

CHAPTER III.

PARLEY TELLS OF THE CONQUEST OF GHIZNI BY MAHOMMED GHARI. CUTTUBEDDIN, THE FOUNDER OF THE AFFGHAN DYNASTY. ALLA EXTENDS THE POWER OF THE MUSSULMANS. BELALDIO WRESTS FROM THEM THEIR POSSESSIONS. DREADFUL CARNAGE AT DELHI.

AFTER the conquests related in my former chapter, nothing of very great importance occurred in the history of Hindustan, until the conquest of Ghizni. by Mahommed Ghari, the Affghan prince, about the year 1191. During the long interval between the defeat of the prince of Delhi and the elevation of Ghari to the Ghiznian throne, the whole of the western provinces remained in the possession of the Mussulmans, who had now began to colonize in the country, and who had greatly increased their numbers by the proselytes they had made from the outcast Hindus. Yet, the rancorous hatred that subsisted between them and the bulk of the Hindu people, precluded the possibility of an amicable settlement; and mutual discontent gave birth to a

number of petty wars, remarkable only for the obstinacy with which they were maintained, and for the cruelties of which they were productive. The Mussulmans, however, gained little by this barbarous warfare, which wasted their strength without extending their dominions; and it was reserved for the intrepidity of Ghari to penetrate into the eastern provinces.

This furious, but skilful leader, though repulsed with great loss at the commencement of his operations in Hindustan, still pursued his purpose with an undiminished ardour; and in the course of two years he repaired his misfortunes, wasted the allied army of the Hindu potentates on the plains of Delhi, ravaged the provinces of Oude and Allahabad, and finally stormed the ancient city of Benares,—giving up to the unbridled rage of the brutal soldiery that chosen seat of learning and science, the fair abode of art and elegance, and the hallowed sanctuary of a venerable priesthood.

When the conqueror had stripped the sacred edifices of everything that was valuable, and broke down and destroyed above one thousand idols, he closed the scene of rapine and carnage by consecrating the temples of Brama to the prophet of

Mecca, whose spirit he invited to sanctify his criminal ambition. An insurrection, however, having at that time broke out in the northern part of Khorassan, Mahommed was compelled to relinquish his conquests, and to contend for the wealth he had acquired with enemies of a most determined character. Being defeated by the prince of Samarcand, he was foully assassinated, after having reigned for thirty-two years over the most potent empire of the East.

The death of Mahommed was the signal for rebellion to raise its standard: and the presumptive heirs to the vacant throne, wallowing in luxury and wanting the spirit to struggle for their rights, the Ghiznian empire was usurped and divided by Eldoze and Cuttubeddin; the former took possession of Turkestan and Persia, and the latter (who had already been elevated to the government of the Indian provinces,) declared himself king of Hindustan.

Cuttubeddin Ibee was the founder of the Affghan dynasty. He was a native of Affghanistan, and originally a slave. He was purchased by the late emperor, whose notice he soon attracted by his brilliant talents, and whose favour he soon gained by his ingenuous disposition and firm fidelity. The

skill and valour he displayed at the taking of Benares induced Mahommed to enfranchise him, and afterwards adopt him as his son.

On the death of the emperor, Cuttubeddin changed the seat of government from Lahore to Delhi, that he might be nearer to the provinces of Bahar and Bengal, and thereby with greater ease carry into execution his favorite project, of reducing the whole under his subjection. But his premature death for awhile averted their destiny. Though his general, Bukhtyar Kheiji, conquered the greatest part of Bengal, the entire reduction of that province was reserved for Allemesh, who ascended the throne of Delhi, and who was contemporary with the celebrated conqueror Ghengis Khan. In the year 1225, Allemesh had nearly subdued all the kingdoms and principalities in northern Hindustan; and his empire extended from the mountains of Tibet to the Deccan, in the latitude of twenty degrees north, and from the Ganges to the Indus.

For some years after this, the history of Hindustan presents little to the reader but accounts of the petty wars of the various Mogul chieftains. A powerful band of them, led on by a ferocious monster, named Turmeshiran Khan, penetrated to

the confines of Delhi, tracking their march with blood, and plundering the industrious peasantry of the fruits of their labour. But a warlike and patriotic monarch, named Balin, repelled their inroads and chastised their aggressions ; and his subsequent reign presents a scene on which the eye of the young may dwell with pleasure. Nursed in adversity, and educated in the school of military discipline, this good prince knew how to feel and to avenge the wrongs of his subjects. Just, moderate and magnanimous, he exercised the power without incurring the guilt of a despotic monarch, and maintained the splendour and luxury of Asiatic courts without yielding to their corruptions. Instead of squandering his treasures in ambitious wars or voluptuous enjoyments, he employed them in encouraging trade and manufactures, and in patronising the fine arts. He invited men of talent from the most distant parts of Asia to reside at his court, in order that he might profit by their knowledge and advice. Although zealous for the propagation of the Mohammedan faith, he wished to gain mankind to his doctrine by argument rather than by arms.

In the succeeding reigns of Kai-Kobad and

Ferose II. little change took place in the political aspect of Hindustan ; but, under the usurper Alla, who succeeded to the throne in A.D. 1306, the imperial power of the Mussulmans was extended over the northern provinces of the Deccan.

Alla was a man of great abilities, but of dreadful wickedness. He was nephew to Ferose the second, and had raised himself to the throne by the murder of his uncle. This parricide was attended with circumstances of peculiar atrocity ; and the horror which it excited, even in the minds of his profligate courtiers, was such as to alarm even himself ; and he was obliged to watch the conduct of his nobles with the most unremitting vigilance. And, in order to guard against conspiracies and rebellions the more effectually, he levied an immense army, whose attachment he secured by gratuitous advances of pay. He confiscated the property of every man of rank or wealth throughout his empire. He published an edict, prohibiting all private meetings among the grandees, and prohibited the use of wine, with all intoxicating liquors, on pain of death. He strictly forbade the nobles to marry, without special licence from him. He dismissed men of rank and talents from all public offices, and filled

them with sycophants, who vowed implicit obedience to his will. He exacted from his Mussulman, as well as his Hindu subjects, half the produce of their lands ; and finally, he set aside every part of the Mohammedan law that did not exactly tally with his own scheme-of government. He used to declare, that religion had no connection with civil government, but was only the business, or rather the amusement of private life ; and that the will of a wise prince was better than the variable opinions of bodies of men.

While Alla was pushing his conquests into the Deccan, he was suddenly called upon to defend his own capital against the Moguls, who had laid siege with a powerful army. He arrived at Delhi just in time to save it from destruction ; and, after one of the most terrible and obstinate battles that is recorded in Indian history, the Moguls were entirely defeated, and with great difficulty effected their escape across the desert.

The pride and spirit of Alla were raised to the highest degree by this signal and decisive victory, and he soon began to form schemes of the most boundless and eccentric ambition. He wished at once to be a prophet and a hero, to lay the founda-

tion of a new religion, and to attain the conquest of the world. He desired to unite in his own person the characters of Mohammed and Alexander, and to surpass them both in power and fame. But the disaffection of his nobles, the power of the priesthood, and the continued irruptions of the Moguls rendering his presence necessary in the northern provinces, prevented his leading his army in person to the conquest of the Deccan, the honour of which he assigned to Cafoor, an able and enterprising general, who in a few years subdued all the kingdoms north of the river Kistna.

Alla established peace, both within and without his empire, and closed a prosperous, although a tempestuous life, after having added to the Mussulman empire above one-half of the great southern peninsula, and established throughout his vast dominions a systematic order and regularity in the administration of public affairs, which had not been known in Hindustan since the subversion of the ancient governments. But this system of order and regularity seems to have expired with its founder; and the successors of Alla, in a few years, threw the empire into the utmost confusion. The Hindu princes, ever watchful for an opportunity to revolt

from their conquerors, suddenly appeared in arms. In the Deccan a powerful confederacy was formed, under the direction of Belaldio, rajah of the Carnatic, who marched against the Mussulmans in great force, and, after an obstinate contest, wrested the whole of the peninsula from them, excepting the fortress of Dowlatabad and some part of the province of Candeish.

But it was not the Hindus alone that the Mussulmans had most cause to dread. They were assailed from the north by the Mogul powers, the descendants of Ghengis Khan ; and thus, attacked on one side by the numerous armies of the Hindus, and on the other by the furious bands of the Moguls, while a civil war raged in the interior, they sank under the pressure of their calamities, which the minority of the reigning emperor, Mahmud the Third, greatly contributed to augment. Traitors to the sovereign, they set up another prince in opposition to Mahmud ; and a scene of carnage ensued in the city of Delhi which has no parallel in the history of Asia. For three whole years a desperate conflict was carried on within the walls of that distracted capital, between the adherents of the rival princes ; and the force of the contending parties

being nearly equal, little advantage was obtained on either side. Every day was spent in furious battles; at night they retired to rest; and on the following morning returned to the charge. Thousands daily fell, and both parties were recruited from the provinces; till at length, exhausted by this increased warfare, a truce was mutually agreed upon, with a view to make an amicable adjustment of their differences and to settle their respective claims. But, during this suspension of hostilities, they were both attacked and conquered by the famous Timur Bec, in the year 1397. But this conqueror, whose ambition was only to ravage and destroy, left no force to keep the country he had conquered; and a petty usurper, with a handful of troops, seized upon Delhi, in which city the most cruel enormities were committed. But he was at last subdued by the emperor Mahmud, who died a natural death in the year 1413. With him expired the Patan dynasty, after having ruled over Hindustan for upwards of two centuries.

CHAPTER IV.

PARLEY TELLS OF THE SUCCESSION OF THE SEIDS. BABER, THE FOUNDER OF THE MOGUL DYNASTY. THE BRILLIANT REIGN OF ABKAR. AURUNGZEBE. INVITATION OF KOULI-KHAN TO INVADE INDIA.

THE family that immediately succeeded to the throne of Delhi styled themselves SEIDS, or descendants of the holy line of the prophet Mahommed ; and their founder, Chizer, with a view to secure himself from the hostility of the Mogul princes, did not assume the imperial titles, but affected to hold his authority from Timur, in whose name he ordered the coin of the empire to be struck. But this policy did not long deceive the watchful sagacity of those warriors, who soon commenced their inroads upon Hindustan, and kept it for more than thirty years in considerable agitation.

The feeble and inauspicious dynasty of the Seids terminated by the abdication of Alla, the last of these princes, in 1450, and the subsequent elevation of Belloli, an Affghan, of the tribe of Lodi, a com-

mercial people, who carried on the inland trade between Persia and Hindustan. Belloli was a humane and generous prince ; but, being destitute of the talents and vigour requisite for the management of public affairs, he died and left the empire in a most distracted state, at the end of a long reign of thirty-eight years. After him there was nothing of much importance occurred in the affairs of Hindustan till Sultan Baber, whose territories were situated between Sarmacand and the Indus, marched to Delhi, and afterwards to Agra, of which he took possession without much opposition, and ordered himself to be proclaimed emperor of Hindustan. Thus was laid the foundation of the celebrated Mogul dynasty.

The Sultan was lineally descended from the great Timur ; and he therefore conceived that he swayed the sceptre of Hindustan,—not more by the right of conquest than by that of inheritance. To mount the throne of Delhi had long been the first wish of his heart ; and he had previously crossed the Indus four times with the resolution to accomplish it, but was on each occasion obliged to return. This prince lived only five years after his conquests ; but his eldest son, Humaiun, who had

been the companion of his victory and the partaker of his fame, ascended the throne in the year 1530, and possessing all his father's noble qualities, he did much for the empire he was called upon to govern. But his generous nature would not permit him to see the treason which was plotting against him. His younger brother formed a conspiracy against him, and subsequently drove him from Hindustan into Persia, where he remained with a few faithful followers. There he was treated with the utmost cordiality by Tahmasp Shah, then king of that country, and received with all the dignity and respect due to his rank and eminent talents. His wicked brothers, however, did not long retain their unprincipled usurpation. Quarrelling with each other, they exposed themselves to the hostility of Shene, an Affghan chief, who soon deprived them of all that their turpitude had acquired, and who mounted the imperial throne in 1542.

But his reign was of short duration. In three years he expired. His sons, who succeeded him one after the other, were equally short lived; and, after nine years, Humaiun returned to his dominions by means of the friendship of the king of Persia, and by a decisive victory over the Affghans.

His son, Akbar, who had not yet attained his thirteenth year, displayed the dawn of that genius which, in its meridian, was to diffuse happiness and glory throughout this vast empire.

The reign of Akbar is the most brilliant, as well as the most prosperous, in the history of the Mogul empire of India. That accomplished prince was elevated to the throne upon the death of his father, in 1556, when he was yet in his fourteenth year. Inspired with noble sentiments, and gifted with great talents, his whole life was a succession of splendid, wise, and noble actions. He completely reduced under the imperial standard all the provinces of Hindustan, from the Indus to the Ganges; and he penetrated into the Deccan. In every province that he subjected to his power, he granted to the Hindus an unlimited toleration in the exercise of their religious worship, and restrained the licentious spirit of the Mohammedans by the establishment of a vigorous police. Under his mild and equitable government, which lasted fifty years, agriculture flourished, commerce revived, civil arts prospered, literature advanced, and the people enjoyed that wealth and those comforts of which they had been long deprived.

The death of Akbar enabled the Mussulman princes of the Deccan to pursue their conquests in the peninsula; and, in 1565, after the battle of Tellecottah, in which Ram Rajee the Hindu king fell gloriously in defence of his country, they possessed themselves of the empire, from the river Kistna to Cape Comorin. Yet the southern provinces of Mysore, Bidentore, Gentiah, Tritchinpoly, Tangore and Madura maintained their independence; and the naics or governors of those provinces assumed the title of sovereign princes.

Akbar was succeeded by his son Selim, under the name of Jehanghir. Being jealous of his son Khosru, whom some of the Omras had been desirous of placing on the throne, he asked the chief minister what was the proper method to be pursued with regard to him. The minister advised him to deprive the poor youth of sight,—a custom common then, as now, in the eastern world. The king, however, would not listen to this horrible expedient.

The emperor was engaged in an attempt to reduce some rebellious rajahs to subjection; but being unwilling that the war should interfere with his pleasures, he very imprudently entrusted the command of his forces to Shah Jehan, another of

his sons. The young prince's victories inflamed his mind : he saw that, from the scenes of habitual dissipation in which his father indulged, it would be no difficult matter to usurp the throne. Khosru, his eldest brother, was the only obstacle which seemed to stand in the way of such an ambitious project ; and being shortly after appointed to guard him, he put him to death. It was now time to throw off the mask. He conceived the design of seizing his father's treasures, with which he proposed to make war against him, and had nearly attained his object. For a few minutes his father was actually in his power ; but he escaped, and, with the assistance of another of his sons, completely defeated Shah Jehan, who fled, but afterwards returned and continued the war for some time.

After a reign of twenty-two years Jehanghir died, 1627. He was a weak prince, suffering himself to be governed by his courtiers. His character was not stained by cruelty ; drunkenness was a vice in which he indulged to excess, and doubtless was the cause of many of his troubles. It was in this monarch's reign that Sir Thomas Roe, the first British ambassador, arrived at the court of Hindustan.

Jehanghire was succeeded by his son Shah Jehan, who pushed the conquest of the Deccan with vigour, but in so destructive a manner, that most of the princes submitted. A war next broke out with the Portuguese, which ended in their expulsion from Hooghly. Shah Jehan was a very wicked and debauched prince, and his rebellion against his father was retaliated by that of his son, Aurungzebe, who dethroned him.

Aurungzebe disguised his ambition under the mask of religion, and committed the greatest crimes under that pretence. He engaged in a war with his brothers Morad and Dara, whom he defeated and put to death, and then pretended to lament the misfortune. He however treated his father with tenderness till his death, in 1666. From 1660, when Aurungzebe obtained a full possession of the throne, till 1678, a profound tranquillity prevailed throughout the empire; but in 1681 he undertook the conquest of the Deccan. He took and razed Cheitore, committing great desolation, and destroying the Hindu temples and idols everywhere. He reduced the greater part of the Deccan, and at his death, in 1707, his empire extended from the tenth to the thirty-fifth degrees of north latitude, and

nearly as many degrees of longitude. His revenue exceeded thirty-five millions sterling, in a country where provisions are about a fourth the prices in England. But so weighty a sceptre could be wielded only by a hand like Aurungzebe's ; and accordingly, in fifty years after his death, a succession of weak princes and wicked ministers reduced this astonishing empire to nothing.

Aurungzebe left four sons, Mausum, Azim, Kaum Bush, and Acbar. This last had rebelled against his father, and been obliged to fly into Persia thirty years before. A civil war commenced between Mausum and Azim, and a decisive battle was fought, wherein 300,000 men were engaged on each side ; and Azim was defeated and slain. Mausum then assumed the title of Bahauder Shah ; and, during his short reign of five years, gave proofs of considerable abilities. He died at Lahore after a short illness, and his empire was again contested among his four sons. Of these, the second, named Azim Ooshaun, took possession of the treasures, but was opposed by his brothers, who agreed to divide the empire. But, ere long, a new civil war took place, in which Jehan was killed. The two surviving brothers tried their fortune in a third battle, in

which Jepander, the eldest, being victor, took possession of the throne ; but in nine months was dethroned by Ferakshere, the son of Azim Ooshaun, assisted by Houssein Ali Khan and his brother, who had large territories in the eastern provinces.

In 1713 the Seiks again took up arms, and in 1716 were grown so formidable, that the emperor marched against them. About this time the English East India Company obtained the famous firman, or grant, by which their goods of export and import were exempted from duties. Ferakshere was deposed and murdered by his brothers, Houssein and Abdoollah, who set up another emperor, whom they also deposed and murdered in the same year. And thus, in eleven years after Aurungzebe's death, eleven of his posterity, who had been possessed or competitors for the throne, were exterminated ; and the government declined so rapidly that the empire tottered to decay.

In 1718 the two brothers raised to the throne Mahommed Shah, the grandson of Bahauder, who, warned by the fate of his predecessors, soon rid himself of these two powerful subjects, though at the expense of a civil war. But new enemies stirred up. Nizam ul Mûlk, viceroy of the Deccan, in

1722 had been offered the place of vizier, or prime minister, but did not accept it. Independence was his aim ; and the increasing power of the Mahrattas furnished him with a pretence for augmenting his army. Persuaded that he had a party at court, he, in 1738, went thither with a great body of armed followers ; but finding that the interest of the emperor was still too powerful for him, he invited the famous Persian usurper, Nadir Shah, or KOULI KHAN, to invade Hindustan. This invitation was readily accepted ; and Nadir entered the country without opposition.

The Persian, though far advanced into Hindustan, yet considered the issue of matters to be so uncertain, that he offered to evacuate the country, and retire for fifty lacks of rupees, or about half a million sterling. The intrigues of the Nizam and his party hindered the emperor from complying with the Persian's demand, instead of which he absurdly threw himself upon the usurper's mercy, who then took possession of Delhi, and demanded a ransom of thirty millions sterling. After a conference with the emperor, Nadir seized upon two hundred pieces of ordnance, with some treasure and jewels, which he sent off to Candahar. He then marched back



The Plunder by Nadir's Army.



to Delhi, where a mob rose about the price of corn. While Nadir endeavoured to quell it, a musket was fired, which narrowly missed him, whereupon the barbarian ordered a general massacre of the inhabitants, which command his ferocious troops instantly executed, and slaughtered 120,000, or according to some, 150,000 persons. This was followed by a seizure of all the plates, jewels, &c., which could be found, besides exacting the thirty millions, which was done with the utmost rigour, insomuch that many of the inhabitants killed themselves to avoid the tortures to which those were subjected who were not able to raise the money. During these horrid scenes, Nadir caused the marriage of his son to be celebrated with a grand-daughter of Aurungzebe; and after having extorted all that he commanded took leave of the emperor with professions of friendship, putting the crown on his head with his own hand, and giving advice with regard to the government. This tyrant left Delhi on the 6th of May, 1732, having swept Delhi more completely with 'the besom of destruction' than Aurungzebe had swept the Deccan. Three millions and a half in money, one million and a half in plate, fifteen millions in jewels, the peacock throne—valued at

a million, the trappings of the emperor's elephant eleven millions ; besides thrones, elephants, horses, equipage, and private property—all that could be



extorted and carried off, said by some to amount to eighty millions of pounds sterling, was seized by Nadir ; and the government was left as poor as it was

wretched,—and this only twenty-six years after the pomp of Aurungzebe.

The Nizam possessed almost all the remaining power of the empire, which he employed to establish himself in the sovereignty of the Deccan. Bengal became independent in 1738, under Aliverdy Cawn, and was, not long after, invaded by a vast army of Mahrattas, in the emperor's name; who, not being able to pay them his arrears of tribute, sent them to Bengal to collect it themselves.

About the same, the Rohillas, a tribe from the mountains between India and Persia, erected an independent state on the east of the Ganges, eighty miles from Delhi. The empire seemed now to be running fast to its dissolution. Nadir Shah being murdered, Abdallah, one of his generals, seized on the east part of Persia and the adjacent Indian provinces which Mohammed Shah had ceded to Nadir, and formed them into the kingdom of Candahar or Abdalli.

In 1739 Mahommed Shah was succeeded by his son Ahmed, during whose reign, which lasted only six years, the division of the remainder of the empire took place; and nothing remained to the emperor but a small tract of territory around Delhi.

The Jâts established themselves in Agra. Oude was seized by Seifdar Jang, father of the late Sujah Dowla; Allahabad by Mohammed Kouli; Agimere reverted to the ancient lands; and Malwa was divided between the Poonah Mahrattas. Perhaps in the annals of the world it has seldom happened, that the bonds of government were so suddenly dissolved over a portion of country containing sixty millions of inhabitants.

CHAPTER V.

PARLEY TELLS OF THE DEATH OF NIZAM UL MULK, AT THE AGE OF 104. MOHAMMED ALI KHAN SUPPORTED BY THE ENGLISH. RISE OF CLIVE. DEFEAT OF THE ENEMY ON THE PLAINS OF ARAM. DEATH AND FLIGHT OF CHUNDA SAIB. DEPOSITION OF SURAJAH DOWLA. DEFEAT OF MEER COSSIM. SUJAH DOWLA RESTORED.

IN the year 1748 the Nizam ul Mûlk died, at the age of 104, and his second son, Nazir Zing, was appointed to succeed him in vice royalty. His nomination, confirmed by the Mogul, was opposed by his cousin, Murzapha Zing, who applied to Dupliex, commandant of the French settlement at Pondicherry, for assistance. By him he was supplied with a body of Europeans and some artillery, after which, being also joined by Chunda Saib, an active Indian prince, he took the field against Nazir Zing. The latter was supported by a body of troops under Major Lawrence; and the French, dreading the event of an engagement, retired in the night, so that their ally was obliged to throw himself on

the mercy of Nazir Zing. His life was spared, although he himself was detained as a state prisoner. But the traitor, forgetting the kindness shown him upon this occasion, entered into a conspiracy against the life of Nazir Zing, and murdered him in his camp, in which infamous transaction he was encouraged by Dupliex and Chunda Saib, who had retired to Pondicherry. Immense riches were found in the tents of Nazir Zing, great part of which fell to the share of Dupliex, whom Murzapha Zing now associated with himself in the government. By this association the Frenchman assumed the state and formalities of an eastern prince; and he and his colleague, Murzapha Zing, appointed Chunda Saib nabob of Arcot.

In 1749 Anaverdy Khan had been defeated and killed by Murzapha Zing and Chunda Saib, assisted by the French, after which his son, Mohammed Ali Khan put himself under the protection of the English at Madras, and was confirmed as his father's successor in the nabobship or government of Arcot. The government, therefore, was disputed between Mohammed Ali Khan, appointed by the legal viceroy, Nazir Zing, and supported by the English Company; and Chunda Saib, nominated by the

usurper, Murzapha Zing, and protected by Dupliex, who commanded at Pondicherry.

Murzapha Zing, however, did not long enjoy his authority; for in 1751 the nabobs, who had been the means of raising him to power, thinking themselves ill-rewarded for their services, fell upon him suddenly, defeated his forces and put him to death, proclaiming Salabut Zing, next day, viceroy of the Deccan. On the other hand, the Mogul appointed Gauzedy Khan, the elder brother of Salabat Zing, who was confirmed by Mohammed Ali Khan in the government of Arcot; but the affairs of the Mogul were at that time in such disorder, that he could not support the nomination he had made.

Chunda Saib, in the meantime, determined to recover by force the nabobship of Arcot, from which he had been deposed by the Mogul, who had placed Anaverdy Khan in his room. With this view, he had recourse to Dupliex at Pondicherry, who reinforced him with a considerable body of sepoy and four hundred French, upon condition that, if he succeeded, he should cede to the French the town of Vellore, in the neighbourhood of Pondicherry, with its dependencies, consisting of forty-five villages. Thus reinforced, he defeated Anaverdy

Khan, who lost his life in the engagement, re-assumed the government of Arcot, and punctually performed the engagements he had come under to his French allies.

All this time Mohammed Ali Khan had been supported by the English, to whom he had fled after his father's death. By them he was supplied with a reinforcement of men, money, and ammunition, under the command of Major Lawrence, a brave and experienced officer, whereby he gained some advantage over the enemy. With all this assistance, however, he accomplished nothing of any moment; and the English auxiliaries having retired, he was defeated by his enemies. Thus he was obliged to enter into a more close alliance with the English, and cede to them some commercial points which had been long in dispute; after which, Captain Cope was despatched to put Trichinopoly in a state of defence; while Captain de Ginges, a Swiss officer, marched at the head of four hundred Europeans to the assistance of the nabob.

On this occasion, Mr. Clive, who had been employed before as a writer, first offered his service in a military capacity, which, being accepted, he marched towards Arcot, at the head of 210 Eu-

ropeans and 500 sepoys ; and in his first expedition displayed at once the quality of a great commander. His movements were conducted with such secrecy and dispatch, that he made himself master of the enemy's capital before they knew of his march. In a short time, however, he found himself invested in Fort St. David, by Rajah Saib, pretender to the nabobship of Arcot, at the head of a numerous army,—the operations of the siege being conducted by European engineers. Thus, in spite of his utmost efforts, two practical breaches were made, and a general assault given ; but Mr. Clive, having got intelligence of the intended attack, defended himself with such vigour that the assailants were repulsed with loss and obliged to raise the siege.

Mr. Clive, being reinforced by a detachment from Tritchinopoly, marched in quest of the enemy, and having overtaken them in the plains of Arian, attacked and entirely defeated them on the 3rd of December, 1751. This victory was followed by the surrender of the forts of Timevy, Conjeveram and Arara, after which Clive returned in triumph to Fort St. David. In the beginning of 1752 he proceeded to Madras, whence he was reinforced by a small body of troops from Bengal. Though the

whole did not exceed 300 Europeans, with as many natives as were sufficient to give the appearance of an army, he boldly proceeded to a place called Koveripaul, about fifteen miles from Arcot, where the enemy lay, to the number of 1500 sepoys, 1700 horse, with 150 Europeans, and eight pieces of cannon. Victory was long doubtful, until Clive having sent round a detachment to fall upon the rear of the enemy, while the English attacked the entrenchments in front with their bayonets, a general confusion ensued. The Indians were routed with considerable slaughter, and only saved from total destruction by the darkness of the night.. The French, to a man, threw down their arms and surrendered themselves prisoners of war; all the baggage falling at the same time into the hands of the victors. On the return of Clive to Fort St. David he was superseded in his command by Major Lawrence.

Chunda Saib in the meantime lay encamped with an army of 30,000 men at Syringhain, an island near Tritchinopoly; but Major Lawrence having intercepted his provisions, he was forced to fly. Being obliged to pass through the camp of the Tanjore general, he obtained a pass for that purpose, but was nevertheless detained by the nabob,

who was an ally of the British, and his head was struck off, to prevent any disputes that might arise concerning him. After the flight of Chunda Saib his army was attacked and routed by Major Lawrence, and the island of Syringhain surrendered and about 1000 French soldiers, under the command of Mr. Law, brother to him who schemed the Mississippi Company.

M. Dupliex, mortified at this ill luck, proclaimed Rajah Saib, son of Chunda Saib, Nabob of Arcot, and afterwards produced forged commissions from the Great Mogul appointing him governor of all the Carnatic, from the Krishna to the sea. Thus the French and English East India Companies were engaged in a course of hostilities, at a time when no war existed between the two nations; and whilst they thus continued to make war upon each other, under the title of auxiliaries to the contending parties, Gauzedy Khan assumed the dignity appointed him by the Mogul, but the latter, being unable to give him proper assistance, Salabat Zing remained without any rival, and made a present to the French commander of all the English possessions to the northward. Thus concluded the campaign of 1752.

In the year 1756 Surajah Dowla, nabob of Bengal, took the field against the English, with an army of 40,000 foot, and 30,000 horse, and 400 elephants, and having captured the English foot at Cossimbazar, marched directly to Calcutta, which was not in a condition to resist the attack. The principal persons belonging to the English factory, in number one hundred and forty-six, having, by order of the tyrant, been shut up in a small apartment called the "black-hole," whereby one hundred and twenty-three perished in the night by heat, thirst, and suffocation.

The news of this cruelty occasioned Clive, now raised to the rank of colonel, to be instantly dispatched to Bengal with 900 Europeans and 1500 sepoy. Their first operations were against Calcutta, Fort-William, and some other places, then in the hands of the enemy. These were speedily reduced, as was also Hooghly. Surajah Dowla, enraged at the success of the English, now seemed determined to crush them at once by a general engagement. From this, however, he was intimidated by a successful attack on his camp, which induced him to come to a treaty on the 9th of February, 1757, which was highly favourable to the English.

War now broke out at home between the French and the English; and it having been found that Surajah Dowla was plotting against the English, the Council at Calcutta resolved on the deposition of the nabob; and Colonel Clive was again dispatched against him. The army of the nabob was encamped at Plassey; and although opposed by 70,000 troops and fifty pieces of cannon, whilst Clive had only 900 Europeans and 2200 native troops,—on Clive's giving the word "Forward," the whole fled, and India was lost and won. The nabob fled to his capital with only a few followers, and afterwards made his escape in the disguise of a Fakir, with only two attendants. By them he appears to have been abandoned, and even robbed; for he was soon after found wandering, forsaken and almost naked, on the road to Patna. Next day he was brought back to Moorshedabad, and a few hours afterwards privately beheaded. Meer Jaffier, who had treacherously sold him to the English, was now solemnly enthroned in the chair of state, and became nabob in his place. The war was afterwards carried on with varied success, till at last an end was put to the power of the French, by the total defeat of General Lally at the battle of

Waudewash and the capture of Pondicherry, on the 15th of January, 1761.

While the British were thus employed in effectually reducing the power of their rivals in every part of India, Meer Jaffier, the Nabob of Bengal, who had been raised to that dignity by the ruin of Surajah Dowla, found himself in a very disagreeable situation. The treasure of the late nabob had been valued at a sum equal to eighty millions sterling; and in expectation of such a vast sum Meer Jaffier had submitted to the enormous exactions of the English. On his accession to the government, however, the treasure, of which he became master, fell so much short of what he expected, that he could not fulfil his engagements. This reduced him to the necessity of mortgaging his revenues to supply present demands, and by this ruinous expedient he put it out of his own power to extricate himself. In this dilemma, his officers became factious and discontented, his army mutinous for want of pay, and himself odious to his subjects, by the exactions he was obliged to lay upon them. The English, who had raised him to the supreme power, no sooner found that he was incapable of governing, deposed him, and raised Meer Cossim Ali Khan to

the nabobship, the deposed nabob being permitted to retire to Calcutta.

Meer Cossim was a man of very different disposition to his father-in-law. As he knew that he had not been served by the English out of friendship, so he did not think of making any return of gratitude; but instead of this considered how he could most easily get rid of such troublesome allies. But the Council of Calcutta saw through his designs, and before his plans were ripe for execution, hostilities commenced on the part of the English; and Meer Jaffier, notwithstanding the crimes formerly alleged against him, was again proclaimed Nabob of Bengal.

The war was carried on with uninterrupted success on the part of the English; nor does it appear that all the pains taken by Meer Cossim to discipline his troops had made them able to cope with the Europeans. The two armies met on the banks of a river called Nunas Nullas, on the 2nd of August, 1763. The Indians had chosen their post with great judgment, and had much more the appearance of an European army than ever was observed before; not only in their arms and accoutrements, but in their division into brigades, and even

in their clothing. The battle was much more obstinate than usual, being continued for four hours ; but though the Indian army consisted of not fewer than 20,000 horse and 8000 foot, the English proved victorious and captured all their stores, cannon and baggage.

The nabob being now deprived of all his fortified places, his army reduced to a small body, was obliged to fly to Sujah Dowlah, nabob of Oude, who acted as grand vizier to the Mogul. Here he was kindly received, and an asylum promised for his person, but admittance was refused to his army ; nor would the nabob consent to make his country a seat of war.

The English were now entire masters of Bengal. An ambassador was sent from Calcutta to Sujah Dowlah, proposing an alliance with the Mogul, who was along with him ; but it soon appeared that the friendship of the English was not what Sujah Dowlah desired. He considered them as usurpers, who, having got a footing under pretence of commerce, would be satisfied with nothing less than the entire possession of the country.

In the beginning of February in 1764, therefore, Sujah Dowlah had determined to assist Meer Cos-

sim in attempting to recover Bengal. An army of more than 40,000 was collected and a most formidable train of artillery. The two armies met on the 22nd of October, at Buxar, a town and fort on the Ganges, seventy-two miles from Patna. The event was similar to that of other engagements with the British, who were commanded by Munro,—the native army being defeated, with the loss of 6000 killed and the capture of 130 pieces of cannon, and all the military stores; while, on the side of the English, only 32 Europeans and 239 sepoy were killed. After some other victories of a minor kind, Sujah Dowlah became destitute of every resource, and threw himself upon the clemency of the English, by surrendering to General Carnac without any stipulation in his own favour.

On the 3rd of May, 1765, Clive, who had been to England and was created a peer, returned to the East, and, armed with greater powers, concluded a treaty with Sujah Dowlah and put him in possession of his territories, excepting a small domain reserved to the Mogul, to whom the Company were to pay an annual allowance of twenty-six lacs of rupees. The remainder of the revenues of Bengal were allotted to the Company, who on their

part guaranteed the territories in possession of Sujah Dowlah and the Mogul. The East India Company had now acquired a territory equal in extent to the most flourishing kingdom in Europe. By all this, however, they were so far from being enriched, that the disorder of their officers attracted the attention of the British Government, and was ended by legislative measures that subjected the province of Bengal to the authority of the Crown.

CHAPTER VI.

PARLEY TELLS OF THE RISE OF HYDER ALI. NEGOTIATES WITH THE PRESIDENCY OF MADRAS. HE APPLIES TO THE FRENCH. THE MAHRATTA WAR. WAR AGAINST THE ENGLISH. COLONEL BAILEY'S DETACHMENT CUT TO PIECES BY TIPPOO SAIB. HYDER'S ARMY DEFEATED BY THE BRITISH TROOPS. HYDER'S DEATH. MR. HASTINGS. LORD CORNWALLIS. SIEGE OF BANGALORE. DEFEAT OF TIPPOO. ARTHUR WELLESLEY. STORMING OF SERINGAPATAM, AND DEATH OF TIPPOO.

THE affairs of the Company now became precarious, new misfortunes speedily occurred, and the ruling power found a most formidable enemy in Hyder Ali. This man had raised himself from the rank of a sepoy to be one of the most considerable princes in the empire of Hindustan.

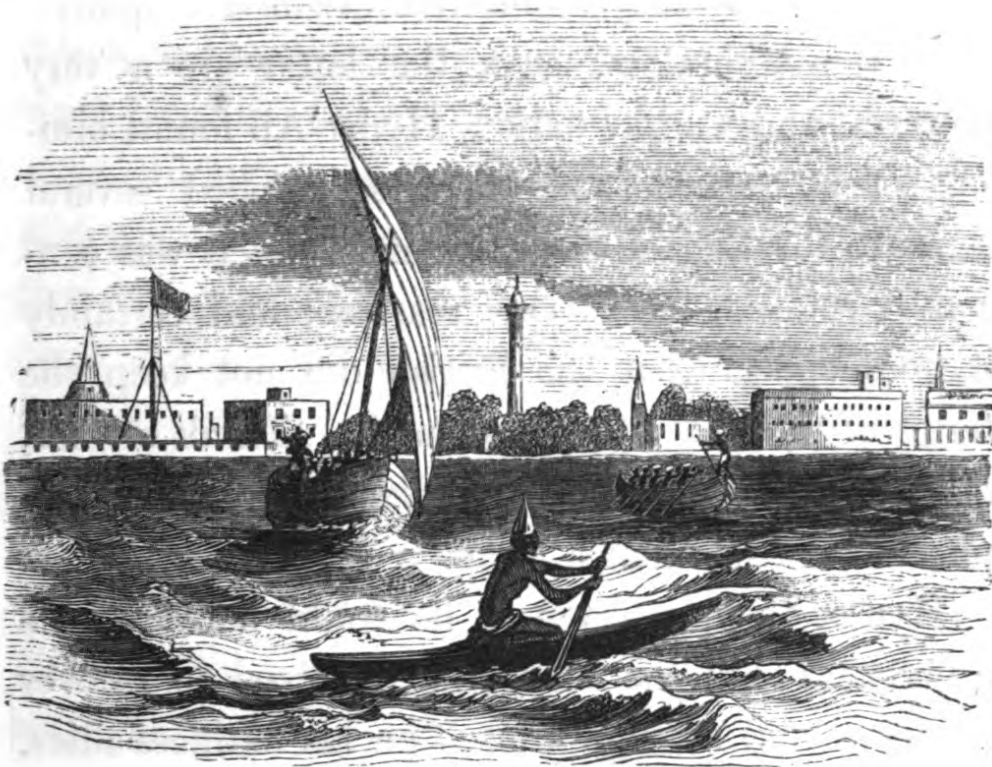
Being sensible that the power of the English was an inseparable bar to his ambitious designs, he practised on the Nizam of the Deccan ; and partly by promises, partly by threats, engaged him to renounce his alliance with the Company, and even to

enter into a war against them. As he had introduced the European discipline among his troops, and had many renegades in his service, he imagined that, with the advantage of numbers, he should be enabled to cope with his antagonists. In this, however, he was deceived ; for, on the 26th of September, 1767, his army was entirely defeated by Colonel Smith, after which the Nizam deserted his new ally and concluded another treaty with the English. From the latter, however, he did not obtain peace, but at the expense of ceding to them the Balagnaut Carnatic, which included the dominion of Hyder Ali and some inferior princes.

Hyder, thus deserted by his ally, transferred the seat of war to a mountainous country, where, during 1767, nothing decisive could be effected ; while the Indian cavalry was sometimes enabled to cut off the supplies and interrupt the communications of the British.

At last Hyder Ali, having given the English army the slip, appeared within a few miles of Madras, which occasioned such an alarm, that the Presidency there were induced to enter into a negotiation with him. An offensive and defensive treaty was therefore concluded on the 3rd of April, 1769, on the

simple condition that the forts and places taken on both sides should be restored, and each party set down contented with their own expenses.



(MADRAS ROADS.)

It was particularly stipulated, that in case of either party being attacked by their enemies, the other should give them assistance; and in this case even the number of troops to be supplied by each was specified. It soon after appeared, however, that the Presidency of Madras were resolved to pay very little regard to their engagements,—and a very shameful thing it was. Hyder Ali having, in a very

little time after, been involved in a war with the Mahrattas, applied for assistance according to agreement, but he was refused by the Presidency, who pretended that they themselves dreaded a quarrel with the Mahrattas. As the latter are a very powerful and warlike nation, Hyder Ali found himself over-matched, and therefore applied several times to the English for assistance, but it was constantly refused, for various reasons ; and certainly it does appear that the British did not keep the terms of the treaty they had made. Think of that, my young friends ; and this filled him with an implacable hatred against them.

Hyder, then, as soon as he could make up his differences with the Mahrattas, resolved to recover his losses and revenge himself on his faithless allies. With this view he applied himself to their rivals, the French, and by their means obtained military stores in the greatest abundance, a number of experienced officers and soldiers,—and the European discipline was brought to much greater perfection than even he himself had ever been able to bring it before that period. Thus, in a short time, imagining himself a match for the Mahrattas, he renewed the war, and gained such decisive advantages as

quickly obliged them to conclude a treaty with him.

It now appeared that the English, notwithstanding their pretended ill-will to quarrel with the Mahrattas, had not the least hesitation at doing so when their own interest was concerned. The Mahrattas were originally governed by princes called rajahs, who reigned at Satterah; and though, in process of time, they came to be divided into a number of petty states, yet they paid a nominal respect to Ram-Rajah, who had a right to assemble the chiefs and order put the troops on any necessary occasion.

This Ram-Rajah's superiority, however, was at times disputed by some of the more jealous rajahs, and was the cause of a great deal of wickedness and bloodshed among the various chiefs; by their dissensions the English determined to profit. The Mahrattas made up their differences with Hyder Ali and became most inveterate enemies to our countrymen. At the same time that a dangerous confederacy was formed among the most powerful princes of India, to expel from that part of the world those intruders, whom they found were endeavouring, by rapid strides, to accomplish the entire subjugation of Hindustan.

The resentment of Hyder Ali was particularly directed against the Presidency of Madras ; he had also received fresh provocation, by a body of the Company's troops marching through his dominions without leave, to the assistance of a prince for whom he had no friendship ; also, by the capture of the French settlement of Massie, on the coast of Malabar, which he said was without his dominions, and consequently that the French were under his protection.

He therefore assembled his troops from every quarter ; and having seized and guarded the passes, he suddenly appeared with 100,000 men, among whom was a large body of European troops, under French officers, and commanded by Colonel Lally, a man of great bravery and experience. Meeting with no resistance, he burnt the villages, reduced the inferior forts, and prepared to lay siege to the capital. A detachment, under Colonel Baillie, having been surrounded by a large body commanded by Hyder's son, Tippoo Saib, was cut to pieces, after a most gallant resistance ; but the loss of the enemy was very great.

When the news of this disaster reached the supreme council of Bengal, Sir Eyre Coote was ap-

pointed to the management of the war. Sir Hector Munro, the commander-in-chief had been greatly harrassed on his march to Madras, whither he had retreated, after Colonel Baillie's disaster: the forces of Hyder Ali had infested all the places in that neighbourhood in such a manner, as in a great measure to cut off all supplies; and Arcot, the capital of the most faithful ally of the British, was taken by storm, and an immense quantity of ammunition and military stores fell into the hands of the enemy.

Hyder Ali having drawn large reinforcements from all parts of his dominions, now resolved to try his fortune in a pitched battle. His army amounted to 200,000 men, 40,000 of whom were cavalry and 15,000 well-disciplined sepoys. Still, however, he durst not openly attack the British army in the field, but took a strong post from whence he might harrass them on their march. Sir Eyre Coote, however, was not backward to make the attack, and on the other hand, Hyder Ali prepared to engage them with all possible advantage. The battle was fought on the 1st of July, 1781; and, notwithstanding the vast superiority of numbers in Hyder's army, he was routed with great slaughter.

Hyder, however, was soon encouraged to venture another action. This was fought on the 27th of August in the same year, on the very spot where Colonel Baillie had been defeated. It was more obstinately contested than even the former, being continued with great fury from eight in the morning to near dusk. A number of brave men fell on the part of the British, owing chiefly to the terrible fire of the enemy's artillery and the advantageous position of the troops. At last, however, the Indian army was totally defeated and driven from every post it had occupied; though, from the obstinate resistance made at this time, Hyder began to entertain hopes that his forces might, by a succession of such battles, be at last enabled to cope with the British. He therefore ventured a third engagement some weeks after, and again defeated with greater loss than before.

The English, although victorious, gained little by their victories, and, but for the death of Hyder Ali in 1782, might have suffered many disasters. Hyder was succeeded by his son Tippoo Saib, who took possession of his father's throne; and, vowing vengeance against the British, instantly resumed military operations. On the 7th of May he appeared

before Bednore with an army of 150,000 men, General Mathews, who was sent to oppose him, could only muster 2000 men; and thus, unable to cope with such a force, was quickly driven from the town and obliged to take refuge in the citadel. Tippoo, having cut off their retreat by obtaining possession of the Ghauts passes of the mountains, through which British reinforcements could alone arrive, laid close siege to the fortress, which, in less than a fortnight, was obliged to capitulate. The terms proposed were, that all public property should remain in the fort; that the English should engage not to act against Tippoo for a stipulated time; that they should march out with the honours of war; that they should pile their arms, and have full liberty to proceed with their private property to the sea coast, and from thence embark to Bombay. However, all these terms were broken by Tippoo.

Mr. Hastings, who was now Governor General, received some intimation of a chief's rebellion, and set out on a visit to the prince with a view to clear up the understanding. Cheib Sing, the chief, advanced to the borders of his territories to meet the Governor General, and behaved with all imaginable submission; and having got private intelligence of

what was intended against him, offered to pay down £200,000 as a fine. This was refused ; and the Governor General having reached the capital, forbid the rajah his presence, and by letter acquainted him with the cause of complaint. Cheib Sing sent a very submissive answer ; but as he endeavoured to exculpate himself, Mr. Hastings was so far from being satisfied, that he put the prince under arrest.

This proceeding excited the utmost resentment among the subjects of the prince, whom they highly esteemed ; and, on the very day of the arrest, they assembled tumultuously, cut in pieces the guard which was set in the palace, and carried off their prince in triumph. Cheib Sing protested his innocence, and made the most unlimited offers of submission, but all in vain. His throne was declared vacant, and his annual subsidy raised from 240,000 to 400,000. The miserable rajah was forced to fly his country ; and his mother, though promised leave to retire upon conditions, was attacked in her retreat and plundered by the soldiery.

In 1786 Lord Cornwallis, the second Governor General, arrived in India, who proceeded from Bengal to the command of the army. One of his first objects was the investment of Mysore. The domi-

nions of Tippoo, namely Mysore, extended, since the peace of Mangalore, over a tract of country some 500 miles in length by 350 in breadth. It was nearly all an elevated table land, intersected everywhere with rivers and fertilizing streams. It swarmed with population. Several of the towns beside Seringapatam, the capital, were strongly fortified. Anticipating a grand struggle, Tippoo, assisted by French engineers, had erected many new fortresses. His annual revenue was estimated at about nine millions sterling, and his father had left him a well-filled treasury. He had 400 trained elephants and an immense train of the finest bullocks, for the conveyance of artillery; and, by means of these animals, he could move his cannon with great celerity, while many other advantages were derived by him from being in possession of all the local knowledge of places, and by the desire of his followers to exterminate the English.

In the year 1791 Tippoo was dispossessed of nearly all the dominions he had acquired on the Malabar coast; and Lord Cornwallis, the Governor General, took the command of the army and laid siege to Bangalore, which he took. His lordship then resolved to penetrate into the heart of Mysore,

and to its capital—Seringapatam. Tippoo took up a strong position on the main road, some miles



TIPPOO SAIB.

in advance of his capital, behind the deep river Coroy. Lord Cornwallis, however, under great difficulties, came up with him and immediately

commenced the attack. The Mysoreans plied their artillery with great spirit, and presented a very imposing attitude till the British bayonets were near their breasts, when they broke and fled. They were driven from rock to rock and from mountain to mountain, and were at last forced to seek shelter under the walls of their capital.

The setting sun displayed a glorious view to the victors, who halted on a ridge of the hills. Right before them rose Seringapatam, the proud capital of Mysore, in all the grandeur of eastern magnificence, adorned with mosques, minarets, pagodas, and other buildings, defended by immense fortifications and sheltered by superb gardens. The road was open, the prize seemed within their reach; but in the very hour of victory the English found it necessary to retreat. The force with Lord Cornwallis, though strong enough to beat Tippoo on the field, was not strong enough to invest a place like Seringapatam; and they had not with them stores or provisions for a long siege, and the army had to retreat in the worst part of the year,—their men and horses, by thousands, dying of disease or starvation.

In the following autumn, however, immense preparations were made for renewing the war. The

Company had sent out £500,000 in specie for the payment of the troops of the Mahrattas, our allies ; and an immense number of bullocks, stores, and munitions of war were collected on the Malabar coast. The passes of the mountains were cleared and left open for supplies to pass through them, and all the strong posts that Tippoo had erected in them were taken by storm. In another direction, in the mountainous wooded country that lies between Bangalore and Seringapatam, Savendroog, a place of extraordinary strength, was captured in the same manner, the band playing, " Britons strike home."

On the 5th of February Cornwallis once more got sight of Tippoo's capital, and saw that the Mysorean army was encamped under its walls. He encamped himself at about the distance of six miles from Seringapatam. The city is situated on an island formed by two branches of the river Cavery. The island, being between them, is four miles in length, the fortress standing on the western angle of it. The eastern part of the island was fortified by redoubts and batteries, connected by strong intrenchments and a deep ditch. On the bank of the river where Tippoo lay encamped there was another line of works and no fewer than six redoubts:

The first line was defended by one hundred pieces of artillery, while the second line or the island, its fortress, was defended by 300 pieces. Tippoo's army, at the lowest estimate, amounted to 5000 horse and 40,000 foot.

Lord Cornwallis did not come to loiter ; but on the night of the 6th of February he led his army in three columns to the heart of Tippoo's camp, and the Mysoreans were driven at the point of the bayonet from their works. Then, detachment after detachment rushed across the Cavery and got footing on the island ; Tippoo fled across the river and threw himself into the great fortress. Many of his troops instantly deserted ; and ten thousand men, whom he had forcibly pressed into his service, ran away in a body towards their native woods. Redoubt after redoubt was now taken by the English troops ; and breaches having been made in various parts of the great fortress, Tippoo at last was obliged to yield, and dispatched two English officers, his prisoners, to sue for peace. At last, after much negotiation, the treaty, which Tippoo was forced to adopt, was, 1st—That he should cede one-half of his territories to the allies ; 2nd—That he should pay three croores and thirty lacs of rupees ; 3rd—

That he should restore all English prisoners whatever ; and, 4th—That he should deliver up as hostages for the due performance of the treaty, his two eldest sons.

In pursuance with these terms, Tippoo began to send the treasure out of the fort ; and on the 20th, the young princes, one of whom was about ten and the other eight years of age, were conducted to the camp with great pomp and ceremony. They were each mounted on an elephant richly caparisoned, and seated on a silver houdah. They were dressed in long white muslin gowns and red turbans. They wore several rows of large pearls round their necks, from which depended an ornament, consisting of a ruby and an emerald of considerable size, surrounded with large brilliants, and in the turban each had a sprig of rich pearls. They were attended by their father's vakeels, mounted also on elephants. The procession was opened by messengers riding on camels, and seven standard-bearers carrying small green flags ; and it was closed by one hundred spearmen, whose spears were all inlaid with silver. Lord Cornwallis, attended by his staff and the principal officers of his army, received the princes, and they dismounted from the elephants at the door of

his great tent. He led them, one in each hand, and treated them as it was his nature to do, with great politeness, attention and tenderness. He seated them one on each side of himself, and then the sultan's head vakeel said—

“These children were this morning the sons of the sultan, my master ; they must now look up to your lordship as a father.” Cornwallis assured the vakeels and the princes themselves that they should not feel the loss of a father's care. He gave each of the boys a gold watch, with which they were greatly delighted. The next day his lordship paid them a visit at the splendid tents, which had been set apart for them. They came out to meet him with smiling faces, and his lordship again embraced them and led them by the hand into the tent. There, each of the princes presented him with a fine Persian sword, and he gave them in return some beautiful English fire arms. On the morning of the 28th, Tippoo fired a royal salute from the fort to announce his satisfaction at the kind and honourable reception given to his sons.

It would have been well, if these kind demonstrations of feelings had led the way to a pacific state of things ; but it was fated to be otherwise. Tippoo was

by no means disposed to give way to the English, and again began to repair his fortifications. Cornwallis was thereupon obliged to issue orders for the recommencement of the siege, and, by a vigorous demonstration, Tippoo became alarmed and signed a definitive treaty, by which the English obtained all the dominions of Tippoo on the coast of Malabar, and many other important places.

But Tippoo had committed deeds of cruelty and wickedness which he felt the English would never forget or forgive ; and he had sustained from them losses and humiliations which made him eager for revenge. At all times, since the treaty of Seringapatam, he had shown a sullen, vindictive temper, and an impatient desire to renew the war. For this purpose he intrigued with the French, as also with the Mahrattas and other native powers. On their part, the English behaved with great liberality, particularly by returning to him his sons, who had been left as hostages, although the treaty could not be said to have been strictly fulfilled. Upon Lord Mornington's arrival in India in 1798, he soon ascertained that Tippoo was leagued with France ; and 150 French officers arrived at Mangalore and thence proceeded to Tippoo's capital, where one of their first opera-

tions was to set up a tree of liberty. They next organised a Jacobin Club in Seringapatam, and bestowed upon the bewildered despot the title of "Citizen Tippoo." Lord Wellington acted with great vigour, and immediately required Tippoo to dismiss all the French in his service. This requisi-



NATIVE INFANTRY.

tion was unheeded ; and Tippoo levied an enormous force, being determined again to try the force of his arms against the British.

General Harris, and Arthur Wellesley, afterwards the great Duke of Wellington, were in command of the British army, and were pushing on towards the centre of the country and the city of Seringapatam. They met the Sultan on the way, and after a severe fight drove him back; and the invading army, on the 4th of April, 1799, arrived before Seringapatam with the whole of the British army, stores, ammunition, battering guns, and proceeded to invest it.

After some days' skirmishing, the outposts of the enemy were taken by the bravery of Colonels Shawe and Arthur Wellesley; and on the 9th of April, Tippoo, perceiving that the beseigers were firmly established close to his walls, addressed a concise and very oriental letter to the commander-in-chief, but offered no terms of settlement. After a pause of ten days, General Harris sent in terms to the Sultan, by which he was required to send away every French officer within his camp, to relinquish all his claims, and to pay two croores of rupees. But although utter ruin stared him in the face, Tippoo would not agree to these conditions, and placed his whole trust in the fatalism of his religion and the prayers of his priesthood.

On Friday, the 26th of April, the enemy's post in front and right of General Harris were gallantly attacked and carried. Colonel Wellesley, who was commanding in the trenches, drew up the order for the attack. The projection of fire-balls had not yet superseded in Seringapatam the ancient practice in India; and the assailants were favoured more than the defenders by Tippoo's rocket people burning blue-lights on the ramparts. A general and beautiful illumination of the whole fort was followed by a furious random discharge of artillery: the sight was at once sublime and beautiful. Colonel Wellesley fell upon the enemy's right and centre and succeeded turning the Mysoreans; and Lieutenant Colonel Campbell coming up quickly to their aid, drove away the enemy in masses and spiked several of their guns. During the night, however, the British were compelled to retire; but on the following morning, under a most destructive fire and heavy cannonade, the British troops carried all the outworks in front, and with their bayonets killed and scattered those who attempted to defend them. During the night and then on to the dawn of day the enemy continued firing grape and musketry, and making desperate efforts to regain what had

been lost, exhibited prodigies of valour; but the determined bravery of the British troops baffled all their efforts. A close breaching battery, mounting six heavy guns, was opened on the morning of the 30th, and in the course of that day it demolished part of the outer wall of the fort and shook the masonry of the bastion within. The Sultan, driven from his last exterior line of defence, made another attempt to negotiate; but it was too late. At seven o'clock in the morning of the 3rd of May a breach had been formed in the gigantic walls; and at twelve o'clock on the morning of the 4th, the grand assault was made; and on the onset, Baird stepped out of the trenches and drawing his sword, exclaimed, "Now, my brave fellows, follow me, and prove yourselves worthy of the name of British soldiers." Away went the excited columns, and dashed across the bed of the river. But the breach was imperfect, and had been partially repaired; the strength of the works beyond it was appalling—the garrison was ten times more numerous than the assaulting party—and as soon as our troops descended into the bed of the river, a tremendous fire was opened upon them. The bullets and balls fell around Baird in every direction, like hail. Some

of the troops, galled by the fire, were swerving from the line of marks which had been made during the preceding night in order to direct their passage, and were getting into deep water; but Baird dashed forward by the shortest and most exposed passage, gained the bank at the foot of the breach, cheering his men, he showed them the right way, and then rushed onwards towards the forlorn hope. Tippoo, contrary to the advice of his best officers, had neglected to cut a trench, so as to insulate the angle of the fort on which the breach had been made. The storming parties, still under a heavy fire, dashed across the glacis and ditch and ascended the ramparts. In less than ten minutes from their issuing from the trenches, the British colours were placed on the summit of the trench. Then the men were divided into two parties, one rushing to the right and the other to the left, in order to clear the ramparts. In a very brief space of time another British flag was hoisted on the ramparts, and then another. Tippoo had placed himself in the midst of the defending party. He was seen firing upon the English with his own hand, his attendants bringing him loaded firelocks and handing them to him. It is said he was the last man to quit the traverses;

and that when wounded, he endeavoured to return with his people through the sallyport into the interior of the fort. Part of the 12th regiment, instead of proceeding with the rest of the left column along the ramparts, had pressed forwards into the body of the town, and having kept along the inside of the rampart they found themselves opposite to the sallyport, through which the Sultan was endeavouring to retreat. These men of the 12th instantly halted and commenced firing from the inner side of the gate, while the rest of the column were firing from the outside. Tippoo was thus literally placed between two fires. His people fell around him in heaps, but his enemies could not see whether he fell. In this uncertainty, General Baird, with a few troops under the cover of a flag of truce, was admitted into the palace and to the presence of the two princes, Tippoo's sons; and after a while succeeded in persuading them to open the gates of the palace, and the British troops took formal possession. The sons of Tippoo were now declared as prisoners with every mark of respect.

General Baird now determined to search the most retired parts of the palace in the hope of finding Tippoo, and after much trouble made his way

to the sallyport or gateway, in which the Sultan had been placed between the cross fires of our troops. The shots which laid him low had proceeded from that part of the 12th regiment which, by disobeying orders, had found themselves on the inner side of the gate, and in a condition to head him back. The gateway, arched overhead, was long and dark, and was obstructed by many hundreds of dead bodies. The number of the dead and the darkness of the place made it difficult to distinguish one person from another ; and the scene was altogether shocking. But the bodies of the dead were dragged out and examined one by one. This was, however, an endless task ; and torches being brought, one of Tippoo's confidential servants was found lying wounded in a corner of the gateway. He had attended his master during the whole of the day ; and on being made acquainted with the object of the search, pointed out the spot where the Sultan had fallen. It was soon singled out from the dead lying upon it, and satisfactorily proved to be that of the fierce tiger. When first the body was brought from under the gateway, the eyes were open and the body so warm, that for a few moments Colonel Wellesley and those around him thought that vi-

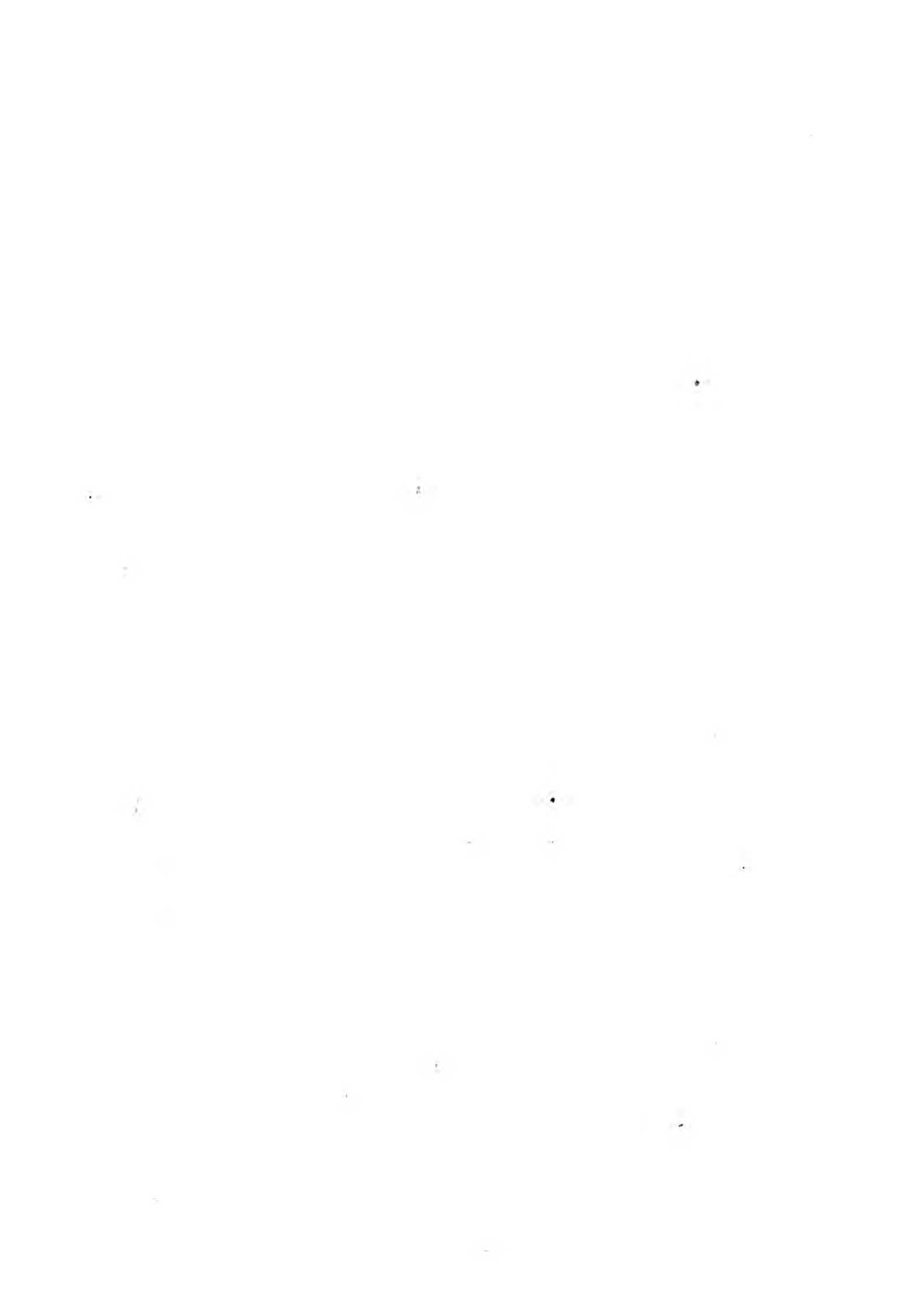
tality still remained. On feeling his pulse and heart, that doubt was removed. He had four wounds, three on the body and one on the temple.

The loss sustained by our troops during the storm of the place was very great. During the whole of the siege and assault, from the 4th of April to the 4th of May inclusive, 22 officers were killed and 45 wounded ; 181 British soldiers were killed and 622 were wounded : while the loss of the native soldiers was 119 killed and 420 wounded. On the 4th of May, when the storm was made, Tippoo's forces consisted of 48,000 men, of whom 22,000 were either in the fort or in the dependent intrenchments of Seringapatam. Counting natives and all classes of troops, General Harris had never more than 20,000 men actively occupied on the siege ; and the two divisions which carried the place did not amount to more than 4000 men.

The body of Tippoo was buried with military honours on the 5th of May, the day after his death, in the superb mausoleum of Lall Bang, which he had erected to his father, Hyder Ali. A violent storm of thunder and lightning, which killed several Europeans and natives, gave an awful interest to these solemn rites. A cauzee, or ulema, chaunted



Discovery of the Body of Tipu Saib.



some verses from the Koran, which were repeated by the attendants. The British grenadiers lined the streets and presented arms. The burial service having been performed, a keeraut, or charitable gift of 5000 rupees was distributed to the poor who attended the funeral. This was all strictly conformable to the Mohammedan religion; for, monster though he had been, Tippoo always professed himself a devout Mussulman.

But there was too much evidence of his tiger-like ferocity for his memory to be embalmed in the minds of British soldiers. There was no doubt whatever of his having murdered in cold blood numbers of our troops who had been taken prisoners, who were strangled and had their heads twisted till their necks were dislocated. Black as was this kind of cruelty, it was fair in comparison with other acts of a similar kind. Everywhere within and about the palace, evidence met the eye of his sanguinary disposition. His name meant tiger, he called his soldiers his tigers of war, and the tigers of the Indian jungles were his pets, and often his executioners, for the attendant that offended him, or the prisoner that was brought into his presence, were not unfrequently turned into a barred room or

large cage where the savage animals were let loose upon him. Near the door of his treasury an enormous tiger was found chained. The character of this fiend were in a manner told by the barbarous big toy which was invented for his amusement, which was found in his palace, and may now be seen in the library of the East India House, Leadenhall-street. This rude automaton is a tiger killing and about to devour a European, who lies prostrate under the ferocious beast. In the interior of the tiger is a rude kind of organ, played upon by turning a handle, like our street hand-organs, and the notes produced are intended to represent the growls of the tiger and the moans of a dying man. Other toys, indicative of the same taste, were found in Tippoo's dwelling, and in nearly every ornament the figure of the tiger was repeated. The territory conquered from Tippoo and annexed to the British possessions, exceeded in dimensions more than 20,000 square miles. The increase of revenue was also very large; and the celerity with which the conquest of the country was made is truly remarkable. The family of Tippoo became state prisoners; and never were state prisoners treated more kindly, liberal pensions being assigned for their support.

CHAPTER VII.

REVOLT OF VIZIER ALI. THE MAHRATTA WAR. INTRIGUES OF THE FRENCH. SCINDE AND GENERAL LAKE. THE BATTLE OF ASSAYE. LAKE ADVANCES UPON DELHI. EXTRAORDINARY VICTORY. THE AFFGHAN WAR. MARCH OF THE TROOPS TO CABUL. DISASTROUS RETREAT. VINDICATION OF BRITISH POWER. CONCLUSION.

FOR a long time after the death of Tippoo, India was troubled with many political convulsions, and her rulers with various plots among the native princes, and rebellions, among which was the revolt of Vizier Ali, the deposed nabob of Oude. This miscreant entered the house of Mr. Cherry, the British resident at Benares, accompanied by several of his retainers, and savagely butchered Mr. Cherry, his private secretary, and Captain Conway, who resided with him. His next attempt was to fire the town and destroy all the resident English. But General Erskine having mustered a small force marched to the nabob's palace, placed some field-pieces against the gate, and blew them open. The soldiers then took possession of the court-yard,

but Vizier Ali had fled northwards towards Betaul, accompanied by his well-mounted horse. He sought refuge among the forests on the first range of the Himalaya mountains, where, being joined by all the robbers and freebooters of the district, his force soon amounted to several hundred men, and placed the whole country in a state of alarm. Driven, however, from place to place, he was at last taken prisoner, and eventually expired in the fort of Vellore at a very advanced age.

The next event of importance was the Mahratta war. Owing to the intrigues of the French, it was necessary for the English to carry the war into the territories of Scindiah ; but the Mahratta chieftains opposed this invasion, and by the rapid movements of their numerous cavalry, soon reduced the British to great distress. Scindiah, the Mahratta ruler, enlisted into his army the various warlike races in the north of India, and succeeded by the aid of French officers in organizing five thousand infantry, five hundred cavalry, and forty pieces of cannon, after the European discipline. Before, however, this force could be brought into the field, General Lake marched towards Delhi, taking by storm as he passed it the important fortress of Ali Ghur, and

then led to the battle of Assaye, in which Arthur Wellesley at an early age so distinguished himself. His infantry consisted of only two British and five sepoy battalions; yet he determined to fall upon the enemy without delay. He advanced about four miles to reconnoitre, and from an elevated plain saw the whole of the Mahratta force, consisting of about 50,000, encamped upon the north side of the river Kaitna, whose banks were very steep and rocky, and near the town of Assaye. No thought of retreat was entertained by our gallant captain, who resolved to attack the infantry on the left and rear, and for that purpose he moved his little army to a ford below the enemy's left, leaving the Mysore and other irregular cavalry to watch the Mahratta cavalry; and crossing the river only with his regular horse and infantry, he passed the ford, ascended the steep bank, and formed the men in three lines, two of infantry and the third of horse. Scindiah's numerous and well-served artillery did terrific execution among Wellesley's advancing lines, killing men and bullocks and drowning the weak sound of his scanty artillery. At one moment such a gap was made by cannon-balls in the English right, that some of the Mahratta cavalry attempted to charge

through it, but the British cavalry on the third line came up and drove the Mahrattas back with great slaughter. Finding his artillery of little or no use, Wellesley gave orders to leave it in the rear, and bade the infantry charge with the bayonet. His steady, resolute advance in face of their guns, had already awed the Mahrattas who would not stand to meet the collision of bright English steel; their infantry soon gave way and abandoned their terrible guns. Wellesley now led the 78th British infantry, in person, against the village of Assaye, which was not cleared without a desperate conflict. It was near dark when the firing ceased.

This splendid victory cost General Wellesley 22 officers and 386 men killed, and 57 officers and 1526 men wounded, including the irregular cavalry which remained on the other side of the river, and had not been engaged. The General himself had two horses killed under him, one shot and the other piked. Every one of his staff-officers had one or two horses killed, and his orderly's head was taken off, poor fellow, by a cannon-ball, as he rode close by his side. The enemy, who fled through the mountains, left 1200 dead and a great number badly wounded on the field of battle.

While this slaughter was going on in the south, General Lake advanced upon Delhi and reached their ground of encampment, about six miles from that city ; and they had scarcely pitched their tents before their outposts were attacked. An officer, named Louis Bourquien, a Frenchman, had 19,000 men under his command, and he had posted his main body on rising ground, with swamps on either flank, so that it was only their front that could be attacked, and that front was guarded by a line of intrenchments and a great number of cannon. Lake had only 4500 men, but there were some admirable infantry among them. By some ingenious movements, he tempted the enemy from the heights down to the plain ; and when they thought he was obliged to fly from the field, he turned upon them with one short volley and then with the bayonet. They could not stand the charge ; they ran towards their cannon which they had brought down to the plain, and opened a tremendous fire of round chain and grape shot. But another volley and another bayonet charge drove them from their now exposed pieces, and the enemy fled to the banks of the Jumna, leaving behind them nearly 4000 killed or prisoners, 68 cannon, the whole of their ammu-

dition, and their military chest. On the following morning Lake encamped opposite the city of Delhi, which, as soon as the trenching batteries opened, capitulated.

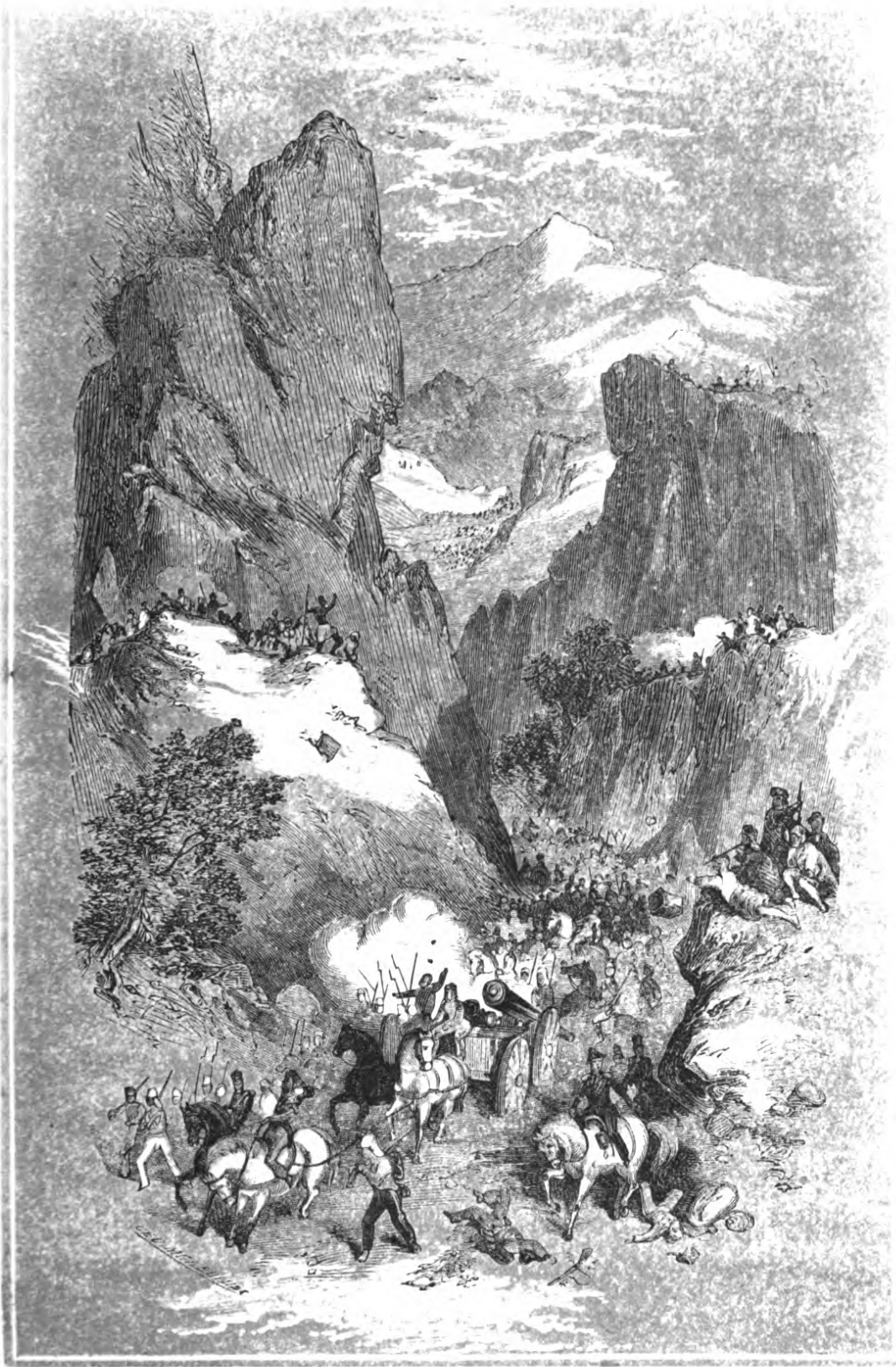
But Scindiah had powerful resources, and he soon appeared with an immense force about twenty miles off. Lake, however, pushed forward. The rains were falling heavily, the roads were in a wretched state, and had been inundated by the enemy, who had cut the embankment of the reservoirs. The General marched from midnight on the 31st of October till seven o'clock the next morning, when he found the enemy well posted upon a stream, their left on the village of Laswaree and with their front provided with seventy-two pieces of artillery. Lake made a feigned attack, and then fell back to give time for his reserve of infantry and artillery to come up. At their appearance the enemy offered, upon certain conditions, to surrender their guns and retire. Lake, anxious to save the effusion of blood, granted the conditions, but finding they would not comply with it, began the battle. The brunt of it was borne by the 76th regiment, which, with a battalion and five companies of sepoy, had to sustain a tremendous fire of canister-shot

and a massive charge of cavalry. Then followed the terrible charge of the British infantry. For a time, the enemy seemed determined to defend their position to the last, disputing every point inch by inch, and only giving way when the bayonets were at their breasts and their own artillery turned against them, when they fled *en masse*; and all the artillery, all the baggage, and nearly everything belonging to them fell into the hands of the victors. It was calculated that the dead alone on the field could hardly have been less than 7000. The English loss amounted to 172 killed and 652 wounded. Thus, the army was completely routed and annihilated and the Mahratta confederacy destroyed.

Such, my young friends, is one of the many pictures of war that the history of India presents. But I do not like to dwell upon such horrid scenes; and fervently pray, that the kingdom of the Prince of Peace may be speedily established, and that all mankind may learn to love one another. As we pass along the train of events, from the year 1826 to 1853, numerous instances of the bravery of our troops in Indian warfare might be given, but there is little variety in the details; and a whole volume might be written of bloodshed. In the Affghan

war our soldiers performed prodigies of valour ; and in the famous retreat of Cabul, suffered with a heroism which has found no parallel in ancient or modern times. In the month of October, 1838, the army of India was raised to 203,000 men ; and the Affghans were driven from one place to another. Horrid butcheries were committed, in the midst of which a large detachment of the British army got to Cabul, where they were surrounded by the enemy ; and in December, 1841, Sir William Macnaghten, the envoy, was barbarously murdered by Akbar Khan, and the body was hacked to pieces by the armed fanatics. Now had the devoted troops to retreat through a mountainous country, whose rocks were lined with hosts of the enemy, well armed.

On the 6th of January, 1842, the British army cleared out of the cantonments at Cabul to march, in the depth of winter, through a country of unparalleled difficulty. The strength of our whole force was at this time estimated at about 4500 fighting men ; the camp-followers, at a moderate computation, amounted to about 12,000 men, besides women and children. At the moment the rear guard cleared out of the cantonment, the Affghans began



The Retreat from Caubul.



to plunder the baggage and to follow and fire upon the soldiery ; and these operations were carried on till there was nothing left to plunder—or to kill.

I shall not follow this wretched army through the passes of the mountains, where they were pursued by the numerous hordes of Affghans, who, concealed behind the rocks, trees, and jungle, fired upon them as they passed ; so that they fell every day by hundreds, and had no means of defending themselves by valour or saving themselves by flight. General Elphinstone gave himself up to one of the khans. The ladies and wounded were also given up ; and Dr. Brydon, who escaped by a miracle, was the *only one* that reached the garrison in safety. Counting camp-followers, women and children, more than 26,000 human beings perished on the retreat, through cold, famine, and the incessant attacks of a most ferocious enemy.

After this terrible disaster and disgrace to the British arms, Lord Ellenborough was sent to India ; and his policy was at first to withdraw all our troops from these provinces. But the Duke of Wellington, whose voice was always powerful in England, revolted at this policy ; and it was determined to

“war” again for the purpose of releasing, in a becoming manner, the sons and daughters of Britain from their Affghan imprisonment. The war was therefore actively prosecuted. General Sale defeated Akbar Khan in the open field, and Pollock had soundly beaten the Affghans at the Khyber Pass, the scene of the horrible slaughter of our retreating troops. General Nott gained a great victory under the walls of Candahar, and killed 2000 of the Affghans; and victory was perched upon the British standard wherever it was raised. General Nott overtook 12,000 Affghans thirty-eight miles to the south of Ghuznee, whom he utterly defeated; and Cabul was re-captured and our suffering prisoners liberated. And before the news of these victories reached the seat of government, our old foes in Nepaul and some of the Rajpoot tribes in central India, who had been very troublesome, submitted to our terms; while every independent state in India gave up their warlike projects and hastened to make the most amicable professions to our Indian government.

I shall not detain my young readers with subsequent events, but I may say a word or two in conclusion upon the way India has been, and is at

present governed. Making allowances for every fault, and no doubt we have much to answer for, yet still our doings in India reflect honour on the character, the steady perseverance, the far-sighted policy, and the valour of Englishmen. And let us not forget that this country has been the school which has produced some of our most eminent men ; not merely famous for their deeds of arms, like Wellington, but illustrious for acts of humanity, wisdom, and honourable integrity. From these, let my young readers "learn," for such teaching cannot but have the best effect upon the most humble as well as the most elevated of our species.

CHAPTER VIII.

PARLEY TELLS OF THE MANNERS OF THE HINDUS. CURIOUS RULES FOR EATING AND DRINKING. VARIOUS KINDS OF FOOD, AND MODES OF PREPARATION. FONDNESS OF THE HINDUS FOR STORIES. THEIR PASSION FOR GOLD. REMARKABLE STORY OF A HINDU. EXTRAORDINARY PUNISHMENTS. HINDU CHARACTERISTICS. FILIAL PIETY. AMUSEMENTS:—COCK-FIGHTING, DANCING, CHESS, KITE-FLYING, ETC.

THERE can be little doubt that the Hindus were far advanced in civilization in very remote ages ; and their mild manners and peaceful disposition are proverbial. Many hundreds of years ago women were highly exalted in the social scale, and were given many privileges which are generally supposed to belong to men. At the present moment, the women of the superior castes are much honoured. Those of the inferior follow the same professions as the men : they carry burdens, cultivate the land and are engaged in these equally-laborious occupations.

The daily life of the Hindu admits of but little variety, every action being as it were prescribed by

law. The *Puranas* contain the rules relative to the manner and time of eating ; they also enumerate the places in which it is not lawful for a Hindu to take his repast, and the person whom he may allow to eat with him. They are particularly strict in regard to the position which he may assume, in sitting down the quarter towards which he must turn, and the precautions he must take to avoid being touched by anything impure. After washing his hands and feet and rinsing his mouth with water, the Hindu seats himself on a stool or cushion before his plate, which is set on the ground, on a smooth spot which has been swept clean. This, if it is for a Brahmin, is of a square form ; if for a Kshatriya, or person of the second caste, it is triangular ; if for a Vaisya, or person of the third caste, it is circular ; if for a Sudra, or fourth caste person, it is of the shape of a crescent.

Having been thus seated, the Hindu first bows to the dish that is brought him and blesses it. Before he begins eating, he turns his hand round the plate, or rather he goes round it himself, in order to keep aloof from others. He then offers five pieces to Yama, the Pluto of the Hindus, washes his mouth with a little water, offers five

more morsels to his five senses, and having wetted his eyes takes his meals in silence, helping himself with the fingers of the right hand. Here are two of the agricultural people at their dinner.



Rice is the ordinary food of the natives of India : the poor breakfast on caugi, which is a thick decoction of rice. The most common dish is curry, which is made in various ways with meat or fish. The castes which are obliged to abstain from animal food substitute fruit or culinary vegetables in their stead. The sauce, coloured with saffron or cucumbers, is seasoned with all sorts of spices, and particularly with long pepper. Rice boiled in water is also eaten with the curry. But the most glorious

dish is called by the funny name of mullagatawny, a dish highly seasoned with spices. A soup, with this name, in which curry powder is used, is now familiar in England.

The Brahmins' whole diet consists of food of a vegetable kind. Butter and milk, however, is used; and these, with vegetable roots and fruits of all kinds, constitute their daily food.

The Hindus, with some few exceptions, use neither chairs nor tables. They sit cross-legged on carpets, cushions, or rush-seats. They have neither knives, forks, nor table-cloths, and use nothing but their hands to eat with. Their victuals are put on large smooth banana leaves, curiously cut into the form of plates, and they have fresh ones for every meal. In the higher castes the women never eat with the men.

The Hindus, and especially those of the superior castes, make marks upon the breast, arms, and forehead, with a whitish powder composed of the ashes of cow-dung dried and burned, raspings of sandal-wood, saffron, &c. The worshippers of Vishnu have a red and yellow horizontal stripe on the forehead; those of Sheeva, a vertical stripe. The Brahmins furnish the powder employed for this pur-

pose, and charge pretty stiffish prices for it. The wives of the Brahmins keep collecting as long as they live great quantities of cow-dung, which they dry and reduce to powder. They store it up till they die, and their bodies are completely covered with it on the pile on which they are burned.

The Hindus are accustomed to rub the body, especially the head, from time to time with oil. This operation is deemed refreshing and wholesome, as it tends to check excessive perspiration. An hour or two afterwards they never fail to wash and perfume themselves.

The Hindus never ridicule the manners and customs of other nations, how extraordinary soever they may appear to them. They are prudent, polite, docile, obliging, in so far at least as they are allowed to be by their religion, which forbids all intercourse with foreigners, and even with their own countrymen of a different caste. They frequently tolerate and excuse in a stranger what they would severely punish in one of their own people. However cruel the despotism by which they are oppressed—however abject the poverty into which they are plunged,—neither the scowl of revenge nor sullen discontent is ever expressed on their placid countenances.

This contented people are found of conversation, pleasantry, and witticisms; and take particular delight in listening to stories of warriors and heroes, fairies, enchantments, and metamorphoses of the gods; and the more marvellous these stories are, and the more they resemble the circumstances of their own mythology, the more they relish them. The tone of their voices, especially in Malabar, is accentuated and singing, and they use much gesticulation when speaking.

One of the most pleasing points in the Hindu character is their filial piety. It is by no means rare to see children stint themselves of necessaries that their parents may not want for anything. Such as have the means make offerings annually to the gods, and give alms to the poor in memory of their deceased parents. On the death of a father of a family, the eldest son supplies the place of a parent to his brothers, and they pay him the reverence which a father has a right to expect from his children. The greatest affront that can be offered to a Hindu is to speak contemptuously of his parents, and especially of his mother. But with all this affection, the Hindus have a most extraordinary practice, which in our eyes is revolting: the

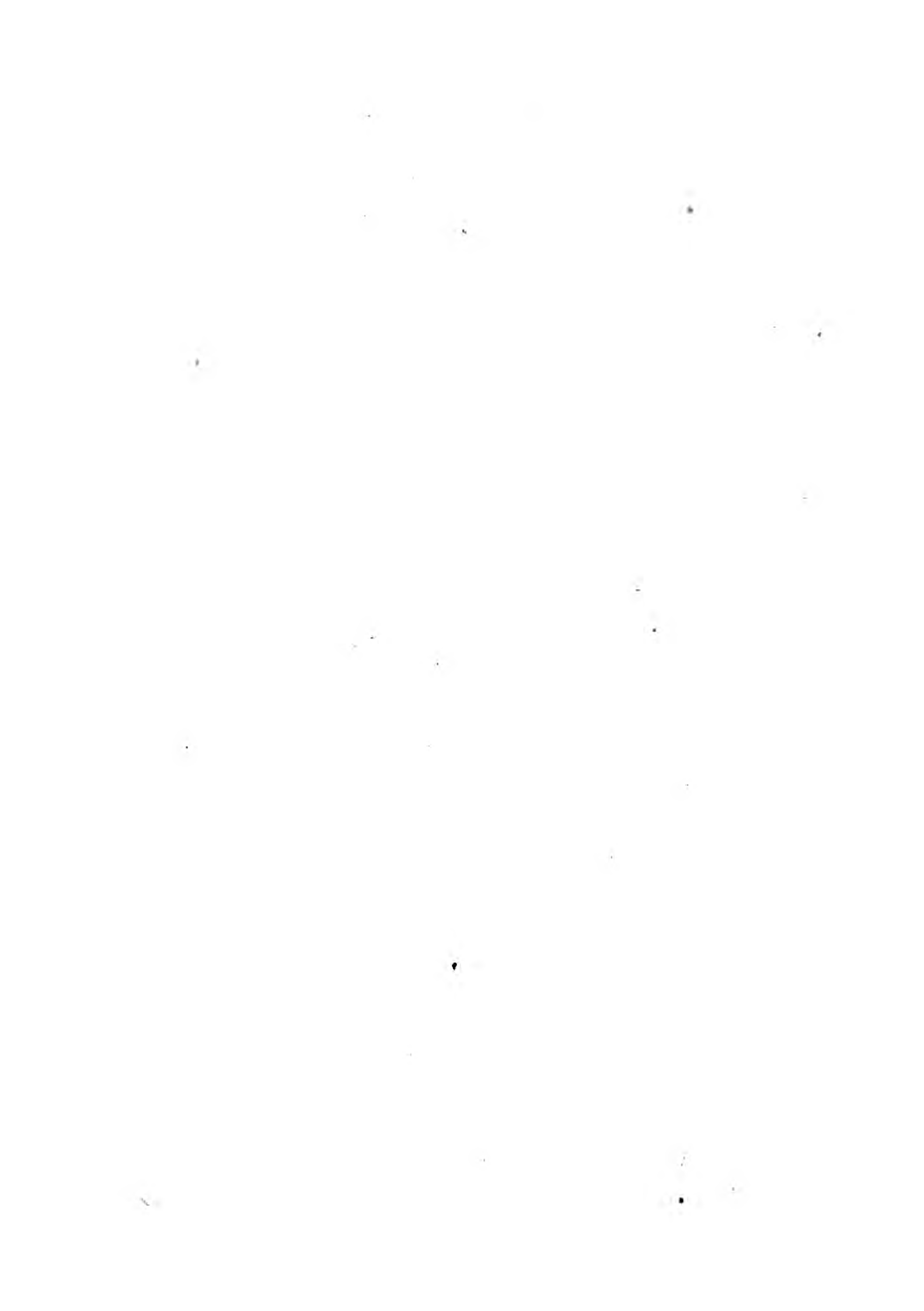
Hindu mother exposes a sick and apparently dying child on the banks of the sacred river Ganges, believing that by such means its salvation is ensured.

The Hindu women employ themselves in their household concerns ; they are good mothers and submissive and faithful wives. They are forbidden to read and write, the Hindus being persuaded that all the accomplishments which they might acquire would spoil that simplicity of manners which is requisite for domestic happiness. They are, however, no strangers to literature ; and music and dancing are their favourite recreations.

A Hindu never appears before a prince or grandee without carrying him some present, especially if he has a favour to solicit : this custom is of the highest antiquity, and prevails throughout all Asia. In Europe, when a sovereign travels, he commonly displays his liberality in donations to the lower orders : a Hindu prince, on the contrary, accepts the smallest gifts, from the meanest of his subjects. These poor creatures lay their presents in the most respectful manner at his feet, and think themselves remunerated in the opportunity they have of obtaining so near a view of their sovereign, oppressor though he be.



Hindoo Mother exposing her Sick Child to the Ganges.



When a Hindu or Mussulman enters the house of his superior or equal, he always leaves his shoes or slippers at the door : this part of the dress is considered as the basest ; and a blow with a slipper is, in Hindustan, the most ignominious and the most unpardonable of affronts. It is curious, too, to observe the way in which a Hindu behaves when he has a favour to solicit of a grandee of his own nation. He never proceeds directly towards his object, but beats a long time about the bush, talking of totally different matters from that which has brought him to you. He watches your looks, your motions, and your words, to discover what humour you are in at the time, although he has taken good care to make inquiries on that point of your servants. If you are not in a good humour, he strives to divert your thoughts from the subject with which he supposes them to be engaged ; and if he cannot prepare you to receive his application in a favourable manner, he takes his leave without saying a word about it. But if he thinks the moment auspicious, after telling you several times he has called for no other purpose than to inquire how you do, and talking a long while on indifferent subjects, he astonishes you by soliciting some favour.

The Hindus write on long palm leaves prepared and dried for the purpose. They use a stile of iron, sometimes of gold or silver, of a more or less elegant shape, but always tipped with a steel point. They write with great care and celerity, either standing, sitting, or walking, and scarcely looking at the leaf they are using. Their letters are neat and well-formed, the lines straight and the distances equal. Their books, which are sometimes bulky, are composed of several leaves, and last nearly as long as ours, and are not liable to decay by the wet.

The rajahs and princes of the south of Hindustan write letters and transmit orders on these palm leaves, which are folded and sealed in a particular manner; but when they write to persons of distinction, they use paper like us. With the exception of certain complimentary forms, the Hindus are in general as clear, brief, and precise in all they write as we are.

The Hindus are a very cheerful people, passionately fond of shows and amusements, particularly dancing, which, however, is confined to a particular class of persons. Next to dancing, their favourite amusements are the exhibitions of tumblers, jugglers

and snake-charmers. Dramatic representations, also, rude as they are in general, are eagerly attended by the idlers, who fill the streets in the evening. But the most delightful of all their amusements, and which is universally relished, from the prince to the peasant, is the recital of poems or histories, either simply related or sung, in a kind of recitative. For this enjoyment, they will abstain from sleep and food, and continue motionless for hours, ranged in a circle round the bard or storyteller. Nothing can draw them from the spot, except, perhaps, the still stronger passion for gaming, which rules with destructive sway in Hindustan. It is not uncommon to see a man who in the morning had his hands, feet, neck, ears and waist loaded with jewels of gold and silver, return home in the evening stripped of them all, and even of his mantle and turban.

Cock-fighting, and other amusements of that kind are highly relished by the Hindus, who train quails and even smaller birds for this sport. Happy is the owner of a fighting ram: this animal is easily trained to fight; and a battle between two rams of acknowledged bottom is an attraction for all the villages in the neighbourhood. The courts of the

rajahs are as fond of the fighting of animals as the populace; but formerly none were exhibited before them but those of elephants, previously made drunk with wine or spirituous liquors. Sometimes the elephant is pitted against the tiger or other wild beast.

One of the funniest sports among them, is what is called playing the hohlee. This consists in throwing about a quantity of flour, made from a water-nut called singara, and died with red—it is called *abeer*, and the principal sport is to cast it into the eyes, mouth, and nose of the players, and to splash them all over with water, tinged of an orange colour with the flowers of the “dak” tree. The *abeer* is often mixed with powdered talc, to make it glitter, and then if it gets into the eyes it causes a great deal of pain. It is sometimes also inclosed in little globes, made of some congealed gelatinous fluid, about the size of an egg, with which a good aim can be taken at those whom you wish to attack; but they require to be dexterously handled, as they yield to the slightest touch.

Mr. Broughton gives an amusing account of playing the hohlee before Maha-Rajah. “I was,” he says, “invited with my people to partake of this curious

amusement. The rajah received us in a large tent erected for the purpose, about one hundred and fifty feet in length; he himself was seated at the upper end upon a kind of platform, at which also were arranged the sirdars, and others who were entitled from their rank to the honour of playing with him. Before him rose a temporary fountain, in which certain courtiers were immersed for the amusement of the company, who enjoyed substantial privileges at the trifling price of exhibiting themselves as butts for the Maha-Rajah's practical jokes and manual wit. In front were assembled all the dancing girls in the camp, and to the right and left the tent was filled with a motley rabble of all such as had any employment about the court, or interest enough to gain admission.

“ A few minutes after we had taken our seats, large brazen trays, filled with abeer and the little balls already mentioned, were brought and placed before the company, together with a yellow-coloured water, and a large silver squirt for each individual. The Maha-Rajah himself began the amusements of the day, by sprinkling a little red and yellow water upon us from Goolabdan's small silver vessels, kept for the purpose of sprinkling rose-water at visits of

ceremony. Every one then began to throw about the abeer, and to squirt at his neighbours as he pleased.

“ It is contrary to etiquette for anybody to throw at the Maha-Rajah ; he had, however, been told that we had declared our resolution to pelt everybody who pelted us, and he good-humouredly replied, ‘ With all his heart—he was ready for us, and would try which could pelt best.’ We soon found, however, that we had not the slightest chance with him ; for, besides a cloth which his attendants held before his face, he had in a few minutes the large pipe of a fire-engine put into his hands, filled with yellow water, and worked by half-a-dozen men, and with such effect, that in a short time there was not a man in the whole tent who had a dry thread upon his back. Sometimes he directed it against those who sat near him, with such force that it was not an easy matter for a person to keep his seat. All opposition to this formidable engine was futile, while shovels-full of abeer were cast about and instantly followed by a shower of yellow water ; and thus we were alternately powdered and drenched—till the floor on which we sat was covered with a kind of pink and orange-coloured mud, an inch thick. It was an odd and very laughable scene.”



A NAUTCH.

Imagine, my young friends, successive groups of dancing girls bedecked with gold and silver lace, their tawdry trappings stained with patches of abeer, and dripping, like so many naiads, with orange-coloured water. Now chaunting the hohlee songs, and now shouting with affected screams beneath a fresh shower of Maha-Rajah's engine. The discord of drums, trumpets, fiddles and cymbals, sounding as if only to drown the other noises—worse than a concert *a la* Jullien; the triumph of those who successfully threw the abeer, and the clamours of others who suffered from their attacks; the loud shouts of laughter and applause which burst on all sides from the joyous crowd;—figure to yourself, if you can, such an assemblage of extraordinary objects; then give them glowing tints of pink and yellow, and you will have formed some conception of a scene which beggars description.

All people of the East find much enjoyment in being spectators of a dance. They do not dance themselves, as the Europeans do, but hire girls for the purpose of exhibiting at their own houses. These girls are decked in muslins and spangles, and the amusement is called a *nautch*.

The sedentary amusements of the Hindus deserve

some consideration. Among them the game of chess stands the first, which seems to have been immemorially known in Hindustan. There are several other sedentary games besides this, something like our draughts; but, the most common games of the Hindus are not sedentary.

A favourite amusement of the great in Hindustan at a particular season of the year, is the flying of paper kites. There may be seen all classes of people partaking of this favourite diversion; and even chieftains engage in it, having a large body of cavalry to keep the ground. The kites have no tails, and have some resemblance in shape to the ace of clubs. Matches are made with them, and frequently for large sums, which he loses whose string is cut; and his kite is reckoned lawful plunder for the crowd assembled to see the sport. A composition of powdered glass is rubbed over the string to enable it to cut; and for this purpose all the empty bottles of the residency were put in requisition by Scindiah, who also goes to the expense of having kites and strings brought for him from Delhi, which is celebrated for their manufacture. Ridiculous as it may appear, no small degree of skill and experience is required to manage one of these kites so as to gain a victory.

CHAPTER IX.

ATHLETIC EXERCISES: THE DUN, THE KOOSHTEE, THE MOOG-DUNS, AND THE LEZUON. HINDU TUMBLING. WRESTLING. THE JUGGLERS AND THEIR WONDERFUL TRICKS. SNAKE-CHARMERS. MOUNTEBANKS. WOMEN-DANCERS AND TUMBLERS. SORCERORS.

As I have already noticed, the Indians are very fond of all kinds of athletic exercises. They are formed at times into regular games, as were those of the ancient Greeks; and these are regulated with certain ceremonials, which are observed with the most scrupulous etiquette.

When they are thus entered upon, a sufficient space is marked out, generally on the smoothest ground, and if possible under the shade of trees, which is carefully dug up, levelled, and cleared of stones. This is called the *ukhara*, and is held sacred—no one entering it with his shoes on, and no impure thing is suffered to be brought within its limits. At one end a small heap of earth is raised, to which each individual, as he enters, makes

an obeisance and adds a handful of earth. The most skilful among them is appointed president for the season ; and he regulates the exercises and instructs the young scholars.

Upon entering the gymnasium, every one strips to his dotee, which is drawn as tight as possible round the loins, and rubs a particular kind of white earth over his body. The first exercise is generally the dhun, which is thus performed :—the exerciser having balanced himself upon his hands and toes, each about two feet apart, throws his body forward till the chest comes within three or four inches of the ground, loosening his elbows and tightening his knees, but without moving his hands and feet from their original position, in which motion almost every muscle of the body is exercised. He then straightens his elbows and erects his head and chest, and having remained in this position for a few seconds, draws back to his former posture and repeats his dhuns as long as his strength will allow him to continue. At first it is difficult to exceed ten or twelve ; but by practice, a man may bring himself to make so many as two or three hundred.

The next exercise is the kooshtee, or wrestling, in which the natives of India exhibit great skill and

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

The other principal exercises are with the moogduns and the lezuon. The former are thick clubs of hard wood, about two feet or upwards in length, and from fourteen to twenty pounds in weight, which are wielded somewhat in the manner of our dumb-bells. The latter is a stiff bow of bamboo, bent by a strong iron chain, to which a number of small round plates of the same metal are affixed for the purpose of increasing the weight and making a jingling noise. The bow is used by alternately stretching out the right and left arm to the utmost extent, the other arm pretty firmly in the opposite direction. All these modes of exercising tend to open the chest, set up the body, and strengthen the muscles ; and the effect produced by them upon a young lad at the end of the season is remarkable.

When the business of the day is over, the players gather round some individual of the party, who repeats a little poem on the occasion. They then perform the salute, first to the president and afterwards to each other, and conclude by a few dhuns performed by the whole party, drawn up in a line, with the president at their head. A large dish of sweetmeats, or of steeped grain, is generally produced, of which they all partake, and the party breaks up.

A man who aspires to distinction as a wrestler prepares himself by a certain regimen, which consists chiefly in drinking a certain quantity of milk and clarified butter; and if he even eats meat, in devouring an increased allowance of it every day. Scindiah, who is a great patron of these people, retains in his service a wrestler to whom he makes a daily allowance of a sheep and twenty pints of milk.

The next athletic performances among the Hindus are those of the tumblers. Nothing is more common than to see young girls walking on their heads, with their heels in the air, turning round like a wheel, or walking on hands and feet with the body bent backwards: many of these tricks are truly

wonderful. A man will balance a sword having a broad blade with the point resting on his chin ; he will then set a straw upright on his nose, or on a small piece of stick which he holds and keeps moving about with his lips. Lastly, he will lay a piece of thin tile on his nose and throw up a small stone, which, falling upon the tile, breaks it in pieces. These jugglers have scarcely any clothes—a circumstance which must considerably enhance the difficulty of their sleight-of-hand tricks. Their whole apparel consists of a turban, and cloth round the waist. They carry with them a bag, which contains the instruments of their profession, and a carpet or mat, on which they sit cross-legged, like our dealers in legerdemain, and take care to engage the attention of the spectators during their performances by their volubility.

The European sleight-of-hand people are mere bunglers compared with those of India ; their deceptions are so admirably executed, and some of their performances are of so strange a nature, that the ignorant and superstitious natives attribute them to necromantic powers. They balance themselves on the slack rope with uncommon skill, by means of a long stick placed on the end of the nose.

Sometimes at the top of the stick is set a large tray, from which walnut-shells are suspended by threads. In each of these shells is a stick, which reaches to the juggler's upper-lip. By the mere motion of his lips, he throws up these shells one after another upon the tray without deranging anything, continuing to balance himself all the while. During this operation, he strings pearls upon a horse hair, by means of his tongue and lips alone, and without any assistance from his hands.

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

Another piece of legerdemain is thus described by an eye witness:—A mango-stone was buried in the ground before our faces, with sundry strange grimaces and affected incantations by the jugglers. In a short space of time a slender tree was observed to sprout up from the spot; and in the course of an hour it grew to the height of four or five feet, with an exuberant foliage and several ripe mangoes upon it, which we were requested to pluck and taste.

Another kind of jugglers, if they may be so called, are the snake-charmers. They are called pambatees, and come from the Ghaut mountains. They make a trade of catching serpents, and training them and exhibiting them for money. These reptiles are commonly called the cobra de capello, the hooded or spectacle serpent, and of other similar species. A pambatee will sometimes carry eight or more of them in a low round basket, in which the serpents lie coiled round one another.

As soon as the lid is removed from the basket the serpent creeps out of it. The master plays on an instrument somewhat resembling the bagpipe, and the snakes are taught to mark the cadence by the motion of their heads, till at length they fall asleep. In order to arouse them, the pambatee suspends his music and shakes a ring round his arm, to which a piece of red cloth is fastened. The irritated serpent darts at the ring, but the master has taken care to extract the poison-fangs; still even then the exhibitor avoids a bite.

The musical instrument just mentioned is called a majootee. It is composed of a hollow calabash, to one end of which is fitted a mouth-piece similar to that of the clarionet; to the other extremity is

adapted a tube perforated with several holes, which are successively stopped by the fingers, like those of the flute, while the performer blows into the mouth-piece. In the middle of the instrument is a small mirror, on which the serpents fix their eyes while dancing.

Serpents, thus trained, are fed with yolk of egg. It is believed they are caught by the power of music; and the serpent-trainers often pretend that they can charm snakes away from places they infest, and the natives believing this, sometimes pay considerable sums to them for so doing. It is, however, well known by Europeans that this is a deception; and many proofs have been given of the manner in which the deception is carried on.

There is a feast of serpents, which is called djapan; and every pious Hindu, let him belong to what class he will, puts aside at dinner time a small quantity of rice on his plate or on the banana leaf, which has served for one, and sets it behind his house in hopes that the serpents will come and eat it; and that, by this voluntary gift, he shall be preserved the whole year from the bite of these venomous reptiles.

The cobra de capello, or spectacle-snake, is from

three to four feet long. At a small distance beyond the head is a lateral swelling or dilation of the skin, which is continued to the distance of about four inches downward, where the outline gradually sinks



into the cylindrical form of the rest of the body. It is marked above by a very conspicuous patch or spot, greatly resembling the figure of a pair of spectacles, the mark itself being white with black edges, and the mid-

dle of each of the rounded parts black. The mark is more or less distinct in different individuals ; it also varies occasionally in size and form, and in some it is altogether wanting. It is called the hooded snake from the appearance it presents, when viewed in front in an irritated state. It is one of the most dangerous of the serpent tribe, though it is devoured with impunity by the ichneumon. Its poison is fatal to a chicken in about half a minute, and to a

dog in about a quarter of an hour. In man, its bite is followed by convulsions, in which the teeth are so firmly closed that they cannot be separated : this is termed 'lock'd jaw,' and death necessarily ensues.

Mr. Forbes tells us, that he knew a Banian, or



A BANIAN.

merchant, named Lullabhy, the richest man in Baroche, who was universally believed to possess the power of curing the bite of venomous serpents, by a knowledge peculiar to himself, without touching the patient or prescribing anything inwardly. Mr. Gambier, at that time resident of Baroche, was extremely incredulous respecting

this man's power ; but one of the under gardeners having been bitten by a cobra, Lullabhy was sent for when the man was in strong convulsions and at the point of death. Being asked if he could effect a cure, he modestly replied, that, by God's blessing,

he trusted he should succeed. After a short silent prayer, he waved a dagger over the head of the expiring man without touching him. The patient continued for some time motionless, but in a short time he recovered.

The agility of Indian mountebanks is extraordinary. A plank is sometimes fixed on the top of a pole twenty-five feet high, which is set upright; a man climbs up it, springs backward, and seats himself on the plank. A man, seated, springs backwards over a sword fixed in the ground, with the point upward, and falls head foremost among four other swords set up farther on in the same manner. A young girl bends backwards, plunges her head into a hole about eighteen inches deep, full of water, and brings up between her lips a ring that was buried in the mud at the bottom.

A man, after leaping over an enormous elephant and five camels, placed abreast, thought it necessary to make an excuse for his age. "There was a time," said he, in the presence of Nadir Shah, "that I could boast of being a good leaper; but I am now old and infirm."

Sometimes a mountebank will balance himself by the middle of his body, on a bamboo pole twenty-

five feet high. He first sets it upright and then climbs up it with his legs and arms, as if it was a firmly-rooted tree. On reaching the top, he clings to it with his feet and hands after fixing the pole in the middle of the sash, and dances, moving about in all directions to the sound of music, without the pole ever losing its equilibrium. He then descends, takes a boy on his shoulders, climbs up the pole again, and stands at the top on one leg.

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

The women are as clever as the men at these performances. Two of them may be frequently seen dancing together on a rope stretched over trestles; the one playing on the Hindu guitar, the other holding two vessels, brimful of water, and capering about without spilling a drop. Broughton, mentioning these exhibitions, tells us that he was particularly astonished by the feats of a woman, who rested on her head and feet with her back

towards the earth ; two swords, with their blades inwards, were crossed upon her chin, and two others, the blades also inwards, under her neck. She then traversed round in a circle with great rapidity, keeping her head always fixed in the centre, and leaping over the points of the swords whenever her breasts chanced to be downwards.

The Hindus have found means to communicate their dexterity to the very brutes. They train bullocks, for instance, to the performance of a very difficult trick. A man lies down upon the ground on his back and places on the lower part of his belly a piece of wood, cut in the following shape—



The bullock, at the command of his master, sets one foot and then the other on this piece of wood, and then his two hinder feet in succession, and balances himself upon it, to the great astonishment of the spectators. But this is not all : the master of the bullock places a second pedestal by the side of the first ; the animal steps upon it in like manner, and when he has placed all four feet on this moveable column, he balances himself upon it with wonderful dexterity. Goats are also taught to perform this trick,

in which we know not whether we ought most to admire the patience of the master or the docility of the brute.

To a stranger, none of their exhibitions appears more daring than the mode in which they swing; and yet, hazardous as it seems to be, it is perfectly safe, and not injurious to health. The swing consists of two pieces of strong bamboo, one fastened securely in the ground, and steadied by struts or gy-ropes, the other lies across the top and is placed upon the first as a pivot. A rope is fastened to each end of the cross-piece, the shorter having a strong hook at the end, and the larger reaching down to the ground. The person to be swung has a strong bandage passed round his body, below which, on the back, the hook is passed with the point outward. By this arrangement the hook is in no danger of slipping, neither does it hurt the swinger. When the swinger is attached to the rope, and hook to one end of the cross-piece, the people below take hold of the other end of the rope and project him right out into the air, in which he seems floating; while the machine continues in motion, drums and other noisy instruments are beaten by the applauding crowd. The swinger's head being nearest the centre of motion, the ten-

dency of the blood is all the other way ; and thus, though the motion be very rapid, he does not feel the least inconvenience.

The trick of swallowing a sword two feet long, or rather of thrusting it down the throat into the stomach up to the hilt, as has been sometimes represented in this country, by one Ramo Samee, is very common in India. One of their most astonishing tricks is that of thrusting a knife through a boy's neck ; the spectators are thrilled with horror on observing the boy exhibit symptoms of acute pain, and sink into the arms of his master, with the knife sticking in his throat, from which the blood issues in streams. The whole, however, is an illusion.

No nation is so credulous, in regard to the fallacy of astrology, as the Hindus. Not content with consulting the Brahmin, who predicts lucky and unlucky moments, they have recourse to numbers of other impudent impostors who pretend to foretel future events, and to the conjuror for the recovery of anything they may happen to lose. The sorcerer employs, for the sake of effect, the instrument called magootee, and hollow rings, named the lemboo. At every motion of a leg or arm, the jingling of these rings accompanies what he has to say.

CHAPTER X.

INDIAN TIGER HUNTING, ELEPHANT HUNTING, AND LION HUNTING.
REMARKABLE STORY OF A TIGER HUNT. HOW ELEPHANTS ARE
TRAPPED, HUNTED, AND CAUGHT. CURIOUS TALE OF AN ELE-
PHANT. BIRDS IN THE JUNGLES.

IN India, the tiger gets a royal name, and a royal beast he is, if royalty consists in measuring ten feet, exclusive of a tail. The largest tigers of Bengal are as high as a middle-sized horse. The tiger leaps upon his foe, like a lion, frequently springing more than twelve feet at a time. Such is the terror with which he strikes other beasts, that the horse, I have been told, trembles at the sight of him. Of the strength of the tiger, some notion may be formed, from the following circumstance: a peasant had a buffalo which had fallen into a quagmire, and while he went to fetch assistance, a prodigious tiger came and drew out the animal on which the united efforts of several men had produced no effect. When the people returned, the first object they beheld was the tiger, with the buffalo thrown

over his shoulder, as a goose is by a fox. As soon, however, as he saw the men, he dropped his prey and instantly fled to the woods ; but he had previously killed his buffalo and sucked his blood.

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

As I know my young friends like "Tales" of truth, I shall proceed to give them a few interesting anecdotes of tigers. The tiger seems to prefer human flesh to all other prey, at least he takes all opportunities of seizing a man, even from amidst a large company. Such was the fate of the unfortunate Mr. Munro, son of Sir Hector Munro, who was killed in 1792 by a tiger on Sangor island, on the Ganges. "We went on shore on the island," says one of his company, "to shoot deer, of which we saw innumerable tracks ; there were also many marks of tigers, notwithstanding which we continued our diversion till nearly three o'clock, when, sitting down by the side of a jungle to refresh ourselves, a roar like thunder was heard, and an immense tiger seized our unfortunate friend, and,

rushing again into the jungle, dragged him through the thickest bushes and trees, everything giving way to his monstrous strength: a tigress accompanied his progress. I fired on the tiger—it seemed agitated; my companion fired also, and in a few moments our unfortunate friend came up to us bathed in blood. Every medical assistance was in vain; and he expired in twenty-four hours.”

In 1812, a party of British military and naval officers were dining in a jungle at some distance from Madras, when a ferocious tiger rushed in upon them, seized a young midshipman and flung him across his back. In the first emotion of terror the officers had all snatched up their arms and retired some paces from their assailant, who stood lashing his sides with his tail, as if doubtful whether he should seize more prey or retire with that which he had already secured. They knew that it was usual with the tiger, before he seized his prey, to deprive it of life by a pat on the head, which generally breaks his skull; but this is not invariably his practice. The little midshipman lay motionless upon the back of his enemy; but yet the officers, who were uncertain whether he had received the mortal pat or not, were afraid to fire lest they

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

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

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

The usual method of hunting the tiger in India is with elephants. Such a hunt on the bank of a river is a truly extraordinary spectacle. The tiger being an excellent swimmer, takes to the water; the elephant also swims well, holding his trunk above the surface. Some of the party remain on the bank, while others, mounted on their elephants, plunge into the river in pursuit of their game. The following account of a tiger hunt is given by a British officer:—"A party of four of us were accosted, when about seven miles from Kyraghur, by a gwala or herdsman, who threw himself at the horses' feet, earnestly entreating that we would destroy an enormous tiger which had fixed his abode in the adjoining jungle, and had for some time past been the terror of the neighbourhood; adding, that he subsisted almost entirely on human victims, and that on the preceding day he had killed a bunjorree travelling merchant, who had ventured on the border of the jungle to collect his stray cattle. The gwala pointed out the spot in which

the tiger nestled ; but having no fire-arms or other suitable weapons with us, and the baggage-elephants being some miles in our rear, we were at a loss how to act. After a short deliberation two of our party rode on to the tents, while the third and myself, moved by the entreaties of the gwala, and in the hopes of sport, determined to remain on the ground. Accordingly, we sat down under a tree, and had not waited long before a palanquin, belonging to one of the party, came up. We found in it a canister of gunpowder and an old single-barrel rifle, with five balls in the chamber. In a few minutes we were joined by two sepoy with muskets, but no ammunition, and a bearer with a double-barrelled gun and ten balls. We now prepared fifteen cartridges, being the number of our balls, and were proceeding to the attack, when four of the baggage-elephants came in sight, on one of which was mounted an old rickety chair, or howdah.

“As soon as the elephants joined us, my companions and I mounted, and, taking our places, made ourselves fast to the howdah with ropes. Thus equipped, we entered the jungle, and soon caught a sight of three royal tigers, creeping at a

little distance before us. We continued to move forward, but our advance was quickly and most unexpectedly interrupted by a most furious head charge from one of the tigers ; and the elephant on which we sat being greatly alarmed by the assault, got clear of the jungle in the twinkling of an eye. On this, we shifted the howdah to another elephant, and, re-entering the jungle immediately, started a tiger, and were preparing to give him our fire, when our attention was suddenly drawn off by a furious charge on the flank, and in a moment afterwards we had the pleasure to see the monster sticking to the pad, his head being within the howdah in which we sat. By a most fortunate chance my friend, finding that the ropes which tied him to the howdah cramped his movements, had disengaged himself on his second entrance into the jungle, otherwise he must inevitably have been torn to pieces.

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

his hold and made off, and the elephant immediately took to his heels, but did not run far before she was brought up. Finding this elephant, on making another attempt, rather shy, owing to a severe wound she had received in the rencounter, and having only two cartridges left, the others having been lost in the scuffle, we thought it prudent to suspend operations till further assistance should arrive from the camp.

“In the course of a couple of hours our two companions who had left us in the morning rejoined us with our guns and elephants. Thus reinforced, we returned to the scene of action and prepared for the commencement of our operations. A strong rope was made fast to two elephants, while one of the other two was on each flank. In this order, we had advanced but a few yards when our old antagonist renewed his attack. In an instant he was fixed in one of the elephants, and his spring was such, that his head came in contact with the side of the howdah. In another second our friend received his salute from the head of the elephant which he rode; and, from the rapidity of his movements and the thickness of the grass, it was nearly impossible to direct a shot at him, in addition to

which, the height of his springs and the fierceness and suddenness of his attacks had much alarmed both elephant and drivers. It was, therefore, determined to try what we call *unars*—a species of firework—and we formed at the same time into close line. But the tiger was not to be intimidated by the former, and the latter measure was rendered ineffectual by his turning our flank and charging the end elephant, on whose shoulder he sprang and wounded her severely about the head. The mahout had here a narrow escape, his stirrup-rope being nearly bitten in two.

“On the tiger retiring from this attack we observed the spot, to which we retreated, and, by the lucky throw of a *unar*, brought him to our head charge. He made directly for the elephants, on one of which he sprang with the utmost ferocity, wounding both the driver and the elephant—the former severely in the leg. This proved the closing scene of his vigorous and hitherto victorious struggle. The jungle, catching fire from the sparks of the *unars*, became more open and enabled us to fire with precision. A shot, which the enemy received in this charge, and several others in his retreat, had been in the dark, but not before he had astonished

one of the elephants so much, that she made with all speed towards a slope ; and the young officer who rode her being apprehensive of danger, opened the door of the howdah and leaped down with no other injury than a hearty shaking. The mahout soon brought her up, and her rider, re-mounting, joined us in time to be present at the death of a second tiger, who, however, showed us but little sport."

In the Crystal Palace at Sydenham there is a representation in figures, as large as life, of a struggle of a very similar character to that here described, with two tigers.

The number of stragglers taken by tigers from a line of march when troops are proceeding through a close country would surprise persons unaccustomed to such events. The sentries were known to have been carried off in one place during the hours of night. In 1807 two tigers appeared on the island of Salsette and carried off nine persons. The inhabitants firmly believed that these mauraders were not beasts but two malicious spirits, disguised under the forms of a royal tiger and tigress, with human countenances and large gold rings in their ears and noses. This opinion prevailed so strongly as to

prevent them from attempting to destroy these ferocious animals, though a large reward was offered to induce them.

The island of Cossimbazar was formerly almost depopulated and rendered uninhabitable by the great number of tigers which it contained. This evil, however, since the year 1840, has been greatly lessened by the high premiums offered for the extirpation of these animals by the East India Company.

The most common way among the Hindus of catching tigers is by a large trap, baited with a living kid, which is so placed at one of its extremities that it cannot be reached or devoured. Another contrivance consists of a very strong bow of bamboo, which is set opposite to the usual haunt of the animal. It is so contrived, that at the moment the animal passes along his usual track, across which a silken string is laid, he pulls out a pin and the bent bamboo discharges an arrow at him with immense force right into his side, and generally kills or so disables him that his death is easily accomplished.

There are many other methods of catching tigers in India which are very interesting. When the track of a tiger has been ascertained, the peasants collect a quantity of the leaves of the prauss, which

resemble those of the sycamore, and are common in most underwoods, as they form the larger portion of most jungles in the north of India. These leaves are smeared with a species of bird lime, made by bruising the berries of an indigenous tree by no means scarce; they are then strewed, with the gluten uppermost, near to the opaque spot to which it is understood the tiger usually resorts during the noon-tide heats. If the animal should chance to tread on one of these smeared leaves his fate may be considered as decided. He commences by shaking his paw with a view to remove the adhesive encumbrance, but finding no relief from that expedient, he rubs the nuisance against his face with the same intention, by which means his eyes, ears and face become agglutinated. The consequent uneasiness causes him to roll, perhaps, among many more of the smeared leaves, till at length he becomes completely enveloped and is deprived of sight: in this state he may be compared to a man who has been tarred and feathered. The anxiety produced by this strange and novel predicament soon discovers itself in dreadful howlings, which serve to call the watchful peasants, who now find no difficulty in dispatching their formidable enemy.

Another mode of destroying tigers, common towards the north of Hindustan, consists of a large semi-spherical cage made of strong bamboos or other efficient materials, wove together, but leaving intervals throughout about four or five inches broad. Under this cover, which is fastened to the ground by means of pickets in some place where tigers abound, a man, provided with two or three short strong spears, takes post at night, being accompanied by a dog, which gives the alarm; or by a goat, which, by its agitation answers the same purpose; the adventurer wraps himself up in his quilt and very composedly goes to sleep, in full confidence of his safety.

When a tiger comes, and perhaps after smelling all round begins to rear against the cage, the man stabs him with one of the spears through the interstices of the wicker-work, and rarely fails in destroying the beast.

The tiger himself is reported sometimes to use no small degree of artifice for securing his prey. Dr. Fryer mentioned a curious stratagem employed by them for catching monkeys. "The woodmen," says he, assert, "that when the tiger intends to prey upon the monkeys he has recourse to this expedient:

the monkeys, at his first approach, give warning by their confused chatterings, and immediately take themselves to the smallest and highest twigs of the trees, when the tiger, seeing them out of his reach and sensible of their fright, lies couchant under the tree and then begins to roar, at which they tremblingly let go their hold, and, tumbling down, he picks them up to satisfy his hunger.”

Elephant hunting is attended with much more danger than any other sport, on account of the great strength and sagacity of this animal. The month of November, by which time the marshes formed by the rains are dried up, is the season for going in search of elephants. The males, then quitting their haunts, repair to the skirts of the forests and thence advance at night into the plains in quest of food. In these excursions they frequently destroy in one night all the hopes of the farmer, devouring or trampling down the plantations of rice or sugar-canes which happen to lie in their way.

A whole family of elephants is never known to venture together out of the woods. The strongest males alone quit their haunts, leaving the younger ones in the forest under the protection of the palmy,

or head of the family. The goondahs or mules sally forth in small numbers, sometimes in the morning, but more commonly in the evening, feeding all night on the long grass which grows in the marshes and of which they are extremely fond.

The hunters, who know the places at which the elephants repair to feed, proceed thither in the evening with their koomkees, or tame female elephants. The keepers gently and silently drive three of these females towards the wild elephants. They cautiously advance, browsing as they go, as if they, too, were wild animals which had strayed from the woods. The male, if ill tempered, as soon as he perceives them, strikes the ground with his trunk and makes a noise, testifying his displeasure; and if the females were disposed to approach nearer he would attack them with his tusks: in this case they are withdrawn as speedily as possible. When, on the contrary, the stranger is in good humour, he allows the females to come close to him, and sometimes even advances to meet them.

When the mahouts judge the opportunity favourable for securing the prize, they send off two females, who, walking backwards, place themselves close to the wild elephant, one on the right, the other on the

left, while the third stands across in the rear. Thus enclosed, the elephant, not suspecting any attempt upon his liberty, begins to play with the females. While thus engaged the fourth female approaches, accompanied by men provided with ropes, who, creeping under the belly of the animal in the rear, tie the hinder legs of the male with a small rope. The slightest motion of the animal would be sufficient to break this rope; but if it be not heeded, the hunters proceed to tie his legs with a thicker rope called a boondah, which they cross from one leg to the other by means of a forked stick and a kind of hook; this they strengthen by a third rope, twisted perpendicularly between the legs of the animal round the interstices of the boondah.

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

When the hinder legs are properly secured, the mahouts draw off the koomkees and leave the

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

Should the cables be broken from the violence of his struggles, and the elephant escapes off into the thickest part of the forest, whither the mahouts dare not follow him for fear of the other wild elephants, and are consequently obliged to leave him to his fate,—tied as he is, he cannot go far ; and in this state it is said his companions are ungenerous enough to attack him.

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

When the goondah has become rather quieter and begins to feed, the female elephants are again employed and conduct him to the habitation provided for him. They caress and fondle him, but every now and then he tries to get his liberty. He exhausts himself with fresh struggles till he drops from weariness. Sometimes his resistance proves fatal : he dashes about with such fury that instances have been known of elephants who have not survived the injury they have done themselves above two days.

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

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

A wild female elephant can never be caught singly ; to take one, it is necessary to secure the

whole troop, consisting in general from forty to one hundred, young and old of both sexes, under the conduct of one of the oldest females and one of the most vigorous males.

The method pursued in hunting a troop of elephants is thus described in a letter, dated Coimbatore, 1845 :—“ About three thousand people being assembled at the place of rendezvous on the skirts of the jungle, and the haunts of the elephants being ascertained, a semicircular line of people, provided with fire-arms, tom-toms, &c., and extending for several miles was then formed round them, each end of the line reaching a chain of hills, the passes through which had been previously occupied by parties of men armed with match-locks. The object of this line was to drive the elephants towards a particular narrow place surrounded with steep hills, and in which there was abundance of food and water for several days. This, however, was not an easy task, as the animals frequently attempted to force the lines and to escape to the eastward; but the line gradually closed on them, halted at night and kept up large fires to prevent them breaking through. At length, after ten or twelve days' labour, the people succeeded in driving them

into the intended place, where they were closely surrounded and kept in for several days. In the mean time several hundred persons were busily employed at the outlet in digging a deep ditch, enclosing about a quarter of a mile of ground, leaving the space of a few yards, as an entrance, untouched. Two ditches were cut from the entrance to a hill on one side, and to a rock on the other, to prevent the elephants from passing the enclosure. On the outside of the ditch was placed a fence of mutee branches, about six feet high, to give it an impassable appearance, and green bushes and branches were also stuck about the entrance, to conceal the ditch and make it look as much as possible like the jungle. This done, the people were removed from that place, and those at the other end began firing, shouting, and making as much noise as possible, with drums and horns, which so intimidated the elephants that they made the best of their way to the opposite end; and the people, following them close, drove them with the aid of a few rockets straight into the enclosure, when the ditch was completed by the digging away of the remaining space. People were immediately posted round the ditch, armed with long spears and match-

locks, to repel any attempt which the prisoners might make to cross it.

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

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

The obedience of the elephant to his mahout is a habit which he acquires from the earliest hours of his captivity. One man invariably attends upon

him, feeds, caresses, punishes him. On a journey, the mahout guides him by pressing his legs to the elephant's neck on the side he is to turn, urging him forward by the point of a formidable goad, and stopping him with a blow on the forehead with the butt-end of the same instrument. While the elephant is going on, an attendant also walks by his side, telling where to tread, bidding him "take care," "step out," &c., all which they suppose the animal understands. We are told that elephants, after some months of training, acquire a perfect intelligence regarding particular words of command in general use. But this is not very wonderful; for we know that dogs and horses in our own country understand words to which they are accustomed. Elephants go, certainly, somewhat further than this; for they will perform particular acts, upon the promise of special rewards, such as sweet-meats; and instances are afforded in which it is shown to be extremely dangerous, when the work is finished, to endeavour to evade the bargain.

The most remarkable peculiarity in the docility of an elephant is the certainty with which he may be trusted to perform particular labours, without the immediate superintendence of man. What do

you think of an elephant supplying the place of a nurse? An English officer who served in India, says that he saw the wife of a mahout give a baby in charge to an elephant while she went on some business; and was highly amused on observing the sagacity and care of the unwieldy nurse. The child, which, like most children, did not like to lie still in one position, would, as soon as left to itself, begin crawling about, in which exercise it would probably get between the legs of the animal, or become entangled in the branches of the tree on which it was feeding; when the elephant would, in the most tender manner, disengage his tiny charge, either by lifting it out of the way with his trunk or by removing the impediments to its progress. If the child crawled to the limits of the animal's range—for he was chained by the leg to a stake driven into the ground—he would stretch out his trunk, and lift the little creature as gently as possible back to the spot whence it had started.

A gentleman who resided in Chittagong had an elephant, which he had endeavoured for ten years to render obedient, but all efforts were in vain. He had repeatedly offered the animal for sale, but its character being well known, no one would purchase him. Well, in this district it is customary

to have the fire-wood, which is in logs of about six feet long, piled regularly, and this work is usually performed by elephants; and when they have been properly trained they will execute the duty as well as men. Now this elephant could by no means be induced to perform this drudgery, and all attempts having proved useless, his master gave up the point; when, to his utter astonishment, the elephant suddenly went of his own free will to the wood-yard, where he not only exerted himself greatly, but was, in the regularity of his work, equal to any of his fellows.

Some forty years ago an English lady, whose husband was an officer in the East India Company's service, was astonished, at an early hour one morning, to see an elephant, unattended, marching into the court-yard, carrying on his trunk a box that appeared to be very heavy. He put it down, set off again, and soon returned with a similar box, which he placed by the side of the first, and continued his journeys till he had formed a considerable pile; all of the boxes he arranged with perfect order. The boxes contained the treasure of the rajah of Travancore, who had died in the night; and the English officer had taken possession of his property and this mode of securely removing it.

There are some facts recorded of the elephant that one scarcely knows how to reconcile to mere instinct, if the facts be authentic; and among others we have heard, we now relate a most surprising one. When General Meadows reviewed four war elephants, that had been sent from Ceylon to Madras to assist in getting the British artillery through the Ghauts, a very extraordinary occurrence took place. The war elephant, it is well known, is trained to perform the grand salam, which is done by falling on the first joint of the fore leg, at a certain signal. The largest of the four elephants not going through the salutation, was particularly noticed by the General, and observed as being terribly out of condition; the keeper was ordered up to explain the cause, and was in the act of doing this to the General, when the elephant advanced a few steps out of the line, and with one stroke of his proboscis laid the keeper dead at his feet. He then retired back again into his position and performed the grand salam. This circumstance excited some considerable alarm, when the wife of the keeper ran up to the dead body, and in a broken sort of exclamation cried out, she was always afraid something of this sort would happen, as he was constantly in the habit of robbing that elephant of his

rations of rice, by taking them away from the crib, after they had been served out to him under the inspection of the superior officer.

When hunters are in the jungles pursuing elephants and tigers, they are much amused by



flocks of a hundred of the *Laughing Crows*, a bird so called from their notes resembling the loud laughter of men. Here is a figure of one.

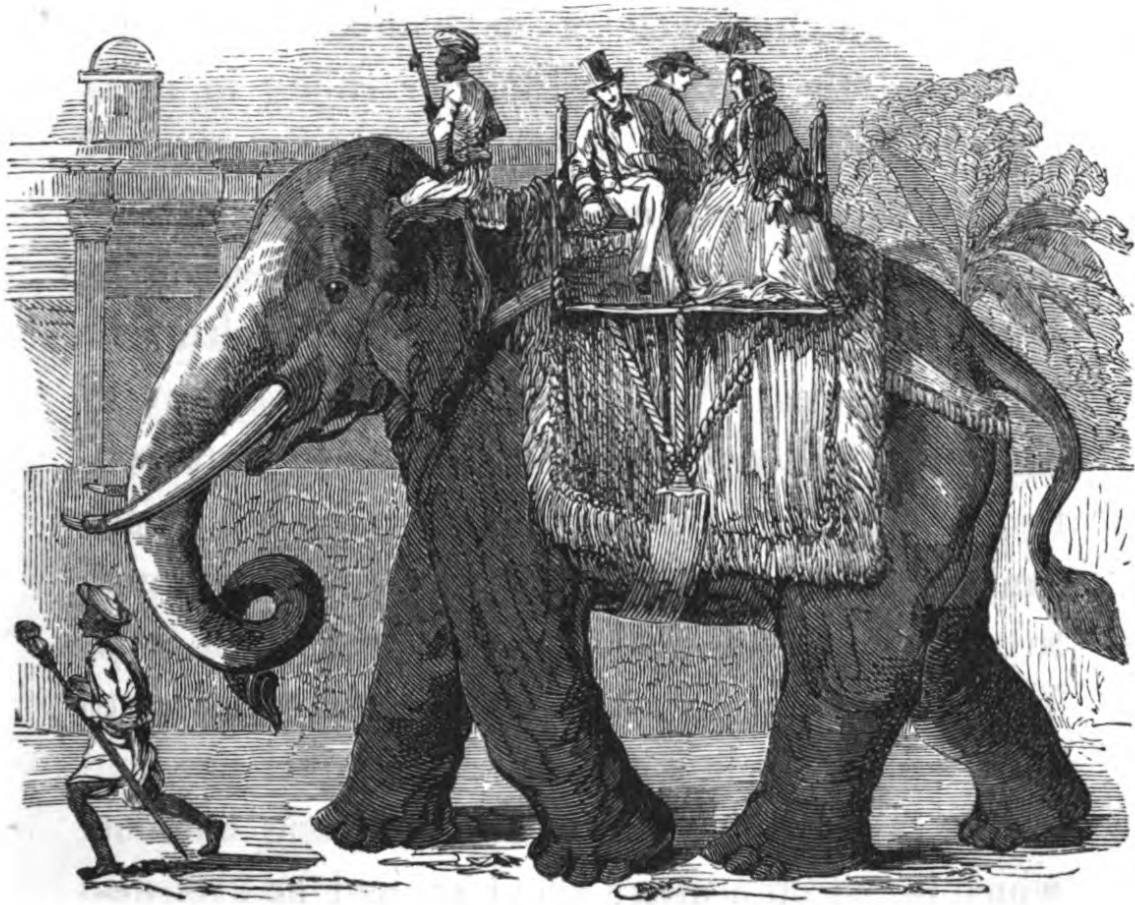
CHAPTER XI.

TRAVELLING IN INDIA BY ELEPHANTS AND PALANQUINS.

HINDUSTAN is in every way very different to Europe, and not the least noticeable distinction is the modes of transit. The vast extent of the country makes journeys very long, and the badness of the roads renders them unfit for such carriages as we use in England. On the opposite page is a small party on an elephant. The peon, who is an attendant, runs before, and he has enough to do to keep up with the animal; for, unwieldy as he looks, he strides on with amazing speed.

The modes of travelling in India are very different to any we use in Britain; and so, to make its description easy to be understood, I will give you the narrative of a gentleman who was stationed at Delhi. Now this gentleman had one dear little boy, who was but four years old; and as the family had passed the two preceding summers in the more elevated districts of the country, the in-

tense heat at Delhi caused the poor little fellow to droop. He was attacked by a fever, which threatened to speedily carry off the parents' only joy.



As the father's duties prevented his leaving Delhi at this time, the mother, to attempt the saving her dear little one's life, determined on undertaking the journey. And it was a long one—many hundreds of miles; for people in India speak of a thousand miles as we do of ten. The place to

which this lady intended to go was at the foot of the Himalaya mountains ; so, in the beginning of the month of July, she started with the child in a palanquin. The palanquin is something like a couch, with high wooden or bamboo sides and roof ; and the easiest position for riding in it, is lying at full length. In fact, as, in consequence of the intense heat you cannot travel by day, all who make journeys undress, and make themselves as comfortable as possible with their night-dress or dressing-gowns. Well ; you have a company of eight men, called bearers, four of whom carry you, two being before and two behind ; the other four run alongside to take their turn. They change frequently, sometimes at five minutes' interval. Your clothes, or whatever you have occasion to take, are packed in square boxes of equal size, and one is fastened to each end of a strong bamboo, which is put on a man's shoulder, and he keeps up with the rest.

Besides these attendants, there is a man with a long torch, and a bottle of oil to supply it. This lighted torch he carries close to the palanquin to give light to the bearers. They travel at the rate of about four miles an hour ; a fresh set of men is

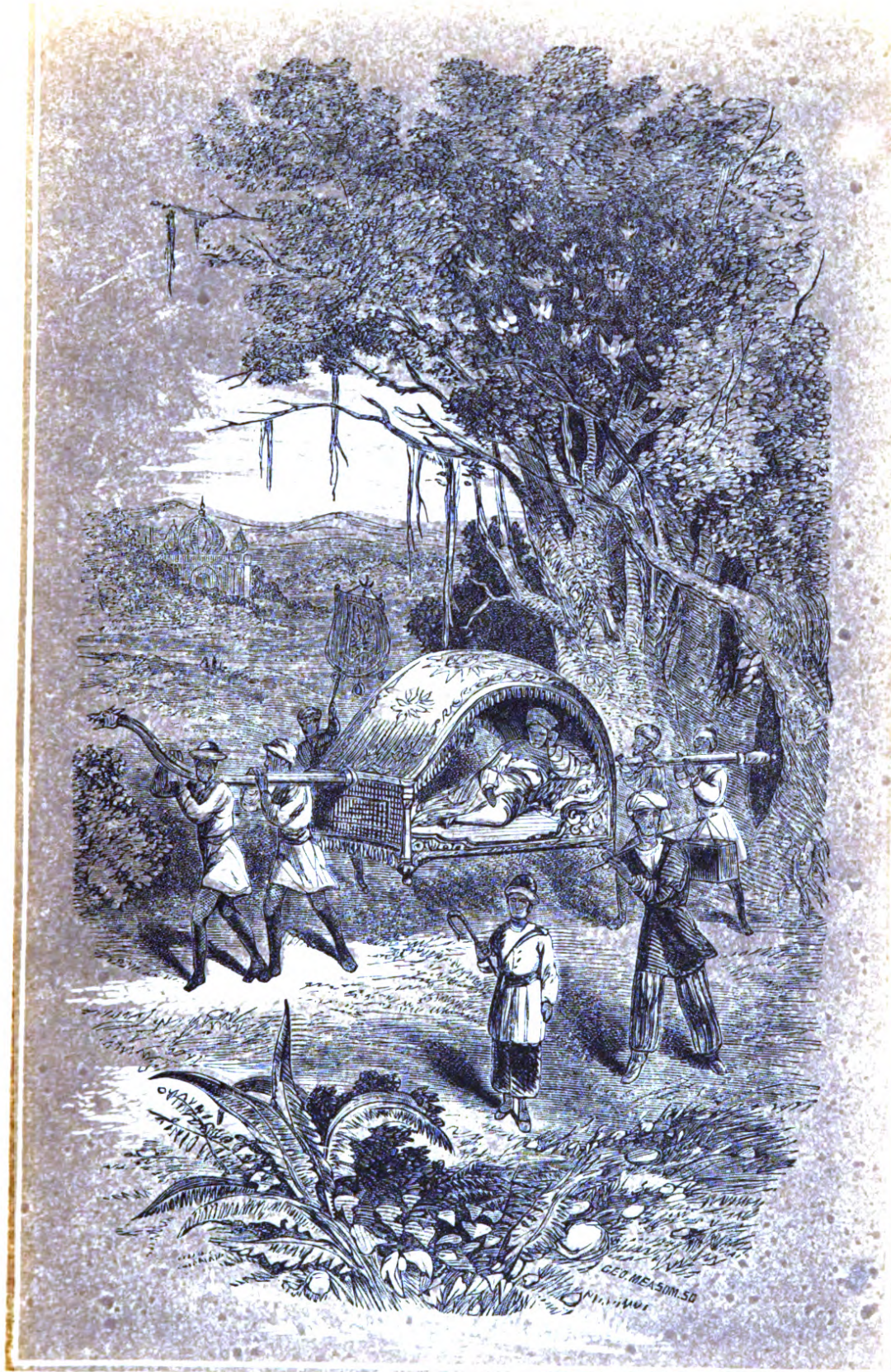
got at about every eight miles. I had almost forgotten to mention another necessary attendant on the journey, who is called a sowar. He is a horseman, whose business it is to keep the bearers together, to see they do not run away with the boxes, to keep up a proper pace, &c. This man, continually gallops backwards and forwards all the time, driving the dirt into the palanquin enough to blind the travellers and take away all the enjoyment of the journey; and as these men do not understand a word of English, it is of no use to remonstrate or endeavour to keep them quiet.

All being prepared, off the travellers go, stopping during the day at bungalows, which are small huts, erected by the Government for the convenience of travellers. Among the annoyances that are experienced by those who are compelled to make these journeys during the hot season, are the frequent thunder-storms, the rain pouring in torrents—and they are more likely to be met in approaching the hilly country—besides numerous reptiles, such as venomous snakes, and the distant roar of the tiger.

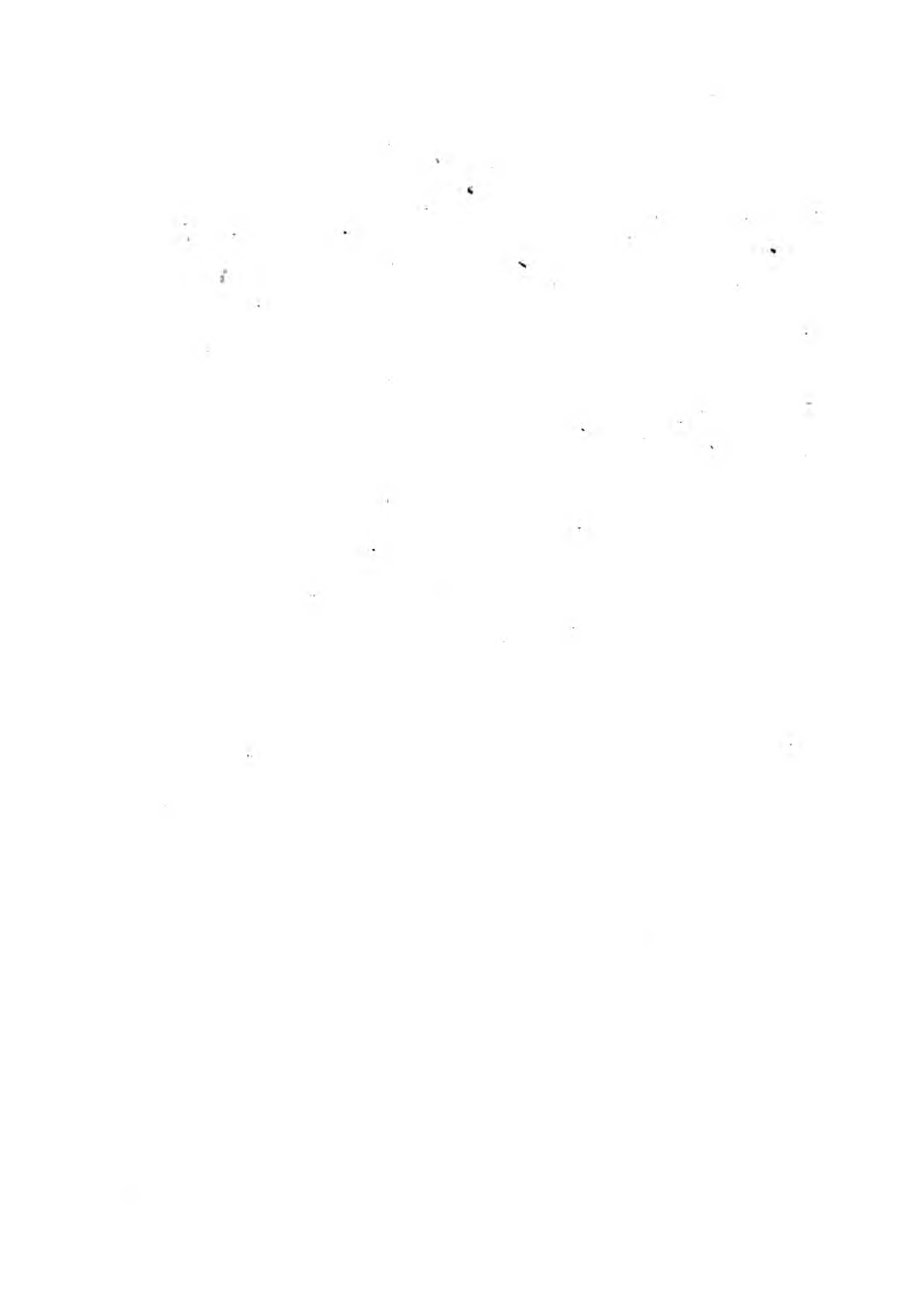
Now, having described the palanquin and method of travel, I must tell you how this lady and her

little boy got on. Their first night passed over safely ; but soon after commencing their second night's travel, the lady observed the bearers speaking with persons they met, evidently questioning them anxiously, when the sowar rode up to the palanquin and told the lady that they would be unable to proceed, as the rains had begun in the hills and all the rivers were impassable. However, knowing the natives often make difficulties, the lady said they must proceed. They obeyed ; and ere long the rush of waters came by, carrying in their whirl the body of a man. However, after surmounting many difficulties, the lady and her boy, after four days' journey, during two of which the mother was entirely without food, arrived at last in safety.

The palanquins most generally used on the Coromandel coast are called Mogul palanquins. It differs from the Bengal palanquin, and resembles a small coach, having an awning over it, and it is furnished with a mattress and cushion of more or less costly material. Through the centre of it passes a bamboo, arched in the middle and fastened to the palanquin. The bearers are Zelengas, who are, upon the whole, less scrupulous in regard to any



Palanquin Travelling.



particular service that may be required of them, and stronger than other bearers.

With the opulent, the palanquin is an article of luxury and ostentation. The decorations of this kind of vehicle sometimes cost considerable sums. The body of it is painted and gilt; the cramps, which hold the different pieces together, are of gold or silver, according to the circumstances of the owner. It contains a mattrass, covered with velvet and adorned with broad gold lace, one or two pillows and a couple of cushions of the same stuff, with large gold acorns at the four corners. The awning is enriched with pine apples or other ornaments of gold; the pole is entirely covered with scarlet cloth and velvet. A large head at each end, a score of gold acorns overhanging the couch, and two large bouquets of the same metal attached to the head and foot, add to the magnificence of this splendid equipage. Lastly, there is a rich cover, bordered with fringe, to throw over the palanquin and to screen the master of it from the heat of the sun.

Another species of basket, slung to a bamboo pole, is the dolee. It is a much less pleasant kind of vehicle than the palanquins. A cloth is thrown

over the pole as a screen from the sun. A traveller generally hires for the day thirteen Zelenga bearers, whom he pays rather higher than the Parias. These form two sets of six each, who relieve one another; the thirteenth performs the office of cook, always starting before the others for the purpose of providing their repast at the place where they must halt. Such persons as wish to travel more specially must bespeak relays of bearers on the road.

The bamboo, as my young readers have seen, is a most important part of these Indian vehicles. To give it a curve requisite for this purpose, it must be trained in a particular manner when young. It is first suffered to grow straight, to the height of about six feet. It is then bent in the form of a bow, taking care that the most curved part be formed first, and consequently that it be next to the lower part of the stem. After being curved in this manner for seven or eight feet, it is allowed gradually to resume its naturally-vertical direction and to attain its total height; but it is cut when of the length of from twenty-two to twenty-four feet, which is quite sufficient for the pole of a palanquin. The first six feet form the post behind the palanquin, the curve goes over the top of the body, and the rest projects in front. The smaller the two

ends, the more equal their diameter, the more regular the curve in the middle, and the more graceful the rise in the front, the more highly is the bamboo valued. A tolerable bamboo sells for twenty-five or thirty pistoles; and there are some which are valued at fifty or sixty pounds.

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

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

To travel comfortably, a person should set out on horseback, before sunrise, and afterwards get into his palanquin, thus riding and being carried alternately.

The wealthy Hindus have, besides palanquins, a species of vehicle called gadee. The body is

square, open on the sides, but provided with curtains to keep out the sun. It holds but one person, who sits cross-legged on a cushion. It moves on two wheels, and the pole tapers from the end next to the carriage where the driver kneels, to the other extremity to which the cattle are harnessed. There is also a native vehicle of very peculiar construction, called an ekka; here is one of them. Some of the



native carriages require a couple of strong bullocks, which are often covered with rich carpets. When these animals are young, their horns are bent to give them a more elegant form. They are frequently adorned with rings and chains of gold, or of other metal, and their legs and chests painted of various colours. On account of the jolting of the palanquin, which is both disagreeable and fatiguing, the gadee is generally preferred. The uniform motion of the bullocks renders this mode of travelling much more pleasant and comfortable.

Such are the modes by which the richer Hindus travel. The poor travel on foot, and without luggage of any kind. It is curious to see the stock of provisions which they take with them on a journey of several days. In countries where they know that fresh supplies are not to be procured, a pound of boiled rice is tied up in one corner of their toopaitee, a handful of salt in the other, and they are then ready to start on an excursion of a hundred and fifty or two hundred miles. As they are great walkers, and not encumbered with clothes, they travel twenty-five or thirty miles a day without inconvenience.

When they come to a bank, each of the travellers.

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

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

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

The religion of Brahma, like that of Mohammed, forbids females to appear in public; but the high-caste Hindu women alone comply with this law, which, on the other hand, the Mogul or Moham-

medan women, of whatever class or condition they may be, observe with the most scrupulous punctuality. These latter never travel without being covered with a kind of very thick cotton veil, made like a bag, which conceals the whole person. For the convenience of seeing and breathing, an aperture is made before the eyes and mouth, but even this is covered with a species of net-work.

When they arrive at a choultry, they proceed immediately to the place set apart for their caste, and never leave it without putting on their veil. The Mogul, as well as the Malabar women, travel in dolees or gadees when they can afford it. In this case, the vehicle is always covered with a cloth which is generally of a red colour. Those in inferior circumstances travel on bullocks, which they ride astride, seated on a very large saddle. These animals, which have bells hung round their necks, are guided by means of a cord passed through the nostrils.

By the side of a palanquin, when in motion, run the peons. They are messengers or servants. They carry a bamboo stick as a sign of command, and wear a shoulder-belt, with a plate of copper at the

breast, on which are engraved numbers, arms, or



A PEON.

the ciphers of their masters. The peons are also employed as police officers, and in levying the tolls payable at the bazaars. Their chief is under the command of the governor or receiver-general of the place. He examines the passports of persons going into the interior, and apprehends such as are not furnished with any.

The profession of money-carriers is a responsible one in India. It is carried on by the Zelengas. These are strictly honest, and may be trusted with the largest sums without any apprehension of their violating the confidence of their employer. In every town they have a chief, who is authorised by the Government, and who is responsible for whatever he sends off. The bearer never lets go for a moment the money committed to his charge, till he delivers it into the hands of the person to whom it

is sent ; and however distant the residence of the latter may be, there is no instance known of money sent in this manner failing to reach its destination. These bearers are paid according to the amount of the sum and the distance.

In many parts of India, there is yet no communication by post ; and, for the carriage of letters in these districts, recourse is had to the Toppauls, or messengers of the East India Company. These are stationed at distances, varying from seven to twenty miles. They carry despatches in a leathern bag, and travel with astonishing dispatch. They are armed like the palanquin bearers with a feruled stick, and proceed at night by the light of torches. The herdsmen are also allowed to follow the occupation of carriers, if they be good runners. They carry packets in a tin box on their heads, and go ten or twelve miles without stopping.

The caravans and others are of the caste of the Zelengas, and are carriers of grain and other commodities from one province to another. They travel with tents laid upon bullocks, upon which the commodity is also placed, and are accompanied by their families. Great numbers of people of this class are met with on all the roads of the populated parts of India.

CHAPTER XII.

PARLEY TELLS SOMETHING ABOUT THE ARTS, SCIENCES, AND
MANUFACTURES AMONG THE HINDUS.

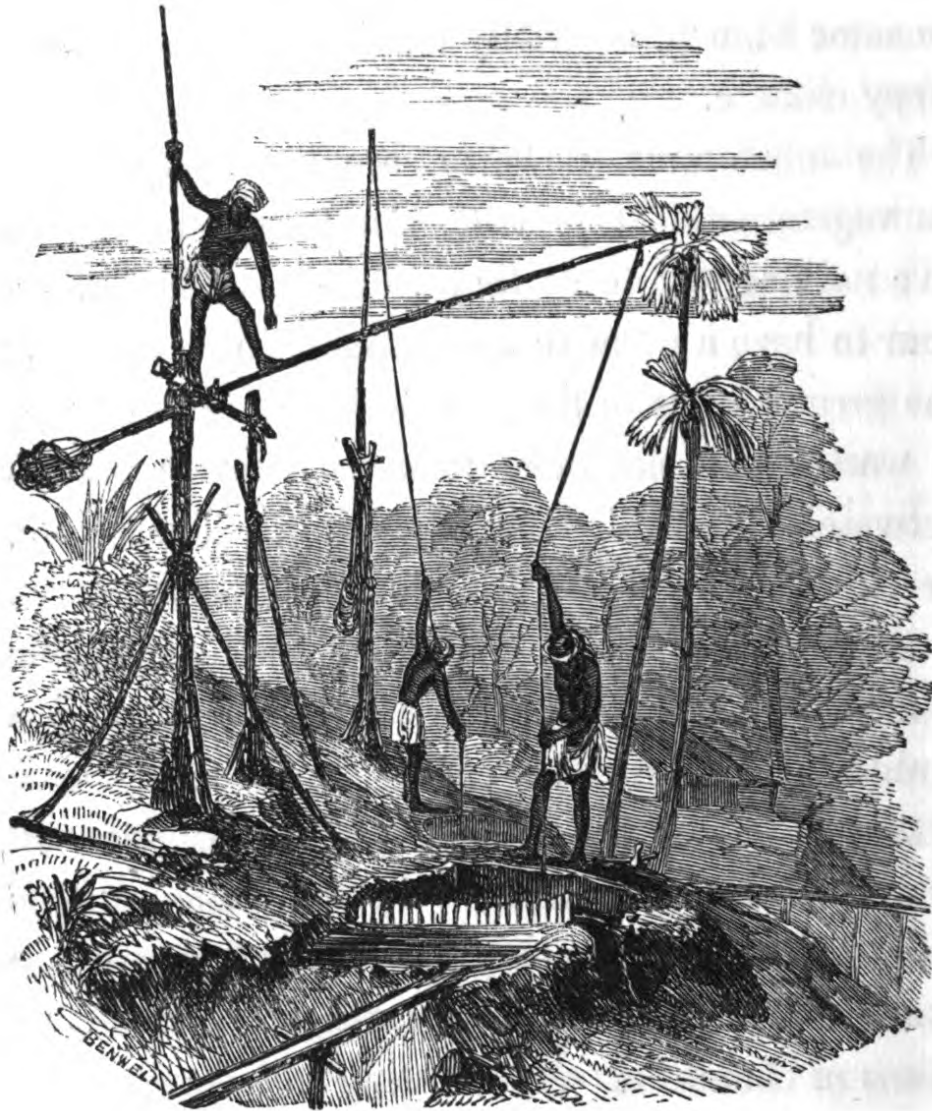
IF you were to set your foot in India, my young friends, you would be surprised at finding a vegetable kingdom bearing no resemblance to that of Europe. The herbs, shrubs, trees, in short, all the productions of nature, with few exceptions, differ from those to which you have been accustomed to. Vegetation itself seems to be governed by other laws. In our country, and in Europe also, it is in some measure suspended during a considerable part of the year. In Hindustan, on the other hand, it is ever active; unchecked, either by frost, snow, or cutting winds, the trees are covered with leaves in

all seasons. And what the poets relate of the golden age, when flowers and fruit were intermingled on the same branch, is strictly true with regard to this happy climate.

The inhabitants, however, are not so active as the vegetation. It is true, the trees and shrubs have nothing else to do than to grow. The natives seem to have a great deal of trouble to do nothing. The greater parts of the hills and high grounds still lie waste; and not more than a twentieth part is cultivated. Bengal, Guzerat, Tanjore, Travancore, are the best tilled and are the most fertile parts. In all the valleys, and in all those situations capable of being easily irrigated, the soil yields annually a double and even a treble crop.

Rice is almost the sole food of the Hindus, and they bestow some pains on its cultivation. This grain thrives in water only; it is therefore sown in grounds which may be inundated at pleasure, by means of channels communicating with some neighbouring tank or pool. It is thrown in handfuls, after rains, in some nook of land, where it springs up. A field is then prepared and laid under water, after a loose mound of earth has been thrown up round it. The husbandmen work the surface with

their bare feet, taking care to leave sufficient water



MODE OF IRRIGATING THE RICE GROUNDS.

to cover the soil, at least a few lines. This done, they take up the young plants one by one, when they have attained the height of five or six inches,

and re-plant them in small parcels, at some distance asunder in the new ground, where they are to remain till the grain is ripe. Here they soon strike fresh root, and by the time the water is evaporated the rice has grown considerably. It requires continual watering, till the grain is formed in the ear. The field is then left to dry, and the husbandman patiently awaits the moment when the yellow colour of the ear indicates that the crop is fit for reaping.

When the rice is ripe, it is cut, not level with the ground, but so as to leave the straw standing about four feet high. It is then tied up in sheaves. To separate the grain, the husbandman lays hold of the sheaves at one end and beats them against the ground; he then places them in a heap and beats them over again with a bamboo, to extract the seed that may have been left. In other places, the husbandman spreads his sheaves on a smooth spot, and makes oxen trample over them, to separate the grain. He then throws up the latter into heaps, which he covers with straw, and leaves in the fields till he can sell it.

Immediately after the harvest, such Hindus as possess the means, lay in their stock of rice for the whole year; and to secure it from the rapacity of

their sovereign and the excursions of their enemies, they bury it in separate caves, dug for that purpose either in their fields, or under their houses, spreading straw beneath and above it, and throwing earth over the whole, without being afraid that the grain will heat, or receive any injury. But the thieves are acquainted with the secret, and it is rarely that their caves escape their ravages.

There are several species of rice; the first called Pilibeet rice, is in great request with the Brahmans and the opulent; the second, which is the most common kind, is neither so long or large as the preceding; the third, which is the worst kind, is used for the servants and poultry. Some of this worst kind of rice is of a reddish colour, and contains but little farina.

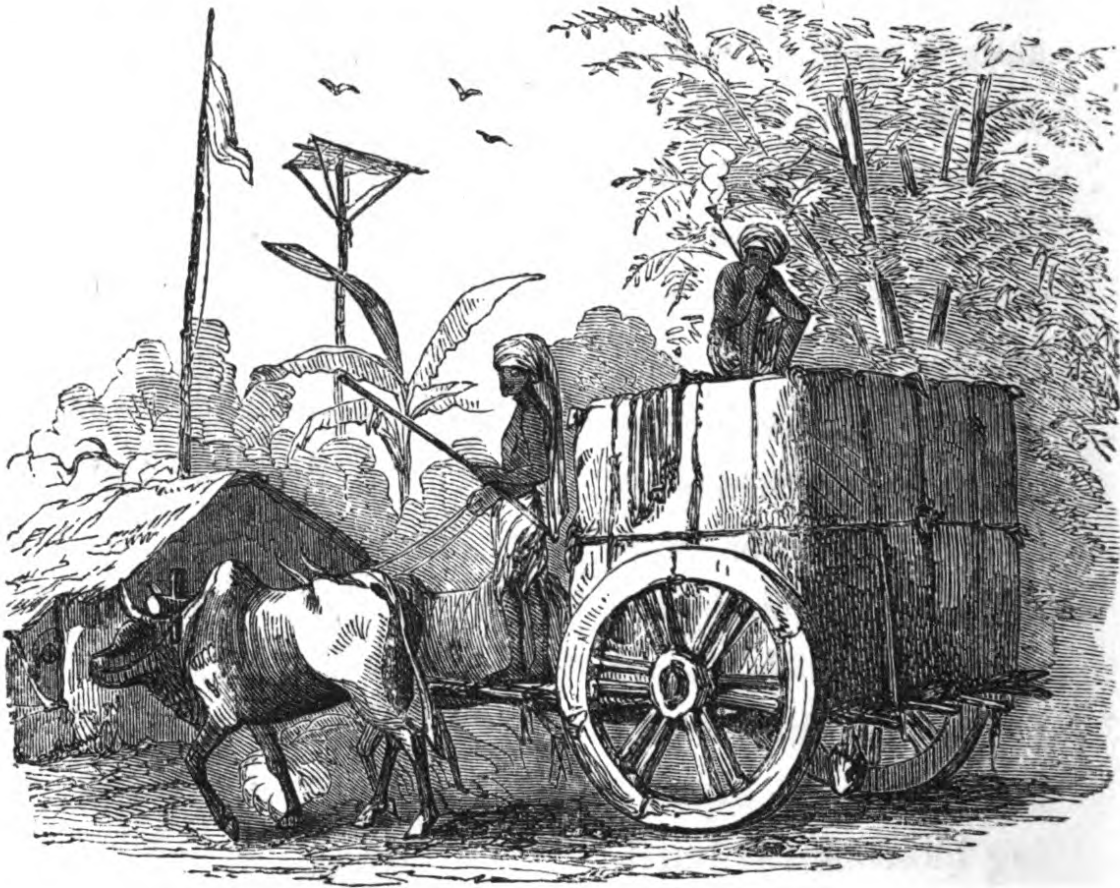
In Guzerat and the western provinces of India, the rice and cotton fields are both planted at the commencement of the rainy season in June. The former is sown in farrows, and reaped in about three months. The cotton shrub, which grows to the height of three or four feet, and in verdure resembles the currant bush, requires a longer time to arrive at perfection. They are placed between the rows of

rice, but neither impede its growth, nor prevent its being reached. Soon after the rice harvest is over, the cotton bushes put forth a yellow flower, with a crimson eye in each petal; this is succeeded by a green pod filled with a white stringy pulp, the pod turns brown and hard as it ripens, and then separates into two or three divisions containing the cotton. A luxuriant field, exhibiting at the same time the expanding blossom, the bursting capsule, and the snowy flakes of ripe cotton, is one of the most beautiful objects in the agriculture of Hindostan. On the next page is the method by which the cotton is conveyed to the coast, the vehicle is called a hackery.



COTTON PLANT.

The variety of shrubs and plants cultivated for the sake of their oil in India add much to the general



beauty of the country. As the natives never burn candles, large tracts are set apart for the seeds from which oil is extracted: those in the greatest esteem are the ginglie, or sesamum, and the crenda. The latter is used medicinally with great success, and an outward application of the leaves heated and rubbed with oil, has been known to afford great relief in

gout. The *Palma Christi* is largely cultivated in some districts. The oil extracted from the seeds of the fruit of this plant, which is larger than a hazel nut, is what we call castor oil, it is used in Hindustan not only medicinally, but also for burning.

Hemp and flax are cultivated, not for their fibres, which in Europe are converted to such valuable purposes, these being thrown away or burnt as useless, but for the sake of the oil produced by their seeds, and an intoxicating drug called *bhāng*. Considerable quantities of oil are used by the Hindus in anointing their bodies, this is commonly extracted from the cocoa nut. Tobacco and poppies are also largely cultivated, the latter more especially, as India exports opium in large quantities to China, who use it for smoking.

The sugar cane is extensively cultivated in India, and constitutes the chief wealth of many tribes remote from the coast. The canes grow to a large size, and yield abundance of sugar of an excellent quality, although it does not contain so much saccharine matter as the West Indian sugars. They crush and bruise the canes in a ponderous mill of very primitive construction. It is merely composed of two cylinders, which are set in motion by an end-

less screw. The mill goes night and day, and expresses the juice of several thousand canes. It is moved by two young oxen, which are changed every four hours.

The numerous plantations of mango trees made by the natives of India, chiefly through ostentation, form a pleasing feature in the aspect of the country, and afford considerable convenience; forty or fifty full grown trees will cover a square acre of ground with a dark grove of beautiful foliage. Some of these plantations are of such an extent, that they will allow an army of ten or twelve thousand men to encamp beneath their branches, which, to soldiers who do not make much use of tents, is a great advantage. Here, too, the tamarind tree is exceedingly beautiful, and its fruit pleasant and wholesome.

The labourers employed upon the ground are called Sudras, the working caste. They go almost naked, having merely a piece of cloth fastened round the waist. The tools they use to break up the ground consist of a long piece of wood attached at one end to the yoke, to which the oxen are harnessed, and at the other armed with a piece of iron nearly resembling in shape the head of an adze, which ploughs up the ground. The oxen when

used, are urged forward not by a stick or goad, but by pinching the tail. The beasts are extremely docile, and kindly treated; they will lie down to be loaded or unloaded. The breed of horned cattle is distinguished from that of Europe by a hump on the back between the shoulders, and a large dewlap. In India, the men milk the cows, and the women make the butter. The herdsmen are all of the sect of Vishnu, and they consider the occupation of a herdsman highly honourable.

COTTON AND SILK MANUFACTURES.

It is almost impossible to find in some of the provinces of India a village in which almost every man, woman and child are not employed in the cotton or silk manufacture. In the silk manufactures, the women wind off the raw silk from the cocoon. A single piece of raw silk is divided into twenty different degrees of fineness, and so exquisite is the feeling of these women, that while the thread is running through their fingers so swiftly, that their eye can be of no assistance, they will break it off exactly as the assortments change, at once from the first to the twentieth, from the nineteenth to the second.

The fineness and delicacy of the muslins of Ben-

gal used to be well-known to our grandmothers, although we have little conception of their delicacy now-a-days. Tavernier relates as an extraordinary instance, that when the ambassador of the king of Persia returned from India, he presented his master with a cocoa-nut richly set with jewels, containing a muslin turban thirty English yards in length, so extremely fine, that it could be hardly felt by the touch. Some of the Cashmere shawls, it is well-known, are of so delicate a fabric, that they may be drawn through a wedding-ring; and should a portion of this delicate material be rent, the Hindoos will sew it together with such niceness that the sharpest eye cannot detect the seam. These shawls are made of the wool of the Cashmere goat.



In the manufacture of cotton, it is first carded with the fingers, as we make lint, and is then beaten by an instrument something like a fiddle, which the workman holds with one hand, and with a piece of wood having a knob at the end, in the other, he briskly pulls a cat-gut cord, which, flying off, strikes the cotton, throws it upon the air, clears it of dust, and renders it fit for spinning.

In the villages, the cotton is spun by the elderly wives of the setees or weavers. The distaff is only a rough piece of wood, and is fastened to the extremity of the wheel. The spinners hold the thread with one hand, and turn the wheel with the other, and they frequently spin thread of such exquisite fineness with these simple means, that it is difficult to detect it by the touch, or even by the eye.

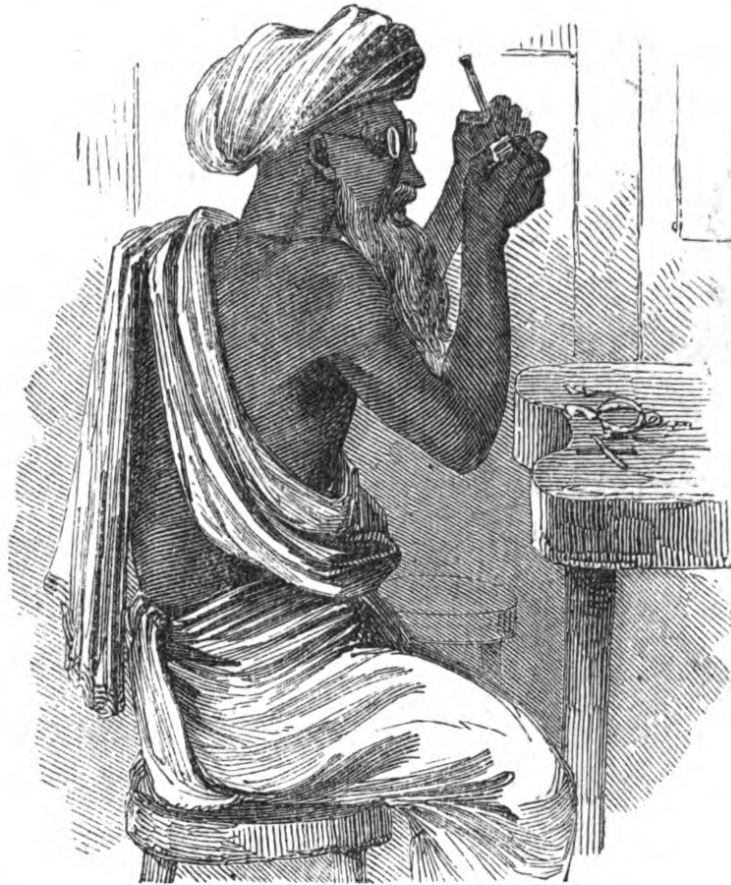
When the cotton has been spun, it is delivered to the winders, who are women, and these also prepare the cotton thread for making the cloth. The coarser thread is made for the warp, and the finer for the woof. The warp is arranged by means of a number of bamboo sticks about three feet high, which are set up about two feet asunder, in a straight line, the length of the intended piece of stuff woven, and young children run along and interlace the thread

between these sticks. After all is done, and the warp thus fixed, the sticks are removed, and it is laid over tressels about a yard high, the threads are nicely arranged, and the whole is washed by a size made of boiled rice, which is left to dry, and afterwards washed over with oil as a final process before it is carried to the loom.

The weaver sets at his loom in the morning under a tree before his door, and takes it down again at sun-set. It consists merely of two rollers resting on four stakes driven into the ground, and two sticks which cross the warp. The weaver uses a piece of wood, or a stick, or anything that comes to hand, for a shuttle. In case of heavy rain, he takes down his loom, and postpones his work till the following day. In the rainy season, the weavers make only small pieces of stuff in their houses, or under covered alleys. With such rude implements is it that the Hindu weaver produces fabrics so fine, that when spread on the grass, they intercept none of the colour, and which all our boasted machinery cannot equal.

The Hindus are very skilful workers in gold and silver; some specimens of their workmanship are not excelled by Europeans. The delicate filagree work, and the celebrated Trichinopoly chains, are well-known in England. The rare beauty of their

gems is in a great measure lost by the heavy appearance of their mode of setting. Benares, which



GOLDSMITH.

is the capital of one of the most fertile districts of Hindustan, and is beautifully situated on the north bank of the Ganges, being the ancient seat of Brahminical learning, is the residence of some of the most wealthy natives. This city being a central point of attraction by reason of the many priests here collected, is a great place of traffic in all kinds

of Indian manufacture, and is particularly distinguished for its trade in diamonds. Here is a diamond-cutter at his wheel. The city of Benares is much renowned for the skill of the native artists, who inlay silver



DIAMOND-CUTTER.

and gold upon iron and steel. The tailors who make clothes in India of the European fashion are Mohammedans. They rarely cut out from measure, and it is necessary to give them a garment ready made, or at least a pattern to work by. This pattern they



SILVERSMITH.

lay upon the cloth, which they mark with a black line where it is to be cut, and they generally make the clothes so as to fit loosely.

With regard to the costume of the Hindus themselves, little is done by the tailor on their account. The children of both sexes generally go quite naked till they are nine or ten years old. After this, they first wear a very scanty garment round the waist, and in general this is all the dress of the Hindus. Each of them, however, has a piece of stuff about two ells long, called *toopaitee*, which is of brown serge for the common people, and black for the others; but they throw it over the shoulder, or cross it over the breast, or make a pad of it to ease them when carrying a burden. This is the general dress of the poorer part of the population.

The dress of ceremony and that worn by parties of distinction, are very different. These consist of a muslin cap or turban, and then a piece of muslin or silk thrown over the shoulders, a thin piece of muslin, called *sagay*, which serves for breeches and shoes, or sandals.

The piece of muslin, of which the turban or cap is formed, is of more or less costly stuff, about thirty ells in length and one-third of an ell wide.

The colour is not a matter of indifference. In the army, it serves to distinguish the different corps of regiments of sepoys. In the inland parts, persons belonging to the high castes only have a right to wear a white cap; but those may also choose any other colour they like better.

Every Hindu must fashion his cap himself; this he does as follows:—He throws the piece of muslin on some piece of furniture, or on a mat; lays hold of one of the ends, ties the two corners in a knot, and thus forms a kind of close cap, which he puts on his head. With his right hand he winds the muslin round his head in all directions, while his left, resting upon his brow, arranges the folds in it, till he has given the cap the form he wishes. The cap thus made up retains its form for months.

The shape of the head-dress varies with the country, occupation, and age of the wearer. That worn by the sepoys is in the shape of a small round hat, about which is tied a ribbon of different colours. In other parts the hat is low-crowned. The Hindus, who shave the head with the exception of one lock of hair, never take off their caps, even in their temples. They are not allowed to show their heads, except at funerals.

When an opulent man or rajah rides on horseback, or is carried abroad in his palanquin, he wraps himself in a long robe which descends to the ground. Nothing is more majestic than a Hindu prince, dressed in a muslin robe wrought with gold and silver, bound round the waist with a girdle adorned with gold fringe and covered with the scarlet sagalatoos. He wears on his head a turban, glittering with precious stones and surmounted by an aigrette of pearls or diamonds, long pendants terminating in large rubies hanging from his ears, his neck encircled with two or three gold chains, and his arms with bracelets.

The Hindus have neither pockets nor fobs in their garments; they tie up their money in the corner of the toopaitee, and have a small bag in which they keep their betel.

CHAPTER XIII.

PARLEY TELLS ABOUT THE TEMPLES, PAGODAS, CHOULTRIES, TOMBS, AND ARCHITECTURE OF THE HINDUS. IMMENSE WEALTH. GREAT IDOL OF SUMNAT. GIGANTIC TEMPLE CAVES OF ELEPHANTA, OF CARLI AND JANIA, ALSO OF ELLORA. MOHAMMEDAN TOMBS, ETC.

THE Hindus are remarkable for their numerous temples or pagodas ; but it is remarkable that, through the whole of Hindustan, there is not to be found a single temple of the Para-brama or Supreme Being, and not even a single image of HIM. He, the Great Eternal, all-wise, all powerful, and all-good, is considered by them too great to be adored in a temple built with human hands. Brahma, the first created by the supreme being, has no temples. Vishnu and Sheeva are the deities to whom the most magnificent pagodas have been erected. The others, with few exceptions, are mere chapels of ease compared with their edifices.

The pagodas are usually edifices of a square or nearly square form. Some are built of marble and

some are hewn out of the solid rock. Those that are built detached, and are of a square form, usually have their four sides facing the four sides of the compass. In the middle of each side is a pyramidal tower, of eight or more stories, and sometimes three or four hundred feet high. In each of these towers there is generally an entrance to the sacred enclosure. The decorations about the towers are very numerous, and are in basso-relievo ; consisting of mythological events, battles, &c. The enclosed courts always contain tanks of pure water for the ablutions of the pious, and along the walls are benches for the devotees to sit down upon, and also small chapels containing the image of some divinity or king. Nearly in the centre of the enclosure is the sanctuary, or abode of the Deity, which is also a pyramidal tower of several stories, the sides of which face the four cardinal points. In the lowest story the walls are profusely covered with representations of the feats of the god, and it also contains a gigantic figure of him, frequently with twelve or more arms. The images of the gods in the pagodas must be of stone, copper, or gold, never of silver or other metals. Each pagoda has two statues of the same idol ; one without the sanctuary, to which

persons of the low castes present their offerings, and the other within, to which they convey them through the medium of the Brahmins.

These statues are frequently composed of very costly materials. The great statue of Vishnu, in the temple of Juggernaut, is of sandal-wood. It was covered with a mantle of gold and costly stuff, which descended to the feet, so that nothing but the arms, hands and feet were visible. Two large diamonds served for eyes; the collar was also of diamonds, the smallest of which was said to be of forty carats. The arms and hands were covered with bracelets and ornaments of pearls and rubies.

The great temples are of extraordinary dimensions, and the stones that compose them are of a prodigious size. The pagoda of Juggernaut is nearly two thousand feet in length and one thousand in breadth; the height of the walls thirty feet, and the breadth fifty. The style, in some degree, resembles the Doric order, and forms on the four sides of the parallelogram a series of two hundred and seventy-six arcades. The tower, which covers the principal entrance of the temple, is nearly four hundred feet high, and its decorations are of copper gilt; the sides are so profusely covered with

sculpture as to fatigue the eye. Some of the temples are even larger than this ; and the outer wall of the pagoda of Seringham, near Tritchinopoly, is said to be four miles in circumference.

These antique structures have been largely endowed from time immemorial, and at different periods by pious rajahs, and the offerings of the devotees, who throng from all parts of Hindustan to the festivals held at them. Some idea of their immense wealth may be formed from the following circumstance :—

Towards the close of the tenth century, Mahmood I., Sultan of Ghazna, made himself master, after an obstinate resistance and a dreadful carnage, of Sumnat, a town belonging to the Rajpoots, situated on a small peninsula in Guzerat, and celebrated for a spacious pagoda of great antiquity. Mahmood ordered the colossal statue or idol worshipped there, which was thirty feet high, to be broken in pieces, and part of the fragments to be thrown into the area before the mosque, and the rest to be carried away, by way of homage, to Mecca and Medina. The Brahmins hereupon repaired to him in a body, and offered him ten millions of gold crowns to revoke the order. The Omrahs advised Mahmood to

accept the offer, representing to him, that though he might destroy the idol he would not thereby suppress idolatry; and that he would perform an action much more meritorious in the sight of God, if he were to distribute so considerable a sum among the poor Mussulmans. Mahmood, however, was inflexible; the idol was broken in pieces, and within it were found diamonds, rubies, and pearls, to a much greater amount than that offered by the Brahmins.

This temple was of great extent and immensely rich. Two hundred Brahmins officiated in it as priests, and there were three hundred devedasses, all distinguished either for beauty or high birth. It maintained, moreover, three hundred musicians, and three hundred barbers, whose business it was to shave the devotees before they were ushered into the presence of the idol.

Besides the large idol already mentioned, the temple contained several thousand smaller ones of gold and silver; and the fifty-six columns which supported the roof of the nave were of massive gold, enriched with precious stones. Innumerable offerings were brought from all parts of the peninsula to this temple; and various Hindu princes had

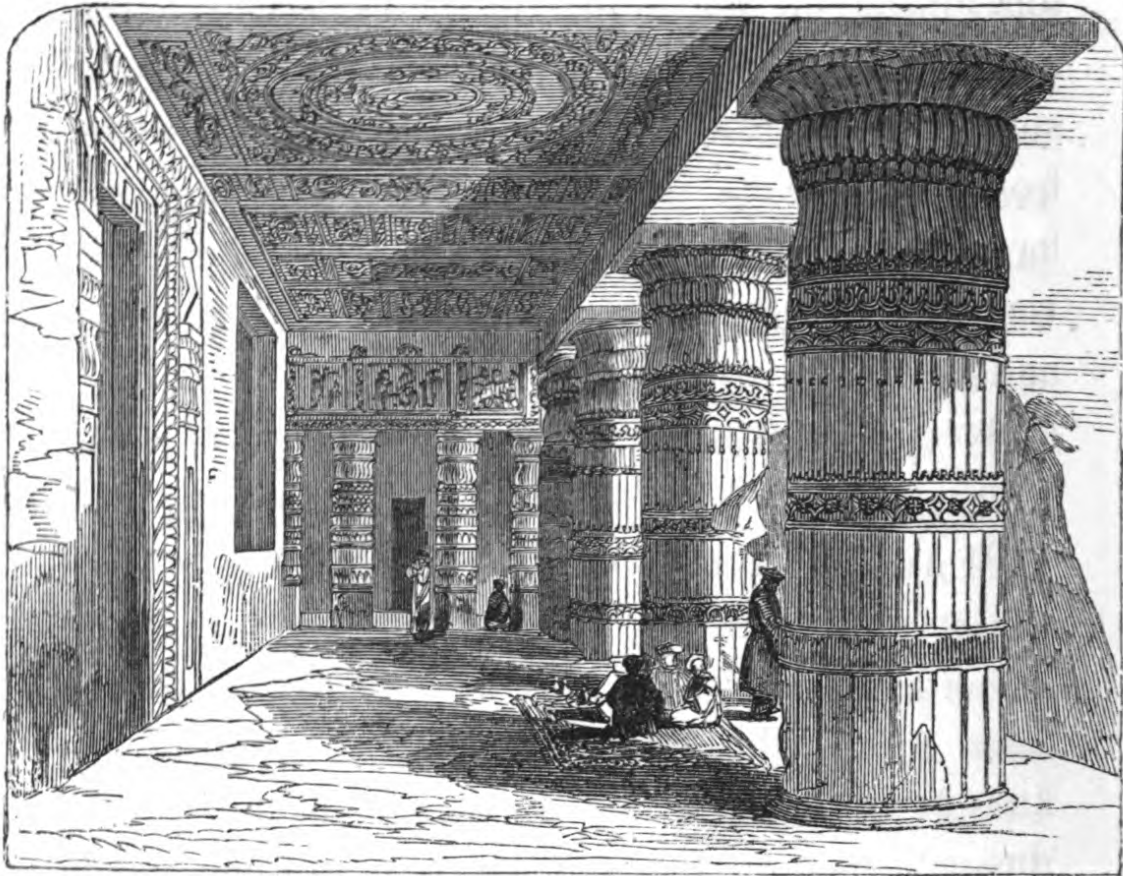
granted for the maintenance of its establishment a thousand villages, with all their dependencies.

On occasion of eclipses, from forty to fifty thousand Hindus repaired to the pagoda to perform their devotions and to present their offerings. The idol was washed morning and evening with water from the Ganges, although Guzerat is the whole breadth of India from that river. One immense lamp illuminated the temple, and the light was reflected in all directions by gold and precious stones.

If the massiveness and vast proportions of some of the pagodas built on the surface of the ground, such as those I have described, excite the wonder of my young readers, what will they say to those gigantic works, which have been hewn out of the solid rock within its bosom, such as those of the islands of Salsette and Elephanta, at Carli near Poonah, and in the mountains of Ellora in the Deccan. The origin of these works is buried in the night of ages ; and the Brahmins themselves cannot assign the probable period of their execution.

The island of Elephanta, a few miles distant from Bombay, is little more than one hill about three miles in circumference. At the foot of it, near the

landing-place, is seen the figure of an elephant, cut in stone, which has given the name to the island. As this figure is of the natural size and of the same colour as the beast, it might be mistaken



CAVE TEMPLE AT ELEPHANTA.

at a little distance for a real elephant. On the back of it formerly stood another young one, apparently part of the same stone, but this has long been broken down.

About half way up the slope of the hill an open-

ing, or portal, leads to a magnificent temple hewn out of the solid rock. It is an oblong square, in length about eighty or ninety feet, by forty broad. The roof is nothing but the rock, cut flat at the top, and according to all appearance is entirely of one piece. The interior is about ten feet high, and supported towards the middle, at equal distances from the sides and from one another, by two regular rows of pillars of a singular order. They are very massive, short in proportion to their thickness, and the capital bears some resemblance to a round cushion pressed by the superincumbent mountain, with which they are also of one piece.

At the further end of this temple are three gigantic figures, the face of one of which is at least five feet in length and of proportionable breadth. These representations have no connection with any known history, or with the mythology of the Hindus. About two-thirds of the way up this temple, on each side and fronting each other, are two doors or outlets into smaller grotts or excavations, and open to the air. In one of these is a piece of sculpture, somewhat resembling the story of Solomon, as there is a figure standing with a drawn sword, holding in one hand an infant, with the head downward,

which it appears in the act of cleaving through the middle. The outlet of the other, on the left, is into an area about twenty feet in length and twelve in breadth, at the upper end of which, on the right, a colonnade presents itself, covered at the top, ten or twelve feet deep, and in length answering to the breadth of the area. Adjoining to this is an apartment of the most regular architecture, an oblong square, and a door in perfect symmetry; and the whole executed in a perfectly different state and manner from any of the oldest or best Hindu buildings anywhere extant. Some paintings round the cornices are remarkable, not for anything curious in the design, but for the beauty and freshness of the colouring, which must, nevertheless, be some thousands of years old.

The temple of Carli is on a hill near the village of the same name, not far from Poonah. At the entrance of the cave there is a small temple, built, perhaps, within two hundred years. The portico of the cave is richly ornamented with arches, curious mouldings, and figures in basso relievo: the latter one, rather rude in form, but the chiselling is very fine. Before the entrance is a pillar, about twenty-five feet in height, with three tigers on the top, all

cut out of the solid rock. On entering the cave, you are struck as with the choir of a large cathedral; it is eighty-five feet long, eighty-two feet broad, between the pillars, and six feet on each side beyond them; the height is nearly forty feet.

In this part of India, the great caves are of two kinds, Brahmin and Jaina; the former are flat-roofed, and are usually decorated with the figures of the Indian gods and heroes, but have no inscriptions. The Brahmins teach a system of gods throughout all nature, and represent their deities as assuming the human form. The Jaina, on the other hand, deny the existence of any gods as rulers of the earth, but allow that the most virtuous and beneficent of human beings are exalted to a rank above their fellow mortals. They accordingly pay them a worship of gratitude for their services, and dignify them as saints.

The temples of the Jaina are splendid, and on many of them are inscriptions of an unknown character: such, too, is the great cave of Carli. It is of the most curious workmanship. The pillars are polygonal, the bases like compressed cushions; the capitals the same, supporting two elephants, on each of which is a male and female saint. From

each of the pillars springs a rib, and from each of the sides another to support the carved roof; these are of teak wood, nicely let into the rock.

All the caves have similar ones attached to them, which seem to have been habitations for the priests. To most of them at Carli there are steps cut in the rock, and to a few the ascent is by a ladder. It is said that there are several other caves of this kind at the distance of five miles from Carli, and many of them, probably, yet remain undiscovered.

But the most remarkable specimens of Jaina temples with which we are acquainted are at Ellora, in the Deccan. They consist of more than twenty excavations, in a rocky mountain, which forms a semicircle of about two thousand yards. The largest of these caves is called paradise. It is cut through the solid rock without the addition of any other material, and the chisel seems to have been the only tool employed. A most beautiful stone temple is thus formed, and it is adorned, both inside and outside, with sculptures in basso-relievo, and separate figures of the most exact symmetry, representing all the Hindu gods, their conquest of Ceylon, and other achievements. Between the scarped rock in the temple there is a space with

galleries, and a veranda under the former, in which are fifty gigantic figures with symbols of their history, and representations of the whole Hindu mythology. The dimensions of this cave are two hundred and forty feet by one hundred and forty, and the scarp is ninety feet in length.

The temple has a moveable appearance, from the figures of elephants, tigers, and other animals cut underneath the floor, which appears to support the whole building, the heads and part of the bodies only being exposed on the outside.

I alluded to the choultries, and therefore must say a few words about them. They are edifices erected by the high roads, near pagodas, for the accommodation of travellers, to what caste soever they may belong. They are built in a solid manner of stone, and to avoid confusion a distinct part is assigned there to each caste. There are also separate places for Mohammedans, Europeans, Pariahs, and others.

The choultries generally owe their existence to the piety of wealthy Hindus ; some of them are endowed with a considerable income for the supply of every nation with rice, roots, and other food, fuel, earthenware to eat out of, and straw for their horses. Adjoining is a bazaar or market, where rice,

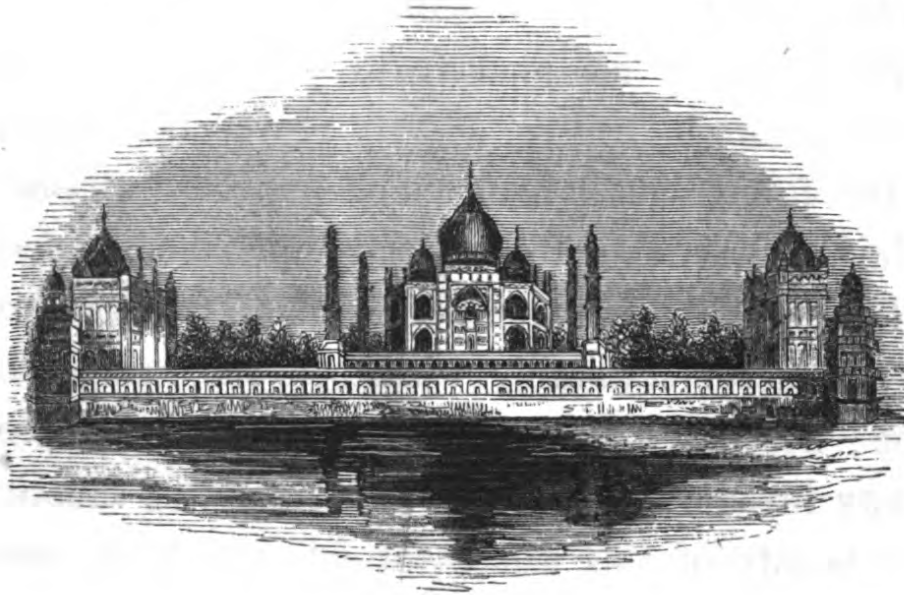
roots, sugar, citrons, and other things may be purchased.

Some of the choultries have been built at great expense, and are so spacious, that several companies have plenty of room in them to cook and enjoy themselves without incommoding one another. Many of them have a very handsome appearance, and are richly embellished. The image of the god, Polear, is very commonly seen on the choultries and by the high roads. These figures are sometimes of stone, and have always one or more Brahmins to attend them. Travellers and pilgrims make offerings to the idol, to propitiate the deity whom it represents.

The Mohammedans have contributed greatly to adorn the cities of Hindustan by the tombs which they have erected, and the magnificence of which has never been surpassed. These buildings are of various sizes and of degrees of beauty. All of them have domes, under which is the tomb, generally unadorned, however splendid the edifice erected over it may be.

Among these Mussulmans, perhaps the most remarkable is that which was built at Agra, by command of the emperor Shah Jehan for the inter-

ment of his favourite sultana, and where, after his death, his remains also were deposited. This edifice, called Taj Mahal, is thus described by Sir Charles



TAJ MAHAL.

Malet :—“ The building, in point of design and execution, is one of the most extensive, elegant, commodious, and perfect works that was ever undertaken by one man. To the architect, Shah Jehan gave the title of *Zeereer Dast*, or jewel-handed, to distinguish him from all other artists. This extraordinary man, knowing the impatience of the Emperor, and the peculiar situation of the intended structure on the precarious banks of the river Jumna, after laying a strong foundation secreted himself for twelve months ; nor could the strictest search, by imperial mandates,

discover his retreat. At the expiration of that period he voluntarily appeared in the hall of audience, and, throwing himself upon the Emperor's clemency, disclosed that he had absconded from the fear of being urged by his majesty to proceed with the edifice before he had sufficiently proved the solidity of the foundation ; being now perfectly satisfied of this, he was ready to fulfil the imperial command.

The astonishing art and niceness of the masonry have hitherto admirably withstood the ravages of time ; nor has a succession of barbarous and predatory invaders yet dared to violate the sanctity and beauty of this wonderful fabric. It is composed of two large squares ; the outer one intended for the accommodation of travellers and the convenience of the inferior officers attached to it ; the inner court, which is entered through large gates of brass, under a stupendous dome, forms a beautiful garden with a profusion of fountains, surrounded by magnificent buildings for recreation and devotion. At the north end, close to the bank of the Jumna, is the grand dome, under which the royal remains are deposited. It is built entirely of pure white marble, on an immense square platform of the same material, having a lofty minaret of equal beauty at every corner. On each side, and behind the im-

perial mausoleum, is a suite of elegant apartments, also of white marble, highly decorated with coloured stones. The tomb, and other principal parts of this vast fabric, are inlaid with wreaths of flowers and foliage, in their natural colours, entirely composed of cornelians, onyxes, verde-antique, lapis-lazuli, and every variety of agates, so admirably finished as to have rather the appearance of an ivory model set with jewels, just delivered from the artist's hand, than an edifice which has withstood the inclemency of the elements a century and a half."

The building is said to have been completed in sixteen years, at the expense of ninety-eight lacs of rupees, or above one million two hundred thousand pounds sterling.

In the suburbs of Cambay are many large mausoleums and Mohammedan tombs, in a beautiful style of architecture, and the marble sculpture exquisitely fine. It is related, that the dust worked out in finishing the flowers and ornaments of some of these edifices was weighed against gold, as a compensation to the artist. The most magnificent was erected to the memory of an eminent mogul who died of hunger during an extraordinary famine, which almost depopulated this part of Guzerat. It appears from the inscription that, during the dreadful scar-

city, he offered a measure of pearls for an equal quantity of grain, but unable to procure it, he perished with hunger.

At Bombay there are two tombs ; one on the point of Lore-grove, and the other on the rocks close to the sea shore, which have an interesting story attached to them. Two lovers were together in a pleasure-boat enjoying the cool breezes of the ocean, when their little bark struck on a concealed rock and sunk. The youth easily reached the shore ; but perceiving his beloved still struggling with the waves, he plunged again into the sea to endeavour to save her, but in vain : the only consolation he had, was to perish with her. The bodies were drifted to the land, and buried on the different spots on which they were found.

A cemetery in Hindustan is generally adorned with flowers and sweet shrubs, planted in affectionate remembrance of departed friends. The shrub which marks the grave of a Hindu may frequently be seen before sunrise adorned with chaplets of sweet mosses and half-blown roses. And the little temple, not unfrequently erected where a holy person has been interred, are like the shrines of Romish saints, hung with votive offerings and crowded with supplicants.

CHAPTER XIV.

PARLEY TELLS ABOUT THE RELIGION OF THE HINDUS.

THE two great religious sects in Hindustan are the Mohammedans and Hindus, both of whom are strongly attached to their respective faiths. The Koran enjoins the Mohammedan to make converts of the whole world by the edge of the sword; the Vedas, the Hindu sacred books, proscribe the whole world, and admit of no converts of any description. Eight hundred years ago the Mohammedans slew the Hindus because they refused circumcision; but the two religions have existed together for so long a period, that the professors of both have acquired a habit of looking on each other with an indulgence unusual in other countries.

The Hindus are not idolators; they acknowledge one supreme being, and their deities are the ministers of this supreme being—emanations of his essence—who appear under various forms, to destroy, punish, or amend the wicked; and to encourage, protect, and reward the good. Thus, we find among the Hindus the most sublime idea of a sovereign

ruler coupled with the most absurd and ridiculous notions respecting the inferior deities, to whom, according to their theology, the sole, incomprehensible God, has committed the government of all created beings. The great supreme is called Para Brahma. He is supreme, eternal, and infinite ; the creator and sustainer of all things.

The sacred books describe Para Brahma absorbed in the contemplation of himself, and resolving to communicate his perfections to beings susceptible of feelings and of happiness. These beings were not then in existence ; he willed it, and they were. He first created three celestial beings, of a superior order—Brahma, Vishnu, and Siva—afterwards Moissassour, and the whole host of angels and celestial spirits, on whom he imposed no other law than that of adoring their creator. After a certain time part of the heavenly host, misled by the wicked counsels of Moissassour, punished them by everlasting banishment from his presence, and condemned them to eternal torments ; but after another space of time, at the intercession of Brahma, Vishnu, and Siva, God permitted the rebel angels to be placed in a state of probation, in which they might have an opportunity of deserving his pardon.

To this great end Para Brahma created the whole universe, composed of fifteen globes of purification, of which our earth is the middlemost. The seven inferior globes are destined for penance and punishment, and the seven superior for the purification of the penitent angels. God then created and placed upon the earth ninety-nine different kinds of mortal bodies, the last and most noble of which are the *Ghoij* or *Cow*, and *Murd* or *Man*, to be successively animated by these spirits, who were destined to suffer physical and moral evils proportionate to their past disobedience: such as shall persist in rebellion or misbehave in his last form, shall be again sent back to the *Onderah*, or lowest globe, to begin their penance anew, and to pass again through the ninety-nine transmigrations. Those, on the contrary, who shall go through the fifteen globes, performing penance and obeying the divine precepts, shall be restored to their original state of felicity. The faithful angels have obtained permission to descend into the same regions of penance to watch over their fallen fellows, and to preserve them from the snares of *Moissassour* and other ringleaders of the rebellion.

Such is the origin of the multitude of gods and

goddesses, demi-gods and demi-goddesses, differing in rank and power, and subordinate in various ways to each other. Some dwell in the stars, the air, the sea, the woods, the rivers, and all other created things,—like the naiads, fauns, satyrs and dryads, with which the Greeks peopled all nature; while others form companies of celestial musicians, demons, furies, &c.

All these spirits are comprised in the denominations of *Devei* or *deouta*, Good Genii, and *Deitti*, Evil Genii. The *deouta* are almost always at war with the *deitti*; the former are devoted to Vishnu, the latter to Siva. In the battles which they fight with one another, both are liable to wounds and even death; but their respective *Guvas*, who are their spiritual guardians, restore them to life. The number of *Deouta* amounts to three hundred million, that of the *Deitti* to eight hundred million, a tolerably good number.

The *Deouta* and the *Deitti* can take various forms at pleasure, and they transform themselves into men, beasts, pigmies, and enormous giants, whose heads touch the stars and whose feet descend to hell. There are also two other kinds of deities, more mischievous than the rest; these are called

Racchasa and Dinava, and are giants, who assume all kinds of hideous shapes, and devour men and beast. To these, temples are built and altars erected.

Brahma, Vishnu, and Siva, form the Indian trinity called Trimure, *i.e.*, the Supreme Being, under the treble character of Creator, Preserver, and Destroyer. They are sometimes designated under the three letters, A U M, the first two of which are sounded like a long *o*; so that, they are sounded like *ome*, a mystic word, on which a pious Hindu frequently meditates in silence, but which, like the name of Jehovah among the Jews, he never suffers to escape his lips.

The Hindus believe that the Supreme Being has fixed four ages, or youg, for the course of penance and purification of the fallen spirits. These ages they term SATIA, TRETA, DUAPARA, and CALI.

The SATIA, or golden age, lasted three millions two hundred thousand years. The Brahmins, the first of the four castes into which Brahma has divided mankind, were then in possession of the authority; and there was nothing on the earth but innocence and virtue, and human life then extended to one hundred thousand years.

The TRETA, or silver age, lasted two millions four

hundred thousand years. The Khattries, or second caste, then had the preponderance. Vice was introduced into the world, but as yet it formed only one-fourth of its composition; the other three-fourths consisting of virtues. Men then began to degenerate, and the duration of their life was reduced to six thousand years.

In the DUAPARA, the third or copper age, the Varsaya or third caste had the rule; vices and virtues were then equal in proportion, and human life was abridged to one thousand years. This third age lasted one million six hundred thousand years.

In the fourth or present age of the world, called CALI, or Cali-young, the Sudras, the fourth and last caste prevailed; the proportion of vices is three-fourths, and that of virtues one-fourth only. The life of man is reduced to one hundred years; and it is the good alone, whose number is very small, that attain that age. The torrent of vice which inundates the earth will go on accumulating to such a degree, that at last the remaining fourth of all virtue shall be destroyed; and then Vishnu will put an end to the corruption of mankind by destroying the human race and the terrestrial globe.

The Cali-young will last one hundred thousand years, of which five thousand are already past. There seems to be in this system a pretty profusion of years and ages ; but this is to a Hindu its greatest beauty ; and a learned Brahmin laughed on being told that we Europeans only reckon the age of the world about six thousand years.

The Hindus call the whole of their four ages a divine age ; a thousand divine ages form a CALPA, or one of Brahma's days, who, during that period, successively invested fourteen manus, or holy spirits, with the sovereignty of the earth. The manu transmits his empire to his posterity for seventy-one divine ages, and this period is called by the term Manuwantara ; and as fourteen of these make but nine hundred and ninety-four divine ages, there remain six, which are the twilight of Brahma's day. Thirty of these days form his month, twelve of these months one of his years, and one hundred of these years the duration of his existence. The Hindus assert that fifty of these years have already elapsed ; so that we are in the first day of the first month of the fifty-first year of Brahma's age, and in the twenty-eighth divine age of the seventh Manuwantara. The first three human ages of this

age, and five thousand years of the fourth, are passed. The Hindus, therefore, calculate that it is 131,400,007,205,000 years since the birth of Brahma, or the beginning of the world.

The first Manu in the present day of Brahma was named Sawayambhara, or son of him who exists of himself. To him is attributed the constitution of the religious and civil duties that are still observed among the Hindus ; hence some idea may be formed of the prodigious antiquity ascribed by the Hindus to these institutions. We know little more than the names of the five Manus who succeeded the first ; but Hindu works give many particulars concerning the life and posterity of the seventh Manu, who is called Vaivaswata, or child of the sun. He had ten sons, and was attended by seven Richeys, or holy persons.

During the reign of this Manu the earth was inundated, and the whole human race destroyed by a DELUGE, with the exception of their religious prince, who took refuge in an ark with seven of the Richeys and their wives.

The seventh Manu is considered as the ancestor of the human race, for the seven Richeys who were preserved with him in the ark do not appear to have

had human progeny. His posterity are divided into two great branches, called the children of the sun, after his reputed father ; and the children of the moon, from the father of the husband of his daughter. Ha, for the moon, is a small deity with the Hindus.

The male descendants in a direct line of these two families are supposed to have reigned in the cities of Oude and Vitore till the thousandth year of the present age, when the solar and lunar dynasties became extinct. The Manu reigned in person during the last golden age ; for the Hindus, deeming it wrong to place a sacred personage in times of impurity, attest that the Manu reigns only in the golden age of each divine age, and that he disappears in the three other ages, and does not again return till the golden age of the succeeding divine age.

SOMETHING ABOUT BRAHMA.

Brahma, Brimh, or Brouma, is one of the three persons of the Indian trinity, or rather the supreme being under the name of *Creator*. He is reported to have sprung from a golden egg, hatched by the motion of the waters. Brahma separated the heavens

from the earth. He had five heads before Vairevert, one of Siva's sons, cut off one of them. He is delineated floating on the leaf of a lotus, a plant revered in India.

The Brahmins relate, that the fifteen worlds that compose the universe were each produced by a part of Brahma's body. At the moment of our birth, it is said that he imprints in our minds whatever we shall do and suffer; and it is not in our power, or that of Brahma himself, to prevent what is written from being fulfilled.

Brahma, according to the vulgar mythology, takes but little notice of human affairs. Identified with the sun, he is adored by the Brahmins in the Gayatre, the most sacred part of the *Vedas*. One of the most important attributes of Brahma, is being father of legislators; for it was his ten sons who diffused laws and sciences over the world. He is considered also as the author of the *Vedas*, which are said to have issued from his four mouths. The laws of the Hindus are said to have been promulgated by the sons of Brahma.

Brahma is delineated holding in one hand a ring, the emblem of immortality; in another, fire, to represent force; and with the other two, writing

on palm leaves, the emblem of legislation. Brahma's wife is Saraswadi, the goddess of literature and the



BRAHMA.

arts, and is one of the eight primary mothers of the earth. In one of the sacred books she is introduced speaking nearly in the terms of the famous inscription on the statue of Isis—

“ I AM ALL THAT WAS, THAT IS, AND THAT SHALL BE.”

Exclusive worshippers of Brahma are, we believe, not now to be found in India; homage, is, however, paid to him along with other deities; and the Brahmins, in their morning and evening worship, repeat a prayer addressed to Brahma, and at noon go through certain ceremonies in his honour. In fact, Brahma, the impersonal divine substance, is, with the Hindus, not so much an object of worship as devout contemplation.

SOMETHING ABOUT SIVA.

Siva is the deity who seems to have obtained the most general worship. In his attributes he has sometimes a resemblance to Brahma, at others to Vishnu, and frequently to the sun. He has the double character of *Destroyer* and *Renovator*, and has thus analogy with the operations of nature. His names are too numerous to be mentioned. Under the name of Rudra he is cruel, and takes delight in sanguinary sacrifices: under that of Ixora he is absolute lord of all things. Under that of Mahadeva, a great god, he is adored in all the mountains of India. His worship very much resembles that of Osiris in Egypt. Under the name of Rudra, Siva corresponds with Pluto under the

name of Cali, or Time : he has some resemblance to Chronos, or Saturn, who, like him was supposed to be delighted with human sacrifices.

Siva is one of the greatest deities of the Hindus, and is a particular favourite with the lower class of people. He is sometimes represented with several heads, but in general only one is given to him. The number of his hands differ from four to thirty-two, and each holds a different weapon. He is seated on a tiger-skin, and wears round his neck a chaplet of human skulls. The river Ganges is seen issuing from the top of his head, where he laid it down to rest in descending from heaven to earth. He resides in mount Kailassa, surrounded by celestial nymphs ; while his wife, Parvati, sits by his side, to attend on him. She represents the female nature on earth.

Many stories are related of her, one of the principal of which is her vanquishing Moissassour, the demon of vice and one of the rebel angels. This conflict has been celebrated in songs and poems by all the Hindu sects.

When the angel Moissassour rebelled against the Supreme Being, he metamorphosed himself into a buffalo, and in that form made war for one hundred

years on Indra and his celestial hosts, whom he defeated and drove out of heaven. Indra wandered a long time upon earth with his vanquished Deouta, but, at length, by the advice of Brahma, he solicited the assistance of Vishnu and Siva. These deities, commiserating her misfortune and exasperated against Moissassour, exhaled from their mouths a flame, which was transformed into a goddess of incomparable beauty. This was Parvati, under the name of Dourga. Mounted on a tiger, and her four hands armed with a sabre, a lance, a serpent, and a dagger, she proceeded against the usurper, pursued him in all the forms that he assumed to elude her wrath, and at length, setting her foot upon his head, she cut it off with her sabre. From the trunk of the buffalo instantly sprung a human bust, bearing in one arm a sabre and in the other a buckler. This animal, half buffalo and half man, prepared for another attack on the conqueror; but Dourga, throwing the serpent she held in her hand round his neck, thrust her lance into his heart and thus put an end to the combat.

Under the name of Maha-Cali, she is represented as hideously ugly, with teeth and nails of an im-

moderate length, arms and whips in her eight hands, and a chaplet of skulls round her neck. By the appellation of Bhavani, she is the Terrible, and her festival is held in spring; but Dourga is her favourite character—her festival is solemnised in autumn with great parade and rejoicing. Her statues are then carried in procession to the nearest river or lake and thrown into the water. This practice originated in the belief that Dourga, after giving happiness and prosperity to India, retired into the Ganges, where she receives such as throw themselves into it.

Siva has several sons, the first and most powerful of which is GANESA, the god of wisdom, and who always presides over marriage, as he ought to do. His statues, like those of the god Terminus, are placed by the sides of roads, and on the boundaries of townships and villages. He is adored, like Pan, under trees and in woods; and on the coast of Coromandel he is the object of a particular worship, under the name of Polear. At Chinsurah divine honours are paid to the incarnation of Ganesa, under the figure of the god of that country, and he is universally venerated throughout India.

When a person proposes to build a house or any

other edifice, the first thing he does is to sanctify the spot, by strewing cow-dung and ashes over it ; and in the next place he never fails to erect a statue of Ganesa. In short, the god of wisdom is the most popular of all the deities of India. The pious Hindus begin all sacrifices, religious ceremonies, and prayers, with an invocation to Ganesa.

Ganesa is depicted with a body of prodigious size, an elephant's head, commonly with four hands, and sometimes, but not frequently, with four faces. The animal which accompanies him is usually the rat, the emblem of foresight, of which there is the following story :—

The rat was a giant, called Guedye-monga-Churon, on whom the gods had conferred immortality ; but he abused his power and did much mischief to mankind, who implored the protection of Ganesa. The latter pulled out one of his tusks, threw it with such force at Guedye-monga-Churin, that the tooth entered the stomach and overthrew him. The giant instantly transformed himself into a rat, as large as a mountain, and ran up to attack Ganesa, who leaped upon his back, saying, Thou shalt henceforth carry me.

Ganesa is frequently seen, with Siva and Par-

vati, in the groves of Kailassa, where it is his employment to fan them with a chamara, or fan made of feathers, while Nareda plays on the vona (lyre), which is accompanied by the celestial choirs.

The Hindus, when they adore Ganesa by the name of Polear, cross their arms and strike themselves several blows with their closed fists on the temples; then, still keeping their arms crossed, they lay hold of their ears and make three inclinations of the head and by bending of the knee, after which they clasp their hands, strike their foreheads again, and address their prayers to the god. They entertain the highest veneration for him, place his image in the streets, the roads, and the fields, and at the foot of trees, that every one may have the opportunity of invoking him in case of need; and that travellers may be able to present their offerings to him before they pursue their route.

Siva's second son is SUPRAMANYA; his father produced him from the eye in the middle of the forehead, to destroy the giant Toura Parpina. The latter, by dint of penance, had obtained the government of the world and immortality; but he became so wicked that Siva was obliged to punish him. He sent him to Supramanya, who fought him in

vain for two days, but at length he was fortunate enough to cut the giant in two. The two parts turned, the one into a peacock, and the other into a cock. The god took the peacock to ride upon, and ordered the cock to keep near him on his car. Accordingly, in the temples consecrated to him, and all those to Siva, in which he has always a small chapel, he is seen riding on a peacock with six heads and twelve arms. Supramanya is represented with four hands, two of which are armed with daggers, while a third holds a lance, and the fourth is empty. The peacock is at his feet.

VAIREVERT is the third son of Siva, who made him out of his breath, and commissioned him to punish the pride of the Deverkels and penitents, and to humble Brahma, who esteemed himself the greatest of the gods. Vairevert tore off one of Brahma's five heads, he killed the Deverkels and the penitents, and caught their blood in Brahma's skull. He afterwards restored them to life, and gave them humble and purer hearts.

According to some Hindus it is Vairevert who will come at the expiration of the four ages, at Siva's command, to destroy the world; but according to others, that office will be performed by

Vishnu. Vairevert is represented with four arms, three eyes, and two projecting teeth, in the shape of crescents. He wears, by way of necklace, a string of beads which hang down below his waist. His girdle is composed of serpents, his hair is of the colour of fire, bells are attached to his feet, and in his hands he holds a tide, a choulon, a cord, and the skull of Brahma. Vairevert is also represented riding on a dog. He has several temples, but is principally worshipped at Coshee, near the Ganges.

SOMETHING ABOUT VISHNU.

Of all the gods of the Hindu mythology, Vishnu is the most benevolent, and is one that takes upon himself the afflictions of humanity for the purpose of relieving the wretched. It is he who preserves the human race from the wrath of Maha-deva.

Vishnu is also the god of the waters, and in this character he is sometimes represented armed with a trident; also reposing on the body of the five-headed serpent, which, coiled in folds, floats upon the water, as figured in the next page.

When he is not represented as god of the ocean, he is depicted with four arms, and sometimes more, an agreeable aspect, and handsome figure. His

colour is dark blue. He holds a lotus, the emblem of water, the chakra or ornamented disk, and the



chank or couch. He is also armed with the Agnee-
astra, or fiery dart, perhaps the lightning, and at
others with the trident. His head is sometimes
adorned with three tresses, the emblem of the
Ganges, which it is said flows from Vishnu's feet
over the head of Siva, and which is called Treveni.
The three tresses may, perhaps, also represent the
three great rivers,—the Ganges, the Jumna, and
the Saraswati,—the latter of which, according to
the Brahmins, communicates with the two others
by a subterranean channel.

Vishnu is frequently borne upon the wings of Garuva or Garuda, who is commonly represented with a human body and the beak and wings of a hawk. Vishnu's paradise is the Varcondon, where he enjoys the company of the beloved Laschmi, the beautiful goddess of fortune and abundance, and one of his wives. She is also called Sris, which signifies prosperity, and Camula, born of the lotus, and is considered as the mother of Manmadin. She is consequently the same as Paravati.

The names of these three great divinities, numerous as they may be, are all reducible to those of the sun, fire, air, and these to that of a great deity, who is visibly represented by the creation of the sun. The sun in his splendour is no other than truth, and the supreme intelligence which creates, governs, and animates the whole universe. The learned invoke him with particular veneration ; but the only notion which the common people have of him is derived from seeing his image drawn in a car by seven green courtiers, and by a horse, with seven heads, preceded by Arran, who performs the office of leader, and in whom we may recognise *Aurora*, and followed by the twelve *adites* or months, and thousands of genii singing his praises.

CHAPTER XV.

THE INCARNATIONS OF VISHNU.

THE Hindus believe that Vishnu underwent a series



of incarnations in which he entered into various bodies. The first incarnation is that of the Matya, or fish. Vishnu, we are told, metamorphosed himself into a fish, to save king Sattiaviraden and his wife during the deluge which had been sent as a punish-

ment for the crimes and wickedness of mankind. In this form he acted as a rudder to the vessel which the king had constructed, and watched in-

cessantly over his safety. After the waters had subsided, the king quitted his retreat and set about re-peopling the world. This incarnation seems to be borrowed from the history of Noah.

According to some believers in Vishnu, the object of this metamorphosis was to fish up the vedas or sacred books, which a certain demon had stolen and hidden at the bottom of the sea. Vishnu killed the demon and obtained the sacred records.

In the second incarnation, Vishnu appears as

Courma, or the tortoise. The story of his incarnation is as follows: The gods and the giants, wishing to obtain immortality by eating amourdan, a delicious one of the seven butter formed in seas of the universe, which the Indians call sea of



milk, transplanted, by Vishnu's advice, the moun-

tain of Mandrequivi into that sea. They twisted round it the serpent Adissechen; and alternately pulling some by the hundred heads and some by the tail, they made the mountain turn round in such a manner as to agitate the sea and to convert it into butter, quicker than even the American churn could perform the work. But they pulled with such rapidity that Adissechen, overcome with weakness, could no longer endure it. His body shuddered, his hundred trembling mouths made the universe resound with hisses, a torrent of flame burst from his eyes, his hundred tongues palpitated and vomited a deadly poison which immediately spread all around. The gods and giants betook themselves to flight. Vishnu, bolder than the rest, took the poison and with it rubbed his body, which became quite blue. It is in memory of this event that this colour is given to his image in almost all the temples.

The gods and the giants, encouraged by Vishnu's example, fell to work again. After they had laboured a thousand years, the mountain was on the point of sinking in the sea, when Vishnu, in the form of a tortoise, quickly placed himself beneath and supported it. At length they saw the cow, the

horse with seven heads, and the elephant with three trunks, already mentioned, coming out of the sea of milk; also the tree calpaga trutcham Lacshmi, goddess of riches, wife of Vishnu; Saraswadi, goddess of the sciences and of harmony; Moudavi, goddess of discord and misery, whom nobody would have, and who is represented riding on an ass, and holding in her hand a banner, on which a raven is delineated; and lastly Danouvandvi, the physician, carrying a vessel full of amourdon, which the gods instantly seized, without leaving a morsel. The giants, disappointed in their expectations, dispersed over the earth, prevented mankind from paying worship to the gods, and strove to obtain adoration for themselves. Their insolence occasioned the subsequent incarnations of Vishnu, who endeavoured to destroy this race, so inimical to the gods. He is adored in this second metamorphosis by the name of Kourma Awatara, and his followers believe that he resides in his paradise, a sea of milk, reclining in a contemplative slumber on the serpent Adissechen, which serves him for a sofa. In all the temples of Vishnu in Hindustan he is thus seen.

The third incarnation of Vishnu is that of Warrah, or a hog; and the story of this incarnation is

as follows :—A giant, called Paladas, having rolled up the earth like a sheet of paper, carried it on his shoulders to the bottom of the sea. Vishnu, in the form of a man with a boar's head, attacked the giant and ripped open his belly. He then plunged into the sea to bring up the earth, which he seized with his tusks and placed on the surface of the water, as it was before, putting several mountains on it to keep its equilibrium. Vishnu has the name of Varaguen in this third incarnation ; but in the temple of Terumaton, which is dedicated to this metamorphosis, he is adored by that of Ladevarague-Cerunal.

The fourth and fifth incarnations of Vishnu are probably connected with the ancient history of India, which is lost, and seem to refer to religious wars. It was to destroy the giant Erenien that the god underwent his fourth incarnation. On this giant, Brahma conferred the privilege that he could not be killed, either by gods, men, or beasts. Elated with this advantage, he commanded divine honours to be paid to him throughout his kingdom. His son, Pragaladen, filled with the grace of Vishnu, was the only person who refused to adore him. "The God whom I worship," said he, "is omnipo-

tent, and full of goodness and wisdom." "But where is he?" said the giant, "show him to me, that I may destroy him." Pragaladen answered, "He is everywhere." "Is he in this post?" said the giant, striking the door-post of the palace with his fist. At the same moment the pillar opened, and Vishnu, half man and half lion, appeared. A combat immediately ensued, which ended in the death of Erenien.

The fifth transformation of Vishnu is that into the dwarf Brahmin called Varuna. The story of this transformation is as follows:—

BALI, who is now one of the judges of Pandalon, or Pandemonium, obtained, by dint of penances, the sovereignty of the earth, sea, and heavens; but he abused his power in such a degree that the Deoutas were afraid of losing their celestial abodes. They employed Brahma to deliver them from the tyranny of Bali. Vishnu undertook to gain by artifice what no one had the power to do by force. He appeared before him in the form of a dwarf, and demanded as much ground as he could stride over in three steps to build himself a hut upon. Bali laughed at the diminutive figure of the dwarf, and told him that he ought not to limit his request

to such a trifle. The dwarf, however, replied he was satisfied ; and Bali, in granting what he desired, and to ratify his donation according to the Hindu custom, took a little water in his mouth and spirted it into the dwarf's hand. The latter immediately attained such prodigious dimensions that he strode over the earth with the first step, over the ocean with the second, and with the third ascended to heaven, leaving Bali thunder-struck, with no other empire than his portion of Pandelon to govern.

The sixth incarnation of Vishnu was not voluntary. The story is, that Nareda Mooni, a son of Brahma, had fallen desperately in love with a young damsel of extraordinary beauty ; he offered her his hand, which she rejected with disdain, adding, that she could never wed either man or god who was not equal to herself in beauty. Nareda Mooni made Vishnu the confidant of his passion. The god, to trick him, promised to make him as beautiful as his mistress ; but, on a body of the most exquisite form and proportions, he placed the head of an ape. Nareda, conceiving himself certain of success, flew to the object of his desire. The gods followed, with the intention of enjoying the fun, and were convulsed with laughter. Nareda ran to look at

himself in a mirror, and, enraged at the trick that had been played him, he pronounced an imprecation which obliged Vishnu to descend upon earth in a human form, and the gods in that of apes. Vishnu then entered a human form, descended upon earth, and, after passing through some adventures, chose from the multitude a number of disciples whom he instructed in the doctrine of the transmigration of souls. He then travelled through the deserts and taught mankind for several years, and at last withdrew himself from earth. In the temples dedicated to this incarnation, Vishnu is represented under the figure of a young man of a green colour and of perfect beauty, holding a bow and arrow in his hand.

In the seventh incarnation, also, Vishnu appeared as a man, by the name of Balpatren. Not knowing he was a portion of the Vishnu, he lived in solitude and penance, merely punishing the wicked people he met with from time to time, and he cleared the earth of a great number of giants. And a celebrated giant, named Cartasuciriargunen, who had a thousand arms, oppressed mankind by his cruelty and rapacity. Vishnu assumed the human shape, in the name of Rama; and, armed solely with a

plough-share, engaged and killed the giant, cut off



RAMA.

his thousand arms, and, collecting his bones into a heap, formed with them a mountain called Baldus.

In the eighth incarnation Vishnu appeared under the name of Parassurama, to teach mankind to be virtuous and to disdain the things of this world. He declared war against the kings of the race of the sun, defeated them, and gave his territories to the Brahmins, who afterwards refused him an asylum.

Parassurama was, therefore, obliged to retire to the Ghauts, the foot of which was then washed by the ocean. He begged Varana, the god of the sea, to withdraw his waters, and to give him just room enough to dwell upon, desiring no more space than a bow shot. Varana assented; but Narader, who witnessed the promise, said that it was Vishnu himself, and that he would send his arrow over all the seas. Varana, sorely distressed, summoned the god of death to his aid. The latter metamorphosed himself into a white ant, and crept in the night into Parassurama's chamber and gnawed the cord of his bow half through, so as to leave it only just the strength requisite to keep it on the stretch. Not suspecting the trick, the archer repaired in the morning to the sea-shore, and, applying the arrow, pulled the string, which snapped, throwing the arrow to a very short distance. The ground which it cleared became instantly dry, and formed the tract which we call the coast of Malabar. Parassurama, recollecting the ingratitude of the Brahmins, decreed that every Brahmin that should die on that coast should return to the earth in the form of an ass. Hence, no Brahmin has for a long time fixed his abode there.

In the ninth incarnation, Vishnu appeared as a shepherd, son of Devegni, sister to Cauzen, king of Madurah. It had been predicted to this prince that one of his sister's sons should deprive him of his throne and life. He therefore ordered all the children she should produce to be put to death. Seven had already perished through the tyrant's cruelty, but the eighth was Vishnu by the name of Krishna. In his youth, he killed the serpent Calangam, who lived in the river Yomondi. This monster was so poisonous, that the wind which touched him or passed over his abode spread destruction far and wide. Krishna leaped into the river to attack him. The serpent darted forward, enwreathed Krishna in his long folds, and attempted to stifle him ; but the hero seized the serpent by the tail and crushed his head with his feet. Krishna is represented in this act in the idols of the temples dedicated to him. The story seems to have been founded upon some vague idea of the Christian dispensation.

Krishna, after travelling over the world, performing numerous miracles, rewarding the good and chastening the wicked, was killed at his own desire by a hunter, that he might not witness the fourth age, which was to be very wicked. The particular

adventures of Krishna have furnished the lyric poetry of India with the most fertile of themes.

Like Vishnu in all his incarnations, Krishna is of a dark blue colour; a large bee of the same hue flies about his head. He is in brilliant attire, adorned with chaplets of flowers and jewels, and holds a lotus in his hand. Sometimes he is seated on a throne, which is in the shape of that flower. When he is not represented by a human face, he carries in his numerous hands the arms consecrated to Vishnu himself.

The tenth incarnation of Vishnu is yet to come. It will take place at the expiration of the Kali-youg in about 95,000 years. The earth will then be inundated with wickedness, Vishnu will assume the human form. His name will be Calichi; armed with a sword, he will traverse the whole earth and destroy the wicked. The sun will lose its light, and the universe will revert to its original chaos, from which a new world will arise, of beauty and perfection, to pass away no more.

Such are the ten incarnations of Vishnu. There are fourteen others mentioned; and the legends, sacred and profane, mention more than a thousand transmigrations of this god.

CHAPTER XVI.

INFERIOR DEITIES OF THE HINDUS. YAMA, THE GOD OF DEATH.
HINDU BELIEF AND SUPERSTITIONS.

THERE are many inferior deities who are objects of worship among the Hindus. Tchandra, the moon, is worshipped. Fable relates, that the twenty-eight lunar stations into which the heavens are divided are each the abode of a wife of Tchandra, whom the god visits in turn. The moon, however, is of the male sex, and all the horned animals, together with the horse and rabbit, are under his protection.

Yama, the god of death and king of Panalon or Pandemonium, is also judge of the souls of the dead, which, at stated periods, repair in crowds to Yamapore, his dread abode, to receive sentence; after which, they either ascend to *suerga*, the first heaven, or are cast into *navac*, the region of serpents, or are doomed to do penance on earth, in some inferior animal or vegetable. The milky-way is the road by which the Hindus' souls travel to

Yamapore. Yama is represented with a frightful face, mounted upon a buffalo, and holding a stick in his hand.

Camdeo, or Manmadin, is the cupid of the Hindus, and is the son of Vishnu and Lachsmi. His bow is a sugar-cane, the cord is formed of bees, the arrows all kinds of flowers ; one only is headed, but the point is covered with a honey-comb. Manmadin, is worshipped in the temples.

Parian is a deity with an ape's head, and is god of the winds, and the inventor of a peculiar kind of music, and, like Pan, he dwells in woods and forests, and is at the head of all rural deities. Nareḍi, one of the sons of Brahma, presides over music in general, and is the inventor of musical instruments. Agnee is the god of fire. Visvacurman is the god of artizans. Indra is the god of the firmament ; his body is studded with eyes ; he is chief also of celestial spirits : his Olympus is the north pole. Casyapa is the priest of the gods, who lives retired in a valley situate on the summit of a lofty mountain. Mariatta, who is considered as the goddess of the small pit, is worshipped by people of the lowest class only. There are, as I have already said, many other gods and goddesses,

but I think we have had enough of them in all conscience.

There are several other matters connected with the Hindus' belief and superstitions, of which, however, I must say a few words.

The Hindus believe that water removes pollutions of the soul as well as those of the body, and therefore they use frequent ablutions. These consist of bathings in the Ganges, or other rivers, accompanied with prayers. When far away from the rivers, they pour some sacred water on the ground about as long as a man's body, lie down on it, and in this position repeat the customary prayers. They then kiss the wet earth a great number of times, during which the right leg must be held immoveable.

The Hindus are remarkably tolerant to all other religions; they fancy that, as the Supreme Being has divided the human race into different nations, that each should have its own way of adoring him. "To degrade the religions and customs of another nation is," says one of their great teachers, "to thwart the will and power of the Almighty, before whom all are equal."

The doctrine most generally received into India is that of the *metempsychosis*, or the perpetual transmi-

gration of souls from one body to another; according to this system the souls of men and those of brutes are of the same nature and both eternal; the difference of these functions proceeds solely from the difference of organisation of the bodies which they inhabit; the power is the same, the instrument alone differs. The soul of the wicked, before it again animates a human body, passes into that of some animal, or into several successively, according as it is more or less guilty; when it is polluted by excessive crimes it is doomed to abide for a long series of years in a region of misery; when these guilty souls have suffered for a season, they then commence a series of transmigration into plants and animals untill they again reanimate the human form.

This being the case, it is a crime in India to kill, or even to maltreat, an animal; for in doing so a man may hurt his father, grandfather, mother, grandmother, or other relations who may have died during his lifetime. Beside the humanity practised from these motives to all animals, some are more highly honoured. The cow is a consecrated animal, and any person who would kill a cow would, in the territories of a Hindu prince, be compelled to die.

The vulture is consecrated to Vishnu, and there are Brahmins, whose office it is to feed the vultures. Brahma is represented riding on the swan or goose, and Siva is seated on a small naude or ox. No sooner does a Hindoo perceive one of these animals, than he rises and begins to pray. The ape, with a whitish skin and a red face, represents Hanooman, and the elephant is also sacred. While the Cobra de Capello, or hooded serpent, is the object of particular adoration: the Hindus believe that the Deity frequents this form, and therefore, although the serpent is highly venomous, yet it is never killed, disturbed, or driven out of the houses which it happens to enter, but the inmates offer it milk and conduct it to the place where it is accustomed to retire; and they often prepare a little bed for it at the root of some tree, and carry offerings of boiled rice, milk, or butter, and flowers to it, under the idea of preserving their husbands and children from being bitten by it.

The Hindus are firm believers in predictions, and in the power of talismans, amulets, and charms, which most of them wear fastened round their necks, arms and waists. They believe also in the existence of evil genii who inhabit certain lakes,

mountains and enchanted forests ; and in the existence of demons of different kinds, who frequently take up their abode in human bodies, especially the bodies of women, whence they are driven out by the priests with various ceremonies. The Hindus also believe in lucky and unlucky days, and nothing can induce them to begin a journey on an unlucky day, or to forego it on a lucky one. Before they undertake a journey they must consult the Brahmins, who alone possess the book which indicates the day and hour for their departure. They are also swayed by omens, and if on leaving his house a person meets with any animals which are deemed unfavourable, he turns back and waits for a better opportunity. The Brahmins must, in like manner, be consulted previously to marriage, the building of a house, the sowing of the land, and in all, even the most unimportant circumstances of his life. The Hindus have, also, enchantments of various kinds against secret snares, against enemies, evil spirits and poisons ; others, to render themselves invulnerable, to ensure victory in battle, to prolong their lives to a thousand years, and more, in short to overthrow all the powers of nature.

The Hindus expiate slight and venial sins by

means of pilgrimages, fasts, sacrifices, prayers and ablutions. Pilgrimages are made to the rivers Ganges, Indus, Cavery, and Jumna, to Benares and Juggernaut ; to the mountains of Thibet and to other sacred places. The water of the Ganges is transported, in sealed vessels, to great distances from its banks, and the devotees, who take it away, sell it at prices proportionate to the distance. Sometimes, pilgrimages are performed in consequence of a vow, and it is very common to meet on the high road whole families repairing to some famous pagoda to pay their thanksgiving to the deity, or to implore advice and relief from diseases of the soul or body. When a Hindu falls sick, he makes a vow to go on pilgrimage to the pagoda of Gorinda, and he incessantly pronounces the name of that idol during the whole journey.

The Hindus have various fast days, and they always precede every solemn festival. The eleventh day after the new and full moon is always a fast. Prayers are recited in the pagodas, and the devotees proceed in procession, attended with singing, and with the sounding of bells and gongs. In these processions they offer sacrifices to their idols, of which I shall tell you in another chapter.

CHAPTER XVII.

SACRIFICES. OFFERINGS TO THE GODS. PRIESTCRAFT. CON-
SECRATIONS, FIRES AND BURNINGS. FESTIVALS. TEMPLE OF
JUGGERNAUT. FEASTS, ETC., ETC.

THE Brahminical religion is one of sacrifice. In ancient times the bull and the horse were sacrificed to the Deity, and a man to the evil spirit. At this remote period the Brahmins who officiated at these sacrifices possessed, it is said, the power of recalling the victims to life by repeating the Vedas. The animals now sacrificed are the buffalo and the sheep. The former is offered to Dourga or Bhavaric. The sheep is strangled at the grand sacrifice, which is offered with great pomp to the stars, and is called Jugram. When the animal is dead the heart is roasted and cut into small pieces, which are divided among the principal Brahmins. In Malabar fowls are sometimes immolated; and in some places people are superstitious enough to cut off their arms or hands as an offering to the gods.

Besides these offerings, there are many others far

more consistent with true piety, such as offerings of milk, honey, corn, butter, flowers, and seeds. At one festival, which is held at the beginning of the season most suitable for navigation, seeds are thrown into the sea with great ceremony, especially the seeds of the cocoa-nut. But the powerful offerings are the following. The Jagu or Jaguin consecrated to the sun and the nine planets is a burnt offering employed in order to obtain the holy fire, with which the funeral piles of departed Brahmins may be kindled in order to exempt them from further penance after death, and translate them from the ashes to the courts of Brahma. This requires great preparation.

A hundred learned Brahmins select a place, which must be consecrated by prayer and holy water. A large tent is then erected in the middle, and around it several smaller ones, in which rises a wooden pillar with a cord fastened at the top, the two ends of the cord hanging down. Around lie nine piles of wood, particularly holy, of which also the priests each hold a piece in their hands. Pieces of arrasa wood are then rubbed together till they take fire, after which a he-goat or ram without blemish, is brought into the circle and various magic words whispered into

its ear, after which it is strangled ; the liver is taken out, washed with milk, coated with butter, and roasted by the sun and fire. But the animal itself is burned, the liver is divided among the priests and eaten. The high priest takes the holy fire home with him.

Another sacrifice is that of Homa, or Homan, made to Aghni, the god of fire ; it is called in distinction Dewaj agna, or the divine sacrifice, and is offered on the occasion of all important undertakings. A purified Brahmin, clothed in white, takes a seat on a wooden stool and repeats some stanzas ; before him are placed a bell, a burning torch, and a vessel of liquid butter or cocoa-nut oil. At his sides are large banana leaves, on which the things to be sacrificed are deposited ; round the altar are eagle wood, branches of the camphor tree, red sandal, nutmeg, &c. The wood is set on fire and bells rang over it. Butter is poured into the fire, and then rice, plants, &c., are thrown in and burned. While prayers are repeated several cocks are killed, and reeking with blood are thrown into the air. An iron hook is then thrust into the back of some pious man, on which he is swung and borne about amid

the ecstatic exclamations of the multitude, shouts and benedictions.

The festivals at which the Hindus carry their gods about in triumph are of high antiquity, and commonly celebrated with great magnificence. The pious are called together by the sounds of guns and trumpets, which is kept up from morning till night in the pagoda. Some fall prostrate before the idol ; some repeat prayers, standing up to their waist in water of the sacred tank ; some read or converse, while the great majority listen respectfully. At the same time a thousand cooks are employed, and all is bustle throughout the day—on the approach of night this bustle increases. No sooner is the sun set than lamps, fed with cow dung, dried in the day time, and moistened with common oil, give notice that the procession is about to begin.

When the hour arrives the sound of a very large copper bason or gong is heard, and the people take their places. The procession is opened by groups of musicians, with long wooden trumpets, who are followed by thousands of devotees, in two files, each carrying in his hand a piece of wood, a yard long, with a chafing dish, or circular iron receiver, at the top, full of the same matter that is used for

lamps ; and numbers of men are incessantly running to and fro with pots of oil for the supply of the latter.

The cars employed in these ceremonies resemble high wooden steeples, curiously wrought and carved. They are adorned with flags and flowers ; pasteboard lions, placed at the four corners, support these ornaments—sometimes the front is occupied by horses of the same material. The idol is in a niche, or on a pedestal in the middle. The car moves along on low, but very thick, wheels ; it has several stories, where there are dancing girls kept, singing and dancing, while others with large fans keep continually fanning the statue, or drive away the flies with cows' tails. The uppermost story is covered with a circular canopy of a red colour, enriched with gold fringe ; from each story wave flags of all hues, particularly blue, red, and yellow. Some are striped, others are of one colour, and others have a cross in the middle.

The principal adventures and the most execrable deeds of their gods are painted or carved in relief on the sides of the car. The car is dragged along by many hundreds of persons, who attach themselves to it with ropes ; some follow behind, roll-

ing in the ruts the wheels have made, which is considered very devout; and some carry their superstition so far as to throw themselves before it, of which I will tell you in another place. These victims are venerated as saints. The procession halts now and then at pendals, or resting places. The idol is visited by a great number of puppets, fastened above with silken threads; these figures are let down and dance and play various antics before the spectators. Some of the most devout of the musicians throw themselves on the ground before the idol, and by a motion of the legs and elbows, move forward on their bodies with extraordinary celerity, playing their instruments all the while.

The idol represented is that of Cali, wife of Siva. It is crowned with a triple kind of crown; she has four hands, one is armed with a scimitar, another is holding a decapitated head, and she has round her neck a chain of human heads which descends to her knees.

The great festival of Juggernaut is the most celebrated of all the religious festivals in India. The famous sacred temple is in the district of Cuttack, on the coast of Orissa. The temple stands near

the shore, not far from the Chilke lake, in a waste sandy tract, and appears like a shapeless mass of stone. It is surrounded by a number of other idolatrous temples and shrines, forming together a large and very singular mass of buildings. They stand within a square enclosure, each side of which measures about six hundred feet, and the whole is surrounded by a stone wall about twenty feet high. Within the great enclosure is also a smaller one also surrounded by a wall. The ground is raised about twenty feet. The space between the two enclosures is occupied by about fifty other temples, dedicated to the various objects of superstitious worship. The great tower is the residence of a grand master of the ceremonies ; it is about one hundred and eighty feet high. The next building to the tower is the great antichamber of the temple into which it opens. There are vast numbers of priests and servants, who are supported partly by the pilgrim tax, and partly by revenues arising from land.

The idol is a carved block of wood, with a hideous face, painted black, and a distended blood-red mouth. It is magnificently dressed, and the appellation of Juggernaut is one of the names of Vishnu. A bone of Krishna is preserved in the

temple as a precious relic, but is shown only to a few.

The two great feasts that attract such multitudes to this scene of wickedness are the Bathing Feast and the Chariot Feast. At the former Sri Jeo and her brother are supposed to take the form of the elephant-headed god, to represent which, images are dressed up with a grotesque mask. Thus arrayed, they are exposed to view on the terrace overlooking the wall, surrounded by crowds of priests, who fan them to drive away the flies, while the multitude below gaze in stupid admiration. Before them the priests bow and perform various mountebank tricks, while the surrounding populace seem deeply affected with the services, and shout and kneel in all the rapture of devotion.

The great festival of the chariot is held for the performance of an annual excursion, with which the idols are carried to a temple about a mile and a half from Pooree. On the day appointed, after various prayers and ceremonies have been gone through within the temple, the images are brought out from their thrones to the outside of the Lion-gate, not with decency or reverence, for a common cord being fastened round their necks, certain priests,

to whom the duty belongs, drag them down the steps and through the mud, while others keep the figures erect and help their movements by shoving them from behind in the most unceremonious manner. In this way the monstrous idols go rocking and pitching along through the crowd until they reach the cars, which they are made to ascend by a similar process, up an inclined platform, reaching from the stage of the machine to the ground. When the beloved images first make their appearance through the gate, they are welcomed with the loudest shouts of joy, and when the monster Jagganautha or Juggernaut himself appears, the air is rent with plaudits and acclamations. Here is a picture of these three idols, which are nothing more than wooden busts, about six feet in height, fashioned into a rude resemblance of the human form. They are painted yellow and black respectively, with frightfully ugly countenances. The two brothers have arms projecting from their ears, but the sister is armless.

The idols are now placed upon moveable towers, about sixty feet high, with solid broad wheels. Having been safely loaded, a box is brought forth, containing the golden or gilded feet, hands and

ears of the great idol, which are fixed on the proper parts with due ceremony, and a scarlet scarf is carefully arranged round the lower part of the body or pedestal. Thus equipped, the idol is worshipped in much pomp or state by the Rajah of Khoorda, who performs before it the ceremony of sweeping with a richly ornamented broom.

As soon as the proper signal is given to the multitude assembled, they seize on the cables which are fastened to the car, when all advance forwards a few yards, hauling along generally two of the rails or towers at a time. The joy and shouts of the crowd at their first movements, the creaking sound of the wheels as the ponderous machines move along, the clang and clatter of thousands of hoarse-sounding instruments and the rush and race of the multitude make a most fearful discord. As the car moves along, now and then a pilgrim presents himself as ready to offer himself as a sacrifice to the idol. He throws himself down before the car; the wheels roll over him; while shouts of joy are raised to the god, who is said to smile when this libation of blood is made; and the people throw cowries or small shells, which pass for money, on the body in approbation of the deed.

The worship of Juggernaut is very ancient. From the second volume of the Asiatic Researches we gather that so early as the fourth century an extraordinary circumstance occurred in connection with this image. On the invasion of Orissa by a foreign power, the Rajah, seized with a panic, took the image Sri Jeo out of its temple, and fled with it out of the territory, and buried it under the ground, and planted a tree over it. In the succeeding century the invaders were driven out by the founder of a new dynasty, who discovered the place where Sri Jeo was buried, and having dug it up, decayed and rotten, they sought for the remnants of its priests, and by their assistance made from a tree, having all the requisite marks indicated by their books, a new god. A new temple was also erected on the site of the old one, and the worship of the god was restored.

The rites of Juggernaut are not confined to the temple of Orissa. Close to Ishera, about eight miles from Calcutta, there is a temple to this idol, which is often stained by human blood; and in the year 1790 twenty-eight Hindus were crushed to death at this place under the ponderous wheels

of the car, impelled, it is said, by sympathetic religious frenzy.

But the abominations of this monstrous and disgraceful idolatry seem fast drawing to a close. Nothing can prevent the light of divine truth from penetrating into these dark places of the earth, which are full of cruelty and superstition. Although, according to the policy of the Indian Government, it is forbidden to make any direct attack on the religion of the native population, yet as enlightenment advances, as knowledge progresses, and as the Christian faith extends, so surely will heathen superstition and idolatry give way. "All the earth shall be full of the knowledge of the Lord as the waters cover the places of the deep."

CHAPTER XVIII.

PARLEY TELLS OF THE SACRED BOOKS OF THE HINDUS. THE BRAHMINS AND THEIR SUPERSTITIOUS CEREMONIES. DEVOTEES, FAKIRS, PENITENTS, HOLY WOMEN, ETC.

THE sacred books of the Hindus are worthy of some special remarks. The principal of them is called the VEDAS, and are written in the Sanscrit language, which is understood by the Brahmins, who never traffic, and according to them, it issued from the mouth of Brahma at the creation of the world. It is divided into four parts :—1, The Rig-Veda ; 2, The Yayour-Veda ; 3, The Sama-Veda ; 4, The Addavavana-Veda.

The first treats of the first cause of all things, of the angels, of the soul, of rewards and punishments, of sin, and of the generation and corruption of nature. The second part treats of the powers that govern and preside over all things. The third part teaches all that relates to morals and religion, and a series of rules and maxims for the practice of

virtue. The fourth part treats of the religious ceremonies, temples, sacrifices and feasts.

The reading of these books is expressly prohibited by the Brahmins. None are allowed to read them but themselves; and they must not read them to any other caste under pain of being expelled from the community, and degraded to the lowest caste. The Brahmins have always concealed their books with such care that their existence was denied for a long time in Europe, till their translation into the English language.

The Hindus have a great number of other books, such as the Upa-Vedas, a kind of commentary on the Vedas; the Tautra, the Mautra, the Agama, and the Negama, which teach the art of enchantments; the six Vedanga, the first three of which treat of grammar, and the other three of mathematics; and lastly, the Derma, the Dersana, the Upa-dersana, the Memausa, and many others, which, according to the Brahmins, embrace the whole circle of divine and human knowledge. They have also the Paranas, or sacred poems. The greatest Indian poet is Valmechi, author of the Ramajama, an epic poem. Another epic poem is called the Maharabata, by Vyosa; records the war waged by

Durgeostana, king of Aslanassura, assisted by his thirty-nine brothers. They have also a great number of dramatic works ; but I shall speak of the literature and poetry of the Hindus in another chapter.

SOMETHING ABOUT THE BRAHMINS.

The Brahmins are the priests, the keepers of the sacred books, and the instructors of the people. They wear a scarf, called in Sanscrit jagnia pavetra, composed of twenty-seven cotton laces. It descends from the left shoulder over the breast and back, and ties above the right hip ; a small silver capsule hangs to the end of it. This scarf they never put off, even when they are at the point of death. If they lose it or it happen to break, they must not eat or drink till they are in possession of another exactly like the former, which must be made with their own hands.

The Brahmins are some of them very rich and some very poor. But, as a body, they possess about a third of the revenues of the country. Some few traffic and some act as physicians, but they are forbidden to follow any mechanical trade ; and they cannot perform certain offices without derogating

from their quality, such as washing the feet, chewing betel, &c. But they may be secretaries, ambassadors, counsellors, &c.

There are various classes of Brahmins, viz., Brahmins who teach the dogs, Pandidapapan-Brahmins, Tat-ordepapan-Brahmins, and Papanvaichenaven - Brahmins. The most learned are those who annually compose the almanacs. In these are specified the eclipses, the phases of the moon, the festivals, the lucky and unlucky days. Numbers of Brahmins subsist on the sale of these almanacs. These Brahmins are acquainted with astronomy, with the sun dial and its properties, and they can ascertain the latitude and longitude of places; but although they can calculate the phases of the moon, their notion of the celestial bodies is vague and imperfect.

The Pandidapapan-Brahmin is one in the service of a native prince, and often employed in the capacity of an ambassador. Several are employed by the English as interpreters, and some as spies. At Madras many are employed by the merchants as cashiers, and there is no instance of any of them acting like our savings'-bank secretaries. A Brahmin guilty of such a crime would lose his caste, and

all persons belonging to that caste would contribute to make good any deficiency in the funds. On this account they are employed by both individual and aggregate bodies as secretaries, and they are rarely if ever found defaulters.

The Talocdipapan-Brahmin is a follower of Siva. He performs all the religious services in the pagodas of that deity. He is obliged to subsist upon alms, to keep continually reading some passage of the Vedas, and to bathe at stated times. The Brahmins who devote themselves to the service of Siva are marked in the forehead with a patch of cow dung burnt at the pagoda and having a kind of red seal in the middle. They likewise make several stripes with ashes on the arms, breast and loins. Many of them offer sacrifices in their own houses; some tell fortunes; others live like monks in monasteries built by princes and richly endowed. The wealthy support a certain number of other Brahmins according to their fortune.

The Papanvaichenaven is a Brahmin of the sect of Vishnu, who performs the service in the temple of that god. The Brahmins belonging to this sect mark on the forehead two white stripes which unite

at the top of the nose, and a yellow one in the middle: they have the same marks on the breast and loins. The white stripes are consecrated to Vishnu and the yellow one to his wife Lacshmi. These marks are to be made immediately on rising as soon as they have broken their fast. Some imprint beside these marks, passages from the sacred books, names of their gods, and figurative emblems.

The person of the Brahmin is so sacred that he is not liable to capital punishment. To kill one is one of the five heinous crimes that cannot be pardoned.

Beside the various Brahminical sects there are four principal orders common to the whole caste.

The 1st. is the order of Brahma-chari, or the initiatory; 2nd. is the Grahasta, when they learn the sacred book and receive the sacred scarf; 3rd. the Vanaprasta; 4th. is the Saniassess.

The two latter are orders of hermits, penitents and mendicants, who have entirely renounced the world. The Brahmin must be forty years old before he can be one of the order of Vanaprasta; he must afterwards live in solitude twenty-two years before they can be admitted into the more perfect order

of Saniassess, who carry perfection, or rather fanaticism, to the greatest length. Among other extravagances they never cut their nails, which, consequently, are of a prodigious length. Every morning they are obliged to wash carefully a stick, called in Sanscrit, Danda, which has seven knots in it. He must also never suffer his thoughts to recur to earthly objects, but they must be continually absorbed by the contemplation of the Divinity.

When the Saniassess have wholly disengaged themselves from the things of this world, they are called Bramahansas. They, thenceforth, remain motionless as a log of stone, never eat, unless food is put into their mouths by others—never wash their bodies. They believe that when they die they are conveyed immediately to heaven, without undergoing farther transformation, and are identified with the Supreme Being.

Beside these devotees, there are, in Hindustan, a great number of other “exclusives” of different sects, who make a vow to live at the expence of the public, and travel about begging. Of these, the Yogees and Fakirs are the most prominent. They are both penitents and mendicants—the former are Hindus and the latter Mussulmans. Cunning,

hypocrisy, and impudence are their characteristics ; in the bazaars you will meet them, stark naked, bedaubed with a white powder, their hair twisted so as to look like a bundle of snakes, running backwards and forwards, from time to time giving utterance to the wildest howls, like mad men. Some wound themselves in the breast or legs to excite compassion ; others, lay on their backs motionless in the streets, and there exposed on the scorching sands to the intense heat of the sun, sing hymns, and affect to be totally indifferent to all that is passing about them.

These filthy and lazy vagabonds go about in great numbers, and, strange to say, the women have a particular veneration for them ; and from the women they contrive to get a great deal of money which they secrete about their garments. It is related, that Aurengzebe, who was viceroy of Deccan, before he ascended the imperial throne, being informed that the Fakirs had large quantities of gold secreted in their clothes, invited them to a splendid entertainment. After dinner he ordered as many new dresses as there were guests to be brought, observing it was but right that men who devoted themselves to the service of the deity should be decently

attired; he, therefore, requested them to strip off their old garments and put on those which had been provided for them. The Fakirs pleaded "sacred vestments," "religious scruples," "godlike sanctity," but to no purpose; they were obliged to obey.

All these wretches pretend to supernatural powers, some, that they have come down from heaven direct and have lived many thousand years on earth. They pretend to hold conversation with the Deity, see apparitions, have divine visions, and, in short, their barefaced impostures are too numerous to mention. The number of them in India are said to amount to at least 800,000. Here is the picture of one of these Fakirs, who accustomed himself to lie on thorns and flints for many years, and during the remainder of his life on a bed full of iron spikes.



CHAPTER XIX.

THE LAWS OF THE HINDUS. VARIOUS PUNISHMENTS. THE THUGS. ORDEAL BY FIRE, WATER, POISON, &c. SECTIONS OF SOCIETY. IMPORTANCE OF A KNOWLEDGE OF INDIA AND ITS CUSTOMS. CONCLUSION.

It will appear extraordinary, my young friends, after what you have just read, concerning the religions and superstitions of the Hindus, that in all their books we should find maxims of that pure and sound morality which is founded on the nature of man, considered as a rational and social being. But so it is, and the laws of the Hindus inculcate the doctrine of future chastisement for fraud, hypocrisy, and wickedness of every kind, and also inflict on the violators of the law in this life severe punishment.

The laws of the Hindus are of the highest antiquity; they were collected about nine hundred years before Christ, but they existed long before that remote period, being either preserved in writing, or transmitted down to that time by tradition—and

there are, likewise, many treatises on the laws of very ancient date. Many centuries ago, an author named Raghunandain, compiled a kind of digest of them, extracted from the works of various holy personages. But the people are, for the most part, ignorant of these treatises, which are confined to the hands of a few Brahmins. The principal, and perhaps, the only rule of legal dealing, was, on certain cases, transmitted from father to son, and on cases already adjudged.

It appears, from the laws of Manu, that the ancient courts of justice were held publicly by the king in person, or by judges, who might be appointed from among the three superior castes. The Brahmins were generally preferred. The judges are bound to decide agreeably to the most literal interpretation of the law. Three witnesses are required to convict. The court is open to all, without distinction of classes ; and women are allowed to be present at the trials of persons of their own sex. In the British possessions the natives, themselves, are tried in criminal cases by the laws of England, for which purpose courts are established in the principal cities, and so strong is the preference given, in many instances, by the Hindus, to the British administration

of justice, that natives have been known to travel some hundred miles to avail themselves of it.

When adjudication takes place among themselves, ordinary cases are still decided, without costs, by the chiefs of the caste, and criminal processes are submitted to the tribunal of the Nabob, Rajah, or prince in whose territory the offence has been committed. The Hindus, when they take an oath, raise their clasped hands over their heads, and call upon Parrate, the goddess of vengeance, to punish them if they do not speak the truth. These people disrespect the testimony of one-eyed and hunch-backed witnesses, asserting that such persons are easily bribed—which is the fact.

The Hindus still speak in high terms of one of their ancient kings, who was so careful to avoid everything that could bias his judgment, that whenever he ascended the throne to try a cause, he had a bandage put over his eyes before the parties were admitted into his presence; and, after they had entered, he expressly forbade anything to be said from which he might know who they were.

The punishments inflicted are the bastinado, expulsion from the caste, confiscation of property, banishment, amputation of the nose and ears, and

sometimes, but rarely, death. Throughout the whole of Hindustan there are not, perhaps, ten persons executed annually. When the punishment of death is inflicted it is inflicted by means of fire, the halter, and elephants, according to the nature of the crime. The culprit is sometimes laid at the feet of the elephant, which, on receiving orders to that effect, lifts him up with his trunk, throws him a considerable height above his head, seizing him again when he falls, and throwing him up as often as the sentence specifies, and at last dispatches him by setting his enormous foot upon the breast of the convict. At other times the punishment of death is executed by burning the culprit.

But, here again, we must regret that pardon may be purchased for all offences, except rebellion, and the whole family of a rebel, parents, brothers, sisters, wives and children, are all involved in his fate. Such offenders are put to death in various manners, by cutting their throats, by impaling them, by grinding them between wooden cylinders, by sawing them asunder between two planks, by beating them with hammers, and by applying burning irons to different parts of their bodies till they die.

The fundamental laws of the Hindus are as fol-

low:—1. A man shall not murder. 2. He shall not steal, and he shall not lie. 5. He shall abstain from all intoxicating drinks. 6. He shall not forsake his caste. 7. He shall not destroy any public building. 8. He shall not make false money. 9. He shall not wilfully hurt or destroy any living creature. 11. He shall not withhold the wages of a servant. 12. He shall do no violence to priests or holy persons.

With regard to family government, a thing never thought of in our country, the following are the rules:—

The property of families must not be divided among the individuals composing them who live in common.

The debts of the fathers must be paid to the third generation—and the father must pay those of their children.

The eldest male of each family governs to the absolute exclusion of the females.

If a man dies without any near male relation, his wife, or his mother, or his daughter, must adopt a head or heir to the family.

One of the most curious, and at the same time most wicked customs among the Hindus, is the

law of retaliation, which is still in full force. If two persons belonging to them have a quarrel, and one puts out the others eye, or kills him, he is obliged to do the same to himself. The women carry this barbarity to a great length. For any slight affront, for any angry word that is said to them by another woman, the former will go and dash out her brains against the door of the latter who is obliged to dispatch herself in the same manner. If one destroys herself by drinking the produce of some poisonous herb, the other, who was the occasion of this violent death, must poison herself too, otherwise her house would be burned, her cuttee carried off, and she would be liable to all sorts of ill usage until satisfaction was made. This atrocious custom prevails only in some of the lowest and most abandoned castes, and it forms a horrid contrast with the manners of people renowned for their gentleness, and who are forbidden by their religion to spill blood, and who would deem it a crime to kill an insect.

There are many different tribes of robbers in India, who pursue their calling as a legitimate one, and only want the individual audacity of some great potentate, to be robbers on a large scale. Among those are a people called Thegs or Thugs,

composed of a despicable association of all classes. Of late years a system of Thugism has been exposed truly awful. It appears that the practice of "strangling" is with them a kind of religious



rite. A kind of priest officiates, and the sacred noose which is to deprive the traveller or any other person of existence, is woven by words of necromancy. This loop, or knot, is dexterously thrown over the traveller's head as he passes by, and they seldom fail to strangle him in a trice. They have, also, another stratagem for catching travellers. They send out upon the road a handsome woman, who with her hair dishevelled, and in tears and sighs complains of some misfortune which she pretends has befallen her. Taking the same way that the traveller is going, he easily falls into conversation with her, and offers her his assistance; but no sooner has he taken her up behind him on horse-

back than she throws the noose about his neck and strangles, or at least renders him insensible, until the robbers, who lie hid run to her assistance and complete the business. In the British Museum there is a Model by a native of travellers attacked by Thugs.

The Thugs, in the Mahratta villages, committed, at one time, the most dreadful atrocities. Early in 1816, a party of forty-two travellers, men, women, and children, were every one strangled by a large party of Thugs; but, since that time, the British authorities have nearly, if not entirely, extirpated this vile community of robbers. There are, however, still some robbers who cannot easily be put down—among them are the Phansigars, who follow murder as a profession and make it their only means of subsistence. One of these confessed to have been the principal, or agent, in above two hundred murders. The British Government, however, will shortly exterminate them.

The Hindus are fond of “ordeals,” and trials by ordeal, once solemn in Europe, during the middle ages, have been customary, from time immemorial, in Hindustan. The Hindus firmly believe that God would perform a miracle rather than suffer an inno-

cent person to be overcome: There are nine species of ordeal: 1. By the balance. 2. By fire. 3. By water. 4. By poison. 5. By Koshà, or water in which an idol has been washed. 6. By rice. 7. By boiling oil. 8. By red-hot iron, and 9. By images.

In the ordeal by the balance, the accused first makes an offering to fire; he then fasts an whole day, after which he is accurately weighed. Six months afterwards he is again placed in the scale; if he weighs more than the first time, he is deemed guilty—if less, innocent; if, exactly the same, he must be weighed the third time. For the ordeal by fire, a trench, nine palms in length, two in breadth, and one deep, is dug in the ground, which is filled with burning peppal wood, or red-hot ashes. On these the accused must walk barefoot without receiving any injury in order to obtain an acquittal. In the ordeal of water, the accused plunges his head into a river or tank, and lays hold of the foot of a man, who stands in the water up to the navel. In this posture he must continue till a nimble runner has brought back an arrow discharged at the moment of immersion. If he raises his head above the water before the arrival of the arrow, he is declared guilty.

There are two kinds of ordeal by poison. In the

one, the accused, after performing his ablutions, and making an offering to fire, must take the poison, which is handed to him by a Brahmin, and swallow it. On the other, a hooded serpent is put into a vessel into which a ring is thrown. This ring the accused is required to bring out with his naked hand; if the serpent bites him he is at once convicted and punished for his crime.

The ordeal by the Koshà is conducted as follows: The accused drinks three draughts of water, in which the image of the sun, or some other deity has been washed. If no misfortune or illness befall him during the ensuing fortnight he is acquitted. In the ordeal by rice, the accused chews a certain quantity of that grain and spits it out. If the rice comes out of his mouth dry, or tinged with blood, this is sufficient evidence of his crime. The trial, by boiling oil, consists in the accused plunging his hand into that liquid. In the ordeal by red-hot iron, an iron ball, or the head of a lance, heated in the fire, is put into the hand of the accused, who is judged innocent if his hand be not burned.

The ordeal by images is thus conducted: Into a large earthen jar are thrown two images, one

of silver, called Dharma, or the genius of Justice, and the other of iron, called Adharma, or genius of injustice. The vessel is then covered, the accused then puts his hand into it, and if he brings out the silver figure, he is acquitted—if the iron one, he is condemned. According to the law relating to ordeals, the balance is for women, children, old men, &c., and fire, water, and poison for the Sooders.

There are, also, many other distinctions in Indian society, which have been introduced by the British Governors, and among them; we may notice the



Zemindars, who are the Superintendents, or, individuals appointed for collection of the land-tax.

The many sections into which the natives are divided, by the institution of *caste*, is a serious matter for an European, who finds himself obliged, however moderate his wants and wishes may be, to maintain, perhaps, twenty domestic servants; the *Kidmutgar*, who waits at table, and has charge of the plate, glass, &c., does not meddle with the food, which is the care of a superior domestic somewhat similar



A KIDMUTGAR.



A BEARER.



A MATER.

T

to a butler in England. The valet, or attendant in the dressing room, is called a *Bearer*. The man who cleans out the rooms, lays the cloth, and clears away the dinner service is termed a *Mater*. Neither of these individuals will move hand or foot to employ any service for the employer, that does not belong to their particular line of duty.

Another very necessary class of servants are the *dhobies*, or washermen, who are constantly employed



along the banks of rivers and tanks, beating on large stones the white garments of both sexes, with a violence and disregard of stitches and buttons, which to a new comer appears dangerous in the extreme. By this rude process, however, they manage to preserve the cotton and linen clothes of a delicately white colour, not attainable in European countries.



A BHEESTIE.

The large cities in India have not water laid on in the houses as we have, but they are supplied from neighbouring tanks or wells, by a class of men known as *Bheesties*, who carry the water in hogs' skins which are slung across their backs.

The Indian code of laws is very precise in detailing the various duties of the woman, who is to give her undivided care and study

to the preparation of daily food and the superin-

tendence of the household materials. As a rule Hindu women are totally without education ; parents do not see the advantage that may arise from placing their daughters on an equal footing in this respect with their sons ; the smallest expense attending the education of a girl would be, by the father, considered as a foolish waste of money.

Although it is very evident that the great mass of the population (Hindus) have been remarkably passive to the Governments under which they have served, yet their necessary protection from the numerous predatory tribes and nations that border our territories, have caused a continued drain upon the revenue, and to some extent have checked the general advancement of the Natives. It is undeniable that of late years the condition of the people has been improving, and that improvement is owing to the continuous efforts of the East India Company to ameliorate the laws and relieve the taxation, as it must be evident the improvement of their large territory would, necessarily be, the first object of their care. The improvement of the police institutions to repress disorder is most praiseworthy.

The want of good roads throughout India has been one great bar to general improvement, for

although, from necessity, such have been formed for the communication of one great city with another, yet a considerable portion of the country is without any means of safe or easy transit. We have seen the rude vehicles for commerce or pleasure, and we now exhibit a specimen of a road in the Madras presidency, and efforts of bullocks and men required to impel the cart.



The Government mail-bags are conveyed by the *Dák runners*, as letter-carriers are called, but the government despatches are, in most cases, sent by



camel-couriers, the camels being able to travel through districts which have no provision, either for man or horse; these "ships of the desert," as they have been poetically termed, are the only living means by which communication is kept up through desolate regions.

A system of railways has commenced, and we

may expect that they will do more for the advancement of the people in ten years, than centuries have hitherto done : fertile tracts, that are now desert, will be speedily brought into cultivation, and the wilds will again teem with corn, wine, and oil.

The population of India is made up of a number of races : the Hindus, it is supposed, number near 110 millions ; the Mohammedans, who are scattered pretty widely over India, and are more abundant in some places than in others, may number fifteen millions ; on the coast of Malabar there are some native Christian remains of old importations of the Portuguese and Syrians, and supposed amount to two hundred thousand. There are some Parsees, descendants of the ancient Fire Worshippers of Persia, chiefly to be found at Bombay and on the coast. The descendants of the Affghan race throughout various parts of India number some millions.

Among the many grades of foreigners, whether Asiatic or European, who have, at various periods, helped to people Hindustan, we find the British or Anglo-Saxon race, pre-eminent in intelligence and power ; but it appears that the total residents in India from the British Isles, does not exceed 75,000.

Such, my young friends, are a few particulars concerning Hindustan, Hindus, and our Indian possessions; and if what I have here noted down for the amusement of Peter Parley's little ones, will induce them to study other and more copious works on India, his object will be in part answered. For it has always been my desire so to write as to excite an appetite in those who read for enlarged knowledge. Enlarge your knowledge, then, my young friends, by reading, when you grow older, all the best books you can obtain relating to this interesting country and its inhabitants. Young Englishmen penetrate to every quarter of the globe; many of those who read this will probably live in India, and should they ever be called upon to migrate to this wonderful country, they may depend upon it that Peter Parley's Tales about India will have been of some little service to them by directing their attention to some of its more striking peculiarities. So saying, Peter Parley commends his little work to his friends and companions who have ever been ready to bestow more favour on his productions than they deserve.

